

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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WHO HAS CHANGED — ON WHAT AND WHY?

H. E. Phillips

Apparently a number of liberal brethren think they have found the answer to stop all arguments against their institutional schemes by citing statements made years ago by some preachers which conflict with recent statements by those same preachers. The obvious point is supposed to be that since these preachers have *changed* their views, they are wrong. If that point doesn't follow, I see absolutely no purpose at all in these comparisons. I suppose it has never occurred to some of these fellows that one can change from *error* to *truth* as well as from *truth* to *error*. There is neither virtue nor vice in the *change* itself, but the important point is *what* the change involves and *why* it was made. Aside from the fact that someone has changed, what is to be proven by this sort of argumentation? Surely we are not expected to conclude that everyone who changes his views on a given subject is wrong, because we read in some papers of brethren who have made their "confessions" and admitted their *changes*. These are commended by the institutional brethren for making the change. If the fact of change itself proves one wrong, it proves all wrong, regardless of what the *change* involves.

WHAT IS MEANT BY "CHANGE"?

The English word *change* means to alter or be altered, to undergo variation; to be partially or wholly transformed; to pass from one state to another. It means to turn from one thing to another; from one position to another. Such words as *turn*, *repent* and *convert* express the idea of a change of heart and life. The word *repent* means to change the mind. "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8:22). On the island of Melita, Paul was bitten by a serpent and the barbarians of the island thought he was a murderer who was to suffer for his crime, but after a while when he should have been dead, and was unharmed, they "changed their minds, and said that he was a god." (Acts 28:6). These people changed their views about Paul, first holding him to be a murderer and then a god. Of course, their change was from one error to another.

WHAT IS THE "CHANGE" SUPPOSED TO PROVE?

When a brother is charged with "changing his position" on the institutional issue, what is supposed

to be proved by this change? There are at least five possible things that are supposed to follow:

1. *Those who have changed once taught what the accusers now teach.* This may be true in many cases, but does it prove that he taught "truth" then and "error" now? If so, how does the fact that one changes prove that he is now *wrong*? If it be the fact that he has changed, what is to be done with the one who taught against church support of human organizations years ago, but has changed and now supports them? Is he not as wrong in *changing* as the first? One can clearly see that the change itself does not prove who is wrong and who is right. There must be scriptural proof for a position to make it right. We need to dwell upon the "proof" offered then and now for the position, and not simply upon the fact that one has *changed*. Those who charge that others have *changed* on certain issues seem not to realize that the New Testament requires one to change in certain situations.

2. *Those who have changed are inconsistent.* Here again we have the evidence of those who have changed from opposing institutional activity of churches to the liberal view of supporting them. One is as inconsistent as the other if based upon the fact of change itself. Many well known preachers have changed their religious position in life. Alexander Campbell gave up Presbyterianism in an effort to return to New Testament teaching. Was he inconsistent in changing?

In the book *Why I Left*, published by the Caskey-Campbell Publishing Co., Fort Worth, Texas, 1949, several preachers presented reasons why they left denominationalism. Floyd Decker once preached for the Christian Church, but he changed. Horace W. Busby once was in the Presbyterian Church, but he changed. Grover Stevens was once in the Baptist Church, but he changed. Waymond D. Miller was once in the Nazarene Church, but he changed. Joe Malone was once a Catholic, but he changed. Luther Blackmon was in the world, but he changed. Some of these represent the institutional position today and others oppose it. If one is inconsistent just because he changed, all are inconsistent. Homer Hailey once preached for the Christian Church in Arizona. Did he do wrong when he left the Christian Church and became a gospel preacher? Robert Jackson was once a member of the Methodist Church. Was he inconsistent when he changed and became a gospel preacher? To answer these questions is to prove that the fact of changing one's position on religious matters does not prove him inconsistent or wrong. It proves nothing more than that he has changed. The REASON for his change will determine whether

or not he is in error or inconsistent.

3. *They are not reliable teachers — they might change again.* If this charge be true of those who "change" from church support of human institutions to opposing such practice, would it not also be true of those who "change" in the other direction?

Apollos was an eloquent man, and mighty in the scriptures, instructed in the way of the Lord, and was fervent in the spirit. He came to Ephesus and taught diligently the things of the Lord, but he knew only the baptism of John. (Acts 18:24-26). He would have been considered by many an excellent preacher today, but he was not preaching the truth about the baptism of the commission of Christ because he knew only the baptism of John. Aquila and Priscilla took him aside and taught him the way of the Lord more perfectly. He changed his preaching on the subject of baptism and was a worker with Paul (1 Cor. 3:5,6; 4:6). Did this change make Apollos unfit to be a teacher? He changed once; he might change again!

4. *The present disturbance in the church is due to THEIR change.* This is assuming what must be proven. It can not be just the fact of change in positions that is wrong; therefore, the view held in the change must determine who is the cause of trouble. In II Timothy 4:4 Paul spoke of some who turned away their ears from the truth, and were turned unto fables. Who caused the trouble in this case: those who "turned" unto fables or those who "opposed" such action? Paul told Titus to warn against Jewish fables, and commandments of men that "turn from the truth" (Titus 1:14). Did Paul cause the trouble? or was it those who turned to the commandments of men?

What about such men as Luther, Calvin, and Zwingli in their opposition to Roman Catholicism? What about the Campbells, Stone, Scott, Franklin and Lipscomb? Did not their opposition to departures "cause" division in exactly the same way that opposition to departures today "cause" division? The *change* that causes division is the change away from the word of God, not the change from error to truth.

5. *These changes indicate departures from the orthodox practices.* No change indicates instability and lack of soundness unless it is away from the faith once delivered. It is always right to change when God's word demands it, and it is always sinful to refuse to change when one cannot support his position by the word of God. This "orthodox practice" only means that some brethren have been doing it for about fifty years. I am now speaking of churches contributing to orphanages. If a practice is not determined by the New Testament, who is to decide what an "orthodox" practice is?

We could quote endless statements and paragraphs on nearly all debatable questions by men of the past and present that show a change of views. But what does all this prove about what is scriptural and what is not? Suppose John Doe wrote last year a certain position on a passage from God's word, and this year wrote exactly the opposite view on the same passage, would it follow that he is NOW wrong? It could as well be that he was wrong a year ago and is right now. The fact that a change occurred does not in itself prove which time he was

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right, if at either time. The man who has no scriptural proof for his position, even if he has held it all of his life, would fare better to dwell upon the fact that someone else has changed than to try to prove his position by the Bible.

Much of the time when quotations are made from articles written years ago the context is ignored. Such statements may have been made concerning an entirely different subject. The man could be misquoted, the context of his quotation not given, or he could have changed his position. In the case of the first two he would not be fairly represented, and in the case of the last his reasons for the new position would be more important than the fact of his change.

THE NATURE OF CHANGES

The fact of change does not indicate whether the person is wrong or right. We must know what his position was before the change and what it was after the change. There are three possible positions that result from changing one's views:

1. *The change from one error to another error.* D. M. Canright, once a leader in the Seventh Day Adventist Church, changed from that error and became a member of the Baptist Church. He left one unscriptural position for another unscriptural position. His change corrected some errors formerly held, but he adopted other errors as taught by the Baptist Church. He did not better his relationship to God by his change.

2. *The change from truth to error.* Paul instructs Titus to rebuke sharply those in error that they may be sound in the faith, "not giving heed to Jewish fables, and commandments of men, that turn from the truth" (Titus 1:14). He also wrote to Timothy to preach the word because the time would come when some would not endure "sound doctrine" but would secure teachers of those things they desired to hear, "and they shall turn away their ears from

the truth, and shall be turned unto fables." (II Tim. 4:4). Demas was once a servant of God and a fellow-laborer of the apostle Paul (Philem. 24; Col. 4:14), but he changed to the world because he loved it. (II Tim. 4:10). These are Bible examples of changing from truth to error.

I have known gospel preachers who left the church and became members of denominations. Some of them went back to the world. Pat Hardeman was preaching the gospel of Christ a few years ago, but he changed; he denied the very faith he once preached. This change is always wrong, not because it is a change, but because it leaves the truth and turns to error.

3. *The change from error to truth.* The fact of change here is as true as in the foregoing, but the difference is that one changes TO truth FROM error instead of TO error FROM truth. The apostle Paul is a good example of one changing from error to truth, and all men who read the word of God with appreciation admire and strive to imitate the apostle in this kind of changing. He once persecuted the church and made havoc of it (Acts 8:3; 1 Tim. 1:13; Acts 26:9). He referred to himself as "chief of sinners" because he persecuted the church. But Paul *changed!* Now who will charge Paul with being an apostate because he changed? If not, then the FACT of change does not determine whether or not a man is scripturally wrong. Paul changed to serve Christ (Gal. 2:18-20; Phil. 3:4-14).

The Jews on Pentecost changed. They had been guilty of crucifying the Lord with wicked hands (Acts 2:23), but they repented and were forgiven (Acts 2:37-41). It is right to change from sin to righteousness. The Gentiles changed. Before they were without Christ and had no hope in this world, but they changed and became servants of Christ where they enjoyed every spiritual blessing. (Eph. 2:11-13). Those who place so much emphasis upon the fact that some preacher has changed his position in the last few years need to show from the scriptures that he has changed from TRUTH to ERROR, and not from ERROR to TRUTH. Instead of comparing statements made years ago with statements recently made, they should cite scriptural authority to prove that positions now held are unscriptural and former positions were scriptural. Do not be deceived by long quotations from the pen of some preacher in the past compared with present statements without a single passage from God's word to show that the change is from TRUTH to ERROR.

THE POSITION OF THOSE WHO DO NOT CHANGE

It is supposed to be a sign of righteousness and power to claim that one has not changed through the years. If there is evil in the fact of change itself, then there is righteousness in the fact of remaining unchanged in itself. The Pharisees represent a group of religious people who remained unchanged. They insisted that the law of Moses must be kept and they would not give it up for the gospel of Christ. (Luke 7:30; Acts 15:1). If this argument on changing means anything, it makes the position of the Pharisees right because they did not change at the preaching of the gospel. Read Christ's evaluation of this religious sect in Matthew 23.

CHANGING INVOLVES LAW AND PRACTICE

In order to understand the claims of not changing views with the admission of change in views, we must understand that some change in regard to law, but do not change in regard to practice. Others change in regard to practice, but do not change in matters of law.

1. *Some change the law to fit the practice.* Paul spoke of some who had itching ears and would heap to themselves teachers to speak what they wanted to hear (II Tim. 4:4). Whatever they practiced, they wanted preachers who would make the law agree with their practice. So it is today. When one speaks of having never changed through the years, he may be speaking of his *practice*. He still does those things which he has always done, and when the question of authority arises, he simply wrests the scriptures to try to make them fit his works. In regard to *practice*, he is right when he says he has not changed through the years. In regard law, he has changed. This is exactly the position of the Judaizing teachers who came to Antioch with their doctrine. They professed to be Christians but they insisted that one must "keep the law and be circumcised" to be saved. (Acts 15:1,2). They could cry, "We have not changed our views" and they would be correct with reference to their PRACTICE. They had before insisted upon keeping the law of Moses, and they now insisted upon keeping it. But they changed the LAW of Christ even though they might have denied it.

This is exactly the position of many of the liberal preachers today who insist that they have ALWAYS practiced contributions from the church to orphanages and such human institutions in doing benevolent work. It is true that they have NOT changed their practice; they still do it. But they have changed in regard to divine authority. They once preached that one could not presume to go beyond what is revealed in the New Testament. Their practice may not have been called in question before, but now when divine authority is called for to support this "long time" practice, they change their position on scriptural authority (and deny it), but do not change their *practice* (and brag about it).

2. *Some change the practice to fit the law.* These have always held that the only divine authority for anything was what the New Testament revealed, and at the same time they ignorantly practiced some things that conflicted with this position. When the matter was called to attention, they willingly changed their *practice* to fit the doctrine. When they admit to change, they mean their practice and not their teaching. When they deny changing, they have reference to what they have taught rather than what they have practiced.

An example of this is the Jew and the Gentile with respect to the gospel of Christ. Every apostle from the day of Pentecost to the last word written by divine power always taught that there was no difference between the Jew and the Gentile in the plan of salvation. This doctrine cannot be changed and the person changing it be right. Every one who taught this did not practice it. Peter withdrew himself and others followed him when he went to Antioch. Because his practice was wrong, Paul

rebuked him to the face because he "walked not uprightly according to the truth of the gospel", but Paul did not rebuke Peter for teaching that there was a difference between the Jew and Gentile in the matter of salvation. (Gal. 2:11-14). Peter needed to change his *practice*, but he did not need to change what he had preached on this matter.

When Peter was first sent to the house of a Gentile with the gospel, he exclaimed when he saw the Holy Spirit fall on the house of Cornelius, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him." (Acts 10:34,35). Peter's change involved his practice, not his teaching.

On current issues, many preachers have always preached that human institutions had no place in the work of the church, and they strongly proclaimed that the work of the church did not involve recreational programs and associations with denominations, yet in their practice of some things they violated these very principles without being aware of it until recent years. Instead of changing their *practice* to fit the doctrine they have always preached, they changed the *doctrine* to authorize their practices. When they deny any change, they have reference to their practices. However, in regard to doctrine, they labor to prove that they have divine authority to continue these practices, but they cannot produce it in the written word.

3. *Some change both the doctrine and practice.* Sometimes this is right and sometimes it is wrong. It all depends upon which way the change is made. If one has taught and practiced salvation by faith only, and later learns that neither his doctrine nor his practice is right, he changes, and rightly so. Some in the Christian Church both taught and practiced the use of the Missionary Society in combining the work of many churches, but they learned that they were teaching and practicing something unauthorized in the word of God. They changed both the teaching and practice. Is this not what they should have done? Had they changed the doctrine without changing their practice, they would not have been "doers of the word", but if they had changed their practice and not the doctrine, they would have been preaching one thing and practicing another.

If, on the other hand, one has taught and practiced the doctrine of Christ, and changes both, he departs from God. I know of a preacher who once preached and practiced the gospel of Christ, but he left it and "joined" the Seventh Day Adventist Church. Now he teaches and practices an entirely different doctrine. The Pharisees taught that the law of Moses must be kept, but they did not keep it. They substituted in its place the "tradition of the elders". (Matt. 15:1-6). Jesus said they had made the law of God void by their traditions. They had changed both the doctrine and practice and neither was in keeping with anything God had revealed to them. Even though these Pharisees would have denied any "change", they were substituting the commandments of men for the commandments of God and were binding them upon men.

WHY DOES ONE CHANGE?

Frequently one is asked why he made a certain change in doctrine or practice. The usual answer

is that he learned the truth and changed to it. It is not always a fact that the change was made because of truth, even though it is said to be the reason. Some who believed on Christ would not confess him because they "feared" the Pharisees. Others would not confess him because they "loved" the praise of men more than the praise of God. (John 12:42,43). This is also the reason why some men "change" their positions on some of the current problems involving the church. With some it is no more a matter of conviction than it was with the Pharisees. Their changes are in conformity to the demands of the majority and popular side.

But in many cases the changes, either in doctrine or practice (which ever the truth requires), are based upon convictions arising from a study of the New Testament. They are more interested in doing the will of God than they are in pleasing some individual or in standing on the popular side. If one changes because he has learned the truth, he is always doing right to change and will be ready to give every man an answer for this change. If one changes to receive the applause of men and to receive special consideration for self, he is wrong no matter which way he changes. In simple words, one must change from error to truth, and he must change because of conviction of truth and a desire to do the will of God as the New Testament. Life produces change, but death also produces change. There is a wide difference between life and death. There is also a wide difference between truth and error. One may change either way, but it makes all the difference in the world which way one changes.

Science and Truth

I Tim. 6:20-21

William D. Burgess

When the word evolution is mentioned most people think immediately of Charles Darwin. They either commend or condemn him for his theory, depending upon their own opinions as to the credibility of this theory. Actually, the seeds of this theory were planted by many individuals long before the time of Darwin.

As far as the records reveal, the Greeks were the first to begin thinking along this line. Among the Greeks, Anaximander (611-547 B.C.) visualized all things as having come from a primordial slime to which they ultimately return. This was one of the earliest known theories of spontaneous generation and an early springboard for evolutionary thinking.

In the fifth century B.C., Empedocles (495-435 B.C.) suggested that the four elements were air, earth, fire and water, and that these were acted upon by two forces love and hate, which caused their union and separation. He suggested that plants had arisen first, and animals were later formed from them. The germ of the idea of natural selection was contained in his belief that the parts of animals were formed separately and then united at random by the triumph of love over hate. As a result of this, most of these would be monsters and unviable but a few, he contended, would survive. He and

many others, before him and for many centuries afterward, believed in the possibility of spontaneous generation of life from nonliving materials. This settled the question, in a rather simple fashion, as to the origin of life.

The greatest of the Greek men of science was Aristotle (384-322 B.C.) whose ideas dominated biological thought for well over a thousand years. He was a vitalist, believing that living things were animated by a vital force or a guiding intelligence. To Aristotle his internal force became a perfecting principle, operating constantly to improve or perfect the living world. Growing out of this concept was his ladder of nature ("Scala naturae") in which he arranged living things on a scale of perfection with man, at the top, being the most nearly perfect. Although Aristotle did not interpret this as one evolving from the one below it, it was later used like this in developing the theory of evolution by several individuals, including Charles Darwin.

Even today when the evolutionists reject the Genesis record of creation as illogical and unlikely, they must then go back to their so-called logical steps of life from some primordial slime by spontaneous generation, where a lower form of life gives rise to some higher form in some unobserved and unexplained way. It is strange indeed how men can see either logic or reason in such a theory as this.

COMMENTS TO EDITORS

"I do so appreciate a good publication as Searching The Scriptures. I wish everyone could read it Here is my renewal extension."—Mrs. Maude Fielding, Lakeland, Fla.

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"I appreciate very much the material which is contained in Searching The Scriptures. The soundness of its doctrine was the factor that recommended it to me when, several years ago, brother Ron Mos-by showed me a copy and recommended that I subscribe to it. Please continue to publish material of equal value. It is refreshing indeed to know that there are still publications in the brotherhood, such as yours, which still stand for the old ways and against institutionalism"—Major Wallace H. Little, A.P.O. San Francisco, Calif.

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The theory of evolution has no more difficult problem than the scarcity of human and so called prehuman fossils. Fossil is another word for skeleton, and since it must be admitted that man is the only part of the creation that buries its dead, they should be found by the millions over the earth. This is especially true if the evolutionist is right about the age of the earth. If this runs into millions of years and the evolution process covers much of this period, as they would have us to believe, there should be thousands and hundred of thousands of fossils to support their theory. They should be able to find "missing links" under every hill on the face of the globe. Men have been buried in every climate and under every conceivable condition. Many of them as favorable for the preservation of the skeleton as it was possible for them to be. Yet in the face of this undeniable truth only a hand full of fossils have ever been found that are even used to attempt to prove man's rise from a lower order of life. Just think of the problem for the evolutionist. By his own theory time has run into the millions of years and all that time the process of evolution has been leaving the fossils either in or on the earth and it would be a necessary conclusion that millions of

these would be preserved, and yet he can find but a hand full to argue his case.

THE PILTDOWN MAN

To prove the case in point, we can not help but marvel when the evidence is all in. Take the case of the Piltdown Man. This gentleman was found in 1912 in England by Charles Dawson and Arthur Smith-Woodward. We would suppose that to prove the theory of evolution at least a greater part of the skeleton would be necessary. This was not the case however. The age of this fossil was estimated at from 200,000 to 1,000,000 years. The fragments included only a part of the skull and a canine tooth with a lower jaw and the second and third molars. In addition to all of this it has been demonstrated by the most able men in the field such as Weiner, Oakley and Clark that this was all one of the greatest and carefully prepared hoax of modern times. For example the teeth have been filed down to look like normal wear and some of the bones were those of an animal. Even the lower jaw may have been that of a orangutan.

THE THEORY GOES MARCHING ON

It is true that not all of the fossils have suffered the same fate as the infamous Piltdown Man but I can not help but marvel that the theory goes marching on. Artists continue to draw pictures of a "missing link" and even the text books of the land are filled with his image yet in all of the earth he can not be found. In the millions of graves and in the thousands of caves and in the pits of earth this link between man and beast is not to be had. This alone is enough evidence to prove the theory false and to cause us go to Genesis 1:26,27. "And God said, Let us make man in our image, after our likeness: and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God made man in his own image, in the image of God created he him; male and female created he them."

PERSON OR PLAN

Turning from evolution to the plan of salvation, I marvel at the lengths men will go to escape doing what God says do. Ever since I can remember some of my brethren have cried long and loud about converting men to a person and not a plan. By this they mean to convert men to Christ and not to faith, repentance and baptism. Of course in the primary statement this is true. We convert men to Jesus and to the saving power of his blood. It is to the person of Christ that men are to turn, but nine times out of ten when this kind of talk is heard someone is trying to lessen the force of God's commandments. The same kind of thinking has a tendency to make fun of such statements as "the steps in salvation". In Romans 4:12 Paul talks of those who walk, "in the steps of that faith of our father Abraham." This is figurative language of course but if we "walk by faith and not by sight", we will be taking steps. We all need to understand that:

Commands require Obedience
 Obedience requires Action
 Action requires Steps

or some other expression of similar kind if it is to be spoken of as Paul uses the term in Romans 2:12. In addition to this all of the objection to the word *plan* is unnecessary. The primary definition of the word *plan* is, "a draft or form". In Romans 6:17 Paul had this to say, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that *form* of doctrine which was delivered you."

**GIVING THE ANSWERS
 FOR OUR HOPE**

Address questions to:
**35 West Par Ave.
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I PETER 3:15

Marshall E. Patton

Question: Is it scriptural for a church to incorporate in order to hold property, secure a loan, or to execute business transactions? Are not such corporations organizations in addition to the local church? Is not the same thing true of a board of trustees whether incorporated or unincorporated ? — J.M.

ANSWER: Whether or not a church may scripturally incorporate depends upon the type of corporation formed. If the corporation is formed by the church and functions at the discretion of the church, then it is nothing more than an expedient of the church. Such would be scriptural upon the same basis that any expedient would be scriptural. (1 Cor. 6:12; 10:23,32; Rom. 14:21).

However, not all corporations are like this. If the church were to incorporate so that the control of the church in the accomplishment of its mission was vested in the corporation itself, then such corporation would be unscriptural. It would no longer be church action. The following contrast between an incorporated church and an incorporated institutional home illustrates the difference under consideration :

CHURCH	HOME
1. CHURCH forms the corporation.	1. CORPORATION forms (establishes) the home.
2. CHURCH limits function of the corporation.	2. CORPORATION limits function of the home.
3. Everything done at discretion of the CHURCH.	3. Everything done at discretion of the CORPORATION.
4. Corporation is expedient of CHURCH.	4. Home is expedient of CORPORATION.
5. Still CHURCH action!	5. Not home action!

An incorporated church like the one described in the contrast above is comparable to the church using a contract company for the purpose of building a building. Sometimes a church must use other organizations, in compliance with the law of the land, in carrying out its mission. Sometimes it must obtain some kind of license, in compliance with the law of the land, in order to build. Sometimes it must appoint a board of trustees, in compliance with the law of the land, in order to hold property or to trans-

act other business. Even though such organizations exist separate and apart from the church they are used so as to be only an expedient of the church. I suppose no one objected to this so long as it remains church action and the organization involved is only an expedient of the church. The use of such organizations differ altogether from the church making a contribution to another organization which organization in turn uses the contribution and functions at its own discretion. In such instances the church subsidizes the organization and thereby becomes a subsidiary to it. This is wrong, necessarily so, since the church is all-sufficient. The church as an all-sufficient organization can do everything that God has authorized it to do WITHOUT subsidizing any human institution.

It is unscriptural for the church to contribute to any human organization. It thereby reflects upon the infinite wisdom, knowledge, and power of Him who designed the church from all eternity. It also reflects upon its own all-sufficiency, becomes a subsidiary to that which is human, and fails in its own divine mission. The church of our Lord is not sub to anything — save the authority of Christ.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

KOINONIA, "FELLOWSHIP," — No. 5

"PRACTICAL SHARING"

Unquestionably there are several occurrences of *koinonia* in the New Testament where "charitable gift" is denoted. It has been noted several times that this signification is not found in the earliest Greek. Passages that employ the noun in this sense are Rom. 15:26; II Cor. 8:4; II Cor. 9:13; Heb. 13:16; and perhaps Philemon 6.

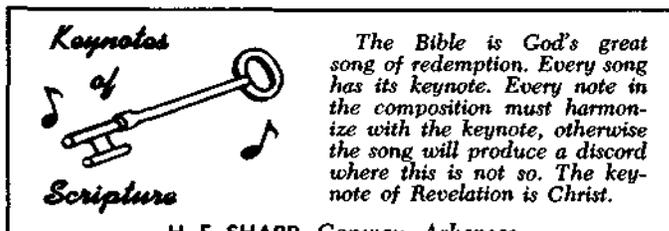
Rom. 15:26, II Cor. 8:4, and II Cor. 9:13 all have to do with the contribution or collection taken up for the "poor saints" in Jerusalem and delivered at the close of Paul's third mission tour. But why is this contribution called a *koinonia*? Is it called a *koinonia* because it was the result of a "common" life? Was it called a *koinonia* because it was the expression of a willingness and desire to share one's goods?

Apparently Thayer views *koinonia* in the passages under study as the expression of a common life or partnership, for he defines the noun in these places, "benefaction jointly contributed." (*Lexicon*, 6. 352.)

The writer chooses to conclude that the contribution was called a *koinonia* because it was an expression of the Christians' willingness and desire to be partners with others in their own goods. It was, then, metaphorically a *koinonia*. Paul constantly stresses the idea of giving and receiving in the contexts of the passages. (For a very fine comment on this see William Sanday, and A. C. Headlam, *A Critical and Exegetical Commentary on the Epistle to the Romans*, (Edinburgh: T. and T. Clark, 1958), p. 412.)

It seems evident from the context that *koinonia* in Heb. 13:16 denotes "contribution," or "charitable gift." For, indeed, in the same place the writer refers to this *koinonia* as a "sacrifice." Here again the term is used by metonymy to denote the expression of that willingness to share one's goods. In fact, one version renders the text, "forget not doing good and sharing (*koinonias*)." (A. Marshall, *The Interlinear Greek-English New Testament*, (London: Samuel Bagster and Sons Limited, 1959), p. 893.)

Some hold that *koinonia* in Philemon 6 is used as it is in Rom. 15:26, etc. (See, for example, M. R. Vincent, *A Critical and Exegetical Commentary on the Epistles to the Philippians and to Philemon*, (Edinburgh: T. and T. Clark, 1955), p. 180.) To the writer it appears that the term in Rom. 15:26 is not parallel to its use in Philemon 6. In this latter passage the word is used to denote "partnership of thy faith"; that is, the partnership growing out of faith. Paul is hoping that the faith of Philemon will cause him to recognize Onesimus as a "partner" in the Christian life. Indeed, Paul writes to Philemon in verse 17, "If thou count me therefore a partner, receive him as myself." It is apparent, therefore, that Paul is admonishing Philemon to consider Onesimus, not as a faithless and useless slave, but, rather, as a "partner" in a common life.



H. F. SHARP, Conway, Arkansas

EZRA

The book of Ezra might well be the promises of God fulfilled regarding the coming into the land again and the restoration of the Jewish people to their worship, after they had been cleansed from the sins of worshipping idols. At this time they were in a state of misery and desolation. Of course, all of this came upon them as a result of following their own ways and not hearkening to the words of Jehovah. But God had promised that they would be returned to their land. Here we see the truth that God is not slack concerning his promises as men count slackness, but is longsuffering toward men. It had been some time since the promise had been made regarding their return, but even though man may have forgotten, God did not forget. God stirred up the mind of Cyrus, king of Persia, and the Jews were allowed to return. Under Ezra we are to find the restoration of the altar and the temple plan of rebuilding. The altar, which had been a place for the swallow to build a nest and raise her young because it had not been in use, suddenly is restored to service. The temple plans are made in rebuilding the house for the Lord. When all the plans were carried out and the temple was completed, we are told that the old men wept when they saw the glory of the first was far above that which now existed.

If you will think for just a moment, some of these men and women were very old, and they had been in captivity for 51 years in Babylon. Suppose they were only 20 years of age when they went to Babylon as a captive and stayed for 51 years. Now they are seventy-one, their heads crowned with snow, their forms bent, wrinkles are furrowed deep in their brow. Now see the eyes of these old people moistened with tears. Why, you say! They see the glory of the former passed away. The beautiful temple had been in decay, unused. The altars had been a place for the swallows to build their nests. The worship of God had departed. The songs of praise to God, the altars burning with the sacrifice to God upon it, and the children with their parents are not found there. Where are they? They have gone after other gods and departed from the divine pattern of organization and worship. Decay and sadness are their lots. Look at the church of the Lord today! See that which Christ loved so much bleeding at every pore before the gazing eyes of an unbelieving community. Men who once loved, fellowshiped and labored together do not speak. God in the heavens above sees his children departing from his ways and is made to grieve. If some of our fathers, mothers, grandfathers, grandmothers and courageous preaches of yesterday were to come back to life today, would they recognize the church? Men who blazed the trail, met the enemy of truth, used the sword of the spirit so capably, have died and that for which they stood is gone. We need, as Jeremiah of old, to cry for men to return to the old paths and the good ways, walk in them, ask for them and find life in them. All of this for us today is through Christ. (John 14:1-6).

FALSE VIEWS ON THE LETTERS TO THE SEVEN CHURCHES

Jimmy Tuten Jr., St. Louis, Mo.

There are many sectarian abuses of the Holy Scriptures. Literally thousands are led down the road of ultimate confusion and chaos. This is the result of accepting certain perversions that are believed as fact and propagated with a fanatical zeal. There is little or no effort on the part of the masses to prove these doctrines by the Scriptures. This results in a sad picture displaying blind disciples dishonoring the God of Heaven, whom they seek to please. Among the Scriptures perverted by the workings of Satan, are certain passages in the book of Revelation. The "letters to the seven churches" occupy a preeminent position on this list of abuses. In this writing, two false notions relating to these seven letters will be considered.

THE SEVEN CHURCHES AND DENOMINATIONALISM

As a defense for the divided conditions in the religious world, many sectarians resort to Revelation, chapters 2-3. They maintain that these seven churches constitute a Biblical recognition of the right of denominationalism to exist in this present world. It is maintained that these churches were different denominations and that the Lord did not deny them

the right to exist, even though he corrected certain disorders among them.

Devotees to this position are either grossly ignorant of the context or they deliberately twist the text. The appearance of the words "seven churches" in no way indicates that the Bible upholds the divided conditions that exists in the religious world today. In fact, the Bible condemns in no uncertain terms the sin of division (Jno. 17:20-23; I Cor. 1:10). Even after one reads into the text of Revelation certain ideas, the position still lacks evidence to uphold it.

Paradoxically speaking, denominationalism is united in at least one respect: the belief that individuals may practice what they choose as long as the belief is sincere and the heart is right. The Lord's inspection of the seven churches certainly does not comply with this type of reasoning. The letter to the church at Ephesus reveals that the individuals making up this collective of God's people were commended for NOT BELIEVING the doctrine of the Nicolaitans. Ephesus "hated" this doctrine and the Lord was pleased with her (Rev. 2:6). If this were a denominational church such as those which men seek to justify today, there would have been no need for such a commendation! Why commend someone for accepting that which was simply a matter of choice in the first place? The very nature of this letter shows that the Ephesians were not at liberty to believe as they saw fit, regardless of their sincerity. Then there is the church at Pergamos (Rev. 2:12-17). The pattern or philosophy of denominationalism will not fit here for the simple fact that this church WAS CONDEMNED for following certain doctrines. These people at Pergamos were not free to accept whatever "faith" they saw fit to accept. The very nature of the correcting letters which the Lord sent to the seven churches demonstrates forever that people must accept only that doctrine which the Lord loves and reject that which He hates.

Another reason for rejecting the idea that the seven churches represent "kinds" of denominational churches, lies in the word "churches" (Rev. 1:20). The word "churches" is translated from the plural form of EKKLESIA, which in turn is compounded from EK (out of) and KLESIS (a calling). The "church" is simply the *called out*. It has three applications : it refers to the whole company of believers who have been redeemed by the blood of Christ (Eph. 1:22-23; Col. 1:18; Matt. 16:18). It also refers to a company of Christians in any given location, such as the church at Ephesus (Eph. 1:1; Rev. 2:1). When used in this local sense, it is the assembly, whether assembled or not (Acts 11:22; 12:1; 15:4, 22). There is also the plural form, EKKLESIAI, referring to churches in a given area such as Syria or Cilicia, or even Asia Minor (Acts 15:41; 16:5-6). The letters under discussion were written to the seven EKKLESIAI (churches) and has reference to congregations or assemblies of God's people. These became God's "called out" or elect by having obeyed their heavenly calling (2 Tim. 1:9; Heb. 3:1). This call came through the gospel, designed to lead men from darkness to light (2 Thess. 2:14; Col. 1:13). By obeying the gospel, the Christians making up the churches in Revelation 2-3, accepted the call of God. They were added to the church or the body

of the saved (Mk. 16:16; Acts 2:38, 47). The conclusion is, the "seven churches" refer not to kinds of churches as men are prone to speak of them, but to assemblies of God's people in various cities of Asia Minor. The letters describe certain conditions in some of the churches of Asia Minor, and these conditions are not peculiar to the churches addressed. Nor are they peculiar to the age in which the letters were written. They represent a perfect picture of conditions which may be found today and could occur over and over in coming generations.

THE SEVEN STAGE THEORY

Most all dispensationalists and possibly some others, take the position that the seven letters represent seven successive stages or epochs in the history of the church from the coming of Christ until the end of time. The Scofield Bible is a good example of a publication taking this position. On pages 1331-1332 of the 1917 edition, the statement is made that "these messages do present an exact foreview of the spiritual history of the church, and in this precise order." Scofield states further, that Ephesus represents the church at the time of John's writing, Smyrna is the period up to the time of Constantine's conversion, Pergamos represents the period following this conversion, etc., etc. On the very surface, one can see that this position is fantastic and speculative! The Bible, nor history will sustain such a position. For example, according to the theory, the Ephesian period would have been the period when the church was in *complete* apostasy. The letter addressed to the church at Ephesus states that Ephesus had left its "first love" (Rev. 2:4). The period prior to 316 A. D. (cf. Scofield Bible, P. 1331) is said to be that represented by Smyrna. Let it be noted that not only was the church at Smyrna persecuted, but it was faithful "to its calling to be a light-bearer." Those who take the seven stage position stress this idea of persecution and call attention to the various Emperors who poured out their wrath upon the church. They completely ignore the fact that in order for the church in Smyrna to fit the theory, the church during the period prior to 316 A. D., would have to be faithful as well as persecuted. This church received no condemnation from the Lord! Historically speaking, this so-called "Smyrna period" was a dark, blackened picture of corruption. This is the early formation period for Catholicism (cf. *Neander's History of the Christian Church*, Vol. 1, Pp. 68-221). During this time the introduction of certain corrupt practices took place, such as the distinction between bishops and presbyters, observance of certain sacred seasons, corruption of the Lord's Supper and Baptism. The period and the letter that is said to represent this period are not parallel. The church during the time prior to Constantine's conversion was not the faithful church presented in Revelation 2 :8-11.

Let the reader also note that Scofield has two periods existing at the same time. He says on page 1332 of the reference already cited, "Philadelphia is whatever bears clear testimony to the Word and the Name in the time of SELF-SATISFIED PROFESSION BY LAODICEA (Italics mine, jtt). One might ask, "how is it possible to determine that we are now in the last period?" This is supposition and cannot be proven by Divine Authority, nor history.

There are numerous variations in this method of dividing the periods; "variations so wide as at once to undermine our confidence that there is here 'a precise foreview of the spiritual history of the church, and in this precise order:' as Scofield affirms" (Pieters, *Studies in the Revelation of St. John*, P. 98). Hendriksen says, "The notion that these seven churches describe seven successive periods of church-history hardly needs refutation. To say nothing about the almost humorous—if not so deplorable exegesis..." (*More Than Conquerors*, P. 75). In addition to what has already been said, the following brief objections have been suggested:

1. In the wording of these letters there is not the slightest hint of such a division. The context bears out that this was a simultaneous condition among the churches existing in John's day.

2. The theory rests upon the "futuristic" view of Revelation. This position states that all items prophesied from the beginning of chapter four to the end of the book, has not been fulfilled. It will be fulfilled when Christ returns. We have to reject this view "of Revelation and with it, the "seven stage" theory.

3. This position would require an accurate knowledge of the internal affairs and spiritual condition of the church during these periods and such knowledge does not exist!

CONCLUSION

The seven letters to the seven churches describe conditions existing in some of the churches of Asia. These conditions existed simultaneously in John's day. The situation described in Revelation 2-3 is not peculiar to John's day, nor to the age in which it was written. These conditions could be found among various churches in every age and could occur over and over. Let the various collectives of God's people around the globe note the sad conditions which the Lord condemned and seek to be faithful as a light-bearer. Beware lest the Lord remove "thy candlestick out of his place" except "thou repent" (Rev. 2:5).

SALVATION? or SENSATION?

By Conway Skinner, Forest, Miss.

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The above quotation is an example of the sen-

sationalism employed in advertising a recent, so-called CRUSADE FOR CHRIST campaign held in Forest, Miss. This type of religious sensationalism seems to be sweeping America.

The following is a quotation from "Churches Take Up Show Business", an article you may read in the Sept. 22, 1982 issue of *THE SATURDAY EVENING POST*, the article begins with the following remarks,

The curtain rises on a boy and girl interlocked in what polite Victorians used to call an embrace and realistic youngsters now term a "grapple". The dialogue is direct:

Girl: "This can't go on!"

Boy: "Why can't it?"

The girl wriggles loose and breaks into a soliloquy:

"To go or not to go to bed, that is the question.

Should I give up this virgin soil?

Would he then afterwards still want me?

How far should any maiden go, and how far is too far?"

Those lines and many more like them wowed the first-night audience at Ann Arbor, Michigan, and walloped a New York full house with equally electric effect on opening night in the big city.

While the theme is hardly original in American theater, this presentation of it jars its audiences into wide-eyed surprise. For it is a church musicale, *FOR HEAVEN'S SAKE*, with a clergyman as co-producer. It is perhaps the most effective shocker in a growing repertoire of stage plays written or adapted for church presentation to attract young people to religion."

For heaven's sake, indeed; that such filth and trash should be disguised in religious garb; when in reality this is just another sample of religious sensationalism.

In *THE TOP OF THE NEWS*, with Fulton Lewis, Jr. (week of May 1-5, 1961 — Vol. 3, No. 18), a quotation of "The Lord's Prayer — Teenage Version" may be found. This version is supposedly sponsored by the National Council of Methodists youths, and goes like this:

"O daddy, O Who are the most Hurrah for your support My personality integrate All my physique develope My nervous system calm In body as in mind.

Prepare me new tempo Our daily jive, and Release us from our parents And other repressed victims.

Lead me into more self-expression And much less boredom For you are the coolest Gonest, and hepest drive From now on."

Speaking frankly, but still in the "hep-talk" of our teenagers, when I read the above, I truly suffered a "blast-off"! What drive!

It seems that today, we operate under the philosophy of "all is fair in love, war, AND RELIGION;" so, just clothe any practice in religious robes and it becomes acceptable. Already, nearly every kind of enticement possible is being offered — from movies, plays, food and parties, to free airplane rides! — in order to be able to get folks, especially young people, to be willing to take an occasional dose of religion.

Picture in your mind, IF YOU CAN, the Apostle Paul advertising a highly dramatic sermon on "What's In A Holy Kiss", to be followed by free food and entertainment, plus a free donkey ride for all the kiddies and a sailboat ride for all the adults. What foolishness! Instead, Paul said, "And I, brethren, when I came to you, came not with excellency of speech (or dramatic sermons — C.S.), or of wisdom (food and frolic to attract crowds — C.S.), declaring unto you the testimony of God, FOR I DETERMINED NOT TO KNOW ANY THING AMONG YOU, SAVE *JESUS CHRIST, AND HIM CRUCIFIED*" (I Cor. 2:1-2, emphasis mine—C.S.).

There is no short-cut to salvation, as God's divine plan remains constant; it does not change. The Individual must still believe, to change his heart; repent, to change his sinful habits; and be baptized, to change his state or relationship. Because each penitent believer must be baptized "into Christ" (Gal. 3:27) in order to receive forgiveness of sins (Acts 2:38).

Brethren, when will WE cease trying to improve upon God's gospel power to save by the use of free food and frolics? Just as we shall never be able successfully to compete with Roman Catholicism in building beautiful cathedrals, neither could we ever successfully compete against Protestant denominationalism in fun, frolics, and foolishness. What is the matter, anyway? Do we no longer believe that God's gospel has saving power? Are we ASHAMED of the gospel? (Rom. 1:16).

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

JUST PREACHING

Jas. P. Miller

The summer slipped away so rapidly that I did not get the report of my meetings in the paper. My apologies to the host of fine preachers and churches with whom I labored. The year of 1962 has been one of the busiest and most profitable in my twenty-seven years of preaching. In 16 meetings, long and short, about 100 souls responded to the call of the gospel. Preachers and brethren from over 150 churches of the Lord came to hear me preach and many friends of old were greeted and new ones made. The late fall found me in four meetings and I will take advantage of the coldest day in the history of Florida to tell you about them here.

On Saturday, October 20th, I flew to Bowling Green, Kentucky to preach for the old Twelfth Street congregation. This is where B. G. Hope has spent the last 13 years doing one of the greatest works a man could do. This great old congregation sparks with new life and, numbering over 500 members, is a tower of strength in all of central Kentucky. The meeting began on Sunday morning the 21st and I preached twice a day through Sunday morning the 28th. Closing the meeting with a Lord's Day morning service, I took the plane to Louisville where brethren from the University Avenue Congregation in Lexington met me and drove me to Lexington where I started that night. Brother Bob Crawley arrived in Lexington to take up the work on Wednesday night of the meeting. The University Avenue church is a strong congregation standing for the truth. They have a collection of about \$500.00 a Sunday and a determination to be true to the old paths. Many preachers came to the meeting at Bowling Green, but I did not make a list of the names. Ferrell Jenkins, now preaching for West End, was present at many of the services. Ross Spears of Tompkinsville came for several services. They almost have the new building completed in Tompkinsville and are looking forward to greater things. Preachers who attended the Lexington meeting came from all over that part of the state. Here are some of the names of these men who preach the gospel in that part of Kentucky and Ohio. KELLY ELLIS, Danville, Ky., HERMON MASON, Harrodsburg, Kentucky; FORREST MORRIS, Willisburg, Kentucky, ROSS SANDERS, Lebanon, Kentucky, HENRY FICKLIN, Mt. Sterling, Kentucky, C. W. SCOTT, Louisville, Kentucky, FOREST HURST, Louisville, Kentucky, PAUL K. WILLIAMS, Columbus, Ohio, PAUL WOODWARD, Louisville, Kentucky, CHARLIE BROWN, Sanford, Kentucky, BOB G. NEALY, Winchester, Kentucky, HAROLD YOUNG, Providence, Kentucky, RALPH FOX and JIMMIE ALFORD preachers in the University congregation.

I closed the Lexington meeting on November 4th and flew to Richmond, Virginia for a five day effort with the Forest Hills church. James Jones preaches for the Forest Hills congregation and is loved by them. Old Richmond was the capital of the confederacy and is rich with the history of the War between the States. It was also a strong hold for the restoration and the digressives have about 15 churches in greater Richmond. All of them are examples of the folly of going beyond "that which is written." FRANK JAMERSON preached for West End brethren and they are just completing a new meeting house. It is a beautiful building and will be a credit to the cause in this old and beautiful city. We will have a complete story and picture of this work along with the plans of brother Jones to go to Norway in an early issue of SEARCHING THE SCRIPTURES.

On the night of the 25th of November I began a meeting with the Par Avenue congregation in Orlando, Florida. Marshall Patton, Question and Answer Editor of the paper, works with this fine church. Patton is a man of wonderful ability both as a writer and preacher. In the eight days of this meeting 16 responded to the invitation with five baptized and six restored the last day of the meeting.

All of this is made possible by the brethren at Seminole where I preach in Tampa by their loyalty and by the excellent preaching of brother DON BASSETT who is my fellow-helper in the Lord. Brother Bassett is one of the com-

ing powers in the pulpit in our generation. As the year ends I thank God for His grace and the strength to complete such a schedule. To the many brethren who have showed me so many kindnesses my humble thanks.

Searching The Scriptures congratulates Robert O. Miller upon being chosen "MAN OF THE YEAR" by the Chamber of Commerce in his home town of Murray, Kentucky. Brother Miller is the County Judge of Calloway County, Kentucky and is a member of the 7th and Poplar congregation in Murray.

MOLLIE MILLER PASSES

One of the oldest members of the church in Kentucky passed from this life at the home of her daughter, sister Lubie Thurman this month. "Aunt Mollie" as she was known by hundreds of her friends, was for many years a faithful member of the church at New Providence, Kentucky. She was 92 at the time of her death. The funeral services were conducted at the church at Hazel, Kentucky.

Curtis E. Flatt, Florence, Ala. — I preached in a meeting with the church at Waycross, Georgia where John Swatzell preaches in November. The Collegeview church here in Florence is enjoying the best attendance and the highest contributions his quarter of any.

DARLING SAYS, "DID NOT REPUDIATE WALKER, PUBLICLY"

Paul Brock, Jacksonville, Fla.

In the November issue of this paper, I showed how that brother D. Ellis Walker had no backing in the Jacksonville debate, and that even his own son had to make false reports of the same. In that article it was stated, "His own moderator repudiated him publicly."

Bro. George Darling, Walker's moderator, took exception to that statement saying that he did not repudiate Walker publicly. I asked brother Darling to restate just what he said in his closing remarks that night. Below, I submit *that part of his statement which I construed to be a repudiation.*

"Regarding a debate at Springfield, Brother Brock is hardly qualified to say what the Springfield church will do or will not do, in as much as I personally doubt if he would know three out of the seven elders if he were to see them. Yes, Springfield will endorse a debate, but not to furnish a "popgun" with an audience. The only way that Springfield would be interested would be with two top men, with definite propositions, and this is not a reflection on our disputants."

We believe that Bro. Darling is honorable and will see that arrangements are made for the debate which the Springfield elders authorized him to state they were willing to enter into. We at Lake Shore are just waiting to hear from them on the propositions they will select a man to affirm.

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Thursday — "Delusions Concerning Importance of Self" . . . Dennis L. Reed
 Birmingham, Ala.

10 :20 - 11:15 Daily — "Messiah as King — Gospel of Matthew" _ Hubert A. Moss, Jr.
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11:20 - 12-Noon .. Daily — "Messiah as the Son of God — Gospel of John" __ Homer Hailey
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1:20-2:15 . Daily — "The Social Gospel" _____ Ed Harrell
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2:20-3:15 Tuesday — "Messiah as Servant — Gospel of Mark" _ Clinton D. Hamilton
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Wednesday — "Messiah as the Saviour — Gospel of Luke" . Bob Owen
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Thursday — "Messiah in New Testament Preaching" . _ Luther G. Roberts
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3:20-4:15. Daily — Round Table . _____ James W. Adams
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7:30-8:30 Monday—"Messiah and Ecumenism" . . William E. Wallace
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8:30 - 9:30 " — "Messiah and Labor Problems" . Hoyt Houchen
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 Seattle, Wash.

8:30-9:30 " —"Messiah and Racial Problems" Franklin T. Puckett
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8:30 - 9 :30 Wednesday — "Messiah and the Christian's Hope" . __ Eugene Britnell
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7:30 - 8:30 __ Thursday — College Program

8:30-9:30 " —"Messiah and Controversy" _____ ... - B. G. Hope
 Bowling Green, Ky.

NOTE: — Visitors may obtain meals in cafeteria, student center or at nearby restaurants.

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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FEBRUARY, 1963

NUMBER 2

OUR TROUBLED TIMES

James P. Miller

We would have to go back to the reformation to find times as troubled as ours religiously. I am now not speaking of the brotherhood alone but of the entire religious world. In every denomination of our day the fountain is sending forth both bitter and sweet and the very bed-rock of so-called fundamentalism is crumbling. By fundamentalism I mean a belief in "the verbal inspiration of the scriptures, the deity of Christ, and the doctrine of blood atonement," and other doctrine that calls for faith in the word of God. Many of the denominations of our day and of the generations past have had a heritage deeply imbedded in this so-called fundamentalism. Modernism, as the term is used today, is the deadly enemy of fundamentalism. Modernism denies the very things that fundamentalism affirms. It not only denies the verbal inspiration of the scriptures, the virgin birth of Christ, and the doctrine of blood atonement, but it goes far deeper than this and denies anything and everything that does not seem reasonable to the mind of man. It takes away the role of faith and leaves all in the realm of sight.

For my part I regret to see modernism make any gains anywhere. We have all cried until we can cry no more over the sharp inroads modernism is making into the church of our Lord. SEARCHING THE SCRIPTURES is dedicated to war against it in any form, whether it be institutionalism or centralization. It is not, however, the purpose of this article to investigate the problem of modernism from within the body, but rather to call attention to its effects elsewhere.

THE SOUTHERN BAPTIST

We should never be so naive as to believe that all of the problems of modernism belong to us or even originate with the people of God. We borrow our ills as a rule from the denominational world around us. Among the fundamental people of our time there were none among this great role of so-called Bible believers as strong as the southern Baptist. For as long as I can remember the Southern Baptist Convention made up of Missionary Baptist Churches have stood for the Bible as the word of God. We disagreed with them on its teaching and time after time we have crossed swords in debate but we had no disagreement over the authority of the scriptures. It is an undeniable fact, however, that today even this strong hold of fundamentalism is in serious trouble.

In the last few months in their national convention they had to come to grips with the problem. Ralph Elliott is the head of the Old Testament Department at the Midwestern Baptist Theological Seminary in Kansas City. He is also the author of a book printed by the Sunday School Board of the Southern Baptist Convention entitled, "The Message of Genesis." In this work he takes the position that the first eleven chapters of Genesis are not accurate, that the fall of Adam is not historically true and other modernistic doctrines fill the book. When pressure was brought among the Baptists not to have the book reprinted, 36 teachers in Southern Baptist Colleges and Seminaries met and filed a formal protest. Now I know that there are several hundred teachers in Baptist Colleges and Universities and that 36 would be a minority, but at the same time think of the very fact that they would meet at all. It has been known for several years that modernists were teaching in these schools and especially guest speakers were being brought in who denied the fundamentals. Dr. George McCracken who took Fos-dicks place at Riverside Church in New York City is one.

In the *Tampa Tribune* a short time ago several prominent Baptist leaders were quoted as saying division among southern Baptists was inevitable. It can also be said with certainty that these same Baptist schools have had an effect on some of the gospel preachers who have attended them.

THE ROMAN CATHOLIC CHURCH

Those who have followed closely the recent ecumenical council in Rome were shocked to find that Modernism has found its way into the fortress of Roman Catholicism. At one point in the council one of the old and conservative bishops was jeered when he tried to speak and rule for the fundamental beliefs and practices of the Roman Church. The bishops, especially from the low countries of western Europe were no longer willing to subscribe to the "one church," position, etc. I share the opinion of many, that the Pope called off the council and sent the delegates home lest divisions occur in Catholicism that could not be healed. This is strange only to the one who takes it for granted that simply because in the past Catholicism has been rigid it will always remain so. Why would not the seed of modernism find root in young Catholic minds even as it does in young Baptist minds or young minds of Christians who preach the gospel. I do not know how the Catholic church will seek to cope with her problem. A simple division as in the case of the Baptist and our brethren will not suffice for there

is only one pope and he has to be over all. Nevertheless the problem is there and although it has not yet taken the form of modernism as in the protestant world it will soon do so for the same forces are at work. They simply do not have the same liberty to exercise them in Catholicism.

THE EPISCOPAL CHURCH

Next to Catholicism we would suppose that old and staid Episcopalianism would never fall to any form of modernism. Bound since Henry VIII in her creeds and ceremonies she is supposed a fortress of tradition. Only a few days ago here in my own city of Tampa the Episcopal churches brought in a western bishop to speak in a city-wide effort. When asked about his messages the *Tampa Times* quoted him as saying he intended to discuss, "That Christian religion bit—what it is REALLY all about." Some of his announced sermons were as follows. "Who Does He Think He Is, Anyway?", "Looks Like He Might Carry It Off, Doesn't It?" and "What's The Matter With Him, Losing His Nerve?" Now I am well aware that there are many different definitions for Modernism and not all of them include a denial of the Deity of Christ, but who can deny its deadly effects in this approach to the holy scripture.

THE CHRISTIAN CHURCH

The departures of the "Christian Church" into modernism and the lessons it should have for us have long been the subject of these pages. "Open Membership," The Missionary Society, The Inspiration of the Bible, and many other things have led our digressive brethren into one break of fellowship after another. The battle still rages within the ranks of the Disciples. Many of their great preachers have tried to stem the tide. The main body of the "Christian Church" goes on its way farther and farther from the "Old Paths." As sad as this may be it is sadder still that we have to repeat this regrettable history in the Lord's Church.

WHY

The wisdom of a Solomon would be needed to give the complete answer. Perhaps he gave it in Ecc. 12 :12 when he said, "And further, by these, my son, be admonished: of making books there is no end ; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man." One thing is sure: *the modern translations of the New Testament are not helping the truth.* One after another they are thrust upon the public until we have today a confusion of tongues. They receive the widest publicity from their publishers and come from the most liberal elements of Protestantism. Liberty after liberty is taken with the original until words like "virgin," "Jehovah," and even "leprosy" are disappearing from the text. Christians are meeting on Saturday night to break bread and there is no standard. All of them cannot be right and too many of them interpret the text instead of translating it. Who can deny that all of this is modernism, a lack of respect for God and his word?

(Continued on Page 4)

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Editorial . . .

H. E. PHILLIPS

PAT BOONE AND THE BRETHERN

When one departure from the faith is taken, it becomes easier to take another; and when a nationally famous person leads the way, he takes thousands with him. Many brethren who are carried away by their own feeling of importance and greatness in the religious world are eager to use such famous people as Pat Boone in their "special meetings," "youth rallies," and "worship services" to enhance their recognition in the religious world. Thousands are attracted to such meetings, not to worship God, but to see and hear a movie idol. But the sad part of all this is that the world forms the image of the church of Christ as it is pictured by the life of the movie star, and the indorsement given him by brethren in such public recognition. Has Pat Boone left the faith? Is he an example of a follower of Christ?

The New Testament teaches: "No man can serve two masters . . . Ye cannot serve God and mammon." (Matt. 6:24) . . . "Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." (I Cor. 10:21) . . . "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." (James 4:4) . . . "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." (Gal. 1:10) . . . "Of a truth I perceive that God is no respecter of persons." (Acts 10:34).

Pat Boone's latest film is *Seven Arts, "The Main Attraction."* This picture has created much more criticism from the world than from Pat's own

brethren. The following is a part of an article taken from the pen of E. L. Flannery in the *Downtown Worker*, June 3, 1962:

**PAT BOONE'S LOST BATTLE
WITH HIS CONSCIENCE**

... This week we want to study Pat Boone, his standards, and how the brethren have used Pat as a drawing card, and as an example for our Christian young folks.

First, let us reprint an article from the *Nashville Banner*, Thursday, May 17, 1962, under the title: "Pat Boone Battles Conscience Over Film's Role." It reads:

"Pat Boone has won a battle with his conscience over the earthly (worldly, immoral, ELF) role he plays in *Seven Arts*, 'The Main Attraction' with Nancy Kwan.

"He kisses his leading lady after all, as he did in 'State Fair'.

"Pat admits he had serious compunctions about his role as a 'kept' man, a beatnik and a cigarette smoker in 'The Main Attraction'. That's not to mention several of the scenes with Miss Kwan in the color drama for MGM release.

"The teachings of my church frown on these things," Pat said. "We don't believe in any kind of sensual contact with the opposite sex except one's spouse. I worried — and prayed — a lot over the role. Then I saw the film's moral was good and decided to do it."

"I play a drifter who is picked up by Mai Zetterling to sing to her dummy in a cheap circus act. Because I have no goal in life (in this film), my conduct with her is, frankly, immoral, although I don't think kids in the audience will be aware of this. When real love comes along and I have a chance to do something worthwhile with my life, I'm rehabilitated."

"Therefore, according to Seven Arts Productions, there will be no repetition of Pat's refusal to kiss Shirley Jones in a film. 'As for that incident', the studio quotes Pat as saying, 'I guess I was a little naive (having unaffected simplicity, artless; untaught; unsophisticated; SYN. Simple, ELF.) at the time. The kisses that Nancy and I do are wholesome. Besides, I've decided that I must be more broadminded (tolerant of liberal views, ELF) about the parts I play if I am to make progress as an actor.'"

There you have it! Pat has not "won" a battle with his conscience at all. He has seared his conscience for money and professional progress in the entertainment field! He has sold his spiritual birthright for a mess of Hollywood pottage!

Note these admitted facts by Pat: 1. His conduct with Miss Kwan in the role is "frankly, immoral", (and expresses the senseless idea that kids in the audience will be unaware of his immoral conduct! Kids twixt twelve and twenty are not that dumb!) 2. Pat admits

his roles violate the teaching he has received by his "church". 3. He claims he can teach a good moral lesson by playing earthly (immoral) roles. 4. He finally comes clean and admits that to make progress in the movies he had to become broadminded.

No, this is the man that churches and "Christian" (?) colleges have been using as a "drawing power", and setting forth as an example to young Christians! The Manhattan church advertised on their bulletin board that Pat Boone attends services here! Pat was used the first service as song director in a big meeting in Norfolk, Va., with James D. Willeford, and 2,000 came. It was about one-tenth that thereafter. Pat delivered the Baccalaureate sermon at my alma mater, Harding College, last May (1961). He has made records as soloist with most of the Christian College Chorus. His books have been praised, some saying they beat hundreds of gospel sermons. (His books actually approve Easter and Christmas with religious sentiment, ELF). But why has brother Boone been pushed in this big way? Two reasons: 1. Pride, and, 2. Money. The reason was expressed over 1900 years ago in these words: "Their mouth speaketh great swelling words, having men's persons in admiration because of advantage." (Jude 16). If Pat lost his fame or his money the colleges and the churches would drop him like a "hot potato", seeing there was no longer any advantage to them in exploiting him. Brethren, if we can not win men by holding up Christ, it is sure we cannot win men by holding up Billie Sol Estes, Pat Boone, or any other man.

Thus concludes the good article by Brother Flannery, but it does not close the reviews of Pat Boone and his movie: "*The Main Attraction*." The last week in November, 1962, I clipped the following from Hedda Hopper's column in the *Tampa Tribune*:

Hollywood — Good news today! Twentieth-Fox comes to life again on Dec. 3 when Pat Boone starts "Evil Come, Evil Go," a Rod Sterling script to be directed by Buzz Kulik. He won't be playing himself, although it's about a singer whose child is kidnapped. It will be another dramatic part for Pat, who's kicked over the traces of his old image and aims to prove himself as an actor . . .

About a week later another news clipping was taken from the *Tampa Tribune* as follows:

NEW YORK (HTNS) — Scrub-faced Pat Boone, the chromium-age Jack Armstrong, must have been shocked out of his white buckskin shoes when he received news this week that his latest movie, *Seven Arts*' "The Main Attraction," has been denied a production code seal of approval from the Motion Picture Association of America.

The milk-drinking crooner has been a sturdy symbol of scout's oath clean living to his fans since his rise to fame some seven years ago.

When he made his film debut in "April Love" in 1957 he wouldn't even allow himself to kiss his leading lady, Shirley Jones. Not even at the fadeout.

"It wasn't in the script," he had said, "and I didn't want to rush into a thing like that without thinking about it."

Boone has obviously been doing some heavy thinking. In "The Main Attraction," he has forsaken the milk and tasted of the wine. He smokes, has a corking barroom brawl, dallies nocturnally with a girl (Nancy Kwan), and in two choice words, plays a bum.

This isn't what made the MPAA office deny the seal. The office claims that the film "appears to justify premarital relations." They said additional scenes would be required, to show "that such a situation is morally wrong."

A Seven Arts spokesman had this to say: "It was primarily conceived as family entertainment," adding that teen-agers, the bulk of movie audiences today, have "matured" and expect "more sophisticated fare." In the film, he went on, Boone plays a "morally (sic) bankrupt young man who is reformed by the love and understanding of a decent young girl."

Boone was unavailable for comment. He may be standing in the corner.

This, no doubt, was a shock to Pat Boone and his well-wishers in the church. Imagine, if you can, a Christian playing the role of an immoral bum to such a degree that men of the world must call attention to its evil portrayal of such low standards as to corrupt the teen-agers of the nation. Then on Monday, Dec. 17, 1962, an article appeared in the *Tampa Tribune* which follows:

Hollywood (UPI) — Actor Pat Boone said Friday he would re-shoot certain scenes of his latest picture without pay if it would obtain a seal of approval of the Shurlock Office, Hollywood's self-censoring board.

Boone said he would fight against having the picture, "The Main Attraction," shown in this country without a seal of approval. The Shurlock Office has refused to approve the English-made picture despite its approval by British censors for showing there.

The British censors granted their approval with the qualification that children not be allowed to see the picture unless accompanied by adults.

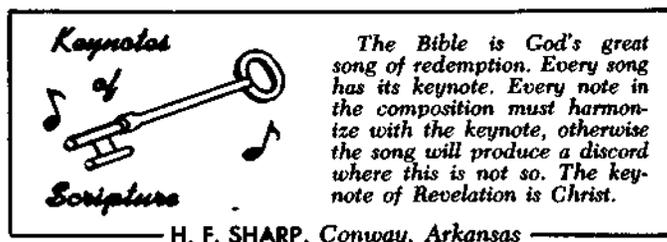
Pat's image of a clean cut young man with high morals has turned to almost the opposite. Since many brethren advertise his as a member of the "church of Christ" in good standing, the world must look upon the church of the Lord as a religious group most tolerant of worldly ambitions and immoral conduct. I, for one, indorse no part of that for which Pat Boone stands at the present time.

OUR TROUBLED TIMES—(From Page 2)

THE FUTURE

Who among us is wise enough to see the future? Only divinity can know the outcome. Some things are

true, however, and no man can deny them successfully. First, the body of Christ has been tom asunder by liberalism which is the forerunner of modernism. Second, regardless of how the Protestant world emerges from this great revolution going on in every denomination under the sun it will never be the same again. Wherever liberalism thrives, complacency and compromise go hand in hand. Protestantism will never be the force in this half century that it has been in the fifty years just passed. Whether Catholicism can stay united enough to take advantage of these broken walls and hanging gates only time will tell. THE COURSE OF GOD'S PEOPLE IS CLEAR. Look for the Old Paths and walk therein for there is the good way.



ESTHER

The book of Esther links those with Christ who did not connect by Jewish lineage. The book denotes the Providence of God. God's name is not in the book of Esther yet the hand of God is on every page. When we think of the words of Mordecai, at the time he was asking Esther to intercede for the Jews, a strong reference to the providence of God is found. Note (as the wicked Haaman had deceived the king into allowing a command to be issued that would slaughter the Jews;) Nehemiah 4:13-14, shows how faithful Mordecai believed that help would arrive. "Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" This unswerving faith compelled him to ask Esther to do what she could. I believe, even in God's providence for our help, we must do what we can in accordance with his word. (Neh. 4: 13-14)

There is another beautiful lesson. The queen, Vashti, who had been dethroned because of her husband's wicked demand, shows great chastity in refusing the king's demands. You will remember that while the king was merry with wine he wanted the beautiful queen Vashti to appear before the drunken men and expose herself to their beastly gaze. Vashti, being a chaste woman and modest, would not allow her body to be the object of delight to the drunken men of the court. I should like here to set in this article a statement found in the commentary of Adam Clarke:

"Vashti refused to come. And much should she be commended for it. What woman, possessing even a common share of prudence and modesty, could con-

sent to expose herself to the view of such a group of drunken Bacchanalians? Her courage was equal to her modesty; she would resist the royal mandate, rather than violate the rules of chaste decorum. Her contempt of worldly grandeur, when brought in competition with what every modest woman holds dear and sacred, is worthy of observation. She well knew that this act of disobedience would cost her her crown, if not her life also; but she was regardless of both, resigned to honour as she conceived her virtue and honour were at stake. Her humility was greatly evidenced in this refusal. She was beautiful; and might have shown herself to great advantage, and have had a fine opportunity of gratifying her vanity, if she had any; but she refused to come. Hail, noble woman! be thou a pattern to all thy sex on every similar occasion! Surely, every thing considered, we have few women like Vashti; for some of the highest of the land will dress and deck themselves with the utmost splendour, even to the selvedge of their fortunes, to exhibit themselves at balls, plays, galas, operas, and public assemblies of all kinds, (nearly half naked,) that they may be seen and admired of men, and even, to the endless reproach and broad suspicion of their honour and chastity, figure away in masquerade! Vashti must be considered at the top of her sex. A BLACK SWAN IS NOT HALF SO RARE A BIRD."

THE SPONSORING CHURCH

P. J. Casebolt, Akron, Ohio

What would you think of a man who wanted to "sponsor" a wife and a family, but wanted someone else to pay for their upkeep? It is being done every day. There are those who receive public or private assistance of a financial nature, and then buy such extravagant luxuries as color TV sets and new Cadillacs. A few years ago, when *any* kind of a TV set was considered a luxury, an investigation was made of families who purchased them with welfare money provided by local governments. Recently, some brethren told us about a family that apparently was so destitute that the church decided to help them, and then they were seen riding around in a new Cadillac. Most of us would say, "Either the luxuries stop or the charity stops."

This past year, one relatively small congregation in Ohio decided to "sponsor" a "big" meeting to the tune of \$10,000 with all the "trimmings" — a "big" preacher, a "big" auditorium, and a college chorus from one of the "big" colleges. I am not necessarily opposed to a thing because of its size, except when it is done to make a congregation look "big" in the eyes of the world. Of course, this congregation could not afford to pay all of the expenses incurred in such an extravaganza, so it unashamedly begged money from sister congregations.

Every country congregation with a dozen members could sponsor something of this kind above and beyond its obligation and responsibility with just as much logic and authority as some of the city congregations which have followed this prevalent practice. Even God would not hold an individual responsible for something beyond his ability and opportunities, and it is unreasonable for a congrega-

tion to think it can operate under a different principle. Too many congregations are begging money from others while engaged in some extravagant program of their own. In the case of an individual or a congregation, the extravagance ought to stop or the money ought to stop.

Now someone comes back with the stereotyped reply, "Since some good is done by these projects, isn't it better to do something wrong than do nothing at all?" This stock-in-trade attitude needs to be answered once and for all, but I suppose that no matter how many times it is knocked in the head, someone will resurrect the skeleton, dress it in different clothing, and try to breathe into its nostrils the breath of intelligent argument. Our memories must be short indeed, for the missionary societies of the digressive Christian Church and the denominations of men could be justified with this argument. The question supposes that there are only two alternatives — do nothing or do something wrong. We ought to awaken to the sensible conclusion that there is a *third* alternative — *do something right!*

A VIVID EXAMPLE

Recently, the congregation where I preach received a plea for financial help from a congregation in Michigan. A congregation in Texas was supporting the preacher for this "needy" work. So far, so good. But, the name of that congregation in Texas rang the proverbial bell — it was 5th & Highland in Abilene, Texas. Upon further investigation, it was learned that the "needy" congregation in Michigan was sending a contribution to 5th & Highland, sponsors of a nationwide TV and radio program. Yet, at the same time, 5th & Highland was begging millions of dollars from sister congregations for its project.

Now, if you have lost track of the Lord's money at this point, think how confusing it would have been if we had decided to send a contribution to the place in Michigan and one to the Herald of Truth in Texas. We would be placing our money under the oversight of the elders at 5th & Highland; they, in turn, would be sending some of their finances to the support of a preacher in Michigan; the congregation in Michigan would be sending some of its finances back to 5th & Highland; we would be sending some of our finances to the congregation in Michigan. We just couldn't do it without adding to the existing confusion, for if no other scripture were violated, it would certainly violate I Cor. 14 :33,40. No, I haven't overstated this case; in fact, I have tried to simplify it. Only the Lord could figure out what happened to his money in the shuffle. If a business were to juggle money like this, it would be investigated for misappropriation of funds, to say the least. We are the stewards of the Lord's money.

Incidentally, in case any brethren are interested in conserving the Lord's money, it should be pointed out that while all this money was being shuttled through the mails, expenses were being deducted for salaries, office equipment, advertising, and postage. It reminds us of the story told during World War I: a soldier had to make a payment on his farm back home, so he wrote a letter to God and addressed it

to the YMCA. Some of his buddies found out about it and took up a collection, but could only raise \$90. The soldier appreciated the \$90, but wrote another letter to God, and told him not to send any more money through the YMCA for it had withheld \$10. Be not deceived, the gift horse has to be fed.

A SOLUTION

I'm not an Einstein, but I think I have a solution that will be more efficient and less expensive, not to mention a lessening in strained relations between brethren. I warn you though, the plan may be too simple for some. It is evident that brethren have left the Scriptures a long time back on the sponsoring church question, so maybe I can get my solution across by telling another appropriate story. As the story goes, a man had a flat tire, and in the process of changing tires, he misplaced the lugs which secured the wheel to the hub. He began walking toward town, and was hailed by an inmate in an insane asylum. When the inmate asked where he was going, the traveller replied that he was going to town for help. The man who was supposed to be "crazy" suggested that the other take one lug from each of the other three wheels, place them on the fourth one, and drive into town.

Now, if congregations would do their own work at home to the extent of their ability before asking for help from others, and stop launching elaborate programs which over-obligate themselves and the whole brotherhood, the solution is at hand. The fact remains that the mission of the church was accomplished in the first century without the machinery which we think is so essential. The gospel was preached (Col. 1:23), and the needy were helped (Acts 11:28-30), and the church was edified (Acts 9:31). The mission and organization of the church are unchanged.

THE ONLY RISK

There is only one risk to be taken if we follow the simplified method. We will have to forfeit any glory, praise, or preeminence that we might gain by being a "sponsoring" church. Also, we may be charged with not believing in cooperation if we don't get involved in some of the sponsoring projects that are sweeping the brotherhood. I'm led to believe, in view of the inefficiency and extravagance of some efforts, that congregations just make a token contribution to keep from being stigmatized. No matter what men might say, we ought to believe that God's wisdom is better than man's (1 Cor. 1:27), and the quality of being and doing right is more to be desired than the praise of men. (Jno. 12:42,43.)

Actually, I think the congregations which are deserving of financial assistance are suffering because of the wave of sponsoritis and mail-order begging that is sweeping the country. Some congregations are so disgusted with mimeographed (and sometimes elaborately printed) pleas for financial help which fill the mail boxes that they fail to answer the pleas that are actually worthy. We should ever encourage the congregations which are financially stronger to help the weaker. As an example of our unequal efforts, I cite the following: on the front page of a paper published in Texas, there was a big

splash about a \$500,000 *addition* to an existing church building, and a small picture and article on the same page mentioning the need for \$10,000 to build a complete building for a small group in a foreign country. I could not help but think how nice it would be if the one congregation had spent only \$490,000 on its "addition", and sent the other \$10,000 to the place in need. It is high time that some of us stopped thinking "I am rich, and increased with goods, and have need of nothing," and blowing our trumpets about how charitable we are, while needy brethren right under our noses will rise up to condemn us in the judgment. (Rev. 3:16,17.) The argument that the "big" congregations have to get themselves in shape before they can help others is about as applicable as claiming that we need a color TV set to relax our nerves before we get in our new Cadillac *to* go help the needy. None of us are guiltless, and all can do better. Now is the accepted time.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

KOINONIA, "FELLOWSHIP," — No. 6

"PARTNERSHIP IN THE GOSPEL"

In further investigating the use of *koinonia* in the New Testament it may be noted that in Phil. 1:5 *koinonia* denotes a partnership in the work of Christ. It is perhaps difficult to distinguish this usage from that of *koinonia* in Acts 2:42. In fact, Lenski thinks the usages are the same. (R. C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Galatians to the Ephesians and to the Philippians*, [Columbus, Ohio: The Wartburg Press, 1946], p. 708).

It seems to the writer, however, that the context of Phil. 1:5 (as well as other passages dealing with the Philippian church) gives to *koinonia* the meaning, "association in suffering and persecution, and in the furtherance of the Gospel." Paul is probably not primarily thinking of his own partnership with the Philippians in material goods, for he would hardly have exulted in this, Phil. 1:3, 4. He is rather thinking primarily of their own partnership with each other. Paul mentions their participation in bonds and in the furtherance of the Gospel in 1:7.

Vincent asserts that the *koinonia* is not with the Philippians, for that would call for the Greek preposition *meta*, "with," which, he says, is used to express *koinonia* with people. But John uses *meta* to express *koinonia* even with God (1 Jno. 1:3).

"PARTNERSHIP IN THE SPIRIT"

It may be, as Lietzmann points out, that "no exegetical skill" can give us certainty as to the exact meaning of "fellowship of the Holy Spirit," (II Cor. 13:14; Phil. 2:1). (Quoted in Alfred Plummer's *Commentary on II Cor.*, p. 384). If the phrase is a subjective genitive in Greek the idea is "a Sense of partnership that grows out of the direction

of the Spirit." If, on the other hand, the phrase is an objective genitive in Greek the idea is "sharing in the various benefits of the Spirit"; that is, sharing with the Spirit in his presence, comfort, guidance, etc. Both alternative interpretations are, of course, in accord with the general teaching of the New Testament, but it is rather difficult to know precisely what sense the apostle has in mind in the passages.

It may well be that "spirit" in Phil. 2:1 does not refer to the Holy Spirit; however, most commentators seem to think that it does. There is no article in the Greek; the text simply says "fellowship of spirit." It is possible that the writer is simply referring to a spiritual partnership in contrast to a merely physical one. If "spirit" refers to the Holy Spirit we have the same problem that is involved in the passage discussed above (II Cor. 13:14).

Science and Truth

I Tim. 6:20-21

William D. Burgess

Although Aristotle (384-322 B.C.) had a great influence on the science and scientists of his day and for over a thousand years afterwards, there were numerous individuals who rejected his teachings. Epicurus (341-270 B.C.) rejected Aristotle's theory of a vital force or a guiding intelligence in the workings of nature and, as a materialist, attempted to combat the belief in supernatural forces ruling the universe. In this effort he opposed the Aristotelian argument of teleology, or the grand design or purposefulness of events. There appeared to be a decline in ancient science long before the birth of Christ. History gives no clear reason why this occurred. With the beginning of the church and its rapid and wide spread, there was more interest and concern over spiritual matters than scientific matters. Soon men began to attempt to harmonize the scriptures with their scientific opinions and difficulties arose. Such men as Augustine (354-430), and much later Thomas Aquinas (1225-1275) rejected the literal interpretation of the story of special creation as recorded in Genesis and suggested instead an allegorical naturalistic interpretation patterned after some of the thinking of Aristotle. The rise of Scholasticism in the thirteenth century led to the study of the writings of the ancients on nature. Much of this material was obtained from translations of work in Arabic, many of which had in turn been derived from the Greek. In reaction against Arabian science and philosophy, the Roman Catholic Church in 1209 also forbade the study of the writings of Aristotle. This interdiction was later relaxed. This period marked the trend toward a literal interpretation of the seven days of creation. The result was that for three centuries, from the sixteenth to the middle of the nineteenth, special creation was declared to be the official doc-

trine of the Roman Catholic Church. Diversity of opinion was denounced as heresy and discussion of the concept of evolution carried with it the risk of excommunication. They are a good deal more liberal in their thinking today. This is true of any man-made religion; there is the constant effort to keep their religion "up-to-date", whether it opposes the scriptures or not.

COMMENTS TO EDITORS

"We appreciate the great and good effort you are making in producing *Searching The Scriptures*. We would like to do more if it were possible." — The Vernor Gowins, Tampa, Fla.

"Keep up the good work." — Bill Myers, Tarpon Springs, Fla.

"I appreciate your paper, and do not want to be without it. You brethren are doing a good work. You are sound in your teaching. Power be unto you." — E. G. Creacy, Horse Cave, Ky.

"The paper has been fine all through 1962." — Rufus R. Clifford, Nashville, Tenn.

"I received a copy and truly enjoyed it. If forth coming issues are like the November one, I am sure much good will be accomplished. Keep up the good work." — L. L. Stout, Tucson, Ariz.

"I received a copy of *Searching The Scriptures* and found some very profitable reading in the various articles . . . Keep up the good work." — Frank Thompson, Hobbs, New Mexico.

"I enjoy reading the paper." — Curtis E. Flatt, Florence, Ala.

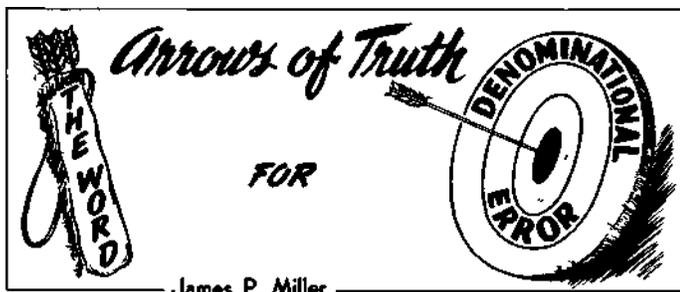
"We enjoy reading *Searching The Scriptures* magazine very much. Have learned so much from it. May you always stand for the truth as you are now. There are too few gospel papers that do stand only for the truth." — Mr. and Mrs. Elliott Hammerle, Haple Heights, Ohio.

"After reading *Searching The Scriptures* second-handedly for the past several months I'd like to receive it regularly, also I'd like it sent to the friends whose names I've enclosed. I should like to commend you very highly on your book, *Scriptural Elders and Deacons*. I believe it is second only to its source, the New Testament, in the treatment of this very important subject of church organization . . . I appreciate your firm stand for the truth." — C. L. Wilson, El Centro, Calif.

"I am enjoying the paper very much. Keep searching the Scriptures and teach them just as they are." — R. M. Palmer, Dyersburg, Tenn.

"We would like to continue getting *Searching The Scriptures*. We enjoy it very much." — Clyde Dean, Nashville, Tenn.

"A good friend of mine sent me a subscription for *Searching The Scriptures* about one year ago. I appreciate the quality of the paper. I am thankful for being able to discern the necessity for us to honor the word and stay within the commandments of our Lord. I was once in denominationalism. I do not care to return to it. Our position is not an easy or popular one but safe, as long as we remain able to speak the truth in love. We pray that those responsible for your publication may ever be able to do so." — W. H. Daniel, Baltimore, Md.



In all the religious world there can be found no people who are as mistaken in regard to the trinity and the "one God Holiness." Their chief doctrine is that there is no God but Jesus and no baptism but in Jesus' name. They are brought in conflict with the saints in several ways. First, they are zealous and willing to preach and even defend their doctrine whenever possible and secondly, they teach baptism for the remission of sins and necessary to salvation. It is sad but true that sometimes in the public eye baptism for the remission of sins and necessary to save is about all the world knows about the church and we are thusly thrown together. Also because of this fact on rare occasions they are able to convince some brother or sister that the only way to baptize is to say, "in the name of Jesus," and thus cause trouble in the body of Christ. I know of a case of this kind at the present time where a small church is troubled by a good man who has been deceived.

There are at least three answers to the error. I intend to deal with just one of them in this column and perhaps at a later date will have something to say about the others. I will however take the time to name the three solutions. First, the Lord had more names than Jesus. Secondly, the statement "in the name of Jesus", simply meant by his authority and thirdly, no set formula was used in the book of Acts. Any one of these would be enough to forever answer the false doctrine and practice of baptism in only the name of Jesus. A fourth answer is of course the great commission itself. Today I want to study the first, that simply they have ruled out the other names given to my Lord.

ISAIAH 9:6

It is a little strange that in the very passage these preachers use to prove that Jesus is the only God, they also destroy the theory that he had only one name. Here we have five names by which Jesus will be called, and if they were not his name, then God has us calling him by a name that is not his. This calling was by God's authority so the old dodge that these were not his names, but he was just called by them. I am called by my name for it is my name, and if I am called by any other it is an error. Who will accuse God of making an error when He said: "and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" ?

All of these names have to do with his government as the first part of the verse states. He was *Wonderful* for that was the nature of his kingdom. Nothing like it has ever been seen again or had ever

been known. It was set up without armies and swords based on love and understanding with heaven for its goal. The king of such a kingdom could not be called less than *Wonderful*. He was named *Counsellor* because he gave this kingdom its laws. He was the author of eternal salvation, Heb. 5 :9. The name *The mighty God* was His because He was the Son of God. The Father called Him God in Heb. 1:8 and He had every right to what man would call the family name. The expression *mighty* had to do with the power He had and needed to establish and maintain such a kingdom. Paul says He will return with mighty angels in the end of time, 2 Thes. 1 :Y. He was called *The everlasting Father* for all authority or power had been given unto Him, Matt. 28:18. Simply stated, God put all things under Christ save Himself and He is to have the power that belonged to the Father until He delivers up the kingdom, 1 Cor. 15:27. To give "an example, the father turns to the oldest son when he is ready to take a journey and tells him he is the father until he returns. This does not teach that there is no God but rather than one of the names of Christ was The Mighty God and another The Everlasting Father. Regardless of human reason the Almighty God said to call Him that for that is what He is in His Kingdom. The name *Prince of Peace* needs no comment. This was His office and He was a prince because He was the Son of the king of the universe, and peace for this was the nature of His reign.

NEW TESTAMENT PASSAGES

The different names of Christ are given in several places in the New Testament. In Luke 2:21 we find this expression: "his name was called *Jesus*—", in Matt. 1:23, " and they shall call his name *Emmanuel*." In the revelation of John in the 19th chapter and the 13th verse, "and his name is called *The Word of God*. In the 19th chapter and 16th verse, "and on his thigh a name written, *KING OF KINGS AND LORD OF LORDS*." In each case the Greek word for name "onama" is the same, and is used as a noun.

CONCLUSION

It is my hope that these arrows for truth will not only reach the brother already referred to, but that all men can see the folly of teaching that there is no God but Jesus and no baptism save in Jesus name. The latter part of the statement can only be true when the authority of Christ is meant and the first part is false now and forever.

"THREE POUND CHICKEN LAYS A FIVE POUND EGG"

Harold Dowdy, Jacksonville, Fla

"For the wisdom of this world is foolishness with God."

The Christian Chronicle, August, 1959, stated in an editorial that in one week the Herald of Truth was to "reach more people than what it would take our pulpits to reach in 64 years." Now that was some little time in the past, and during this period

the country has been bombarded with "B. B. Baxter and his pals" as well as the liberal's "top notch" preachers. How has it turned out during the years ?

Well, if according to the Christian Chronicle one week of H.O.T. equals 64 years preaching by cornfield preachers, and H.O.T. has at least "the very best preachers", throw in gratis all the work of non-H.O.T. preachers, and what do we have? By September 17, 1961 everyone in the U.S. should have been a "Church of Christer" because of the work of H.O.T. And BY NOW there should be, 314,000,000 converts in the U.S. (Here is that 3 pound chicken).

But surely the Herald of Truth has accomplished something! Yes it has been doing things. I do not have *their* figures, but this is what has happened where I have been, all because of H.O.T.

1. H.O.T. has been on radio and television where I have worked for years, and there has been ONE contact because of it. (A Baptist preacher who wrote in for a lesson on evolution, not the best contact). This was in a new area where the church was just being established too, on T.V. too.

2. Because of the H.O.T. society, churches have been divided where I have visited. Debates, heart ache, lies, slander, and ugliness of all sorts, can be attributed directly to H.O.T. (Let's give them all the credit they deserve).

3. Thousands upon thousands of dollars were drained from local church treasuries to get these "good" (agathos?) results.

4. Preachers and brethren, brothers and sisters, mothers and daughters, fathers and sons have been tom asunder. And why? Because of the gospel? Oh no! Because of a human missionary society called the Herald of Truth.

I remember the argument that PINE PLANKS were forbidden in the ark because God specified Gopher wood (Gen. 6). I know the position of the apostle Peter about ASSUMED CENTRALIZED PROJECTS (sponsoring church) for he stated that God had specified the scope of the elders' authority, and this limited to the local congregation (1 Peter 5). This is the reason H.O.T. is wrong, it goes beyond God's revelation (2 John 9-11). But even beyond this it would seem that the ARK WOULD HAVE SUNK, if the "pine in the ark" substitutes made the same kind of claims as the H.O.T. proponents, with the same degree of success.

GIVING THE ANSWERS FOR OUR HOPE

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

I PETER 3:15

—Marshall E. Patton—

QUESTION: In Mark the 14 ch. where Christ instituted the Lord's Supper we read, "And when they had sung a hymn, they went out . . ." Is that an example for us today to sing a hymn after the supper?—B.G.M.

ANSWER: Our querist is to be commended for his interest in trying to determine when examples are to be followed without variation. In recent years liberal minded brethren have said and written much that reflects upon such an attitude. Some have denied the binding power of apostolic examples altogether. Some contend that examples are binding only when backed by a command. Of course, any approved example implies authority previously given for the action, but it does not follow that the command authorizing it may be found in Scriptures. If so, the authority is established by the command and not by the example. So, in the final analysis, this position denies the binding power of apostolic examples.

While we must recognize approved examples as a means of establishing authority we must also be careful not to bind more than what God intended.

In the light of all that is revealed the above question demands a negative answer. The record of the institution of the Lord's supper is found in Matt. 26:26-29; Mk. 14:22-25; Lk. 22:19,20. While John omits the institution of the Lord's supper he does give a rather detailed account of other events related to the occasion. (Jno. 13ff) This occasion is not an example of the church observing the Lord's supper. Rather, it is an example of Jesus and the twelve observing the Passover under the law. On this occasion our Lord took elements from the table and instituted His supper and taught in anticipation of the kingdom. Scholars, however, are careful to point out that it was the custom of the Jews to sing some of the Psalms (the 113th through the 118th) during and at the close of the observance of the Passover. The hymn, therefore, was a part of the Passover observance and is not essentially related to the Lord's supper any more than some of the other events that transpired on that occasion. Furthermore, from Luke and John's account it seems evident that other events transpired between the supper and the hymn.

Since there is doubt that the hymn immediately followed the institution of the Lord's supper, and since it is not an example of the church action, and since it was the custom of the Jews to close the Passover with a hymn, we must conclude that there is no authority here for sequence in worship today so far as the Lord's supper and the hymn are concerned. I know of nothing in the Scriptures that authorizes sequence for the items of worship in the church today.

"THE LETTER TO THE CHURCH IN EPHESUS"

Curtis E. Flatt, Florence, Ala.

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and

has not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the paradise of God." (Revelation 2:1-7).

The history of the church at Ephesus is told at great length in the Bible. The Apostle Paul stopped at Ephesus briefly on his second missionary tour and returned at a later time to stay for more than two years — until all Asia had heard the word of the Lord Jesus. (Acts 19). It was to the elders of this church that one of the most touching appeals of the Bible was directed. (Acts 20:17-38). Then, it was also to this church that the book of Ephesians, the great treatise on Christ and his church, was written. Some of the great names of the New Testament, such as Aquilla, Priscilla, Apollos, and Timothy are associated with this church. Finally, Christ saw fit to send one of the seven letters to this church. Let us make a study of that letter.

INTRODUCTION

In the introduction of each of these letters to the seven churches, the terms with which Jesus describes himself are unique. In each one he describes himself in such a way as to show that he is especially qualified to discuss that which is needed by each church. In this epistle, he describes himself as the one who holds the seven stars in his right hand and as the one who walks in the midst of the seven churches. The stars were the angels or the messengers of the churches. (Revelation 1:20). Since he held the stars in his hand, one must be impressed with the fact that their source of guidance, their hope, and their destiny were all in his hand. Not only did he have all this in his hand, but he also walked in the midst of the churches — was with them as they needed him and was well acquainted with their true condition.

I KNOW

He began by saying, "I know". How much this should have impressed them! What an impression that ought to make upon us today! Jesus knows. Early in the ministry it was said of him: "But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man; for he knew all that was in man." (John 2:24,25). Nothing is hidden from Jesus. "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." (Hebrews 4:13). He knew the real condition of the church at Ephesus. He knows the status of every church and every member of the church now.

I KNOW THY WORKS

Jesus said: "I know thy works." This is a phrase which he used in each of the seven epistles. This

was his way of informing them that he knew their deeds and their general conduct. He knew what they had been doing. He knew where they had been going. He knew what they had been thinking and saying. He knew their works. He knows all this about us also.

I KNOW THY LABOUR

Jesus said: "I know thy labour." He knew this was a working church. They had such a good example before them. The "Apostle Paul had taught them publicly and from house to house. (Acts 20:20). All Asia heard the word of the Lord from Ephesus. (Acts 19:10). And, although it is not specifically mentioned, from the commendation given for their labours, we can be assured that this church was seeing to the physical needs of saints as opportunity came and as ability permitted, as well as teaching saint and sinner. Not every church could have this said about them, then or now.

I KNOW THY PATIENCE

Jesus knew of the patience of this church. The word *patience* carries with it the idea of steadfastness, continuance, and endurance. He knew this church not only began well, but that it kept on keeping on. The degree of its patience is pointed out in verse three: "And has borne, and has patience, and for my name's sake has laboured, and has not fainted." Patiently enduring seems to be one of the most difficult of all requirements. Not only must the church as a body be steadfast, each Christian must continue (II Tim. 3:14), must endure (James 1:12), and must excel in patience (James 1:2-6).

I KNOW THY ATTITUDE TOWARD EVIL

The Lord knew this church wanted purity of life. He said: "I know . . . how thou canst not bear them which are evil." This evil may have been the same evil associated with the evil people who were false teachers mentioned in the same verse. But, regardless of what the evil was, this church held evil in abhorrence. To another church Paul said: "Know ye not that a little leaven leaveneth the whole lump, Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened." (1 Corinthians 5:6,7). But it was not so with Ephesus. No problem in the church today is greater than the loose attitude of many churches toward evil. The Lord knows this all too well.

I KNOW THY ATTITUDE TOWARD THE DOCTRINE

The Lord knew this church wanted the truth and nothing but the truth. They did not have any time for error or for those who taught it. He said: "I know . . . thou has tried them which say they are apostles, and are not, and hast found them liars." (verse 3). He also said: "But this thou hast, that thou hatest the deeds of the Nicolaitans which I also hate." (verse 6). The doctrine which is taught by the churches and to the church is important. The truth will make people free. (John 8:32). The truth will guide Christians unto perfection. (II Timothy (Continued on Page 1))

The News Letter Reports

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

L. A. Mott, Jr., Gainesville, Ga. — We have been here a month now and I believe we will enjoy a pleasant and profitable work here. My new address is: 1254 Enota Dr., N.E., Gainesville, Ga. . . . E. L. Flannery reports that one was baptized in the Bedford, Ohio meeting in October, and one was baptized in a recent meeting at Lake Wire in Lakeland, Fla. The work in Gainesville, Fla. is progressing and they hope to begin their new building soon. . . . After three and one-half years with the Kenmore congregation in Akron, Ohio, P. J. Casebolt will be moving to Paden City, W. Va. about July 1.

Jimmy Thomas of Columbia, Tenn. was in a gospel meeting at Coral Gables, Fla. January 20-27 . . . Harry Pickup, Sr. was in a gospel meeting at Disston Avenue in St. Petersburg, Fla. January 20-29. James R. Cope labors with the Disston Avenue church . . . Paul Brock of Lakeshore church in Jacksonville, Fla. was in a gospel meeting at Oneco January 20-27. Olin Hastings preaches with the Oneco church . . . The following speakers were engaged by the East Hill congregation in Pensacola, Fla. January 28-Feb. 1: Granville Tyler, Sam Binkley, Hubert Moss, Jr., Jere Frost, and A. C. Grider. . . Frank Smith of Birmingham, Ala. was in a gospel meeting at Belle Glade, Fla. with the Southside church which began January 16. Roscoe Knight is now preaching at Belle Glade . . . Marshall Patton will be in a gospel meeting with the Marietta congregation in Jacksonville, Fla. Jan. 27-Feb. 3. Harold Dowdy preaches at Marietta.

Connie W. Adams, Orlando, Florida. — Since the last report we have had 2 baptized, 4 restored and 12 identified at Pine Hills. 8 of those identified left the church at Ocoee because of liberalism in that congregation. There are several other families greatly concerned about the situation there. The work here is peaceful and pleasant. Attendance and contributions are moving upward. I was in a well-attended meeting at Lake Wales in October, and at Jordan, Ontario, Canada in January where 3 were baptized and 2 restored. Hugh Davis was in a good meeting with us at Pine Hills in November.



SORGHUM ANYBODY?

In years gone by in Kentucky and Tennessee and other southern states the making of sorghum molasses was not only an art but a means of extra income with the farmer who had the mill and the "touch" to make them just right. A mule went around in those days to crush the cane and the cooking could be whiffed in the fall air for miles down wind when the syrup got hot. Brother Carl Owens in Henry County, Tennessee, is still in the business of making sorghum, but not in the tire-

some way of the past. The process is still the same and the results even better, but brother Owens has a modern mill enclosed in a modern building where the work can be carried on in any kind of weather and with the greatest efficiency. Brother Owens is an elder in the Sulphur Well church just out of Paris, Tennessee, and a faithful child of God. At the peak of the season he is assisted by his wife and son Joel, who is a school teacher. This is not an advertisement, but if brethren want to know more about this unusual occupation, they can write to Carl Owen, Rt. 1, Springville, Tennessee.

BOBBY LYELL



The Forest Hills congregation in Richmond, Va., is a small congregation of about 50 members. In a church of this size everyone with talent has to be put to work. The picture at left is that of Bobby Lyell, the 14-year-old song leader who directed the singing during my meeting. Bobby is not only a good song leader, but plans to preach the gospel. He has a brother, Doug Lyell, who is at Florida Christian College and is already preaching. J.P.M.

CHURCH IN EPHEBUS—(From Page 10)

3:16,17). All the truth is needed. (James 2:10). Nothing but the truth will suffice. (Galatians 1:6-9). All churches would do well to ponder this church's attitude toward the doctrine. All churches would do well to take a good long look at the doctrine which they teach and upon which they stand.

I HAVE SOMEWHAT AGAINST YOU

The Lord knew one other thing about this church. He knew they had lost their first love, (verse 4). He held this against them. We can understand this to a fuller degree when we call to mind what he said in verse five. He used the term *first works* rather than first love. The evidence of love is obedience. (1 John 2:4,5). We are not told the particular things in which they were deficient. However, whatever it was, it brought condemnation. We need to notice in this connection that it is possible to work and have that which is worked prompted by other motives than love. This also brings condemnation. (1 Corinthians 13 :1-3). The striking lesson in this for all of us is that a church with all these good qualities could still be under condemnation. How frightful it is to think what the Lord would say if he were to write a letter to many of the churches today.

(Continued on Page 12)

THINGS REQUIRED

The Lord required three things of this church. *Remember:* This church was to remember what their first love had done for them. They were capable of remembering. They had been able to withstand false teachers by being able to remember. (Acts 20:28-30). They were called upon again to remember. There is so much value in remembering. Just think what we would do and would not do if we just stop to remember. *Repent:* This church was also called upon to repent. This church was under the condemnation of sin. Repentance was the need of the hour. As long as sin exists upon this earth, either in the church or in the world, there will be a need to repent. Repentance is one of the conditions of forgiveness. *Do the first works:* The third thing this church was called upon to do was to do as they had done even at the first. When a church is first established, it so often is filled with enthusiasm and zeal and with a sincere effort to do right. Then after a time, it so often develops that the church loses these fine attributes. Such is what happened at Ephesus. He said: "Remember therefore from whence thou are fallen and repent, and do the first works."

WARNING

The warning which Christ gave to this church was in the form of a threat. He told them: "Else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." God is tolerant with people who try. There was much wrong with the church at Corinth and yet Paul called them, "the Church of God which is at Corinth." (I Corinthians 1:2). However, there comes a time when God will disown a church. The threat is to that effect at Ephesus. Consecrated and dedicated Christians who are today affiliated with churches who are operating in open violation of the mission and work and organization of the church, need to take heed to the threat which is given here. We might wait too long!

PROMISE

The Lord made a most gracious promise. He said: "To him that overcometh will I give to eat of the tree of life, which is in the Paradise of God." Whatever might be involved in this language, it is sure and certain that he promises spiritual joys in the Paradise of God for this church and all who will do as God commands.

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SEARCHING *The* SCRIPTURES

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



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

VOLUME IV

MARCH, 1963

NUMBER 3

THE SOCIAL GOSPEL

Harris J. Dark

(This sermon was recently delivered by brother Dark at the Perry Heights church at Donelson, Tenn.—Editor.)

You've probably heard much talk of the social gospel. What is it? Is it another gospel in the light of Galatians 1:8-9? If so, we know what the Holy Spirit says about it or those who preach it:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed."

What gospel did Paul preach? He tells us in First Corinthians 15:1-5. He who preaches a gospel other than this is accursed.

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve." (First Corinthians 15:1-5.)

This is the gospel to which Paul referred in Romans 1:16, when he said:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

He made reference to the same thing when he said to the Corinthians:

"For I determined not to know anything among you, save Jesus Christ, and him crucified." (First Corinthians 2:2.)

This is the gospel of the great commission, concerning which Jesus said to the apostles:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

This is the gospel upon which eternal life depends, the acceptance, obeying, and following of which will determine whether we spend eternity in torment or in the glories of heaven.

MEANING OF THE SOCIAL GOSPEL

What is the social gospel that we hear about? Instead of giving you a formal definition, I shall attempt to present the matter by a series of contrasts, contrasting the social gospel with that which has just been mentioned in the quotations or readings given.

The two are different in purpose. The purpose of the social gospel is social improvement—improvement of social conditions upon this earth; whereas the purpose of the gospel of Christ is the salvation of the souls of men. Therefore, the social gospel concerns itself with disease, with poverty, with delinquency, with government, with international affairs, with race relations, economics, politics, and secular education. The gospel of Jesus Christ concerns itself primarily with those things concerning the souls of men—their spiritual welfare and their eternal salvation.

The two are also different in the methods which they employ. The social gospel treats the symptoms, while the gospel of Christ deals with the disease. The social gospel undertakes to convert people to a better way of life; the gospel of Christ converts people unto Jesus Christ. The social gospel undertakes to make Christians by social reforms—to make Christians by improving the conditions of society upon this earth. The gospel of Jesus Christ makes society better by producing Christians.

The truth about the matter is that the gospel of Jesus Christ does have an effect upon such conditions as poverty, crime, and disease. But these conditions are improved by converting people to Jesus Christ—getting them to follow his way of life. Improvement in social conditions follows as a natural and promised consequence of seeking first the kingdom of God and his righteousness.

To give you a specific example which I hope will make this point very vivid—there was much talk, especially just a few years ago, about the social evil of venereal disease. Much instruction was advocated along that line. Public school teachers were urged to teach their students how to avoid venereal disease. Whereas the Bible, the gospel of Jesus Christ, solves the whole problem in just two words when it says, "Flee fornication." So you see the difference in the approach or method of dealing with an evil like that from the standpoint of the social gospel and from the standpoint of the gospel of Jesus Christ.

Furthermore, the two are different in their motivation. The social gospel is motivated by the desire for a better life on this earth. The motivation in the gospel of Christ is the desire for an eternal home with God in heaven, a desire to avoid the horrors of hell, and our love and gratitude to God for what he did in order that we might have eternal happiness. "We love him because he first loved us," and gave his only begotten Son to die that we might be saved.

These two gospels are also different in the standard of authority which they acknowledge. For the social gospeler, the standard of authority is human wisdom; but for the proclaimer of the gospel of Jesus Christ, the standard of authority is the wisdom of Almighty God revealed in the Bible. In this connection, let me read some statements in the Bible.

"Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." (James 3:13-17.) "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. . . . Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." (First Corinthians 1:20-21, 25.)

There is a vivid contrast between that wisdom from above and that wisdom which is of the earth. Proclaimers of the social gospel undertake to solve their problems on the basis of human wisdom. With those who follow the gospel of Jesus Christ, there is always an appeal unto the word of God as our source of information concerning what is right and what is good.

These two gospels are also contrasted in where they put the emphasis. It's not always a matter of choosing one to the exclusion of the other, but sometimes it becomes a matter of emphasis—a choice of putting the emphasis upon our welfare in this world and the emphasis upon our eternal welfare.

The social gospel is a so-called gospel which looks to this world for its benefits, for its motivation, for its standards, and its wisdom.

Therefore, it is restricted to this world for its reward. Remember Jesus said that when you give your alms to be seen of men, you have your reward when you are seen of men. When you pray to be heard of men, and are heard of men, no other reward need be expected. When one's life is conducted with worldly benefits in view, no eternal reward need be anticipated. (Matthew 6:1-18.)

Continued Next Issue

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Editorial . . . H. E. PHILLIPS

TRUTH MAGAZINE

Our apologies to TRUTH MAGAZINE and its new editor brother Cecil Willis for being so late in noticing publicly the change in the management of the paper. For six years the publication was in the hands of Bryan Vinson who did a creditable job as its editor. A paper such as Truth Magazine is worthy of the support of all of the sound brethren in the brotherhood. It is gathered and produced at great cost to the dedicated people who publish it and far too many times lacks the few hundred subscribers that it needs to make it self supporting. How well both brother Phillips and I know how hard it is to dig down on a preacher's salary and make up a deficit so the printer can be paid on time. I know nothing of the financial strength of the magazine but I do know the men who write for it and its contents. I also know brother Willis and the men on the staff of the paper. They are worthy of our confidence. The subscription price is \$2.50 in this country, \$2.75 in Canada and \$3.00 overseas. Do you and your family a favor and send your subscription today. Send it to TRUTH MAGAZINE, Box 7245, Akron, Ohio.

* * * *

WELCOME NEW READERS

We welcome hundreds of new readers with this issue. Many of you are receiving this publication for the first time because some friend subscribed for you for the coming year. We hope you will "search the Scriptures" with us and grow in the grace and knowledge of our Lord and Saviour Jesus Christ. Of course, if you refuse to read and study these articles from God's word in the light of His eternal truth, so far as you are concerned, no good results will

occur. We believe you will find many things of interest in each issue and we hope you will compare all that is taught with the Holy Book of God. It is the only divine authority in obeying the truth to the saving of your souls. Read each issue and pass it along to another, or better still, send in a subscription for a few of your friends. You can subscribe for three friends for the low amount of \$7.50 and receive a year's subscription FREE for yourself. If you are now paid a year ahead, your subscription will be forwarded one year from the expiration date. In this way you can help us teach God's truth to hundreds who need to know it. *

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THE APOSTLES BEGIN THEIR WORK

D. W. H. Shelton, Tampa, Florida

There are five fundamental facts taught in the book of Acts which we should know in order to understand the work of the Apostles in the early church.

1—That Jesus of Nazareth is the Messiah of whom the prophets had spoken and for whom the Jews had been looking for several generations.

2—The coming of the Holy Spirit on Pentecost to guide the Apostles into all truth, and bring to their remembrance all things that Jesus had spoken while he was with them on the earth. (John 14:26.)

3—That the whole Jewish economy had been fulfilled and was superseded by the law of the Spirit on Pentecost. (Acts 2.)

4—That one comes into the family of God, is made a member of the church, a soldier in God's army, through a process known as conversion, in which the heart, life, and state are changed. One is born again, born of the water and the Spirit, born anew, born from above. (Jno. 3:3-5; Acts 2:36-41; 8:36-39; Rom. 6:3-9; Gal. 3:26, 27.)

5—That there are no social distinctions in Christ, but that all of the promises and blessings of Christ and the gospel are for all people, regardless of race, creed, color, or social standing; and that the blood of Jesus made possible the salvation of every one who would meet its conditions. (Acts 10:34, 35; 11:18; Gal. 3:26-29; I Jno. 1:5-9; and II Jno. 1-6.)

Jesus had told his disciples that this work was to have its beginning in Jerusalem. (Luke 24:47 and Acts 1:8.) There were three purposes for that: 1—Jerusalem was the place where the prophets had said he would set up his kingdom the church; 2—Jerusalem was the place where Jesus had been condemned; 3—Naturally Jerusalem was the place for him to first be vindicated.

Jerusalem was at that time the best prepared place on earth for the church of Christ to do its first work; more preparation had been made there for a religious background than any where else.

Jerusalem was then, and had been for centuries, the center of religious activities and the most pious people to be found on earth met there to worship God. The eunuch baptized by Philip (Acts 8:38), had driven a thousand miles in a chariot in order to get to Jerusalem to worship God. Then, too, Jerusalem was the Jewish headquarters, and since they had seen more of Jesus than any one else, possibly the Samaritans were the next best acquainted with him, but the Gentiles knew the least about him of all people.

Therefore, it was the part of Divine wisdom to begin with the Jews in Jerusalem and Judea, thence to the Samaritans, and finally to the "uttermost parts of the earth" with the message of Jesus offering salvation to all who would come to the terms he saw best to give.

So we have the original eleven apostles with their newly selected brother, Matthias, who was divinely selected to take the place of Judas who had gone to his own place as a result of having betrayed Jesus.

They were tarrying as Jesus had commanded and where he had commanded (Acts 2:1-13). Here we have the beginning of the greatest, the grandest, the most important work that the world has ever known; the most surprising, the most amazing, the most mysterious of anything humanity had ever experienced; brought some of the most surprising comments and explanations imaginable, gave the best opportunity (when the clouds were cleared away), for pure Gospel preaching that has ever been, and brought about the greatest immediate results of which man has a record. Three thousand souls were baptized and added to the church in one day, under the preaching of one recorded sermon.

This record has never been equalled, although those same preachers held many other meetings, and many good men have held many meetings under almost every condition possible to suppose. Here God's arrangements and plans were being carried out perfectly, and when that is done it always turns, out better than anything else can regardless of who does it and how, why, when or where.

We may think something that we have thought out is the best way to do a certain work we wish to do, a work that God wants done but has given specific plans for doing. But happy will be the hour in any man's life when he comes to the safe, sane conclusion that any and every man's plan is unworthy of being tried (even as an experiment), if it conflicts with the Lord's plan; and that no man, it matters not how wise he may be, will ever be able to make the least possible improvement upon **anything** that Jehovah has done.

The best way to realize that the Lord's plans will work is to just work them as commanded, if we do not get the results we expect and think should come, just remember that **defeat, disappointment, and even failure** (as we term it) may be the very thing God knows we need above all our needs. Many times we can look over our past lives and see that the defeating of our plans was necessary for the success and saving of our souls.

Our plans may be more convenient and easier carried out than are the Lord's plans, but it is not (should not be at least) a matter that is easier or most convenient to me, but what is best for me here and hereafter. And if one will allow this to have fair consideration, he will discard human thought, reasons and desires, and accept Divine advice, regardless of how he feels, what the people say, or what the world does. (I believe part of the statements above are by H. Leo Boles in G.A.)

However I have given the above in order to say this—

Many people believe that the apostles began their work under the Great Commission on the day of Pentecost. In Matt. 19:28, Jesus said to his apostles—"Ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

The regeneration began on Pentecost, Jesus was then sitting on the throne of his glory. Notice—Judas was dead; there were twelve thrones and only eleven apostles;; there had to be another apostle selected before Pentecost to take the place of Judas and to fill that vacant throne.

Matthew records the great commission thus—(Matt. 28:18-20.) Jesus came and said unto them—"All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

In Mark 16:15, 16 Jesus said—"Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

In Luke 24:46-48 Jesus said—"Thus it is written, that the Christ should suffer, and rise again from the dead the third day;; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things."

The limited commission was to the Jews only, but when Jesus gave the great commission it superseded the limited commission, therefore, although the apostles were still under the Law of Moses, they were also under the great commission.

In Acts 1:15-26 we learn that there were about an hundred and twenty, including the eleven apostles, who were obedient under the baptism of John or Christ, they were set in the church and were the charter members of the church, they did not need to be baptized on Pentecost. All that came in from then on had to be baptized in the name of Christ, and were added to the church by the Lord.

Peter stood up and said "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry." (vs. 16, 17-KJV). In vs. 20 Peter quotes (Ps. 69:25 & 109:8) which were fulfilled that day. (Vs. 21, 22) Peter said "wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto

that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." This had to be done before Pentecost, for Jesus had said there would be twelve apostles on Pentecost. (Matt. 19:28.)

They selected two men, Joseph and Matthias, and they prayed, and said, "Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen." "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."

So the first work of the apostles under the great commission was the selecting of Matthias to take the place of Judas. To my mind this was the last and closing act of the Law of Moses for the next day. Well the very next verse in the Bible is the beginning of the new law or covenant, the Law of Christ, here the gospel was first preached in its completeness.



In a recent issue of the "old reliable", we have called to our attention a little editorial designed to destroy Florida Christian College. In it the editor suggests that the name of the school should be Ichabod, the name given by Phinehas to her child when she learned of the victory of the Philistines over Israel. The Ark of God has been taken into a strange land and was among a pagan people and the glory had departed from Israel. Such writing disregards the former high standard of the paper, the law of love, the intelligence of the readers and the setting of the scriptures. A study of 1 Samuel chapters four through six will demonstrate this in a few moments. Israel was saying exactly what the liberal brethren today are saying: It is not necessary to be guided too closely by the word of God. They took the Ark, for example, and carried it before them into battle without God's permission. For the glory to return, the nation had to return to God and to his word. It seems that our fellow editor could see that the glory departed when they left divine authority and became a law unto themselves. The glory departed from the digressives when they started the missionary society and introduced the organ. The glory departed from our premillennial brethren when they began to teach the earthly reign of Christ, and in the same way the glory departed from our liberal brethren when they bound the support of human institutions to the treasury of the Lord's church.

It is easy to see that it does not take the name of Christ to give a school glory; if it does some among us have never possessed such glory. In the same way it does not take the name of Christ to give a paper glory; if it does the editor had better change the name. There are thousands of brethren who sincerely believe that to use the

name of our Lord without his permission and attach it to schools and papers of human origin is to then and there forfeit the glory. At any venture it is apparent that some brethren have no more regard for the Lord's name than they do for the Lord's money. They are willing to use either without a passage of scripture to justify their cause.

NEW NAME FOR THE SCHOOL

I am sure that an official announcement will be in all of the publications soon carrying the new name of the college. It was announced at the closing session of the 1963 lectures. James R. Cope announced that the new name will be FLORIDA COLLEGE. This is a happy solution to the entire problem. Of all of the names on earth that should be used only as the scriptures use them it is the name of our Lord. Even the casual student of the Bible is well aware that the name Christian was never given to anything or anybody but an individual child of God. (Acts 11:26. Acts 26:28 and 1 Peter 4:16). We have opposed the name Christian Church, and rightly so, for almost a century. If the name **Christian** can not be attached to the church, which is divine, how could it be attached to anything that is not divine? It is interesting to note that this name for the school, **FLORIDA COLLEGE**, was among the first names suggested almost twenty years ago. There were then many brethren who favored a safe and scriptural course in all matters. The change in the name will not mean any change in the principles and practices of the school. It will simply mean that all connected with the college recognize its human origin and its separation from the church brought by the blood of Christ.

* * *

THE RECENT LECTURESHIP

The annual lectureship of the school closed February 21 with one of the largest audiences in the history of the institution. Brethren came from all over the nation and from lands beyond. A fine spirit of fellowship prevailed and confidence in the future of the school was expressed by hundreds. Brother C. Ed Owings was given a plaque for his many years of service to the college. Brother Owings was on the original board and had served for many years either as chairman or vice chairman. Several of the original members of the board still serve.

* * *

ALUMNI ASSOCIATION

Florida (Christian) College now has a strong Alumni Association which is a great blessing to the school. On the last night of the lectures they presented two scholarships in the amount of \$200.00 each. They gave each member of the faculty a present and presented the school with a opaque overhead projector. The officers for the last two years, Colin Williamson, Harold Dowdy and Bob Bennett will be long remembered by the school.

NEW CONGREGATIONS

I can not help but marvel at the rapid rate in which new congregations of the Lord's people are being established. Almost every day notice is sent of another beginning. All of this shows that the roots of scriptural teaching were deeper than first believed. As time progresses more and more brethren are beginning to see the disastrous course which too many congregations are taking. I doubt if there is a congregation of any size in the land that does not have a number of brethren who are either alarmed or becoming alarmed over present departures from the word of God. The first wave of pressure politics is now over and brethren are realizing that the truth in regard to institutionalism and all other matters can be pointed out, and that effectively. No man on earth that loves the church wants to see it divide, but at the same time no true child of God wants to see it carried into another modern denomination. Every where in cities of any size there is a congregation of God's people committed to the old paths or there will be in the near future. Good men overseas are standing for the truth, and will stand. I Marvel.

A REPLY TO "DISTINCTION WITHOUT DIFFERENCE"

Thomas G. Butler, Lakeland, Fla.

In an article written by brother Charles Houser which appeared in the Gospel Advocate of January 17, 1963, the writer took the position that there is no difference in the act of an individual member of the church and the church itself. His position is that when an individual member engages in the work of benevolence, bears good fruit, gives God glory, preaches the gospel or moves a little finger the church is acting. It is most difficult for me to think Charles Houser has come thus far from the truth, but he has so expressed himself. Let us see some consequences of his position.

If every good thing the individual member is doing, the church is doing, then every evil thing the individual is doing the church is doing. Some time ago there appeared in a Tampa paper a notice of a civil suit against a member of the Manhattan congregation. According to brother Houser's reasoning this was also a suit against the church and the church could pay the damages assessed by the court. It would be also true that whatever crime committed by a member the church would be committing it. And if the member should be imprisoned the church would be in jail.

If the church can do what the individual can do, the church can operate businesses, engage in political activities, contribute to private enterprises, promote recreational programs, give financial support to colleges, etc. Just suppose five members would contribute to Freed-Hardeman College. Would this be the church contributing? Brother Houser stated to me on January 22 that he did not believe the church could contribute to colleges. Now he must admit that an individual can act independently of

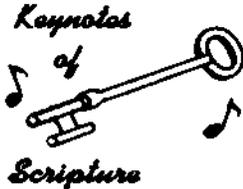
the church or the church of which he is a member can contribute to a college. He will have to choose one of these positions.

Brother Houser uses John 15:1-5 in an attempt to prove this point, "No, and neither can a member of the church do no good work in the area of benevolence and/or evangelism without its being true that the church did that good work through its member." According to this conclusion when a member contributes to the Red Cross, the Cancer Society, the orphanage home, a charity hospital, a religious paper, a college or any charitable organization the church is contributing. If this reasoning is true then the church can send directly and the only prohibition against the church contributing to anything would be only the prohibition against the individual. John 15:1-5 is misapplied in this article. Christ, not the church, is the vine.

Brother Houser's conclusion on Ephesians 3:21 is this, "Therefore, whatsoever we do to the glory of God as members of the church, we do it through the church." The passage reads, "Unto him be glory in the church by Christ Jesus throughout all ages world without end." Notice the preposition is in not through. As members each is charged to take care of his own widows for so I Timothy 5:16 states, "If any man or woman that believeth have widows let him relieve them and let not the church be charged; that it may relieve them that are widows indeed." Here is a work commanded for an individual member to do that the church is not to do.

These passages, Acts 8:3 and Galatians 1:13, were used to show or try to show there is a distinction but no difference between the act of an individual and the act of the church. We must recognize the vast difference in arresting a man as a representative of a body of people and arresting the same man for another cause. If this were not true, any member arrested for speeding would be a persecution against the church.

On brother Houser's conclusions instrumental music, the support of colleges, recreational activities, contributions to charitable organizations, private religious papers and the operation of business are justified by those who have departed from the faith. But the premises in the article by brother Houser are not true, his logic is faulty and his conclusions are in error.



The Bible is God's great song of redemption. Every song has its keynote. Every note in the composition must harmonize with the keynote, otherwise the song will produce a discord where this is not so. The keynote of Revelation is Christ.

— H. F. SHARP, Conway, Arkansas —

THE BOOK OF JOB

The Book of Job furnishes a good definition of patience. It is very clear to the reader that patience simply is steadfastness. Paul admonishes the Corinthians to "be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Here is a profound example of an Old Testament character in patience.

As the Devil appears in the congregation of the righteous, the Lord reminds him that Job is a righteous and upright man and none like him in the earth. The Devil gives as an excuse for Job's righteous life namely, God has blessed him with great wealth. The Lord allows the Devil to take away the wealth of Job even to the seven sons and three daughters. At this point Job falls before the Lord and says, "Naked came I into the world and naked go I away, the Lord giveth and the Lord taketh away, blessed be the name of the Lord." In all this Job sinned not nor charged God foolishly. As the Devil makes his presence in the congregation of the righteous, again he is again reminded of the righteous Job. However, at this point, the Devil states that Job is only faithful because of the good health he enjoys. God permitted the Devil to afflict Job with sores, boils and blains. In his (Job's) distress his three friends pay him a visit. They are so astonished that they sit there for seven days without speaking—Note, there were no women in that crowd. After the seven days of silence Eliphaz, Bildad and Zopher, the three friends, all accuse of Job as receiving the just reward of his actions. He withstands all of their charges of misconduct and patiently states he has not so sinned. At this point a young know-it-all comes on the scene and repeats about what the three friends have charged Job with doing. Job lets the young man, Elihu, know, (in Elihu's mind) that if he should die all knowledge would perish from off the earth. The climax to the despair to which one may be driven is seen when Job's wife appears and says, "why don't you just curse God and die?" When one's wife gives up and no longer can be regarded as a source of help, men often lose steadfastness. But not Job. He says, "You talk like the foolish women; though he slay me yet will I trust Him." What patience—Let God do what he will, still I will hold to Him. Oh, how much patience husbands need to show to the wives of today and how much patience we need in the lives of the wives to the husbands. How much patience is needed for parents with children and with the children to the parents. The devils in hell and demons on earth cannot break a marriage where the patience of Job is a reality. But in all of the book of Job, so rich in this virtue of patience, is not found patience in perfection. We must go to the life of Christ for perfection in this principle of righteousness as well as others. See Christ as he is insulted, rejected, condemned unjustly, died in our place, alienated from his Father and dies like the sinner (without and away from God) that you and I may not have to die that way. Yet, in all this he keeps perfectly the will of the Father, became a complete sacrifice for us, a mediator, redeemer, saviour, intercessor and the sphere of all our hope. In the life of Job we see patience to a great degree, but in the life of Christ we see perfection of patience and steadfastness. How do you measure up brother, sister?

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Address questions to:
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I PETER 3:15

Marshall E. Patton

QUESTION: Is it a sin for us to eat blood sausage? (Acts 15:20)—C.M.D.

ANSWER: The eating of blood is uniformly forbidden throughout the Scriptures. In no age of the world has God permitted it. Early in the book of Genesis we read: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But the flesh with the life thereof, shall ye not eat" (Gen. 9:3, 4). The phrase "flesh with the life thereof" identifies any animal that was killed without shedding its blood. This same prohibition was made in the law of Moses together with details as to why: "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off." (Lev. 17:10-14). Concerning the Gospel dispensation we read the decision of the Jerusalem conference (an inspired decision): "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." (Acts 15:28, 29 Cf. vs. 19-21)

Some have thought that the decision in the Jerusalem conference on this matter was made on the basis of expediency since it was directed primarily to Gentiles; that a failure of the Gentiles to keep it would antagonize the Jews who had long since kept it because of their knowledge of and relation to the law, and that this is the significance of verse twenty one: "For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day." However, this position assumes the point to be proved. The prohibition is no where identified as an expediency, though the pollutions of idols or meats offered to idols has. (I Cor. 8) It is a fact that the eating of blood was forbidden in former

ages. It was also forbidden in this age. (Acts 15:20) The decision was directed primarily to the Gentile converts because, as the context shows, they were the ones primarily under consideration. Furthermore, verse twenty one shows that both Jews and proselytes were already well acquainted with the prohibition since they were hearing the law of Moses read every Sabbath in the synagogues. In the absence of any evidence identifying it as a matter of expediency, it must stand as revealed—an inspired decision for this age.

When all this is considered together with the fact that the same **reason** for giving the prohibition in the beginning, and which prevailed under the law, still exist as much as ever, we are forced to the conclusion that the prohibition itself is binding now as much as ever—and for the **same reason**. That reason is "the life of the flesh is in the blood." (Lev. 17:11) While for years this was unknown and unaccepted by those in the realm of science, now the experience, observations, and conclusions of the most accurate anatomists confirm it.

Furthermore, blood has always occupied a prominent place in the economy of God. It was given to make "an atonement for the soul" under the law. (Lev. 17:11) It is the blood of Christ—His very life—that atones for the sins of the world. (Rom. 5:8-11) The death penalty itself was ordained of God for him that "sheddeth man's blood." (Gen. 9:6) It is no wonder that God has forbidden the eating of it throughout all ages.

FROM REVEREND TO MISTER

Connie W. Adams, Orlando, Florida

It is seldom that we read anything in a Baptist paper which we think worthy of commendation. However, in the December 6, 1962 issue of the **Florida Baptist Witness** an editorial appeared under the heading "We Salute This Presbytery". Here is the article in full.

'Twould have been a delight to see a group of Baptists do it, but this time the Presbyterians set the good example. A Religious News Service release out of New Mexico reports that the United Presbyterian Church's Rio Grande Presbytery adopted a resolution at its meeting in Ghost Ranch asserting that the title "Reverend" should be reserved only for God and not used by ministers.

According to the resolution, presbytery ministers in the future should be addressed as "Mr.," instead of "the Rev.," and referred to as "teaching elder," a Scottish custom.

Our hats are off to the members of this presbytery for the position they have taken, and we could wish that their convictions about discarding the use of "Reverend" as a title for ministers would spread to all other free church groups. There is certainly nothing scriptural about its use by ministers, and when we calmly consider the origin of the practice in surroundings which purposed to elevate the "clergy" above the laity, we should see how its implica-

tions are against the "priesthood of all believers" which evangelical Christians know is scriptural and is so vital to the richest Christian fellowship and the most fruitful Christian witness.

A good case can be made for calling a minister of the Gospel "Elder" or "Bishop" or "Pastor" or "Preacher" or "Brother" or "Doctor" (if he actually has the degree) or just plain "Mister", but little or no case at all for the use of "Reverend" as a proper title. Without really stopping to think the matter through, we have allowed the practice of one more of Rome's arrogancies to be generally used among us, and with unrealized implications whose tendencies are to weaken rather than strengthen our distinctive New Testament witness.

We are glad to see at least some of the Presbyterians and some of the Baptist recognize a truth that gospel preachers have been teaching for many years, and which was first taught by Jesus when he forbade the use of flattering titles for men in Matthew 23. For years sectarians have hooted at what we have said about their elevated titles.

We do not endorse everything said in the editorial. There is the typical denominational jargon scattered throughout it, such as, "evangelical Christians" and "Christian witness". Furthermore, while they are seeking to abandon the misuse of titles for men, they need to study the way in which the New Testament uses the terms elder, bishop and pastor. These terms all apply to the same office and do not in any sense denote the work of an evangelist or preacher. No man can fill this place unless he possesses the qualities given in 1 Timothy 3, Titus 1 and I Peter 5. And what purpose is served by calling a man "Doctor" in religious circles unless it is to elevate him above others? Would this not be an "implication against 'the priesthood of all believers'" ? Some of our brethren have become quite handy in the use of "Doctor" as a title for some preachers. The ridiculous thing is that some of these "Doctors" among us received their honorary degrees from schools which are not even authorized to give a four year degree. We agree with the Baptist editor that such practices are evidence of "the arrogancies of Rome" which have been accepted. Brethren pray sometimes that preachers may "hide themselves behind the cross." The Christ, and the gospel of Christ need to be exalted, not the men who proclaim them. Some preachers have been flattered and pampered so much that they have actually begun to believe some of the high sounding things being said about them. We would all do well to remember that one "who made himself of no reputation" and took the form of a servant, who humbled himself to wash his disciples' feet and said that his mission was to serve and not to be served. Let us not forget that Peter said "stand up! I myself also am a man", and that Paul described himself as a bond-servant of the Lord.

Once, after teaching along this line, a good lady asked "Well, what am I to call you when I introduce you to my friends?" We informed her that "preacher" would do very nicely and that you couldn't improve on just plain "Mister". She agreed that this would be in order but added, "It just doesn't seem

adequate". Whether we like to admit it or not, there exists a "clergy-laity" distinction in the minds of many church members. Such a distinction could not have developed without a failure to teach adequately along these lines, and without certain abuses through the years, first reluctantly allowed, then generally accepted, and now defended in some quarters. How long has it been since you have heard a lesson condemning the use of exalting titles by preachers? It would be amusing to see some of the brethren who have been smitten with "Doctor-itis" attempt to teach such a lesson. They might even have to step on the toes of some of their Masonic elders or deacons who answer to the title "Worshipful Master". Indeed, there is a need for more teaching on the "priesthood of all believers". We commend the Presbyterians for coming from "Reverend" to "Mister", and the Baptist paper here in our state for using its influence to promote the same thing among the Baptists.

Science and Truth

I Tim. 6:20-21

William D. Burgess

Francis Bacon (1561-1626) called upon men to seek knowledge by observation, experiment and inductive reasoning, and to free themselves from both Scholasticism and Aristotelean philosophy. He urged that the variations in nature be studied and their causes determined. Furthermore, he claimed that artificial selection among these variations could be used to cause species to change and that transitional forms exist in nature. He suggested that examples of this were the flying fishes, intermediate between fishes and birds, and bats between birds and quadrupeds.

Bacon proposed methods by which the nature of the universe could be determined, but Descartes (1596-1650) was the pioneer among the systemic philosophers who speculated on the nature of the system itself. He postulated that the universe could be explained on physical principles alone. Since life was a part of the system, the evolution of life was more or less indirectly included in his theory.

When Leibnitz (1646-1716) set forth his doctrine of continuity applied to life, it was another revival of the Aristotelean chain of beings. He stated that his doctrine of continuity led to the idea that intermediate species should exist, but he shied away from the thought of species intermediate between man and the apes, saying that if they existed, it must be in another world.

The most influential biologist of the eighteenth century was Buffon (1707-1788). Although he did considerable writing on changes and events which gave comfort to evolutionists, and still does, it is not clear that he ever developed a wholehearted belief in this theory. From his writings we see that he argued for and believed in the immutability of species. He felt that within the species changes could occur but he argued against large-scale evolution. Today many evolutionists point with pride to

the writings of Buffon as proof of their position; yet the man who wrote these things believed in the immutability of the species which would make the position of the modern evolutionist an impossible one.



Brother A. W. Dicus has recently published an excellent book of sermon outlines. Two or three of these outlines are worth the price of the whole book. We highly recommend this book of Sermon Outlines.

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BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

KOINONIA, "FELLOWSHIP," — NO. 7

"PARTNERSHIP WITH CHRIST"

Paul speaks of the **koinonia** of the Son, I Cor. 1:9. This construction is an objective genitive that denotes "partnership with the Son"; that is, Christians may share with Christ all His spiritual benefits. Cf. Eph. 1:13.

This partnership Christians may have with Christ is found especially through the elements of the Lord's Supper. Paul calls the bread of the Supper the "partnership" of the body of Christ. He calls the cup of the Supper the "partnership" of the blood of Christ. Perhaps most commentators view this partnership as "partaking of the body and blood of Christ." However, "partnership" (**koinonia**) is not really the basic idea of "partaking." It appears to the writer that it is more correct to look upon the **koinonia** of I Cor. 10:16 as a "partnership" of the body and blood of Christ.

But what is signified by this "partnership" of the body and blood? It is a partnership which is by means of the bread and body, which in turn signify

the true blood and body of Christ; hence, it was the body and blood of Christ that made possible our "partnership" with Him. The Lord's Supper is, therefore, metaphorically, one of the means of enjoying partnership with Christ. For this reason Paul speaks of the "partnership" of the bread and the "partnership" of the cup.

Furthermore, Christians may become "partners" with Christ in sufferings, Phil. 3:10. That is to say, both Christ and Christians share jointly suffering and persecution in furthering a common life.

"PARTNERSHIP WITH GOD"

The last group of passages employing the noun **koinonia** contains those usages that denote our partnership with God. These usages occur in I Jno. 1:3, 6, 7. The noun **koinonia** occurs twice in verse 3; once in verse 6, and once in verse 7.

In what sense are we "partners" with God? This partnership is that which exists between a father and his son. They both share all the provisions of the father. We note, however, that this partnership with God is conditioned upon walking "in the light"; that is, "in the Truth" (in word and in deed we conform ourselves to the Truth). Cf. I Jno. 1:7.

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The News Letter Reports

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

HERE AND THERE IN 63

Jas. P. Miller

The first meeting of the new year found me at Palm River in the outskirts of Tampa. **Buddy Meyer** is the faithful preacher and the church is a good one. This is one of about 25 sound congregations in and around Tampa. The house was about filled every night and interest in the meeting was high. I closed the meeting on Saturday night, February 2nd, and started with the Lake Wire congregation in Lakeland, Florida, February 3rd. **Thomas G. Butler** has been preaching for the Lake Wire church longer than I have been at Seminole. Brother Butler is sound in the faith and has steered a sure course in Lakeland. **Byron Conley**, veteran preacher of Florida, will hold our spring meeting March 24 through 31. The Seminole location is Rome Avenue and Wis-hart Boulevard. If the Lord wills I will be with the brethren at Antioch on Tampa's east side beginning March 31st. Young **Charles Murray** is the preacher and the building is located just off 301 going east out of Tampa. North Miami in Miami, Florida, where **Bobby Thompson** is doing such a good work is on the schedule for April 7th through 14th. All who are in Miami at that time are invited to meet with this splendid congregation. I will be in Owensboro, Kentucky in May and in Dickson, Tennessee in June as the Lord wills. Watch SEARCHING THE SCRIPTURES for the time and place.

* * *

The MacDill congregation in Tampa with **Colon Williamson** as the preacher have baptized several in the last few weeks Three from one family The Downtown church in Lawrenceburg, Tennessee, has purchased property next to the building in an effort to solve the parking problem. This is also true of the Lake Wire Congregation in Lakeland where **Thomas G. Butler** labors. Older congregations in downtown areas are making progress everywhere along this line **Barney Keith** to be with the church in Fultondale, Alabama, in a meeting March 3-10. **Bill Lambert** began his fourth year there in January. They aid in the support of several preachers among whom are **Gene Robinson** in West Hollywood, Florida, and **Ben Shropshire** in Honolulu, Hawaii. **H. E. Phillips**, editor of SEARCHING THE SCRIPTURES, preached in a meeting at Cullman, Alabama, where **Richard Weaver** works March 3-8 **James Jones**, planning to go to Norway to preach the gospel, was the speaker in Orlando churches last month **Walter Henderson** preacher at Clermont, Florida, reports 71 present a few weeks ago. Clermont is one of the most beautiful little cities in the state of Florida. Brethren interested in moving to the state should consider it The church in St. Cloud, Florida, recently had a different speaker every night in a meeting. **Junior Glass** is the preacher. . . . **Robert Welch** is now working in Springfield, Missouri, with the church that meets at Cherokee and Weller. Bob made this

move from Nacogdoches, Texas **James P. Needam** preached in a meeting at Blytheville, Arkansas, in February. Progress is being made on the building for the congregation where he preaches in Louisville now meeting at 4615 Taylor Boulevard **Grover Stevens** worked with the Park Boulevard church in Louisville in a meeting there in February **Frank Jamerson**, who did a fine work in Richmond, Virginia, to take the work at Wendall Avenue in Louisville where Steven formerly labored One baptized and two restored at Belmont Heights in Tampa where **J. T. Smith** preaches the last Lord's Day in January **Albert Kipp** and **Clyde Barnes** new elders at West Bradenton, Florida. **Oaks Gowen** is the preacher there . . . The same is true of other congregations over the land as brethren regroup and go forward . . . **Bill Reeves** in Miami busy translating material and writing material in Spanish for the work with Latin people The Westvue congregation in Murfreesboro, Tennessee, where **Dave Bradford** works helping support **Leo Rogol** in Cherrytree, Pennsylvania, **Donald Kline** in Huntington, Pennsylvania, **Howard McCut-cheston** in Tiffin, Ohio, **Windell Wiser** at Big Stone Gap, Virginia, and **W. C. Hinton** in Nishinomiya, Japan . . . **Lloyd Nash** a colored preacher supported by **Leonard Tyler** and the brethren at 1212 Pine Bluff, Arkansas, in a meeting with the colored church in that city. Tyler's bulletin constantly tells of progress being made in the work in that section. Two baptized on the 17th of January . . . **Marshall Patton** of Orlando and Question and Answer editor of SEARCHING THE SCRIPTURES in a good meeting with **Harold Dowdy** in Jacksonville, Florida, Marietta congregation. Five baptized in this effort New elders at Seminole in Tampa are **Stacy Norman** and **Edwin Owens**. These men serve with Ed D. Sweet and I. A. Newman making the number four elders and 11 deacons. New deacons are **Dr. Wayne Lafferty**, **Joe Stephenson** and **O. W. Matthews** . . . **Rufus Clifford** at North Street in Tampa March 10th beginning . . . **Cecil Douthitt** is moving to High Springs, Florida, to work with the new congregation there. His new address is P. O. Box 1005, High Springs, Florida.

H. E. Phillips, Tampa, Fla.—My meeting with the 4th Street church in Cullman, Alabama closed March 8. In spite of the flu epidemic in that section of Alabama and the sickness of a number of families the attendance was excellent throughout the meeting. The morning audience increased each day from the first. This congregation is sound in the faith and has had some of the best preaching possible through the years. **Lindsey Allen** labored with this congregation in 1942-46, **Marshall E. Patton** in 1946-52, **E. L. Flannery** in 1952-53, **Robert Pressnell** in 1954-58, **Jack Holt** in 1958-61, and **Richard Weaver** began work there in 1962. At present Richard Weaver is doing a fine work with this good church. They have a daily radio program and distribute

widely a fine monthly paper called "Walking By Faith."

Preachers attending the meeting from Cullman County were: **Edward Bragwell** of Hanceville, **Doyle Bullard** of Simcoe, **Kelton Whaley** of Vinemont, **J. E. Williams** of Valley Grove, **Arthur Thomas** of Prospect, **Paul Terry** of N. W. Corinth, **Wayne Chappell** of Wheeler's Grove, **Roland Persall** of Chances Cross Road, and brother Weaver who preaches at 4th Street in Cullman. Brother **Doyle Bullard** did a fine job in directing the singing each evening. Preachers who attended from out of the county were: **Ralph** Gregg of Athens, Ala., **Sam Binkley** of East Side in Athens, **Granville Tyler** of Somerville Road in Decatur, Ala., **Tom G. O'Neal** of McArthur Heights in Parrish, Ala., **Lee Gunter** of Stevens Ave. in Huntsville, Ala., **Asa Plyler** of Jasper, Ala., **Don Fultz** of Athens, Ala., **Baxter Evans** of Lacy Springs, Ala., **Dennis Reed** of Berney Point, Birmingham, Ala., **Jack Frost** of Englenook, Birmingham, Ala., **Hollis Creel** of East Albertsville, Ala., **Everett Conn** of Mt. Zion, Limestone, Ala., and **James E. Gunn** of Garden-dale, Ala. These preachers are sound in the faith and preach the word without fear in this section of Alabama. It was a pleasure to be associated with brother Weaver and this good church in this meeting.

Earl Fly, Orlando, Fla.—Our work here goes well. Attendance, contributions and interest are all increasing and plans are made for greater works this year. We now help in supporting four other preachers and will probably increase this number this year. James R. Cope will be in a meeting at Holden Heights in Orlando April 1-7. Services will be at 7:30 each evening.

L. A. Mott, Jr., Gainesville, Ga.—The work here is the best and most satisfying one I have had so far. Plenty of opportunities to teach are here. I will be disappointed if we do not see quite a bit of growth here.

FLORIDA COLLEGE — FORMERLY FLORIDA CHRISTIAN COLLEGE

James R. Cope

Under date of February 24 the Sunday **Tampa Tribune** carried the following story which we believe will be of widespread interest:

"Florida College is the new name of Florida Christian College, President James R. Cope announced during a progress report concluding the annual lecture series last week.

"At the same time, Cope told 700 in the audience at Hutchinson Memorial Auditorium that Paul Hutchinson, donor of the auditorium in 1957, has signified his intention to leave his entire estate to the junior college.

"An El Centro, Calif., businessman, Hutchinson prefaced his gift with the statement that 'I have more confidence in the college today than when I made the original gift and am delighted to see that others have been inspired to help also.'

"Cope announced two other bequests at the same time and declared that increased support by Tampa

area businessmen is 'an indication of local confidence in the college.'

"He pointed to a gift of \$10,000 for the surfacing of the large parking lot near the auditorium and other resurfacing on the campus as one such bequest and to John T. Lewis' gift of a valuable set of periodicals to the school.

"Lewis is from Birmingham, Alabama.

"Cope said college officials intended to change the name of the junior college for a number of years and that confirmation was received from Tallahassee recently.

NOT CHURCH SUPPORTED

"Commenting on the name change, Cope said the 'Christian' in the name 'leaves many people under the impression that the college is church supported and church controlled, whereas neither of these conclusions is accurate.'

"Florida College was used frequently as the school's name during the formative years, he declared and letterheads originally carried that name before the school opened.

"The junior college president said the primary reason for including 'Christian' in the school name probably had been to emphasize character training and 'a study of the Bible' as a required part of the curriculum.

"I would like to make it clear that the dropping of the term 'Christian' from the name does not mean that we have in any sense altered our emphasis upon the Bible as the basis for character building.

"This institution is not a theological seminary but a standard junior college with the Bible offered as required study of those who attend."

"Hutchinson described 'an investment in Florida College today as an investment in the America of tomorrow' and said the 'greatest joy of my life has been to see the great pleasure and appreciation of these young people.'

"I enjoy seeing the good that this money has done. People should not wait until they die to put their money to work for young people.'

"Florida College will embark on another 'first' later this year, Cope announced, with its first complete summer session on June 17.

"At that time, he said, the college will offer freshmen courses along with a college readiness program for students who wish to correct high school deficiencies in order to obtain full college acceptance.

"The Florida College summer session will feature make-up courses for sophomores, Cope said."

CONCERNING WILLS AND DEEDS IN FAVOR OF FLORIDA COLLEGE

James R. Cope

Under date of February 28, the Honorable Richard W. Ervin, Attorney General of the State of Florida, wrote me as follows regarding the effect that the name change would have on wills and deeds:

"I believe that this change would not affect a will which provides a legacy to your college since I assume it could easily be established that although the

charter has been amended to change the name of the institution it is still the same institution.

"It may well be, however, that individuals who have made a will leaving a bequest to the college will wish to make this correction regarding the present name of the institution in their wills.

"In the event that some of these benefactors will wish to know whether or not the change in name implies a change in the general purpose of the institution, you might consider writing to them so that possible misunderstanding will be avoided."

College officials will be glad to discuss details regarding wills and deeds with persons desiring to favor Florida College by these means. The estates of donors of tangible and intangible property through wills and deeds may enjoy definite tax savings while their donors live. Persons interested in this matter should address James R. Cope, Florida College, Temple Terrace, Florida.



DR. J. M. ALLEN PASSES
Alton Elliott

Dr. J. M. Allen was born August 6, 1896, and passed away February 13, 1963. Services were held at the church building in Dade City, Fla. The body was buried in the Lecanto Cemetery in Le-canto, Fla.

Dr. Allen had been a Christian for over 50 years, having been baptized into Christ by the late W. A. Cameron. Brother Allen spent his life in devout service in the kingdom of God, helping and preaching for small and weak congregations in the general area of his home. The cause of his death was a heart attack.

TRY TO STOP IT

J. T. Smith, Tampa, Fla.

There is much disturbance today in the Lord's church over the radio and TV program "Herald of Truth". When the Highland Church of Christ in Abilene, Texas, announced the beginning of this program, they alleged that it was to be presented each week for the purpose of preaching the gospel in places where there were no congregations of the Lord's people.

Today, however, there is a vast difference in the program from what it was when it first began. There are actually two noticeable differences today from what it was when it had its birth. First, they preached the gospel when it began. (If you think they still do, watch their program on TV and see

if you can distinguish between it and the Christophers' or any other Sectarian program on TV.) Second, they are presenting their program in many places where the Lord's church has been firmly planted, and men and women in that city are proclaiming Jesus as the Christ every day. In many of these places, not only do these brethren teach from house to house and from the pulpit, but also they teach by means of radio and TV. Yet, Highland continues to broadcast and Telecast their "church splitter" each week.

Pleas have been made to the elders of the Highland Church of Christ in Abilene, Texas, to discontinue the program because of its unscriptural design and also for the trouble it is causing in the Lord's church, but to no avail.

Brethren, may I suggest at least one possible reason for their not being willing to discontinue it? The Highland elders **COULD NOT STOP IT IF THEY WANTED TO**. It (H.O.T.) is bigger than the Highland church. In fact, the Highland church sustains the same relation to the H.O.T. that thousands of other congregations hold. Highland makes a contribution to it every month just like many others do, and that contribution (according to the financial report of the H.O.T.) is less than one per cent of the total contribution made to the H.O.T. Not only this, but the Herald of Truth has its OWN OFFICE FORCE, hires and maintains its OWN PREACHERS, has its OWN TREASURY and sends out its OWN FINANCIAL REPORT EACH YEAR. Therefore, if Highland should decide to stop being a "smoke screen" for this junior Missionary Society, all it would have to do would be to find another congregation willing to "front" for it and donate it one per cent.

So, not only have they created a monster that cannot be stopped, they only provide about one per cent of its food and have to send one of their elders all over the country to beg other congregations for food (money) to feed the monster. Hence, to the elders at Highland in Abilene we extend the same words of caution that we would to the children at Halloween, "Look out, or the H.O.T. will get you."

REVIEW OF EVERY GOOD WORK

Review of
Every Good Work

H. E. Phillips

A 24 page tract reviewing a
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SEARCHING *The* SCRIPTURES

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



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

VOLUME IV

APRIL, 1963

NUMBER 4

THE SOCIAL GOSPEL No. 2

(This is the second part of a sermon delivered by brother Dark at the Perry Heights church at Donnelson, Tenn.—Editor.)

SOURCE OF THE SOCIAL GOSPEL

With these thoughts before us concerning what the social gospel is, I want to read you some quotations that I found in the bulletin (January 1, 1963) published by the Westvue congregation in Murfreesboro, Tennessee. These quotations are taken from an article in the **Redbook** magazine of August, 1961, concerning things that are going on in the world in which you and I live. I believe this will help you to understand more vividly and more clearly the things which have already been said in this lesson.

First we have a quotation about a James A. Pike, Episcopal Bishop of California, who "recently startled many United States churchgoers when he declared that he does not believe in the Biblical account of the virgin birth of Christ."

The Bible teaches very plainly that Mary had never known a man when Jesus was born and that he was begotten by the Holy Spirit. Hence, to deny the virgin birth of Christ is to deny the word of God. But this man Pike says, "It is a primitive religious myth, and Joseph, Mary's husband, was probably the physical father of Jesus. Asked to name other religious myths, Dean Pike mentioned Adam and Eve and the garden of Eden, and the existence of a skyhigh heaven and a red-hot hell."

Prompted by this statement of Mr. Pike, a survey was made to determine the thinking of "more than a hundred students at eight leading theological schools" who are going out to become ministers of churches in the land. Of this group "only 44% believe in the virgin birth of Christ. Only 29% believe there is a real heaven and a real hell." You see whatever most of them preach must be motivated by something else besides a fear of hell or a hope of heaven. They don't believe there is any such.

"Eighty-nine percent answered 'Yes,' to the question, 'Do you believe in the divinity of Christ?' A number, however, wanted to define the word 'divinity' to suit themselves." That's a typical occurrence. You can ask an infidel if he believes the Bible, and in many instances he will tell you, "Yes." But when he gets through explaining what he means by believing the Bible, you see that he believes it in the same sense that one believes a mere human document.

One student said, "I mean the Holy Spirit hovered over Jesus when he was conceived and when he was born."

Another said, "Every man has a spark of divinity in him. Jesus had more than any man who has yet been born, but I believe that all of us are more God-like than we know. It's a matter of bringing it out."

"Most of the ministers-to-be, however, were frankly impatient with this line of questioning. 'I'm not going to go around asking people if they believe in Noah's ark or Jonah and the whale,' said a six-foot-three Episcopalian vehemently. 'It's like the old medieval argument about how many angels can stand on the point of a pin. It couldn't matter less. My most important religious belief is the certainty of the existence and the Fatherhood of God. . . .'"

Here's a man who says, "It couldn't matter less" whether one believes what the Bible says about Noah and the ark and Jonah and the whale. He's saying that believing or not believing the Bible is a matter of the least possible consequence.

". . . Belief in the immortality of man also ranks as a major tenet of only 2 percent. Only 1 percent are convinced that there will be a second coming of Christ."

Now here are some quotations from Dan Gilbert in **World-Wide Christian Conservation**, by way of the Westvue Messenger. He tells what he heard some ministers say in his rounds of speaking. One minister commented, "The machinery of Protestantism is securely in the grip of the liberal element. That is what really counts. So long as the great seminaries, the publishing houses, the denominational organizations, are controlled by liberalism, there is no chance for the orthodox to make a comeback."

After hearing a speech on the faith of our fathers, one minister said, "We liberal clergymen are no longer interested in the Fundamentalist-Modernist controversy. We do not believe we should waste our time engaging in it. So far as we are concerned, it makes no difference whether Christ was born of a virgin or not. We don't even bother to formulate an opinion on the subject."

In Arlington, Virginia, one minister commented, "We've closed our minds to such trivial considerations as the question of the resurrection of Christ. If you fundamentalists wish to believe in that nonsense, or argue about it, we have no objection. But we have more important things to preach about than the presence or absence of an empty tomb some twenty centuries ago."

Another Virginia minister said, "We're interested in human life and destiny on earth." Now please note that. This is getting right down to the matter

of the social gospel. "We are interested in human life and destiny on earth." Well, what else could a man be interested in if he doesn't believe that Jesus is the Son of God and he doesn't believe there's any heaven and he doesn't believe there's any hell and he doesn't believe Christ is coming again? What's left for him to be interested in except life on this earth? This preacher continued, "We don't know or care whether there is life beyond the grave. The function of the minister is to guide the thinking of people along social and economic lines. Morals, like religion, are out of date. The world today requires a new social order. The new generation won't need either morals or religion if we create a social order in which poverty and ignorance have no place. We are moving in the direction of the elimination of prayer from our church services entirely. We do not teach the Bible to our young people. Our program is centered around recreation."

"The leading Methodist minister of Washington" is quoted as saying, "In our denomination, what you call the faith of our fathers is approaching total extinction. Of course, a few of the older ministers still cling to the Bible. But among the young men, the real leaders of our denomination today, I do not know a single one who believes in Christ or any of the things that you classify as fundamental."

Oftentimes when I've called attention to such infidelity on the part of preachers, I've had people to ask me, "Well, why do they preach?" We have at least part of the answer in the social gospel. They have persuaded themselves that in the preaching of the social gospel, they have a mission worthy of their efforts and something that will justify them in continuing to accept a salary from the people whom they propose to serve. Having lost their faith in Christ and the Bible, in the existence of heaven and hell, and in the second coming of Christ, they've turned to the improvement of conditions in society by other means and methods.

I've taken the time to give you all of the quotations in order that you might see the background and the source of what is called the social gospel. What else could a man do who proposes to be a preacher, but who has lost his faith in the Bible and the things which it teaches? What else is there left for him to do but to turn his attention to doing exactly what these quotations suggest. "We are interested in human life and destiny on this earth." "Our program is centered around recreation." They turn to worldly means of diverting people away from doing that which is wrong without planting in their hearts a conviction in Christ, a fear of hell, a hope of heaven, a devotion to the God who loves them.

Continued Next issue

WORD PICTURES IN THE NEW TESTAMENT

A. T. Robertson

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Editorial . . .

Please Read This

H. E. PHILLIPS

Good reading material is a great asset in developing the individual, in preserving the home as it should be, and in the salvation of the lost. The printed page is a mighty weapon both for good and for evil. It is one of the most potent means of communication between men of contemporary times as well as with men and women of centuries past. What is written lives long after the writer has passed the ways of all men. This communication of minds and ideas by way of the printed page is powerful because it can be read and reread by hundreds and thousands of people now and in future times.

We all need to read to develop life and purpose. Our goals change from time to time. This may be good or it may be bad, depending upon the way we change and the motive for the change. Perhaps no force is so great in bringing about the change of views and life as the printed page. Reading is to the mind what feeding is to the body; it strengthens the understanding just as exercise strengthens the body. Unless we choose good reading matter and exercise our minds by reading, we will shrink up to nothing as time goes on. We and our children will read something. Whatever is at hand will be read, and if it is not the kind of mental food that will develop us, we and our children will suffer as the result of reading that which will change us in the wrong direction. This is not to say that we should not read all facts concerning any subject, but if we choose the trashy and evil reading matter that now floods the markets our minds and attitudes will descend to the level of this thinking.

The Scriptures direct us to read and study the word of God as the basis of life. We obtain the faith that will save by reading the word (Rom. 10:17). It will make a man perfect unto every good work (II Tim. 3:16, 17; I John 2:15). It will purify the soul in obeying the truth (I Peter 1:22, 23). We are to read the word to understand it (Matt. 24:25). Paul told Timothy to "give heed to reading . . ." (I Tim. 4:13).

There is no doubt but that men must read to know the truth of God. Those who read the Scriptures to know and obey the truth are considered noble by God (Acts 17:11).

All men do not read with the same purpose in mind. Some read just to kill time. This kind of reading never gets much past the moment their eyes scan the pages. Others read to try to prove a position they already hold. This is not reading to learn, but to justify. This kind of reading never enlightens the individual to new knowledge, and, consequently, his life and purpose will not be renewed when it needs to be renewed. Others read just to accomplish a record for themselves. "Daily Bible Readers" often accomplish nothing more than just that—reading a few lines each day to be able to say on Lord's day "I am a daily Bible reader." There is a wide difference between "reading" for the record and "reading" to understand.

Reading is an individual matter just as eating or exercising the body is an individual matter. In this present age it is the growing practice for a few to set themselves up as judges to determine what the public should and should not read. This is a form of censorship that robs us of personal freedom. Suppose someone should elect himself to decide for you that you should not read the Bible: only read what he says about the Bible. Would you accept that? By what law or logic should one decide what you should or should not read in religious matters but not in all other matters? If one has the right to judge for you what to read in religious matters, he has the same right to censor all your reading material. Would you think it healthy for you to read only what some man decides for you to read? Catholics govern their members in this way. Certain books are forbidden to be read by Catholics. As a Christian you insist that Catholics should be informed by reading all they can get on subjects pertaining to Catholicism and Christianity. But in turn are not you in the same boat as a Catholic if you let a man or group of men decide what you shall read and what is forbidden to you?

Among members of the church today there is an effort to classify men, books, papers and tracts, and stamp approval or disapproval upon them. A very few men act as the judges of what shall and what shall not be read by the majority of the church. Is it possible to know what truth is when all the evidence is not heard? Our system of justice requires that all the evidence for and against a person charged with any crime be presented and examined before sentence is pronounced. What would happen if the judge decided against any evidence that was contrary to his own personal views? Suppose he forbade the jury to hear any evidence presented by the defendant and allowed only the prosecution to present evidence? Could the jury decide the truth of the case upon this basis?

You owe it to yourself to read and study all the evidence in any matter to judge for yourself what truth is and what error is. I have read many books and works written by infidels, atheists, agnostics, modernists, materialists, evolutionists, and radicals, and shall continue to read them. If they have any truth I want to know it. Of course, with the Bible open before me, I am further established in the truth of that book by reading what the enemies of the Bible have to say and then reading what the Bible has to say. This, I believe, is the only way to fully know the truth. A few seem to think Paul's statement to Titus regarding elders doing their work of stopping the mouths of those who subvert whole houses is to forbid any one to hear them or read their writings. This is not the case as the verses show. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the'

sayers" (Titus 1:9). Some were vain talkers and deceivers whose mouths must be stopped. This was to be done by holding the truth and presenting the truth against error so as to convince the gainsayers and stop the mouths of deceivers. This passage does not authorize elders or anyone else to censor what another hears and reads. It authorizes the elders or preachers to use sound doctrine against the error to overthrow it.

SEARCHING THE SCRIPTURES is a monthly journal dedicated to that very effort—"searching the scriptures" to be approved of God. We pretend only to study the word of God with the readers to ascertain the truth of God. Its pages are open to a free and frank study of all Bible questions in the earnest and honest desire to know the truth and to obey it. Personal sarcasm and insults are not permitted simply because that is not in harmony with the spirit of Christ. We attack error with all the force of our ability wherever it may be found, but we will have no part in the attempts to revile others simply because we do not agree with their position on the word of God.

We believe this paper will furnish good reading material for you and every member of your family. We are not presenting a creed for any man to subscribe to. We only wish to study with you the Scriptures which will make a man perfect to every good work. You deserve to study all you can on scriptural matters in order to know the full truth touching any subject. Do not let another decide for you what you shall or shall not read. Read all you can on any subject. We are not suggesting that you drop any religious reading material now coming to you; we only ask you to add SEARCHING THE SCRIPTURES to that which you are now taking and measure all you read by the word of God. If it is in harmony with the truth, accept it. If it is contrary to the word of God, reject it. You will be much better qualified to judge what truth is by so doing. Will you not send your subscription price of \$2.50 right now? Read SEARCHING THE SCRIPTURES for one year and see if it is not worth much more than the \$2.50 it will cost you. Do it now!

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Many different publications come to the desk of those who choose to call themselves editors. These religious papers cover almost every denomination of our time. All of them are filled with problems. For example, I came across four or five copies of *The Southern Jewish Weekly*, published in Jacksonville, Florida. I never before realized how many problems there are in the so called modern Israel. Problems all the way from whom the child of Jewish faith can find to marry in a small southern town to the complicated question of the relation to the nation of Israel on the part of American Jews. How simple the answer is if they would only accept it. It is the Gospel of Jesus Christ. If the Jews of this age would only accept the certified gospel, all of these problems would be solved. The Jewish boy would not be faced with the problem of marrying a gentile girl for in Christ Jesus "there is neither Jew or Greek." Paul in the long ago preached Christ crucified, "the hope of Israel." The scepter has long ago departed from Judah and for 19 centuries God has not spoken by any prophet. I marvel at how great the problems of these people are and how simple is the answer.

The Sword Of The Lord is a fundamental Baptist weekly edited by John R. Rice. It is one great cry against the liberalism and modernism that is sweeping the Baptist movement. Page after page is filled with the proof of the great breakdown of confidence in the Bible as the word of God. Of course we have as little in common with Rice as we do his drifting brethren, but again we are amazed at how simple the answer is: return to the Bible and the simple gospel of Christ. The Sword, while finding fault with the movement on the part of a majority of Baptist all over the world, carries on its mast head the belief in the Premillennial Return of Christ. While they are condemning the modernist for his failure to find the spiritual, they preach the old material doctrine of an earthly reign that carried our Lord to the cross. Is it possible that they have not considered the simple gospel of a simple man who told Pilate 19 hundred years ago that his kingdom was not of this world?

Our own people who are so devoted to the modern approach to affairs are becoming alarmed. We are now beginning to see articles and editorials warning of the dangers that are in the way. A part of the space in the **Advocate** and the **Firm Foundation** is being given to an effort to check some of these evils. Is it possible that these brethren can not see the answer to these problems that trouble true Israel? We would have none of them if we would simply return to the certified way. Have we forgotten the Old Paths? Are we too proud to admit we have gone beyond the things that are written? Let no man be deceived, transgressions from God's word and way are not solved simply by being in

the majority or overwhelming the opposition. There is not a church of Christ on earth that will not have to come to grips with the problems. As long as the word of God remains (and that is forever) and as long as men can speak and write the truth, the issues of our time will be with us. Yes, the problems are great but the answer is so close; "The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith, which we preach." Romans 10:8. I marvel.

THE LETTER TO THE CHURCH IN SMYRNA

Curtis E. Flatt, Florence, Alabama

"Unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death." (Revelation 2:8-11.)

Other than that which is given here, the history of the church in Smyrna is not given in the Bible. We do not know who established this church or when it was established. However, we do know much preaching had been done in this section. While the Apostle Paul was in Ephesus, "All they which dwelt in Asia heard the word of the Lord Jesus, both Jew and Greek." (Acts 19:10). That includes the section in which Smyrna was located. Even though we are not told about her beginning, we know someone had done an excellent work there. This church had been taught the truth. She was rooted and grounded and stood for right.

INTRODUCTION

As we noted in the study of the letter to the church at Ephesus, the introduction tells much. In each introduction, Jesus describes himself in such a way as to show that he is especially qualified to discuss that which is needed by each church. Suffering was the history of the church at Smyrna and suffering was to be her future. As might be expected, Jesus describes himself as one having undergone great suffering but with victory. First of all, he said, "these things saith the first and the last." (verse 8), He is first. He is the creator of all. (John 1:1). He said; "Verily, verily, I say unto you, before Abraham, was, I am." (John 8:58). He is also last. "I am Alpha and Omega, the beginning and the end, the first and the last." (Revelation 22:13). When others have lived and have passed from the scenes, Jesus will still be. That should have been a great source of encouragement to the church at Smyrna. It should be great encouragement to any church who is trying to please the Lord. Then he said, "which

was dead and is alive." Remember this church was facing great persecution perhaps even death to some of her members. It was not easy for them to be faithful and Jesus was telling them that he, too, had been all through such suffering. He had even died for right. But even crucifixion could not overcome him. He had become the first fruits of them which slept. (I Corinthians 15:20). Let us also remember that Jesus is first and last.

I KNOW

As in all the other six epistles, Jesus began by saying, "I know." He knew all men. He knew all that was in man. "But all things are naked and opened to the eyes of him with whom we have to do." (Hebrews 4:13). How much this should have encouraged the church in Smyrna! He knows about us, too.

I KNOW THY WORKS

Jesus said, "I know thy works." This is another phrase which is common to all seven epistles. It is neither commendation nor condemnation. It is just a reminder that he knew the facts. He knows our works, also. We will all be judged according to our works. (Revelation 20:12).

I KNOW THY TRIBULATION

Jesus said, "I know thy . . . tribulation." Their tribulation took two forms. Part of it was what was said about them. Jesus said: "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." Part of their tribulation was that which was done to them. More of this was yet to come. "Fear none of those things which thou shalt suffer." (verse 10). It may well be that their poverty was a result of their persecutions. It should have helped this church to know that Jesus knew about all their trials and tribulations. The Lord's people today are going through crisis after crisis in many places. Persecution is on every hand. So much of this comes from people who claim to be members of the church. Much of it is with the mouth as it was at Smyrna. I recall this to be the way the unruly Corinthians persecuted Paul. Some gave heed to his advice. (II Corinthians 2:14). But some, rather than correct their sins, charged him with being two-faced (II Corinthians 10:10); some said he was rude of speech (II Corinthians 11:60); and some said something critical about his support, placing some implication in this regard which did not belong there. They might have been charging him with preaching for money. When we recall that religious people treated the church at Smyrna as they did and when we remember how church members treated Paul, we ought not to be surprised that such comes upon us today when we contend for truth and right.

By all means, we should notice that these persecutions had not hurt the church in Smyrna. This church was still faithful. Nothing uncomplimentary is mentioned in any way. Jesus admonished them to remain faithful. If we are as we should be, tribulation will make us stronger. (Matthew 5:11, 12; II Timothy 3:12; James 1:2-4). Tribulation may not make us happy. Peter said that trials made some to be in heaviness. (I, Peter 1:6, 7). Such will not

make us happy for a time but will make us stronger.

I KNOW THY POVERTY

Then Jesus said: "I know . . . thy poverty." But he also knew something else. He knew that she was not really poor. He said she was rich. The churches of Macedonia were poverty stricken churches, too. But they received Heaven's blessings. (II Corinthians 8:1-3). There are many poor churches. There are several rich churches. Don't feel too handicapped if you are a member of a poor church. Don't feel too puffed-up if you are a member of a rich church. Rich churches are nearly always worldly, sinful churches. Laodicea was one of them. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Revelation 3:17). Being a rich church gives no special guarantee of being right. On the other hand, we should note here that poverty within itself has no special spiritual value. It is the attitude and action of a rich church or a poor church which make it pleasing or unpleasing in the sight of God.

OTHER TRIALS TO COME

In verse 10, Jesus told them to expect more trials. He could have told them that they could expect trials as long as the church existed. We need to remember that in the life of a Christian it is one trial after another. If we overcome, these trials make us stronger. (James 1:3). The history of any church which presses the doctrine both to saint and sinner is a history of one trial after another. If all is always a tranquil and placid existence in the church where you are a member, you should take note that something is amiss. If Paul or Peter were here in the flesh, and members of the church where you attend, you can rest assured the history of that church would be one of conflict after conflict with those in the church and with those on the outside. Truly, other trials were to come.

ADMONITION

To this church was given one of the best known admonitions of the New Testament. "Be thou faithful unto death, and I will give thee a crown of life." How much this admonition is needed today!

PROMISES

Two promises were made to this church. "I will give unto thee a crown of life." When the time draws near for the burdens of life to be cast aside, could anything mean so much as this promise? It was this crown that meant so much to Paul. "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (II Timothy 4:6-8). The second promise was, "He that overcometh shall not be hurt of the second death." The second death is described in Revelation 20 and 21. Escape is promised to those who overcome. The

toils of the road seem nothing when we understand and appreciate these promises.

COMMENTS TO EDITORS

"Please renew my subscription to Searching The Scriptures. I have enjoyed reading this paper throughout last year. I would like to encourage you to keep up the good work and continue to fight for the truth" —Billy Felker, Columbia, Tenn.

"I enjoy Searching The Scriptures very much. It is good teaching and informative. I would not want to miss a single issue." —Hagon Albritton, Bradenton, Fla.

"Just finished reading the November Searching The Scriptures. Just want you to know that I do appreciate the TRUTH that was presented, and also the manner in which it was presented, especially the one on page 10 — "The Wrong Attitude Will Cost You Your Soul." May the Lord continue to bless you in your work, and may you always strive to stay in the strait and narrow path; speak where the Bible speaks, and be silent where the Bible is silent." —E. A. Key, Abilene, Texas.

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"We hold your publication in high regard as it encourages us to stay close to God's plan. As we renew our subscription we pray for you in your continued effort to influence for good, that many who are tempted to close their hearts and ears to truth, will instead be strengthened in the faith "once for all delivered!" —Mr. and Mrs. Frank G. Melton, Bowling Green, Ky.

"We enjoy reading Searching The Scriptures so very much, and think it is doing much good. Keep up the good work." —Wallace Harlan, Bowling Green, Ky.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

KOINONIA, "FELLOWSHIP," AND COMMUNISM

At various times it has been asserted that the church of Acts 2 was Communistic (the preceding term is here capitalized to denote the political ideology of Russian or Marxist Communism). This claim is based chiefly upon those passages in the early chapters of Acts that employ such terms as "fellowship," (koinonia), Acts 2:42; "had all things common," Acts 2:44; "sold their possessions and goods and parted them to all men," Acts 2:45. These expressions are substantially repeated in Acts 4:32-37.

It has been repeatedly suggested that koinonia and its cognate words do not arbitrarily argue Marxist Communism. To the contrary, the nature and content of these words must be determined strictly from the contexts of the terms.

THE COMMUNITY OF GOODS

No serious student of the Bible will deny that the early chapters of Acts present a "community of goods" in the early church. But even a casual study of the nature of this "communism" will reveal that it is parallel in no essential feature to what we commonly call Marxist Communism.

At this point, therefore, the writer wishes to present several distinct contrasts between the community of goods of Acts, and Marxist Communism.

ITS INSPIRATION

The fervor of the Christians in the community of goods was aroused by exclusively religious and Christian motives; chiefly, by the example of Jesus Himself who had led a life in common with His disciples, teaching them the proper use of riches. This community of goods would never have come about at that particular time without religious motives, and these, among others, were precisely the chief motives that distinguish the communism of Acts from Communism of our day. It is quite apparent that Marxist Communism is not viewed as a merely desirable and benevolent situation. To the contrary, it is considered to be an inevitable part of the Dialectic network. Furthermore, Com-

munism certainly has no religious or Christian motive. It is, quite to the contrary, militantly atheistic. This one contrast should completely shatter the assertion that the Bible supports Communism.

GIVING THE ANSWERS FOR OUR HOPE

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

I PETER 3:15

—Marshall E. Patton—

QUESTION: I would like to have some comments on the subject of "Forgiveness." Must one forgive another before he repents and asks for forgiveness? Do you think one has repented when he continually repeats the same sin? Must such a one be forgiven when he asks for it? —M. R.

ANSWER: Perhaps no sin does greater injury to the soul and impedes the progress of the church more than the matter of holding a grudge in the heart against another.

Forgiveness is required of all. The Lord commands it. (Mk. 11:25). Jesus set the example (Lk. 23:44), and we are told to follow in His steps. (I Pet. 2:21), As a motive to forgive Paul reminds us that we ourselves have been forgiven, and that we ought, therefore, to forgive — even as God. (Eph. 4:32). In fact, our Lord makes it plain that forgiveness of our own trespasses is conditioned upon our readiness to forgive those who trespass against us. (Matt. 6:14,15). All of this shows that our acceptability with God depends upon our maintaining a forgiving spirit.

The Bible also teaches that with some men it is impossible to be at peace. (Rom. 12:18). Therefore, we must recognize a distinction between a willingness to forgive and the actual act of forgiveness itself. Furthermore, our forgiveness is to be "even as God for Christ's sake hath forgiven you." (Eph. 4:32). Neither God nor Christ forgives anyone without repentance. (Lk. 13:3; Acts 17:30). They do not require more of us than they require of themselves. Therefore, forgiveness is to be extended — whether of God or of us — upon the condition of repentance.

At this point, however, it is well for all to remember that God does all within His power and consistent with His high and holy will to bring men to repentance. The "goodness of God leadeth thee to repentance." (Rom. 4:2). We, too, are obligated to do all within our power to bring our enemies to repentance by doing good unto them. (Rom. 12:4, 19-21).

While a man might through weakness be led into the same sin several times for awhile, and might, therefore, repent and petition for forgiveness as many times, it hardly seems possible that one who has repented could continually repeat the same sin for an extended period. Nevertheless, I cannot always see what is in a man's heart. Hence, we read, "Then came Peter to him, and said, Lord, how oft

shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." (Matt. 18:21,22). I think the significance of "seventy times seven" is an indefinite number of times — we must not keep count. If there were **evidence beyond doubt** of his lack of repentance, I would not extend forgiveness and thereby become a party to his hypocrisy, encourage rebellion, and imply that all was well when it was not.

Let us always maintain a forgiving spirit, do all the good we can toward one who has trespassed against us that he might be brought to repentance. Then forgive him "from the heart" (Matt. 18:35) — even as we are forgiven of God.

AN OUTLANDISH PROPOSITION A.

C. Grider, Meridian, Miss

During the course of my debate with W. L. Totty here in Meridian, I signed the following propositions for a future debate with brother Totty:

Proposition 1

"The Bible teaches that it is in harmony with the will of God to take money from the church treasury to supply the needs of destitute children."

Affirmative: W. L. Totty
Negative: A. C. Grider

Proposition 2

"The Bible teaches that it is a sin for the church to take money from its treasury to buy food for hungry destitute children, and those who do so will go to hell."

Affirmative: A. C. Grider
Negative: W. L. Totty

I wish to state a few facts relative to the situation. But first, let me state some other facts. I debated Guy N. Woods for three nights in Louisville, Kentucky on the proposition that it was unscriptural for churches of Christ to build and maintain benevolent organizations. But **not one time** during the course of the three night debate on this proposition did Woods **even mention** "churches building benevolent organizations". Instead he spent his entire time talking about how awful it was for us to teach that the church could "take \$25 from the church treasury to buy fertilizer for the grass in the preacher's yard but couldn't take a quarter to buy milk for a hungry child." Since the debate Woods won't even **talk** about meeting me again. So, even with his little sectarian emotional appeal, he took a whipping and I can cite and give names and addresses of people who learned the truth and turned to the truth as result of the debate. No amount of money can get Woods to debate me again.

For three nights here in Meridian Totty and I were debating the scripturalness of churches building and maintaining benevolent organizations. But, like his "brother in error" up in Louisville, Totty never one time mentioned the proposition. Instead, he spent all of his time talking about how awful it was that we would teach that the church could take \$25 from the treasury to buy fertilizer for

the grass in the preacher's yard but that we couldn't take a quarter from the treasury to buy milk for a starving baby! So you can see, no matter what propositions are signed, nor who the false teacher is that you debate, you are going to have to answer for the "crime" set forth concerning "fertilizer and the milk."

Like Woods at Louisville, Totty was under pressure to agree to debate me some more. I proposed publicly that we sign for "a hundred debates" and conduct two or three per year from now on. But the mighty Totty weakened and in addition to crying for sympathy because he was being "vili-fied" he said from his seat that he wasn't going to debate me any more. That coming from "Fearless" Totty was just too much for him. So, he fearlessly declared that if the congregation where I preach would put up a sign on our church grounds that we would let a child starve before we would take money from the treasury to feed it several preachers would debate me. This was so idiotic I passed it by. Then, smarting because he was afraid to debate me again, Totty presented the foregoing propositions. And with a "Totty touch" announced before about 300 people (and I have it on tape) that if I would sign the propositions he would debate me at Garfield Heights and that I wouldn't have to have an endorsement from my brethren.

I signed the propositions TO DEBATE AT GARFIELD HEIGHTS CHURCH! I have no intention of debating those propositions ANYWHERE ELSE. Nor do I intend to debate those propositions with ANYBODY else. Nobody but a sectarian coward would even ask a man to sign such "prejudicial" propositions. Totty has announced in his paper that I signed the propositions but he didn't mention that the debate was to be at Garfield Heights. The Gospel Defender, Florence, Ala, also told about me signing the propositions but didn't tell where the debate was to be held. No doubt before you read this the "Old Reliable" will tell about me signing the propositions but it won't tell where the debate is to be held. This demonstrates the desperation of our brethren who have fallen away. Their debating days are numbered and finished.

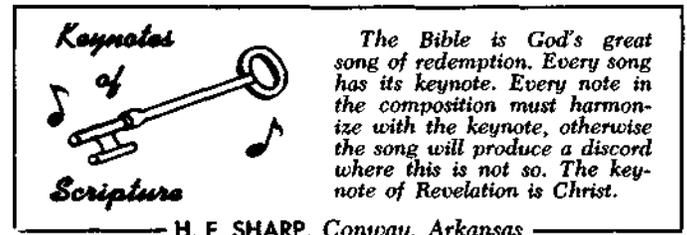
I said I wasn't going to debate these propositions with anybody else anywhere else. I am not going to give these cowards such a "sugar stick" on which they can appeal for sympathy. However I am not afraid of my position on LIMITED BENEVOLENCE. I will meet any man living anywhere and I will affirm that it is unscriptural for the church to engage in benevolent work among any but saints. These liberals won't discuss anything else anyway. I am willing and ready to meet them on the issue of limited benevolence. So, step up, brethren. Not all at once, please. Just a few at a time.

The debate here in Meridian did good. We have concrete visible evidence of the good which was done. We are ready for another one. Is the opposition ready? We have the truth. We are not afraid. We believe in defending the truth. The truth has nothing to fear. The truth has nothing to lose.

If and when Totty and I meet at Garfield Heights for about six nights, it will be a debate to end all debates. As soon as Garfield Heights and Totty get ready we will have it. I am already ready. Don't

PSALMS-CORONATION

hold your breath until it materializes. I doubt if it will come off.



The book of Psalms could be looked upon as the Coronation book. Note Psalms 24:7-10 "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah." Christ is pictured in His throne in many of the Psalms. Note Psalms 93; 97; 99:1-2; 110 and 29:10-11.

We find Christ pictured as a Shield Ps. 3:3; as a Sustainer 3:4; as a Protector 3:5 and our Salvation in 3:6. There are more statements in the New Testament from the book of Psalms than any other Old Testament book.

The progressiveness of sin is shown in the first Psalm. Notice the man who walketh, standeth, then sitteth. A young man will not go directly into a night club, beer garden (better called beer joint) or saloon the first time. He will walk past looking as he walks. Then he stands around viewing the surroundings. Next he eases in and sits down. The man who never walks near, will not stand around, nor, sit down with the loathsome ones of that walk of life. The righteous man meditates on the word of the Lord day and night. A good amount of time, day and night, meditating on the word of God will help solve many problems in the home, church and our life daily.

Psalms 2:1-12 pictures the futility of man as he attempts anything against God. It is impossible for you or me to hinder His work or to cause to fail anything He (God) wishes to accomplish. Our strength and wisdom are not comparable to His strength and wisdom. The glory of God in the natural world about us is described in Psalms 8th chapter.

I heard this story one time, I do not know just who told it nor the occasion. A teacher in an English class asked the students to write an essay on the crucifixion of Christ. After all the papers were turned in the students picked out the three best essays and they were read to the class. Then the teacher asked the class to read the 22nd Psalm. After reading this Psalm the class decided, that about 1,000 years before Christ came to the world, the writer of Psalms 22 did a much better job of picturing the death of Christ than all the students with all the volumes of books at their disposal. Don't you see the hand of God as He puts in the pen of the inspired man of old the words that describe the kind of death Christ was to die (Crucifixion),

even hundreds of years before that kind of death was known to the world? See the burial in a rich man's tomb and the spear thrust in the side of Christ. See the nails in his hands and feet and the "wild bulls of Bashan" milling about. Perhaps David refers to himself in his trials as well as a reference to Christ.

Read the 23rd Psalm with the ones who trust in the promises of the Lord. As bro. A. G. Freed said many years ago, this is one of the most beautiful of Psalms. "When the nurses come and go softly, when the light of our life is going out, when the shadows are lengthening, when we are going down the valley of the shadow of death, how beautiful to sing with the shepherd of yesterday 'The Lord is my shepherd.' This has been the glad song of numberless pilgrims at the end of a weary journey." (In Sermons, Chapel Talks and Debates by A. G. Freed.)

Not only is Christ pictured on His throne, and the beauty of His death for us, the help we have from Him, but we find many prophecies of the church and as the Hebrew writer states, (Heb. 2:12) "In the midst of the congregation will I sing praises unto thee." Surely Christ, and God's purpose in Him, is clearly the outstanding theme of the Psalms.

"WHY HEAR YE HIM?"

P. J. Casebolt, Akron, Ohio

Some of Christ's enemies tried to nullify his teaching by charging him with madness. (Jno. 10:20). Yet, his words and his deeds were not characteristic of one who was mad or possessed with a devil, (v. 21). Some tried to make void the words and actions of the apostles by accusing them of being drunken. (Acts 2:13). Peter answered this unfair charge with sound logic and then proceeded to defend their position, (v. 15). Festus tried to minimize the effect of Paul's preaching with the accusation: ". . . thou art beside thyself; much learning doth make thee mad." (Acts 26:24). Paul countered by saying that he was speaking "words of truth and soberness." (v. 25).

Those who are not governed by rules of fair play and honesty will resort to any method in order to crush an opponent and win a victory for themselves or their position. Some will resort to name-calling, character assassination, and prejudice in order to stigmatize another and destroy his effectiveness.

Those who have endeavored to defend denominational doctrines have been guilty of this procedure. Those who practice and teach scriptural baptism are sometimes called "water dogs" by their enemies. If you insist that people must obey the gospel from the heart, and understand what they are obeying, you are liable to be accused of advocating "brain religion." If you insist that all should be members of Christ's church, the one identified in the Scriptures, some will call you a "Campbellite." But, you will notice that in every instance no argument has been made and no argument answered by those who employ such tactics. They have only tried to destroy the influence of those with whom they disagree.

We can notice a similar attitude manifested by some brethren, if we are not blind and deaf. For a

long time the most effective argument against those who tried to point out dangers relative to colleges operated by brethren was to call them "Sommerites." For some, this was an argument (?) to end all arguments, an end of all strife. Now, if you can't defend your position by the Bible and can't meet another's arguments, you can draw upon a repertory of prejudicial adjectives and other invectives that is certain to impress someone.

For example, you can call another brother a "fanatic," a "hobbyist," and "extremist," or an "alarmist" and draw a round of applause from some others who couldn't do any better at meeting an argument than you have done. This is only a partial list. Some other favorite phrases and labels: "legalist," "orphan hater," "anti," "doesn't believe in cooperation," a "rabble-rouser." These are some of the stereotyped answers (?) used by some to defend what they believe and cast doubt on what others believe. If you are interested in a more complete list, just read some of the prominent publications edited by some brethren. Or, if you were to send a request along with twenty-five cents in coin to some of the experts in this field, you might learn of some other labels used to incite prejudice against an opponent.

While I am at it, I might also mention such terms as "liberal," "digressive," "etc." Now, if you can **prove** that a certain person is following a liberal or digressive course, or is an "anti" of some kind, then go ahead and use the term if you want to. However, I think that we could be a little more selective in our terminology and also a little fairer than we have been.

For instance, you may prove that someone holds the same position as was once held by Daniel Sommer, but you still have to prove that Sommer was **wrong**. You may also point out that certain aspects of an organization are parallel with a missionary society, but you still have to show **why** it is wrong. Let us stop engaging in so much "name dropping" and name-calling, and start meeting arguments with logic and truth. If we allow ourselves to get involved in a mud-slinging contest, truth will suffer while error prospers.

It is altogether possible that some may be overzealous in their attitude, if not in their position. And, when we stop to consider that if someone thinks he sees a danger, and cannot get others to help him investigate or spread the alarm, it is not unlikely that such a person will become frantic in his efforts to equalize the danger. If the fire department receives an alarm, it doesn't stop to investigate the one who turned in the alarm, investigate his reputation, and point out his faults before answering the alarm. There is plenty of time for all that later. For the present, see if there is anything to **what** is said, rather than to **who** is saying it. Let us spend more time investigating facts and examining evidence, and less time engaging in personalities and childish antics. Let us be men in understanding. The Lord will soon be here.

DID YOU FORGET TO RETURN YOUR ENVELOPE WITH YOUR SUBSCRIPTION? DO IT NOW!

The News Letter Reports

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

Donald P. Ames, 450 West Park Ave., Aurora, Ill. — Since Nov., I have been working regularly with the Lord's church in Bradley, Ill. (E. Broadway at Hwy. #54). Now, the elders there are happy to note that Bro. **Bob Speer** of Ashland, Wisconsin, will move there June 1st to take up the work on a full-time basis. Bros. **L. J. Brantley** and **W. T. McDonald** serve as the faithful elders of the church there.

Cecil B. Douthitt, P. O. Box 1005, High Springs, Fla. — The eight day meeting with the Garden City church, Savannah, Georgia, closed last night (April 3). Brother **C. L. McLean** preaches regularly for this splendid little congregation. My next meeting will be with brother **Alton Elliott** and the Trilacoochee church, Trilby, Florida.

Very good progress is being made in the construction of the Santa Fe Hills meeting house near High Springs. Brother **Harold Dowdy** of Jacksonville has been of great help to us in our building program here at Santa Fe Hills.

George Pennock is planning to go to Nigeria soon and still needs funds for his travel. The same is true of **Robert Tuten** who is on his way to Norway. **James Jones** is also going to Norway. These are good men and should be supported. . . The Defender published by Spring and Blane church in St. Louis reports that the lot has been purchased and the building started at Sheboygan, Wisconsin where **Karl Diestelkamps** labors. . . **Rea Pennock** is working at West Bend, Wisconsin just as **Huston Gately** is at Swainsboro, Ga. The Spring and Blane congregation helps in all these works mentioned above and yet some say brethren are not doing anything. **Jimmy Tuten** is the preacher at this old St. Louis congregation.

Roy Lanier, Jr. was in a meeting at Plant City, Fla. in March. **Morris Norman** is the regular preacher there. . . **Ferrell Jenkins** spoke six nights at Green's Chapel, Ky. on Evidences and is to preach in a meeting at Shively congregation in Louisville, Ky., April 1-7. . . **Billy Norris** preached at 77th Street in Birmingham, Ala. March 10-17. . . **Ward Hogland** was in a meeting at Eldorado, Ark. the first of March. . . A new congregation began in Hawaii in Pearl City. There were 29 present for the first service. The preacher is **Ben Shropshire** and his address is P.O. Box 322, Pearl City, Hawaii. . . **Robert Welch** was in a meeting at Butler, Mo. the first few days of April. **J. R. Snell** works with this church. . . **Herbert H. Thornton**, 4270 Perkins Rd., Baton Rouge, La. is interested in contacting brethren in or near New Orleans. Write him without delay. Thornton preaches for the University church in Baton Rouge. . . **Abe Martin** of Baxter, Tenn. was with the Ninth Avenue church where **William H. Lewis** preaches in St. Petersburg, Fla. late in the month of February. . . **C. L. Wilson** of El Centro, Calif. preached for several congregations in Florida in February. . . **Earl Fly** undergoes surgery in

Orlando that will enable him to take up his full duties again. This will be good news to his host of friends. Fly is an able preacher and a valuable man.

Different speakers in central Florida preached at St. Cloud in February. . . **Robert H. Bunting** of Hueytown, Ala., was in a meeting in Palmetto, Fla. March 10-17. **Edwin Hayes** is the preacher in Palmetto. . . **Paul Brock** of Lakeshore church in Jacksonville, Fla. was with **Oaks Gowen** at 10th Avenue in Bradenton, Fla. March 24-31. Oaks Gowen is in his sixth year with this fine congregation. . . Three were baptised and two restored at MacDill in Tampa in February where **Colin Williamson** labors. . . Churches in the north have had to fight to keep, the attendance up during the bitter winter. No one has tried harder than the good church in Bedford, Ohio where **Owen Calvert** preaches.

Clyde O. Moore is the news editor for the Gospel Guardian. Help by sending in your reports. . . The church in Perry, Fla. meets at 712 North Calhoun St. Perry is on one of the major highways coming into Florida. Five were baptized there in recent months and six at Oak Grove, between Jennings and Jasper, Fla. . . **Harold Sharp** was the evangelist in a meeting with the church on the south side of McAlester, Okla. Sharp is an able expositor of the scriptures. . . A new congregation now meets in St. Joseph, Mo. at 10th and Lincoln. **O. C. Birdwell** of the Vivion Road congregation in Kansas City preached the first Lord's day. . . **Otis Moyer** preached in a meeting at Sacramento, Calif. where **Forrest Moyer** labors. . . A full report of the **Grider-Totty** debate in Meridian, Miss. will be coming soon. . . **Bill Hammontree** is fighting for the truth in Chattanooga, Tenn. He preaches for the church in Ross-ville, Ga., just across the line on Chattanooga's south side. The church there is making progress. . . **Andy DeKlerk** is working in Fort Elizabeth, Union of South Africa.

Three were baptized in a meeting at the Park Blvd. congregation in Louisville, Ky. **Grover Stevens** is the local preacher and did the preaching. . . **James P. Needham** was the preacher in a series of services in Blytheville, Ark. in the middle of February. . . W. C. Sawyer and the church for which he preaches, the Southport congregation in Indianapolis, Ind., are breaking records in spite of the cold weather.

James P. Miller, co-editor of Searching The Scriptures, was with **Charles Murray** at Antioch, near Tampa, April 1-7. Following this meeting he will be with **Bobby K. Thompson** and the North Miami church in a meeting. He will be in a meeting with the church that meets at 320 Washington Avenue in Owensboro, Ky., May 10-17. **Bobby Witherington** works with the congregation there. From Owensboro he will go to Cleveland, Ohio and preach for the Lorain Avenue congregation May 19-24. This good church meetings at 4641 West 210th St. in Fairview Park, a suburb of Cleveland.

A. E. Dicus has done a great work in this city. All friends of Miller and Searching The Scriptures are urged to attend these meetings.

A new congregation began in Nashville, Tenn. March 3, 1963 with an attendance of 115. It will be known as the Hillview congregation, and is located at the corner of Old Hickory Blvd. and Charlotte Road. . . **Jack L. Holt** of Dallas, Texas will be in a gospel meeting at the Belmont church in Indianapolis, Ind., June 16-23. **Earl Robertson** now preaches for this congregation. **Barney Keith** was in a gospel meeting at North Side church in Lexington, Ala. early in March. . . **Eugene Britnell** of Little Rock, Ark. was the preacher in a meeting with the Washington Avenue church in Russellville, Ala. **Irvn Lee** is now preaching at Washington Avenue. . . **Ward Hogland** of Greeville, Texas will be in a meeting with the Franklin Road church in Nashville, Tenn. April 21-28. **David W. Claypool** is the preacher at Franklin Road. . . **Bobby Witherington** of Owens-boro, Ky. was in a meeting at Margaret Street in Joliet, Ill. beginning March 27. **James W. Sasser** is the preacher at Margaret Street.

Hugh W. Davis was in a gospel meeting with the Henderson Blvd. church in Tampa, Fla. March 24-31. **Everett C. Mann** is the preacher at Henderson. . . **Byron Conley** was in a good meeting at Seminole church in Tampa, March 24-31. **James P. Miller** preaches at Seminole. . . **Homer Hailey** was in a meeting at Cork, near Tampa, March 24-31. . . **Marshall E. Patton** of Orlando, Fla. was in a meeting at Clermont April 14-21. **Walter N. Henderson** is the preacher at Clermont. . . **Glen L. Shaver** was in a meeting with the Glen Park church in Gary, Ind., April 15-24. **Harvey J. Williams** is the preacher at Glen Park. **Frank Jamerson** begins work at Wendell Avenue in Louisville, Ky. in April. . . **Franklin T. Puckett** of Dyersburg, Tenn. was in a meeting at Oak Grove in Louisville, April 17-24. **James R. Cope** will be in a meeting at South End in Louisville, April 29-May 5. . . **Harry Pickup, Sr.** will be at Park Blvd. in Louisville, Ky., April 22-29. . . **Rufus Clifford** of Nashville, Tenn. will be at Manslick Road in Louisville, Ky., April 29-May 5.

Grover Stevens will preach in a meeting at Preston Highway in Louisville, Ky., May 5-12. . . **Clinton Hamilton** will preach in a meeting at Wendell Avenue in Louisville, Ky., June 2-9. . . **Robert Welch** will be at Eastland in Louisville June 19-29. . . **Robert Jackson** of Nashville, Tenn. will be in a gospel meeting at West End in Bowling Green, Ky., April 21-28. **Ferrell Jenkins** is the preacher at West End.

Earl Fly, Orlando, Fla.—Everything here goes well. We have completed our new class rooms and interest has increased, as well as attendance and contributions. The brethren are working harder and good plans have been made for work this year, and all looks bright for good growth in every way. We are helping to support four other gospel preachers, and plan to help others if possible. We are looking forward to and making plans for our meeting with **James R. Cope**, April 1-7.

Jerry Belchick, Orlando, Fla.—Two recently baptized here. Three have placed membership. Brother **Herbert Winkler** of Nashville, Tenn., recently spoke at Azalea Park.

Earl Robertson, Indianapolis, Ind.—As has already been announced to this church, we plan to move from the work at Belmont in early June and work with the Fairview church in Birmingham, Alabama. The decision to make this move is entirely my own; none are "running" me off, nor have I been asked by anyone to leave. In fact, I have been asked several times to reconsider and stay here. I believe I can do a better work there than here, and I believe that some other gospel preacher can come here and do a better work than I. The church here is looking for a sound man in the faith to work the work of an evangelist in their midst.

John Iverson of Port Arthur, Texas will be in a meeting at Southport in Indianapolis May 8-15. . . **Brooks C. Webb** of Lewisburg, Tenn. will be at Lafayette Heights June 2-9. . . **James R. Cope** was with the Northside church in Lakeland, Fla. in a meeting April 15-21. **Glenn R. Sheumaker** is the preacher at Northside.

James E. Gunn, Gardendale, Ala.—We continue to be pleased with our work here. In many respects the people seem to be better taught and more dedicated than those we have been used to working with. We recently had two adults to be baptized and one restored. We moved into our new 400-plus seat auditorium in January and this has helped our work greatly. For nine months we had from forty to fifty people who were having to sit in the basement because of the lack of space in our former auditorium. They have also finished a nice three bed room, two bath house for us to live in.

Science and Truth

I Tim. 6:20-21

William D. Burgess

In an effort to discover the answers to the questions of life and living organisms, Erasmus Darwin (1731-1802), the grandfather of Charles, gave the first clear statement of the theory of inheritance of acquired characteristics, according to which the effects wrought by environment on the organism are thought to be transmissible to the offspring. Thus the characteristics, according to this theory, were accumulated and passed on to future generations. Darwin does not usually get credit for developing this theory but rather it is associated with the name of Lamarck (1744-1829).

Actually, Lamarck took Darwin's theory and developed it more completely. In 1809 Lamarck wrote extensively in **Philosophie Zoologique** about the evidences for evolution, much more than anyone had done prior to this time. His suggested mechanism for evolution was the inheritance of acquired characteristics. He theorized that the activity of an animal enhanced the development of the more frequently used structures, producing modifications that were inherited; lack of use led to degenerative changes, which were also inherited. He felt that an animal's need for a structure might also lead to its development—the long neck of a giraffe,

for example, being the result of constant stretching over many generations. Despite the many appealing features of this thinking to the evolutionists, no critical evidence has ever been produced in favor of Lamarckianism.

If even a single bit of evidence could have been found, it would have eased many of the troubles of the evolutionists today. They may not accept the theory but they are forced to it, in fact, in order to support their position today. They are bound to this theory just as they are bound to the theory of spontaneous generation. It is the same regardless of what the modern evolutionists may choose to call it. They must turn to this or some equally fantastic notion in order to get life without its creation by God. Those who say that life came from another planet do not answer the question of its origin; they merely avoid the answer and hope no one will ask how it came to be on another planet. Regardless of how far back life is placed it must have begun sometime, someplace. If one does not believe in God the question is still there: regardless of where it came from; how did it come into being if not by God's command?

TO WHOM IT MAY CONCERN

February 26, 1963

It has come to our attention that reports have been circulated throughout the brotherhood that the Floral Heights congregation at Wichita Falls, and its elders, are participating or soon will participate, in the support of human institutions and the practice of a "social gospel."

We wish to state, to any who are concerned, that this report is wholly untrue. Our stand remains steadfast against such innovations, and it is our continued purpose that our every action be in complete harmony with the word of God.

Elders, FLORAL HEIGHTS
CHURCH OF CHRIST
Wichita Falls, Texas

/S/ C. A. Geisert
Lynn Murphy
A. D. Newman

NEW CONGREGATION IN JASPER, ALABAMA

On or about June 1, 1963, brother Irven Lee of Russellville, Alabama, is moving to Jasper, Alabama, to firmly establish a new church worshipping after the New Testament pattern.

A lot has been purchased in North Jasper on Highway No. 5. The lot consists of two acres, which was purchased at the price of \$2,000. A down payment of \$800 dollars has been made, leaving a balance of \$1,200.

It is our desire to pay this \$1,200 debt off before the new congregation starts meeting in

order to be in a position to erect a meeting house on the lot. If we can get this debt taken care of, we feel the new congregation will be able to handle the financial matter of repaying the down payment and getting a building erected in which to meet. Therefore, we are mailing this letter to a limited number of brethren, whom we believe to be interested in the formation of this new congregation, asking their help. We felt that you would like to have a part in helping to establish this congregation and would be willing to give the amount of \$25 on this lot. If you can give more, it would be appreciated. If you can't see the way clear to give \$25, any amount you could give will be appreciated. We hope to hear from you in the very near future. All contributions regardless of size will be gratefully appreciated and acknowledged.

Please make checks payable to North Jasper church of Christ.

Brotherly,

Noel Gaut
Route 1
Nauvoo, Alabama

Thomas G. O'Neal
P. O. Box 763
Jasper, Alabama

For additional information you may contact us, or —

A. M. Plyler
Route 1
Parrish, Alabama

Irven Lee
P. O. Box 327
Russellville, Alabama

W. A. CAMERON'S WORKBOOKS

James R. Cope

W. A. Cameron pioneered the Lord's work in Florida. For more than 60 years, he planted churches and edified the saints. During this time he prepared several workbooks. Among these are copies on the book of Revelation and one companion volume called, "Symbols of the Bible."

Brother Cameron's widow has several sets of these workbooks and the book of Symbols on hand and is willing to dispose of them at a cut-rate price. You may purchase the entire 7-volumes for \$1.50, postpaid. Persons desiring these works, send check for \$1.50 to Mrs. W. A. Cameron, 4761 1st Avenue North, St. Petersburg, Florida.

Sister Cameron also has several other workbooks. It might be well to ask her for a sample copy of these when writing, if you desire such.

THE FOURFOLD GOSPEL--J. W. McGarvey and P. Y. Pendleton—A harmony of the four Gospels arranged to form a complete chronological life of Christ. Divided into title sections and subdivisions, with comments interjected in the text. 769 pages.....\$3.75

COMMENTARY ON THESSALONIANS, CORINTHIANS, GALATIANS, AND ROMANS--J. W. McGarvey and P. Y. Pendleton—A companion volume to "The Fourfold Gospel". A most practical and helpful exposition. 555 pages.....\$3.75

SEARCHING *The* SCRIPTURES

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



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

—Acts 17:11

VOLUME IV

MAY, 1963

NUMBER 5

RELIGIOUS TURNCOATS

H. E. Phillips

During the wars of this century, especially since World War II, the term "turncoat" has frequently been used to describe those who have forsaken their country and turned to aid the enemy. Webster's Twentieth Century Dictionary defines **Turncoat** as: "One who forsakes his party or principles; a renegade." Some really do not have "principles" in the true sense of the word, but those who do have them should hold these principles above all until and unless they are proven wrong. We have "turncoats" in the church by the thousands. In time of war this country disowns those who forsake this country and turn to the enemy, but in the spiritual war with Satan those who forsake the Lord and turn to aid the enemy are very lightly dealt with by the church in many sections. It has almost become a thing of the past to hear of someone being disciplined by the church for any reason. This is a fact to our shame.

In every congregation there are those who wait to see which way the popular swing will be in every debatable question and then, without principles or conviction, they align themselves with that side. They willingly switch sides when they find that they unwittingly selected the unpopular position. There is nothing wrong with changing when one learns he is wrong; in fact, it is the only honorable and honest thing to do. But to forsake one's principles just to be on the popular side of a question is hardly the honorable thing to do.

The word of God speaks clearly on the matter of forsaking one's position with Christ to become aligned with the enemy of the King, whatever the reason may be. We are speaking of those in the church who turn from the Lord to serve Satan. When Joshua was about ready to lead the people of Israel into the promised land, he told them that "if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Ammorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." (Joshua 24:15). To this the people answered: "God forbid that we should forsake the Lord, to serve other gods." (verse 16). These people were given the choice of serving the Lord God or the idols around them. They selected to serve the Lord, but the recorded history of this people proves beyond question that this was a promise of the mouth only and not of the heart.

Joshua further told the Israelites, "If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good." (Joshua 24:20). A "turncoat" among the Israelites (one who forsakes the Lord) would receive punishment from the Lord.

Peter speaks of the false prophets and those that "walk after the flesh in the lust of uncleanness" as "having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: 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." (2 Pet. 2:10, 14, 15). These had "forsaken the right way", which indicates that they once were in the right way. They were religious "turncoats." They had forsaken the principles that motivated them in service to the Lord.

Paul speaks of one who had "forsaken" him. "For Demas hath forsaken me, having loved this present world. . ." (2 Tim. 4:10). When Paul wrote to Philemon Demas was one of his "fellow-labourers" (verse 24). Demas had forsaken Paul because he had forsaken the way of truth which Paul preached. He did this because he loved this present world instead of the kingdom of Christ.

James says, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." (James 4:4). There is no question about where one stands when he loves this present evil world. He is the enemy of God. Paul teaches that we are to walk by the same rule and mind the same thing and to "be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ. . ." (Phil. 3:16-18).

All these passages point to three facts: (1) To turn from the Lord is to become His enemy. (2) To forsake the Lord brings the "wages of unrighteousness." (3) One forsakes the Lord by turning from the "right way"—the way of truth—and becoming a servant of unrighteousness.

Today many religious leaders make it easy for those in the church to become religious **turncoats**. They willingly or ignorantly teach false doctrines that encourage worldly practices. For example: Some now teach and practice ungodly and anti-scriptural principles regarding divorce and remarriage. Some have become the enemy of God by turning from the principles governing marriage in the New Testament and accepting the idea that "aliens" can marry and divorce as many times as

they please and then be baptized and get annulment of all previous marriages to live with the woman they last selected to be their "wife." This is NOT taught on a single page of the New Testament. Such teaching turns people from the divine principles and makes them religious **turncoats**.

Some approve social drinking of alcohol beverages and thereby encourage a drunken society of religionists. "Whiskey-heads" and "beer-bellies" have no place in the kingdom of God, and the only way to keep such out is to stand firm upon the divine principles of God's word that deals sharply with such conduct. The social drinker is a religious **turncoat**—he has forsaken the "right way" and adopted the ways of the world—the enemy of God.

Whence came the idea of mild slander, little white lies, deceitful conversation among members of the church? It did not come from sound doctrine, you can be sure of that. It came by the approval of preachers, elders, teachers, Christians (?) in that they silently consent to the practice by not speaking against it and using such discipline as is necessary to keep it out of the church. Every teacher or practitioner of "evil communication" out of the mouth is a religious "turncoat." They have forsaken the principles of truth and have become the enemies of God.

We also have the universal problem of indifference among members of the church. Of course, this is of Satan and not the Lord. All indifference or coldness is the product of ignorance and the lack of real conviction. The Laodiceans were sickening to the Lord because of their "lukewarmness" toward their spiritual responsibilities. They were told to repent. God will not tolerate such attitudes, and the church cannot afford to be guilty of coddling and tolerating such today. The church at Ephesus was industrious, but they had left their first love. This condition could not continue; they had to repent or have the candlestick removed. It is as true today as it was then.

Emotionalism and sentimentalism are supplanting the facts of the gospel in many congregations of the Lord's people today. Much more time and effort is spent in telling some emotional tale of human sentiment than in rebuking sin and admonishing to be faithful to the Lord. If you want to have the anathema of important men upon you, just speak out against the modern philosophy of preaching among the notable in the church today. Go easy, speak softly, do not rebuke or condemn, compliment and natter the church, do not call names, speak in glowing terms of the accomplishment and greatness of the church, but do not expose weakness and lack of faithfulness. This is the modern day philosophy of gospel preaching. One has but to glance at the New Testament to be convinced that this sort of deceptive handling of the word of God breeds religious **turncoats** and never produces faithful workers in the service of God.

Turncoats in the church today are on the increase because of the worldly ambitions and practices within the church. We cannot blame the world for the condition of the church because such evil was present when in the fullness of time God brought into existence the kingdom spoken of by the prophets. The church IS the "called out" from the world into Christ. We have been delivered from the powers of

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darkness, and translated into the kingdom of Christ. (Col. 1:13). Now why should we blame the powers from which we have been delivered for the increase of **turncoats** in the church today? The real reason is that many "in the church" have never been converted to Christ; they have never been convicted of sin in their own lives; they have never really accepted the authority of Jesus Christ as taught in the New Testament. These denominationalists in the church are religious **turncoats** and the real cause of so many "going after other gods."

This is not a light matter; it is a real problem. We need to be strong in the Lord and in the word of his power. We must oppose sin in every form and in every place. We must insist upon complete obedience to Jesus Christ the Son of God. If not, we are becoming a nation of religious **turncoats**.

THE SOCIAL GOSPEL

Harris J. Dark

FLESHLY INTERESTS OF THE SOCIAL GOSPEL

Now let's turn to some Bible quotations which I think furnish a great deal of light upon what we're talking about. You remember the story of the feeding of the five thousand. You find it first in Matthew 14:15-16:

"And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat."

I want you to notice that the occasion of their eating together here was the fact that they had gone all day without food. This part is made still more vivid in connection with the feeding of the four thousand in Matthew 15:32:

"Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; and I will not send them away fasting, lest they faint in the way."

Notice that he fed them because they had been three days without food and "lest they faint in the way." Turning to the book of John, chapter 6, we have another account of his feeding the five thousand and, some incidents that grew out of it. You remember that after it was over he retired to the mountain. During the night he crossed the sea, and the next morning when the multitude found that he had gone across, they also found boats and followed him to the other side of the sea. I want you to notice Jesus' comment on their doing so. He said: "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." (John 6:26.) A great deal depends upon one's motive in doing something. Two people might perform the same act, but with different motives, one doing right, the other doing wrong. The wise men and Herod were all seeking Jesus, the wise men to worship him, Herod to destroy him. That shows how much difference a motive can make. Jesus said the multitude didn't follow him for spiritual good, not because they had seen the miracles, but because they were fed on the fishes and the loaves and were filled. Then he said:

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." (John 6:27.)

I don't know of any better way to state the truth about this social gospel than Jesus put it right here. The preacher that I quoted said, "We are interested in human life and destiny on earth." Jesus said, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, (you see one is just as far above the other as heaven is above the earth) which the Son of man shall give unto you: for him hath God the Father sealed."

I want you to notice how they kept trying to bring him back to fishes and loaves:

"Then they said unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them. This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." (John 6:28-31.)

Wasn't that a good strong hint to feed them again? But Jesus wouldn't do it.

"Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and

he that believeth on me shall never thirst." (John 6:32-35.)

So you see it was not so much a question of whether they eat or didn't eat as it was a question of why they were following him. And, friends, that is applicable today. It's not so much a question of whether we eat or don't eat, but what are our purposes in life? What are we seeking to accomplish? Whom are we following? It's not so much a question of whether we eat within these four walls or don't eat within these four walls, as it is a question of why we come here in the first place. If someone is working on the premises all day and eats his lunch here at noon or I come to the office to work all day and bring a sandwich to eat when I get hungry, that's one thing. But to consider that eating together is the primary purpose of the religion of Jesus Christ, or most especially, the only purpose, is an entirely different matter.

Following these words which I've just read, almost the remainder of this entire chapter, down to verse 65, Jesus talked to the people about the bread of life and the water of life. He refused to appeal to their desire for fishes and loaves or to their worldly interests and instead talked to them about the bread of life and the water of life. Notice the consequences:

"From that time many of his disciples went back, and walked no more with him. Then Jesus said unto the twelve, Will ye also go away? (Implying that only the twelve were left) Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." (John 6:66-68.)

They could have turned to somebody else for fishes and loaves, and most of the crowd did. But to whom else could they go for the hope of a home in heaven? "Lord, to whom shall we go? Thou hast the words of eternal life." Now, there are plenty of places you can go for amusement, recreation, and food for the body. But there's only one place you can go to find the salvation of your soul, and that is unto Jesus Christ.

Has it occurred to you that Jesus could have removed all poverty from this earth by just a single word or the stroke of his hand if that had been his purpose in coming to this earth? But that was not his purpose. Certainly we are interested, and must be interested, in helping the poor. That's a part of our following God, and not just an end within itself. And we help the poor in the name of Christ, because he commanded it, and not because merely helping the poor is a religion within itself. Jesus could have spoken all poverty out of existence. But rather he said that he had come to seek and to save those who were lost. (Luke 19:10.)

To cite one other Bible example, you remember the man who came to Jesus and said, "Speak to my brother that he divide the inheritance with me." Now, there Jesus might have set up a program of social work—some means of settling disputes about inheritances, some sort of a counselling program to improve human relations. But instead he said, "Man, who made me a divider among you?" That wasn't his purpose on this earth. But rather he said, "Beware of covetousness. A man's life consisteth not in the abundance of things which he possesseth."

Jesus really summed it all up when he said in John 18:36:

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

His kingdom is spiritual, not material.

IMPLICATIONS OF THE SOCIAL GOSPEL

What does all this mean, now, for the Lord's church? First, let me remind you that these preachers from and about whom I read quotations didn't get that way in a day. They became infidels over a period of years, by a process of drifting away from that which is true. It could happen to us. It has happened to some who were among us. So we have to be on guard against the treachery of a gradual departure, so gradual that it's hardly discernible at any one instant. But over a long period, it leads to the very thing that we have brought to your attention this morning.

Second, it means that we had better be very careful lest we adopt the social gospel program, or a part of it, without being aware of its source and its implications which, I suppose, would be a case of the blind leading the blind. We hear of the denominational churches around us practicing the social gospel. One group just a few miles from here meet and eat dinner together every Wednesday night. By bringing the people together to eat before the hour of worship, I suppose they hope to increase attendance. Jesus could have had a Bible class of several thousand if he had given them another fish dinner. But he refused to do it.

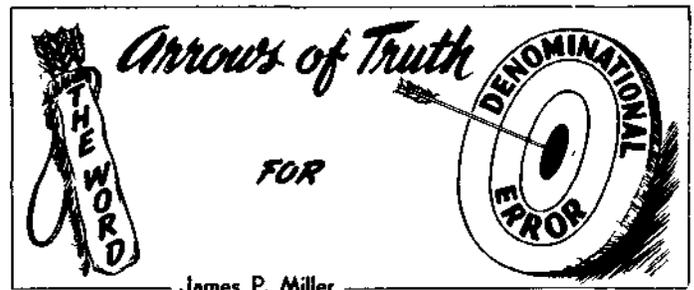
We hear of churches serving coffee and doughnuts between the Bible school hour and the worship hour, building recreational rooms equipped with ping-pong tables, fireplaces, and such like for the young people to meet and roast wieners, and so on. We hear of such being done all around us. It sounds pretty good on the surface. Certainly we ought to be interested in helping the young people. But how many realize the source of that sort of thing? It really stems from people who have denied Christ and don't have anything else to do—no other means of appealing, no other means of accomplishing a better society in this world, to say nothing of a home in heaven at last.

Next, we must be very careful lest we unwittingly set the wrong example by encouraging the social gospel. You notice I said "unwittingly." Unless we are aware of the implications, of the background, of the source of the movement, of its character and the character of the persons promoting it, we may find ourselves doing things that will encourage it without being aware of doing so. We permit ourselves to be misunderstood. Our actions and motives will be interpreted by the world about us in the light of the denominational concept of these matters which we are studying.

There might be some things we could do as a group, on these premises and in this building, which within themselves might not be wrong. But if they would be interpreted by the people on the outside to mean that we subscribed to the principles of the

social gospel, that would be reason enough for leaving those things off. I'm sure you get the significance of this.

This is my message on the social gospel to the best of my ability to present it. In its worst form, in its most matured state, it's a gospel of this world only—ignoring the eternal, the infinite, the divine, the world to come. In its most matured form, it's a Godless gospel. It's a gospel without Christ. It's a gospel without a hell to shun, and without a heaven to gain. Its greatest danger for us is in its modified form with its misplaced emphasis—the danger of our accepting parts of it without realizing the significance thereof. I hope these remarks will help to prepare us to avoid that danger.



A century ago the battle over instrumental music was fought in many fields, but in none with greater furor than on the field of expediency. In our time after one hundred years have passed we are still crossing swords over another issue but on the same field of battle. Institutional warriors miss the same point in the same way. For anything to be expedient it must first be lawful, and for it to be lawful it must be authorized. In looking over some of the notes I have used in debating the music question I came across these that were made on expediency. The men who favored the organ had the same attitude in regard to the scripture and their brethren that the liberals have today. The result of such an attitude needs no comment from me.

1. Hear **Hall L. Calhoun**, formerly with the Christian Church and President of Bethany College:

"It will be admitted that the New Testament nowhere mentions the use of an instrument in connection with the singing in the church. This fact settles, beyond all dispute, that the use of an instrument in connection with the singing in the church cannot be an act of acceptable worship, for it fails to fulfill one of the essential conditions of an act of worship . . . Hence, the only possible ground upon which anyone can seek to justify the use of an instrument in connection with the singing in the church is that of convenience, and not worship." (Calhoun-Kurfees Discussion, pp 10,11)

2. Hear Dr. L. L. **Pinkerton**, who was the first preacher in the state of Kentucky to publicly advocate the use of instrumental music in the churches:

"By what law of man or of God, written or unwritten, what law of gentlemanly civility, is one man authorized to denounce another as without the spirit of Christ, an ape, carnal, without devotion, etc., on account of a difference of opinion as to what is expedient in a community of which the denounced

is a part—of which the denouncer knows nothing?" (Life and Times of Benjamin Franklin, p410-411)

REPLY:

1. In order to be expedient, a thing first must be lawful (I Cor. 6:12, 10:23).

"All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body." (I Cor. 6:12,13)

"All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not." (I Cor. 10:23)

2. From these passages it follows that in order to be expedient a thing must first:

- (a) Come within the realm of that which is **lawful**
- (b) Must **edify, build up, instruct, improve**
- (c) Must not be a cause of **destruction** to others.

3. Instrumental music meets none of the requirements of an expedient:

- (a) It is not lawful for the teaching of Christ nowhere authorizes it.
- (b) It is not profitable for edification, neither does it improve the worship.
- (c) It is destructive of the simplicity of worship, the plea for adherence to the scriptural, and the ground of Christian unity.

4. Nothing can be called an expedient that sacrifices a greater for a lesser good. (Whateley's Logic).

5. **Dr. Robert Richardson**, The distinguished author of the "Memoirs of A. Campbell," was made a member of the first faculty of Bethany College in 1841 and was a man of superior scholarship and ability. On the matter of maintaining the purity of the primitive faith and worship, he was out spoken as will be seen from the following extract from his writings:

"As it regards the use of musical instruments in church worship, the case is wholly different. This can never be a question of expediency, for the simple reason that there is no law prescribing or authorizing it. If it were anywhere said in the New Testament that Christians should use instruments, then it would become a question of expediency what kind of an instrument was to be used, whether an organ or a melodean, the "loud-sounding cymbals," or the "light-Guitar"; whether it should cost \$50 or \$500 or \$1,000; and what circumstances should regulate the performance. It happens, however, no such questions or expediency can ever arise in a church that is truly and really governed by the law of the Lord." (Life and Times of John F. Rowe, p. 117)

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"It was good of you to write and to extend continued subscription for us to your paper. We appreciate it very much and still wish for you every

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THE LETTER TO THE CHURCH IN PERGAMOS

Curtis E. Flatt, Florence, Ala.

Read Revelation 2:12-17. Other than this reference, the history of the church in Pergamos is not mentioned in the Bible. However, we learn much about this church in this one appearance.

INTRODUCTION

As we noted in previous studies, in the introduction of each letter Jesus describes himself in such a way as to show that he is especially qualified to discuss the things which need discussion. This church had two groups of false teachers in her midst. And as one might expect, Jesus described himself as the authority in religious matters. He said, "These things saith he which has the sharp sword with two edges." (verse 12). In Revelation 1:16, when John described Jesus as he saw him, he said: "and out of his mouth went a sharp two-edged sword." The word of God is described as a sword. "And take . . . the sword of the Spirit which is the word of God." (Eph. 6:17). The word of God . . . sharper than any two-edged sword." (Heb. 4:12). The sword and the arms of warfare are the symbols of authority. No doubt Jesus used this terminology to impress this church with his authority. I am persuaded that Jesus would speak in the same terms if he were to send a letter to many of the churches today. Although it may not be recognized by the offenders, it is definitely true that the source of so much trouble in the churches today is the failure to give heed to the proper authority. What we **think** or what we **feel** or what we **like** or what we **dislike** or what we **want** or even what we have **already done** must not serve as an authority. God, has all authority. He gave all authority to Jesus. (Matt. 28:18). Jesus sent the Spirit to guide the apostles into all truth. (John 16:13). The Spirit spake the mind of God to the apostles and the apostles, in turn, spake and wrote that which they were told (I Cor. 2:1-13). Here is the standard to follow in religion. The first thing always must be **GO TO GOD'S WORD AS THE STANDARD**. Already, in some congregations, it is being said that some things are had and done without Bible authority. God forbid! Not only must we always go to the Bible for authority, We must learn to speak where the Bible speaks and remain silent where it is silent. We must learn **how** the Bible teaches: by command, by example, and by necessary inference. We must learn how to recognize each of these. We must learn which is an aid and which is an addition. To be right, these things are a must. Let us always remember that Jesus has the sharp two-edged sword. All in the church at Pergamos did not recognize this. Condemnation from Jesus came because of this.

I KNOW THY WORKS

As in all the epistles, Jesus began by saying, "I know." As we observed in past study, Jesus knew all men. He knew what was in man. He knew even the thoughts and intents of the heart of man. He knew their works. He knew their comings and their goings. He knew their activities. He knew the

facts. We will all be judged by our own works which Jesus knows all about (Rev. 20:12). He knew the works of the church at Pergamos.

I KNOW WHERE THOU DWELLEST

He said, "I know . . . where thou dwellest." He knew where they were living. He knew their surroundings. He knew how evil these surroundings were. He knew their dwelling place was such that it could rightly be called, "where Satan dwelleth." What a source of encouragement that ought to be to us! Jesus knows all about us. He knows our temptations. He knows our burdens. He knows our problems. He knows how difficult it is to live righteously. He knows how much of a problem it is to keep the right attitude. Jesus, who is able to know and sympathize, knows.

I KNOW THOU HOLDEST FAST MY NAME

Jesus said: "I know that . . . thou holdest fast my name." They had confessed their faith in Christ. Even in the face of tribulations and trials, they had not denied the name of Christ. One of their number had been killed over his religious stand but still they had not denied his name. This says so much about that church. We ought to be ashamed to let the unkind things which people say about us and do unto us give us a persecution complex. During this time of turmoil in the church when people have said so many unjust things and have done so many underhanded things, we ought to remember that these are but nothing as compared with what others, who have gone before us, have had to endure. Jesus knew this church at Pergamos had held fast his name.

I KNOW THAT THOU HAS NOT DENIED MY FAITH

Jesus further said: "I know thou . . . hast not denied my faith. If men ever deny their faith in Christ, they have no way left to please God (Heb. 11:6). This statement is closely connected with the statement to the effect that they had not denied the name of Jesus'.

I HAVE A FEW THINGS AGAINST THEE

There is a dark side to this letter, too. Jesus said: "I have a few things against thee." This church is endeared to anyone who has been misused and abused because of a firm stand for truth. However, some things were amiss. It just takes a little to make the picture dark. James said: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10) While it could be said that this church had not denied the Lord's name, still there were some who held to the doctrine of Balaam and some to the doctrine of the Nicolaitans. Jesus hates false doctrine and will not long tolerate it. The threat, which he here makes, should be a very sobering one to us. He said: "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." The guilty had to repent and do right. The innocent had the obligation to see to it that the guilty did repent. If the guilty did not repent, then the rest of the church should have disfellow-shipped them. Any other thing would have resulted

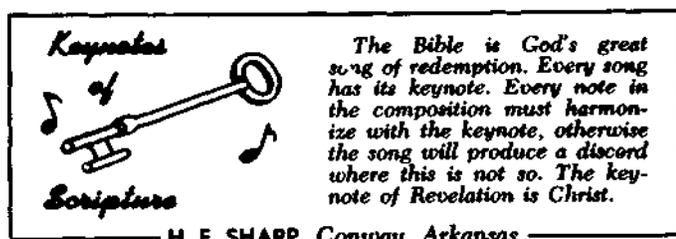
in the whole church becoming contaminated (I Cor. 5:1-8). What a sobering thought that ought to be to us today! How much this is needed today!

LET HIM HEAR

Jesus said then: "He that hath an ear, let him hear what the Spirit saith unto the churches." A failure to hear truth and a failure to give heed to that truth will bring condemnation. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression received a just recompense of reward; how shall we escape, if we neglect so great salvation . . ." (Heb. 2:1-3).

TO HIM THAT OVERCOMETH

Jesus made a very gracious promise to the people who would overcome. Not all Christians who become enmeshed in sin overcome. Peter said: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are entangled therein, and overcome, the later end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they had known it, to turn from the holy commandment delivered unto them." (II Pet. 2:20, 21). Incidentally, Peter said this in condemning people who were following after Balaam as were some here in the church at Pergamos. Those who do not overcome will be in a sad condition. But those who do overcome have great blessing. They will get to eat of the hidden manna. Like the Israelites were permitted to eat of the manna in the wilderness, even so those who overcome will be permitted to eat of the joys in heaven which satisfy eternal desires. Then those who overcome will receive a white stone with a new name written there. We don't know what that is yet for we have not received it. However, if we will overcome, we will one day know, because we will have it.



PROVERBS

The book of Proverbs contains the wise sayings of the inspired man. He pictures wisdom crying for man to follow. We cannot know the wisdom of God short of His Revelation, and of course, Christ is the expression of His will and revelation as well as an expression of God's love to man. It is my opinion an outstanding work in this book is to follow Christ as wisdom asks the young man to do. The book of Proverbs is divided somewhat after this fashion.

1. The first nine chapters are as a Master's

- instruction to a pupil or scholar.
2. There are the Proverbs of Solomon.
3. The teacher addresses himself.
4. Some Proverbs gained by the men of Hezekiah.
5. The tribute to a worthy woman.

Our time is not noted for following the words of the Master when rearing a child. Too little time is given to training the child in the words of inspiration. Very little time is given to the training of the child in the home. Too many mothers have gone off to be "Rosy the Riviter", and the art of home making is a lost art. More mothers are leaving their children to the "unbleached American maid" when they would not think of leaving their jewels or other valuables with her. They watch the price of bread more than the price of heartaches from disobedient children. Home-making is an art and girls today need to learn to sew, cook, make a garden, iron clothes and other household duties. They need this much more than learning to use the typewriter, take shorthand, become a designer, etc. The New Testament writer stated, "I would that the younger women marry, bear children, guide the home, give none occasion to the adversary to speak reproachfully." We may not believe this nor practice this but it is still the will of God. How lost is the little child when it comes home from school and opens the door shouting for "Mother" only to learn she is not home? Our homes have been clubbed to death and the children are paying more than they should in tears for the lack of Mother's love and care. Motherhood just doesn't come as cheap as \$100 per week one may earn in an office. The worthy woman mentioned in Proverbs 31 is a wonderful woman. She is like our mothers of yesterday and a few mothers of Israel in the church today. You will note her work is in and around the home. Her husband praises her. He recognizes what loss he would sustain if she were taken away. Her ability to help him is great. Notice too her children are clothed in scarlet. I am sure they were not parading all over the town with about enough clothing to wad a .22 calibre rifle. See the kindness as a part of her life, her benevolence to the needy. Her children rise up and call her blessed. It is a wonderful thing to me—just to think back as my mother would tell us, "We are going to see grandmother." How kind, gentle, sweet and good she was. She loved us, gave us our mother, trained the one we love as our mother, and made it possible for her grandchildren to have a mother who loved the book of God above all in this world. Though our grandmother is not here, her memory lingers, and in influence she had on our lives is great.

The woman that follows this teaching in the 31st chapter of Proverbs is doing the will of and following the steps of Him who will lead us to life.

The young man who seeks wisdom, will desire this kind of companion and will look upon her as the weaker vessel and treat her so that his prayers "may not be hindered."

Though deviating somewhat in this book it appears that following Christ is an outstanding theme in the book of Proverbs. He is the expression of God's Wisdom.

GIVING THE **ANSWERS** FOR OUR HOPE

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

I PETER 3:15

Marshall E. Patton

QUESTION—What must a married couple, alienated from God and both having living mates whom they divorced for reasons other than fornication, do in rendering true obedience to the gospel of Christ? Is it not true that adultery is an act and not a state in which one lives? If a person guilty of adultery by divorce and remarriage truly repents of his act, does he have to separate from his present partner in order to get right with God?—E. H.

ANSWER—The marital relationship of the couple pictured in the question above is one of adultery. Jesus taught:

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and Whosoever shall marry her that is divorced committeth adultery." (Matt. 5: 31,32).

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." (Matt. 19:9).

Webster defines adultery as "Voluntary sexual intercourse by a married man with another than his wife or by a married woman with another than her husband." (Webster's Collegiate Dictionary)

Since the couple under consideration have divorced and remarried without the cause of fornication, they are living in an unlawful relationship so far as sexual intercourse is concerned. Sexual intercourse in this relationship is adultery. It is the unlawful relationship that makes it so. If the same act were performed in a legitimate relationship (one authorized of God) it would not be adultery. Sexual intercourse outside of or in any other relationship except the one ordained of God is sin. Since it is the unlawful relationship that makes the sexual act adultery, it necessarily follows that one may live in an adulterous relationship or state. Paul told the Colossians that they had "walked" and "lived" in fornication." Note the following:

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye **lived** in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." (Col. 3: 5-8).

W. E. Vine's Expository Dictionary of N. T. Words says "fornication" in Col. 3:5 "stands for, or includes, adultery." Hence, some of the Colossians were "living in adultery" before they obeyed the gospel.

You will also notice in the above passage that they had "put off" the sins in which they "lived." Since it was the unlawful relationship that made them guilty of adultery, it necessarily follows that sexual intercourse in the unlawful relationship is the thing they "put off." If not, then they continued in the unlawful relationship—and, therefore, in sin (1 John 3.4). Obedience to the gospel demanded that they put off everything unlawful and put their lives in harmony with His law.

In obeying the gospel **repentance** demands a turning from everything contrary to God's law. The idolater must turn from his idolatry, The drunkard must turn from his drinking. The adulterer must turn from sexual intercourse in an unlawful relationship—for that is what adultery is!

That God's law of marriage applies to aliens as well as saints is evident not only from Col. 3: 5-8 but also 1 Cor. 6: 9-11. Otherwise, there could be no adultery among aliens. Yet, these were adulterers while they were aliens. Baptism does not change God's law. Baptism does not give one a license to live in violation of God's law. Before baptism one may have lived contrary to God's law, but after baptism he must live in harmony with God's law. But the law remains the same! Obedience to the gospel changes the conduct of man—not the laws of God. Therefore, in obeying the gospel one must turn from every unlawful thing—including an unlawful marriage relationship.

"REMINISCENCE"

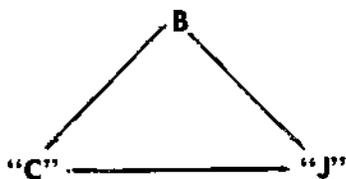
Ward Hogland, Greenville, Texas

Several months ago brother Phillips asked me to submit an article or so for the paper. It was suggested by another that I discuss some of the arguments used by me and my opponents in debates of the past. Under the heading "reminiscence" I shall discuss one argument in each article. These arguments were used on the polemic platform by Baptists, Sabbatarians, the no-Bible-class people and what we commonly call liberals.

The first is known as the triangle argument. Back in 1950 I met a Missionary Baptist by the name of J. W. Kesner. Mr. Kesner was known as "Doctor" by his colleagues because Ben M. Bogard had given him an honorary degree from his seminary in Little Rock. When Mr. Bogard and D. N. Jackson had their split over who would be head man, Kesner cast his lot with Bogard and stayed with him until his death. I understand that Kesner has retired from preaching and is teaching at the school in Little Rock. At the time of the debate he was pastor of the Central Missionary Baptist Church in Ft. Smith. He had a large church, a daily radio program and quite a following in the city. Mr. Kesner had openly attacked the church over the radio, but up to this time would not debate. Before the discussion got under way I spent hours reviewing his book "Campbellism Exposed." It pays to read a man's writings before a debate. He may deny what he has said but it is rather difficult to deny what he has written! I found a statement in his book which seemed to place him in great difficulty.

Since the matter was discussed in the Hogland-Kesner debate book, I now quote from page fifteen where I introduced the argument.

"Now before I go further and before my time is up, I want to roll up the chart and use the blackboard for just a moment. I have here a book "Camp-bellism Exposed! This book has been endorsed by many of his brethren. I suppose I'll be justified in quoting from this book because friend Kesner has advertised it over the radio. I believe it sells for a dollar and I want some of my brethren to buy it, because when I get through with it, his brethren won't have it. (Laughter) —In this book on page thirty four Kesner says, 'Faith changes the heart, repentance the life, and baptism the state.' I can hardly believe a Baptist preacher would make a statement like that. I can hardly feature a Baptist preacher saying that baptism changes the state of man. Here we have a triangle (Hogland draws triangle on the board).



I hope everyone can see this. Right down here I'm going to place a large 'C' that stands for condemnation. Over here I am going to place a large 'J' that stands for Justification. Right up here I'm going to place a 'B' that stands for Baptism. Friend Kesner says on page ten of this book that when a man is baptized he must be in one state or the other, that is, the state of condemnation or justification. And he says that baptism changes that state. Yes, he said it and he'd better not deny it, because I'll call a point of order and read it out of his book. — All right, friend Kesner, is a man over here or over on the other side when he is baptized? (Pointing to the two states) Now, If Kesner says he is in a state of condemnation, then when he is baptized that places him in a state of justification. If Kesner places him here, then I'll just walk right over, shake his hand and we will stop the debate! Will that be all right, friend Kesner? (laughter) But if he says a man is over here, that is under Justification, before baptism, since baptism changes the state that places him under condemnation and sinks the entire Baptist church, Kesner and all because you can't become a Baptist without being baptized, (laughter) Now, friend Kesner, which end of that are you going to take hold of? — I am warning you that both ends are loaded with 'atomic energy'."

Mr. Kesner ignored the triangle in several speeches. But after I had pressed him to place an 'X' on the board by the word Justification or Condemnation, finally, on page thirty five he made this reply: "Now then, I have orders to attend to this so here I go (pointing to triangle on board) (laughter). In the first place, the diagram is his, now that isn't in the book. But here is his argument, this represents condemnation, this justifica-

tion and baptism; referring to my book concerning faith changes the heart, repentance the life, baptism the state. All right you know the argument; he gave it twice. I want to remind you that these are two conditions, (pointing to the board) — condition of condemnation and here the condition of justification. — But nevertheless, the state of justification is when one has believed on the Lord Jesus Christ. Did my friend and honorable opponent ever say anything about those three sentences there (pointing to board) last night? No sir, he never recognized that chart; he never told me what he thought about my interpretation of those three sentences. I ask now another question, is Acts 16:31 so?"

At this point Mr. Kesner got off the subject and never did place an 'X' on the triangle. I continued to press him and finally just before the debate was over he had this to say about the triangle on page eighty nine: "Now I want to go back and pay a little more respect to I Corinthians. Is that right, elder? I am touching the chart. (Kesner rubbing his hands on the chart.) (Hogland says, 'stay over there.') How long? (Hogland says, 'Long enough to answer it') Well, I got something else to do (laughter) (Hogland says, 'Put an X over there') Oh, ok. Now keep in mind, friends, keep in mind that I've been waiting and- waiting until he got you at a high point. In the first place, the triangle, I answered that. I didn't come around and do that sophistry stunt that he wanted me to do. I didn't fall into a sophistry trap. I am fixing to attend to him, but that is a sophistry catch. I answered that last night (pointing to triangle), and every intelligent person knows I did. I don't mean to infer that he is not intelligent; don't misunderstand me. God forbid I do that. I refuse to mistreat or say anything that will intimidate him in any way. But I just know the tactics of debating, that is all. Now I ask the elder to get his feet down and get ready, and I am going to ask everybody that loves him not to get mad at me. He wants me to put the 'X' here or here, see ? Well, that is a CATCH. I answered that thing just exactly scripturally last night. I can ask plenty of questions and put the box out there, and then ask the elder to put yeast in it. Now he ask me to put an 'X' there. Which do you want? That is what he has BEGGED me to do. I have answered it. I have showed you he is misconstruing my book. Now then I am going to ask the elder when he comes up here if he will put an 'X' in one of these. (Kesner draws two squares on board and places yes by one and no by the other). Have you quit whipping your wife? (Laughter)."

At this point in the debate the audience almost got out of hand with laughter and Mr. Kesner got off the subject again and never did come back to the triangle. He closed by calling it a "sophistry trap" and said he wasn't about to fall into it. I agreed it was a trap but insisted that it belonged to him since it came from his book. This one point weakened him for the two congregations in the city to baptize fourteen Baptists within two weeks following the debate.

The News Letter Reports

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

JACKSONVILLE, FLORIDA DISCUSSION

Charles Holt and Roy Deaver will debate the question of Benevolence June 25-28 in Jacksonville, Florida. The first two nights the discussion will be in the meeting house of the Lake Shore church and the last two nights in the meeting house of the Springfield church. The first proposition will be: "The scriptures teach that in the field of benevolence (assisting those in physical need) churches are limited or restricted in the use of funds from their treasuries to those who are saints (those who have been baptized into Christ)."

Affirms: Charles Holt Denies: Roy Deaver
This proposition will be discussed at Lake Shore, June 25 and 26.

The second proposition will be: "The scriptures teach that a church may contribute to Boles Home, Quinlan, Texas."

Affirms: Roy Deaver Denies: Charles Holt
This proposition will be discussed at Springfield, June 27 and 28.

Further information may be had by writing to Paul Brock, 2121 Blanding Blvd., Jacksonville 10, Fla.

Robert Jackson was in an April meeting with the West End congregation in Bowling Green, Ky., where Ferrell Jenkins is the evangelist. . . Charles Maples and L. A. Stauffer also spoke at West End in April. . . Jenkins preached in a meeting at Shively, Kentucky. . . Paul Brock was the speaker in a meeting with the East Florence congregation in Florence, Ala. in April. . . Harris J. Dark was in a meeting at Jackson Heights in Columbia, Tenn. during the month of April.

James R. Cope preached in meetings at Holden Heights, Orlando; Northside in Lakeland, Fla.; and Westvue in Murfreesboro, Tenn. during April and May. Irven Lee was in a successful meeting with the MacDill Avenue church in Tampa, Fla. during early April. Several responded to the gospel. . . Frank Jamerson is settled in Louisville to work with the Wendell Avenue congregation. Jamerson did a fine work in Richmond, Va. . . The brethren where James P. Needham preaches in Louisville are expecting to be in the new building the first of May. This will be a great step forward for this good church. . . Clinton D. Hamilton is to preach for the Wendell Avenue church June 2-9. Hear him if you are in that section. . . Bob Neely is working with the Central congregation in the city of Louisville, Ky. Other meetings in the Louisville area were: Franklin T. Puckett at Valley Station; Ronald Mosby at Oak Grove; Harry Pickup, Sr. at Park Blvd.; Grover Stevens at Preston Highway; and Rufus Clifford at Manslick Road, May 12-19. . . Robert Welch will be at Eastland June 19-28. . . Marshall Patton was with the congregation at Clermont, Fla. the middle of April. Walter Henderson is now at Clermont.

Eugene Britnell worked with the Washington Avenue congregation in Russellville, Ala. in March. . . John Iverson was the preacher in a series of gospel lessons at the Nebraska Avenue church in Tampa, Fla., April 21-28. C. L. Overturf, Sr. is the evangelist with this congregation. . . F. O. White is the faithful evangelist of the 54th Street church in Miami, Fla. Brother White is an able colored preacher and has debated some of the issues before the churches. Brethren interested in calling him for meetings should note his address. It is 1310 N.W. 43rd Street, Miami, Fla.

Reports are pouring in from everywhere with the story of additions to the body of Christ. Here are some examples: six baptized with James R. Cope at Holden Heights in Orlando, Fla. Earl Fly baptized four more one week later. Five baptized at MacDill while Irven Lee was there in a meeting and by Colin Williamson just after. Three baptized and three restored in a meeting by James P. Miller in North Miami during a meeting with Bobby K. Thompson. One baptized recently at Seminole in Tampa.

James P. Miller, co-editor of Searching The Scriptures, will be in the following meetings: With the South 231 church where Bobby Witherington labors, in Owensboro, Ky., May 10-17, and then to Cleveland, Ohio to be with the Loraine Avenue church May 19-25th. E. A. Dicus has worked with this good church for a number of years. The second Lord's day in June will find him in a meeting with the Academy Street church in Dickson, Tenn. with Harold Howard. Attend these meetings if you are in the area.

Roland A. Warren has recently moved from Dunedin to labor with the Northside Church in Ft. Lauderdale, Fla. This congregation is doing a good work.

Thornton Crews, Pensacola, Fla. — J. Frank Ingram, formerly of this city, has just closed an excellent meeting for us at Myrtle Grove. Four were baptized. Crowds were the best that I have seen for quite some time in this city. His preaching was true to the Book and in power. I am sure any congregation can be benefited by a meeting with him.

Connie W. Adams, Orlando, Fla. — The meeting with the Forest Hills church in Richmond, Virginia resulted in 2 baptisms. Excellent attendance prevailed with a good number of non-members present at every service. James C. Jones has done a good work in Richmond. He now has his support and travel fund to go to Stavanger, Norway in June. My next meeting will be at West End in Franklin, Tenn., June 23-30, where Martin Lemon preaches. Since last report 3 have been baptized, 2 restored and identified and 4 identified here at Pine Hills.

Lee Gunter, Largo, Fla. — For the last three years I have worked with the fine brethren that meet at 1500 Stevens Avenue, N.E., Huntsville, Ala. March 31 brought to a close my part of the work with these fine brethren. I am now working with the fine and faithful brethren at Largo, Florida. When in this section stop and worship with us.

Earl Fly, Orlando, Fla. — The Holden Heights church in Orlando, Florida, conducted gospel meeting, March 31-April 7, with **James R. Cope**, Temple Terrace, Florida, doing the preaching. We had fine attendance with the building practically filled each night. Brethren came from near and afar, including eleven gospel preachers, and many non-members were present for all services. Six people obeyed the gospel. Brother Cope did a fine job in presenting simple, powerful, scriptural sermons.

Tom Wheeler, Titusville, Fla. — **Maurice W. Jackson, Jr.** will begin an eight day meeting with the Church of Christ in Orange City, Florida on April 28th. The congregation there is young and small, but we are hoping, praying, and working for growth in that city. I work with the congregation there on the first day of the week, as they are not able to support a man full time. Brother Jackson preaches for the church in Titusville, Florida and is doing a wonderful work there. The congregation in Titusville is growing and in the process of remodeling and enlarging their meeting house.

Earl Morris, Haines City, Fla.—My labors with the church at Dundee, Florida have been pleasant. Four have been baptized and three confessed their sins, and in addition six have come to us from those who are going beyond that which is written.

NEW CONGREGATIONS

James P. Needham of Louisville, Ky. reports the following: On Sunday, February 24th, another sound church was begun in the Louisville area. It is located in the Thomas Jefferson school on Hamberg Pike in Jefferson, Ind. **Donald Townsley** of the South End church spoke at the first service, and our own brother **Forest Hurst** spoke on March 3rd. Brother **J. F. Dancer** of the West End church preached for them on March 10th, and brother **Amoc Davenport** of the Shepherdsville church on March 17th. Brother **Ronald Mosby** of the Valley Station church spoke for them the next two Sundays.

Seventy (70) were present for the first service, and the contribution was in excess of \$50.00. We urge you to support this new church with your presence at their services.

The beginning of this church was necessitated by the liberalism of the Ninth and Meigs church in Jeffersonville. It is a continuing story all over the nation. When brethren cannot conscientiously go along with liberalism and there seems to be nothing they can do about it, they are forced to move out and start over that the community may have a church that is of Christ.

Bobby K. Thompson of North Miami, Fla. reports the following: The faithful children of God who formerly met for worship at Modello are now meeting at the Perrine Community Center for worship. The Community Center is located on the East Side of Perrine Avenue.

Over one hundred were present for the first assembly in Perrine. Brother **Everett Shoaf**, formerly preached at Modello, is working with these brethren. We believe these brethren are determined to do what is right and stand for the truth of God's word. We want to pray for them and encourage them in their efforts to do what is right. This is another victory to truth in our immediate area. May God bless them! Bible study is at 10 on Lord Day. Evening worship is a 7 p.m. The congregation meets at 7:30 Tuesday evenings for Bible study.

Bobby Witherington, Owensboro, Kentucky — In October of 1960, there occurred an open division in the Central church of Christ at Owensboro, Kentucky, which resulted in the formation of Southside church of Christ. This division was due to internal problems involving personalities and was not doctrinal. Having previously worked out the difficulties that did exist, the brethren of both congregations, on January 27, 1963, merged. The new congregation is known as the South 231 church of Christ, as we plan to erect a meeting house on highway 231, south of Owensboro proper.

Unity prevails and the work is progressing. Brother **James P. Miller** is scheduled to labor with us in a gospel meeting May 10-17. We cordially invite any visitors who may be in the area to assemble with us. Our present place of assembly is located at 320 Washington Ave., Owensboro, Ky.

"JUST PREACH CHRIST!"

L. A. Mott, Jr., Gainesville, Ga.

This is what sectarian preachers are continually telling us to do. It is the advice frequently given by members of the church who have more respect for the feelings of their sectarian friends than for the will of the Lord. The idea is: "Just preach Christ! Do not preach controversial issues. Do not preach against denominational error. Be positive! Just preach the gospel."

This language does not have one intelligent idea in it. The one who so advises does not know what he is talking about. He does not know what it means to preach Christ.

Now, of course, to preach the gospel is to preach Christ, for, in one view of it, the gospel is Christ. In Rom. 1:1-4 Paul emphasizes that the gospel concerns the Son of God. At another place he said, ". . . for woe is unto me, if I preach not the gospel" (I Cor. 9:16). But in the same letter he said he was determined to know nothing but Christ and him crucified (I Cor. 2:2). Thus, the heart and center of the gospel is not a philosophy, a system of ethics, theories for the improvement of social conditions, nor even a law. The central theme of the gospel is a person, Jesus Christ. Obviously, any preaching which does not put Jesus Christ at its heart and center is not true gospel preaching.

But does "just preach Christ" mean that preaching should be a weak, water-down affair, with hardly anything except great, moving appeals to sinners to "accept Jesus as their own personal saviour," the meaning of which appeal depending on the preacher making it? Certainly not! **Preaching Christ means**

preaching everything which has a relationship to Jesus Christ as these things are related to Jesus Christ. For example, preaching Christ involves the church, for He built the church (Matt. 16:18), bought it with his blood (Acts 20:28), reigns over it as head (Eph. 1:22, 23), and is its saviour (Eph. 5:23). Preach Christ without preaching the church of Christ?!? Absurd!

The authority of Jesus is involved. No one can preach authority in religion without preaching Jesus, for Jesus is the only one who has any authority (Matt. 28:18).

It is ridiculous to say, "Just preach Jesus and his authority as Lord, and leave off controversial commands." The lordship of Jesus implies the necessity of obedience to his commands. One cannot consistently acknowledge the authority of Jesus as Lord and refuse to obey his commands (Lk. 6:46). Preaching Jesus involves baptism, for Jesus commanded it (Matt. 28:19,20), and it is that which puts us into a saving union with Jesus (Rom. 6:3,4; Gal. 3:27).

But what does it mean to make Jesus the center of gospel preaching? Simply this: Preaching should emphasize Jesus. Baptism, the church, nor any other thing should be given Jesus' place in the gospel. All of these subjects should be preached **as they are related to Jesus**. If something has no relation to Jesus, it should not be preached, that is why those hypocrites who say, "Just preach Christ," and, at the same time, promote a human denomination with which Jesus has nothing to do, disrespect the authority of Christ by following human reason, teach human ordinances rather than the commands of Christ, and practice a baptism which differs in nearly all respects from that of Christ, are not preaching Christ at all.

AUTONOMY OF CHURCHES

Oaks Gowen, Bradenton, Fla.

The word "autonomy" comes from the Greek word "autonomia" — "autos," self, plus "nemo," distribute; and is defined as: "The power, right, or condition of self-government." Does the New Testament teach that churches of Christ are to be autonomous? Is it a vital point of the nature of the local church that it be independent of all others, and that it be subordinate to no other organization, human or divine? I believe with all my heart that churches of Christ were "autonomous" in New Testament times, and that they must be so today if the will of God is to be obeyed. Yes, I do believe the New Testament teaches that churches of Christ are to be independent, self-governed, hence, "autonomous."

Yet, if my life depended upon finding a clear-cut, unequivocal statement in the Bible to the effect that churches of Christ are autonomous, I could find no such statement. The New Testament does not in so many words say: "Churches of Christ are autonomous." But I am not alone in my firm convictions on this matter — ALL my brethren claim to believe in "congregational autonomy," with only one exception. It seems (?) from Reuel Lemmons'

editorial in the Firm Foundation, March 5, 1963, that he does not believe there is such a thing as "congregational autonomy." I say it "seems (?)" he does not believe in it, but I really don't know what Brother Lemmons believes on this subject; and I doubt that he knows. You may ask, however, "if the Bible does not say churches are autonomous, then, why do I believe in the doctrine of congregational autonomy?" I am glad to give answer: my convictions in the principle of churches of Christ being autonomous rests upon the following characteristics of the New Testament churches:

1. **Nature of Organization.** Each church had the same kind of organization; each had its own governing body: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." (Acts 14:23.) "For this cause left I three in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." (Tit. 1:5) From these two passages it is clear that each congregation was to have the very same kind, or class, of men ordained in them. Further, it is as plain as day that the scope of rule, oversight, and authority of elders was to be confined and limited to the one flock or congregation among them. "Take heed therefore unto yourselves, and to all the **flock**, (not flocks, OG,) over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Again, Peter said to the elders of Pontus, Galatia, Cappadocia, Asia, and Bithynia, "The elders which are among you I exhort, . . . Feed the **flock** of God which is among you, taking the oversight thereof." (I Pet. 5-1a, 2a.) A good illustration of the principle of equality of organization is found in Paul's letter to the Corinthians concerning husbands and wives, he says, "To avoid fornication, let every man have his own wife, and let every woman have her own husband." (I Cor. 7:2.) It is clear as can be that the phrase, "every man have his own wife," means **every man is to leave the other man's wife alone**, and he sins if he doesn't leave other men's wives alone. The same is equally true with respect to "every woman have her own husband." Every church is to have its own elders! Can this mean anything other than that the elders of one church are to leave other churches alone, and that they sin when they do not?

2. **Equality of Churches.** Nothing is taught more clearly in the New Testament than the fact that churches established by the labors of the apostles were equal as to their: (1) **Foundation.** Each was built upon "the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." (Eph. 2:20.) (2) **Structure.** Each church was built "for an habitation of God through the Spirit." Each church, the one in Pontus, each one in Galatia, and all those in Asia, was "built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (Eph. 2:22; 1 Pet. 2:5) (3) **Identity.** Each one of the seven churches of Asia had its own candlestick (Rev. 1:20.) The Lord found something wrong in the church at Ephesus. They had left their

first love. Christ threatened to remove their candlestick out of its place if they did not repent. (Rev. 2:1-5.) The existence of one church did not depend upon the existence of the others. They were each identified separately with the Lord.

3. **Cooperation of Churches.** The manner in which churches cooperated in evangelism, benevolence and edification shows very plainly that they considered each as coordinate, equal and autonomous. When many churches cooperated in sending relief unto the poor saints in Jerusalem, Paul took care to provide "for honest things, not only in the sight of the Lord, but in the sight of men," and instructed each congregation to "approve by letters" their own messengers, and said, "Whether any do inquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ."

(To Be Continued)



Throughout the history of science and politics each has had tremendous influence on the other. In early times scientists controlled the politics and political destinies of nations. Later, scientists, as well as their teachings, were controlled and regulated by those in high places in political offices. Many of the scientists, both ancient and modern, would leave God entirely out of the scheme of events by which the universe came into being. Though no evidence has ever been produced in favor of Lamarckianism, this theory has been made the official theory of heredity of the Soviet Union under the name of Michurinism. This is done with the utter disregard to the proven works of Mendel in heredity. The rise to power of Lysenko, which began in the early nineteen thirties and become complete in nineteen forty eight when the teaching and research in Mendelian genetics was abolished, was purely political and truth suffered as a result. Lysenko claimed to have demonstrated the Lamarckian theory of inheritance of acquired characteristics. This claim was evidently like many other Russian claims. Thus Lamarck's theory gained political success but as a scientific fact it still remains to be demonstrated experimentally (by anyone except the Russians, that is!)

Lamarck's ideas on evolution were forcefully criticized by Cuvier (1769-1832), a giant of political and scientific influence in France. Cuvier is considered to be the father of comparative anatomy, the branch of science to which many evolutionists turn today to seek comfort and a basis for their theories. Cuvier, however, believed and taught the fixity of species and that the Genesis record of the flood was true and the explanation of some of the fossil records. He had some rather strange notions but his opposition to Lamarck's theory and others,

hampered the blind acceptance of the theory of evolution. Scientists were not to let him go. In a rather strong controversy between Cuvier and St. Hilaire in 1830, Cuvier conclusively demonstrated that the scale of being or ladder of nature set forth by Aristotle did not exist; that one simple animal did not give rise to the one just a bit more complex, and that no such unity existed. The scientists were forced to accept this is a fact but, they declared, this was a basis for the branch system of divergent evolution. This theory has lasted and the so-called evolutionary tree can be found in most elementary books of biology today. Men who are determined to omit God shall do so in any area by one way or another. After all, this is not so strange nor is the action exclusively among scientists; it is also found among those who claim to compose the church of our Lord!

DANGERS CONFRONTING THE CHURCH--NO. 1

Thomas G. O'Neal, Jasper, Ala.

The church of Jesus Christ has always faced certain dangers. This no student of either Divine or profane history will deny. There were certain dangers before the church during the days of the apostles, dangers confronted the church during each generation since those days, and dangers confront the church today.

It is not the position of this writer to claim to know all of the dangers that the church faces or the solutions to those dangers. However, it is my desire in this series of articles to note some of the dangers the church faces and to **SEARCH THE SCRIPTURES** to find the solutions to these dangers.

INSTITUTIONALISM NOT ONLY DANGER

One of the dangers that the blood bought church of my Lord faces today is the danger of institutionalism, i.e., the support of human institutions from the church. This is a danger and all who love the Lord's cause are interested in seeing the truth taught upon this question. I want to stand upon the side of TRUTH with countless scores of other gospel preachers who are opposed to the church composed of born again ones supporting human institutions of any kind. However, our study will not be a study of institutionalism. There will be some things that will be closely connected with the danger, but it is not the burden of these articles to discuss this danger.

PAUL'S ADDRESS

Paul addressed the Ephesian elders in language like this in Acts 20:28-32:

"Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away

disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all of them which are sanctified."

In these words Paul describes the source of these dangers, (1) from the outside, because some will "enter in among you," and (2) from within, men will arise among you.

WHAT TO DO ABOUT DANGERS

1. Recognize the dangers. The foremost thing to be done when dangers arise is to recognize that they are a reality. Some are afraid to admit that the church faces certain dangers. Even in a local congregation dangers confront the church, but those dangers are never recognized. Evidently some brethren don't want to face the fact that there are certain dangers before the church. When brethren have this attitude, they have one big danger, the danger of not being aware of their dangers.

2. Discuss the dangers. When dangers or problems arise the only way to solve them is to talk about them. When there is not talking and discussing of certain dangers, those dangers will continue because nothing will be done about them.

3. SEARCH THE SCRIPTURES for the Bible solution. There is only one way to solve any problem and that is the right way. The only right way is the Bible way. Read, study, seek, meditate and find the Bible solution. No other solution other than a Bible one will last for any length of time.

4. Remove the danger according to the Bible. I am fearful that we may recognize our dangers, discuss them, find the Bible solution, but because of the price we must pay are not willing to remove our dangers. The Bible may call upon us to do things to solve and get rid of our dangers that we do not want to do. But we must remove our dangers or they will be a thorn to us and to our children.

5. Work harder not to have the same danger again. We may be deceived once but we need not be deceived again. We may have certain dangers facing us today but we are poor to learn if we do not profit by the mistakes of yesterday. We should teach, encourage, strengthen ourselves that we do not repeat the same thing tomorrow.

May the Lord grant unto His children the ability to recognize our dangers, discuss them, and remove them that they hinder us not as we serve the Lord in the future.

In our second article our study will be the danger of modernism in the church.

AFRAID TO HEAR THE LORD!

L. E. Sloan, Jasper, Ga.

God spake through Moses hundreds of years before Jesus Christ ever came to this earth, and promised Moses that He would raise up a prophet "unto you of your brethren, like unto me (Moses); him ye shall hear in all things whatsoever he shall say unto you. And it shall come to pass, that every

soul, which will not hear that prophet, shall be destroyed from among people." This was said first unto Moses in Deuteronomy 18, and repeated as a fulfilled prophecy by the apostle Peter in Acts 3:22-23. Thus Jesus Christ came into the world as that prophet that God promised to send for the salvation of the peoples of the earth. But it is very evident to the reader that this result was not to be effected merely by the coming into the world of God's prophet.

God also decreed that when His prophet came into the world, he would speak the words of God unto men. As men heard the words of this prophet, disposition one way or the other, must be made. Man must either accept these words and obey them or either make rejection of them. God made it very clear that those who did not "harken" unto the things spoken by Christ would be destroyed.

When Jesus Christ came into the world, he did not leave himself without witness, but demonstrated by the miracles that he performed that he was the prophet that Israel had awaited for her deliverance. Thus he was armed with the credentials of the God of heaven Himself, indicating his power over death even, proving that he was indeed the Messiah who was to come into the world not only to deliver Israel, but to bless all nations, fulfilling the promise which God made to Abraham.

One of the most notable miracles and perhaps the greatest wonder or sign ever done by the Lord was the raising of Lazarus from the dead. One would think that so great a miracle as this would have reached and melted the hearts even of his very bitterest enemies, causing them to renounce their unbelief, and to confess Him as truly Emmanuel. But this was not the result at all. "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation." (Jno. 11:47-48). The miracles of Jesus worried these chief priests and Pharisees. They reasoned that something had to be done about Him. They saw that His fame was spreading and His miracles were having a definite effect upon many people, causing them to believe on Jesus. So, instead of believing in Jesus themselves by accepting the miracles that He did, they were driven farther and farther away from him. Consequently, these scribes and Pharisees had set themselves against the word of God. Previous to the raising of Lazarus, they had already dared to tell the people that Jesus did His miracles by the power of Beelzebub; thus blaspheming the Holy Spirit who was working through the Lord.

But as the fame of the Lord increased and more people became His followers, these unbelievers became afraid for people to hear the Lord. This has been the exact position of many who have lived in this world. Just like the Scribes and Pharisees of John 11:48, many today are afraid to hear Jesus Christ. Many think their own ideas are better than the words of Him who proved beyond a shadow of any doubt that He was God in the flesh and spoke with all the authority that could be mustered in the courts of heaven.

It is very evident to the Bible reader that God speaks to people through his word. His word today is just as powerful now in written form as it was when Jesus Christ spoke it orally. In fact, for one to reject the written word now is in effect to reject Christ Himself. Jesus told a story one time about the rich man and Lazarus (Luke 16), and in that story the rich man requested Abraham to send Lazarus back to earth to testify unto his five brothers "lest they also come to this place of torment." But Abraham answered: "They have Moses and the prophets; let them hear them." But Moses had been dead hundreds of years before this. The prophets were also dead. But the sayings of Moses and the prophets were on record in the words of the Old Testament. Thus these men could hear what Moses and the prophets had taught. Abraham went on to teach the rich man that if his five brethren refused to hear what Moses and the prophets had taught, they would not be persuaded though one went unto them from the dead.

It is the same today. God's word is the final authority in all religious matters. There is no such thing as progressive revelation. We have all the revelation that we will ever have in the written word of God known as the Bible. In this written word, God teaches us about His church, the kingdom of God; He teaches us that there is one church and that to get into that church or kingdom, one must be born of water and the spirit. (Jno. 3:5). We are taught in God's word that the church is all-sufficient to accomplish God's purpose in every phase of her operations and mission. Those who love God and His truth are not afraid to hear these things from God through His word. If one refuses to hear God's word, he would not hear one risen from the dead.

The supreme command of the New Testament is "HEAR YE HIM." God said in Matt. 17:5, "This is my beloved son, in whom I am well pleased; hear ye him." But men today are afraid to hear Christ. Many refuse to study the word of God for fear they will find themselves wrong in their religious convictions.

The Scribes and Pharisees were afraid that the Romans would come and destroy their nation if they believed in Christ. The ensuing event in AD 70 proved to them how wrong they were. They rejected God's prophet, His holy One; but in AD 70 the Roman army came just the same and destroyed their nation. So the thing they were trying to avert by refusing to accept the Lord came about just the same because of their rejection. The rich man found out too late that he needed to accept the message of the Lord. The Pharisees discovered too late that God would destroy their nation because of their rejection of God's prophet. They had their chance and failed to acknowledge the truth which they could not successfully deny. They put God's word from them and refused to believe it.

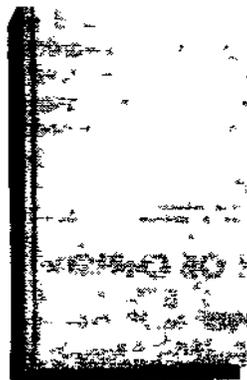
The man today who is afraid to hear the truth, who will not accept the truth when he hears it, but rather casts it aside and tramples it under foot is likely to learn too late the greatest mistake he ever made. As a result, many will lose their souls forever in torment at the last day.

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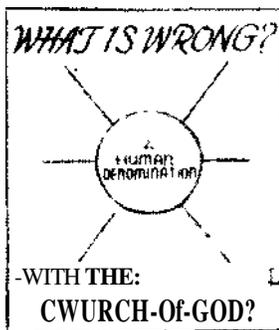
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Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John 5:39.



"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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IS IT THE WAY?

James P. Miller

We are all familiar with the emphasis that our liberal brethren are putting on multi-congregational action. By this I mean the city-wide meeting in evangelism, the exodus type of "mission work" and the general pooling of congregations and resources in every other field. It seems that they have just about reached the place when they have lost confidence in the ability of a single congregation to do any of the things the church was established to do. To those who are familiar with the history of the church this is not new. It is exactly what happened to the "Christian Church" little more than a century ago. God placed the responsibility for the advancement of his kingdom on the individual (Matt. 5:13-16). This is the great message of the sermon on the mount. Not only does it teach the worth of the individual in the sight of God, but it teaches that through the individual the Father is to be glorified. Through the years brethren shifted much of this responsibility to the church, and while the church is God's preaching agency (I Tim. 3:15), brethren made the church responsible for many things that individual Christians should have done, that the church "be not charged." Someone has said that we reached the point where we could not entertain another family of God's people in our home without making it a church affair and in some cases sending the church the bill so the church could "have the glory."

With the rise of liberalism in the body of Christ with the desire to improve on the "old paths", brings into being an attempt to not only set the universal church to work, but to activate large groups of churches into action. I call this multi-congregational activity for lack of a better name. All of the churches in a city, county or state. This is not only unscriptural, but I am raising the question here of its efficiency. Is it the effective way to do the Lord's work? We should know from the history of the last division that it is not the best way. The Missionary Society was formed on this very plea, that through the society the brethren would be more efficient and effective in their work. They would be able to grow faster and reach more people both at home and abroad. It took the better part of a century for God's people to prove this was not true. We slowly gained momentum until we were able not only to out grow our digressive brethren but to become one of the fastest growing groups in the world.

Let us take as a case in point the great meeting held in Nashville the week of October 7 last year. Tremendous effort of every kind went into this meeting. Ninety-two churches were directly connected with the meeting to say nothing of hundreds more who came to fill the new city auditorium in Nashville. One of the best preachers in the liberal ranks was chosen to do the preaching. The book published about the meeting does not give the cost, but the meeting had to cost thousands of dollars. Almost one hundred thousand people attended. We would believe that another Pentecost was in the making, but alas the net result was 16 **baptized** and 15 restored. This is astonishing when you think of the number that heard the gospel. Here is the quotation and the explanation from the book itself on page 18 of the preface.

"While responses to the Lord's invitation were received each evening — a total of sixteen baptized and fifteen restorations resulted — the basic plan was to preach the gospel and encourage obedience that would be reflected in the work of every congregation in the area, rather than to strive for large numbers of additions at the auditorium. This course has been fully justified by results."

The same writer in the preface on page nine states that "the purpose was to hold a simple gospel meeting". Just think of it; the purpose is, hold a simple gospel meeting, but the basic plan is not to have people obey the gospel when they hear it. Be this as it may, however, the point is this, regardless of how many were baptized later back in the local congregations, this is where the effective action should have taken place in the beginning.

With 92 churches co-operating and 16 baptized, the result was less than one fifth of a person per congregation. In other words, the direct gain to the Kingdom of Christ in new babes was .17 for each congregation and in those restored even less than this. If the hundreds of other congregations from as far away as Alabama and Kentucky were counted, the figure would be far smaller still. The truth of the matter is that this is the story in most, if not all of these efforts. Another recently reported in one of the great papers among the liberals was more successful, but when the figures were broken down the average was about 1.4 souls saved per congregation and less than ninety present for each congregation each night.

Even though I have been in meeting work all of my adult life, I do not know what a long time

average in results for gospel meetings would be. At this writing, I am near the end of a meeting with the South 231 Congregation in Owensboro, where Bobby Witherington preaches. We have had seven to obey the gospel thus far. In the meeting before this one with the North Miami Church and Bobby Thompson there were three baptized and three restored. At this rate of growth, the multi-congregational efforts, even if "the basic plan was not to save souls at the very time the gospel, God's power to save, was preached, the addition should run into the hundreds. If the basic plan was to save souls when the gospel was preached, it should run into several hundred. The very fact that the individual congregations had to do the final work is proof enough that such meetings are not effective. In the paragraph just above, the one quoted on page 18, we find the three-fold purpose of the city wide meeting.

"We had planned, first of all, to hold a successful gospel meeting that would honor God, Christ and his church; next, we had hoped to make it an occasion that would gain respect for the Lord's church whenever the meeting was publicized; and finally, we had hoped to inspire individual congregations to want to do more for the Lord."

How well the first objective was achieved has already been discussed. How much respect on the part of the world it brought the church, I will leave others to judge, but **WHAT A STRANGE WAY TO INSPIRE INDIVIDUAL CONGREGATIONS.** The entire multi-congregational idea is away from the effective work of the local church.

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Editorial . . .

H. E. PHILLIPS

We are amazed at the boasting and bragging of success by false teachers. I suppose it has always been the practice, but all this braggadocio is nothing but whistling in the dark and singing by the graveyard. The Catholics brag about God's approval of their position by their prosperity in numbers and finances. The Holiness people boast about their righteousness shown in their success in miracles and large folio wings. It seems to me that if a righteous cause is proved by material success and large numbers, the Catholics, Methodists, Mohammedans, etc. would have the edge over false teachers among us. Of course, no false teacher remains in the Lord's church, but some who once stood with the Lord have left his word and his church.

I recently read a report of a Texas preacher who preached in two or three meetings in the state of Florida and reported how the "loyal churches" are prospering in the state and "antism" is dying out. That report was about as reliable as the report of a trip through Russia directed by a Communist. Of course, you would see only what the Communist wanted you to see. But if large, expensive buildings, and vast programs of work be the standards of success, I would like to direct attention to the denominational buildings and programs of work. The difference between these activities and real work in the service of the Lord is that thing called "scriptural obedience." No work, no matter how big, is successful unless it is scriptural in all respects. Liberalism is not making the progress these reports indicate.

While I am on his subject of boasting and bragging, I noticed in a magazine called Revival, published by the fake healer, Leroy Jenkins Evangelistic Association, Inc. of Tampa, Florida, January and February issues, a story called "One of this generation's most outstanding testimonies of conversion."

It is the David Harrell Story—"24 years . . . Church of Christ minister . . . now praying for the sick." Harrell "testifies" in this article that he was baptized at the age of 12 and began preaching at age 17. He preached for 24 years and then "learned" he was wrong when "I went to the tent expecting a show." He states that in passing by the tent of Leroy Jenkins, the "Man with the Miracle Arm", he had the desire to go back and hear this man. This happened in Daytona Beach, Florida. He went to the tent and sat three rows back from the front and listened to Jenkins preach. He claims to have witnessed a number of miraculous healings by this "man of God." He then went back to "my congregation in Port Orange, Fla." and described what he had seen during their mid-week Bible study. Of course, the people there "criticized" his views, but he went back to the tent later and "was baptized with the Holy Ghost." He gave "testimony" of his experiences in a public meeting soon after his "conversion." Harrell said, "I knew the Church of Christ needed to be warned of the error they were in concerning the Holy Ghost. . . . When I went back to the Bible class on that Wednesday night I told them I had some things to discuss with them. They had already heard what I had done." He claims to have made this proposition to the brethren that night: "Well brethren, I will make a bargain with you. I will promise not to speak any more of this Holy Ghost if you will do one thing. You will go and get several ministers together and we will come together and reason this thing out in this church building. We will not have a debate and get angry, but will ask questions and will answer them with God's Word. Tell the ministers to leave their reference books, encyclopedias and concordances at home. We want the Word of God."

He tells of efforts by the brethren at Port Orange to get some minister to discuss the matter with him, but "the first three or four refused to discuss the matter." Then "One minister from the Church of Christ in Orlando agreed to talk with me in private-regarding these matters. He would not agree to open discussion before the church."

My, how this man brags that no minister in that section would discuss the matter with him. Well, let me tell him and you this: I know some ministers who will DEBATE the subject with him PUBLICLY, ANYTIME! I know most of the preachers in Central Florida, and those who are loyal to the Book will debate with him when he is ready. Only liberal brethren do not now believe in debating.

But if he is not accommodated in Orlando, Florida, I know at least two in Tampa willing to meet him or Leroy Jenkins in public discussion. Their initials are: James P. Miller and H. E. Phillips. Try us and see!

AUTONOMY OF CHURCHES — NO. 2

Oaks Gowen, Bradenton, Fla

I set forth three principles in the last issue of this paper upon which I believe the doctrine of "Church Autonomy" rests, namely: (1) **Nature of Organization.** It is local. (2) **Equality of Churches.** All have

the same head, foundation, structure, and identity. (3) **Cooperation of Churches.** The care Paul took in providing things, (arrangements included,) whereby churches were able to engage concurrently in the same work by choosing their own messengers, shows respect for the independence of each congregation.

How Churches Cooperate Is a Matter of Proper Inquiry! Titus was moved by Paul's exhortation to go unto the churches in behalf of the poor saints in Jerusalem, and was "also chosen of the churches to travel with" Paul. (II Cor. 8:16-21.) Paul accepted the **right** of the churches to **inquire** as to Titus' relationship to this work in which many churches were engaged. "Whether any do inquire of Titus, he is my partner and fellowhelper concerning you." (II Cor. 8:23a.) If, as some contend today, there is no pattern for congregational cooperation, then it was of little moment what Titus' relationship to Paul and the churches was, it would make no difference, and churches would have no right to even inquire concerning such. Not only was it right and proper for them to inquire of Titus' relation to this cooperative work, but they had every right and reason to inquire concerning the position of all the brethren traveling with Paul and Titus. In the last part of the verse under study, Paul said, "or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ." (II Cor. 8:23b.) As messengers of the churches, they were chosen by the churches themselves, and had a right to be agents of the churches which chose them. But, again, if our "no-pattern brethren" be right in their teaching that "there is no pattern", then, I cannot see any grounds for the right of inquiry by churches in this matter in the least, nor can I account for Paul's patient answer to such inquiry.

Individuals May Serve As Messengers of Churches, but Churches Cannot Serve As Messengers. Epaphroditus is said by Paul to be a messenger of the church at Philippi which ministered to Paul's wants by bearing the things sent to him by the brethren at Philippi. "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants. . . . But I have all, and abound: I am full, having received of Epaphroditus the things which were sent **from** you, an odour of a sweet smell a sacrifice well-pleasing to God." (Phil. 2:25; 4:18.) A messenger is one sent by another to another bearing something, either word or deed, for the one to whom he is sent. A messenger is bound by the will of the one sending him; and he is subordinate and subservient unto the one for whom he serves as messenger. An individual might be the messenger of any number of other individuals and churches. Titus and "the brother, whose praise is in the gospel throughout all the churches," (II Cor. 8:18) were "chosen of the churches" as messengers to bear the liberality of the churches in Galatia, Macedonia, and in Corinth unto the poor saints in Jerusalem. (II Cor. 8: 1, 19, 23; I Cor. 16: 1-3.) The apostles, as messengers of Christ, could speak only that which Christ commanded them; they were at all times subservient to the will of Christ.

Since messenger and agency requires subordination to another, churches CANNOT serve as agents and messengers of other churches and institutions without being subordinate and subservient to them. When they do this, they cease to be equal, and their autonomy is surrendered. There is not, and hear me, one single example in the New Testament where one church ever served as a messenger or agent of another church or churches. But without this example you can never establish authority for the "sponsorial church" cooperation. Hence, those who defend such an arrangement among churches deny in practice one of the three principles upon which autonomy rests. (continued next issue)



I am now in a meeting in Cleveland, Ohio and have before me a copy of the May 21st issue of the Firm Foundation in which the editor writes in his editorial, "Why We Like The Middle." To our brother, if language can be depended upon, the middle is to oppose the college in the budget and defend the orphan home. I think our brother has his position rightly defined. This does put him in the middle; he is in favor of one human institution living off of the Lord's money, but definitely opposed to another. Throughout the ages the so-called "middle of the road" has appealed to every man who does not want to take a stand. Jesus was scathing in his denunciation of the Jews who sought the middle. (Matt. 12:30; Luke 11:23). It may be true that in the affairs of men the "middle" has its advantages, for whether it is in government, industry or social affairs, men have written the rules and none are perfect. This is not true, however, in the affairs of God. When the instructions come from an all wise God there can be no middle ground. When we talk of the "middle of the road" we are talking of compromise. To illustrate let us ask the following questions:

Where is the "middle" on the question of inspiration?

Where is the "middle" on the question of creation? Where is the "middle" on the question of divinity?

Where is the "middle" on the question of the purpose of baptism? Where is the "middle" on the question of the time for the Lord's Supper?

The answer is clear to every reader: There is no middle in any of these, for God told us what is right and all we need to do is believe it. It seems that all thinking men who believe the Bible to be the word of God can see this. **WHEN A THING COMES FROM GOD THERE IS NO MIDDLE GROUND.**

Our brother should break down his position a little and seek the middle on other matters. Where is the middle on the "college in the budget" question? If there is a middle on the broader question of institutionalism, where is the middle on the things he opposes? Is he willing to go along with the brethren who seek the middle on the "hospital" question and the "recreation" question and all others? Will he sit by and allow the church to become the handmaiden to institutions the God of heaven did not found and of which the word of God knows nothing? Here is his statement:

"The leaders of this far-left wing are better educated and far more cunning than the leaders of the far-right wing. They have to their advantage the ecumenical spirit that is in the air, and the rebellion of the brotherhood against the earlier rightest extreme. Plus this (and it is a very potent factor): they have the unconscious aid of any and all who would advocate that the church be the servant of the various projects and institutions, rather than the gospel preaching, misery-alleviating institution the Lord planned for it to be."

To analyze what our brother says, it is this: there should be no middle when men try to make the church the servants of projects and institutions. He puts it like this:

"Such elements as the college-in-the-budget sentiment will tend to break down the age old concept of letting the church simply be the church, rather than handmaiden to other things, by which we have stood through the years, and which we believe the Bible teaches."

Although the construction here is a little difficult to understand, I am sure that the thing we have stood for through the years is to let the church be the church. Where is the middle of the road on letting the church be the church? The brethren who are making the church the handmaiden of the college are wrong and there is no middle ground on putting the college in the budget. If there is middle ground, would it be to put it in for just a little, or to put it in one time and leave it out the next? Where would the "middle ground" be in this case? Do not the brethren who want the school to live off of the church have a right to take the same attitude toward our brother that he takes against those on the right? If what our brother says is true, and the men on what he calls the left are better educated than those who are on what he calls the right, perhaps they will have better success understanding our brother. In the meantime we will continue to call attention to the fact that when God speaks there can be no middle ground.

THE LETTER TO THE CHURCH IN THYATIRA

Curtis E. Flatt, Florence, Ala.

Read Revelation 2:18-29. Like others of the seven churches, nothing is known of the church at Thyatira other than this epistle. Lydia, whose conversion at Philippi in Acts 16, was from Thyatira. However, we know not whether she ever had any contact with the church at Thyatira. To this church Jesus sent a letter which is of great profit to us.

INTRODUCTION

As we have already noticed in previous lessons, Jesus described himself in the introduction to each church with terms that indicate he was especially qualified to say the things which needed to be said. Jesus began by saying: "These things saith the Son of God." Whenever Jesus made reference to the fact that 'he was God's Son, there was usually not an ordinary situation. In a flagrant manner, this church had heaped to herself the wrong kind of teachers. And Jesus said, "These things saith the Son of God." As such, Christ was God's spokesman. (Heb. 1:1,2) As God's Son, he was the way for man to reach heaven (John 14:1-6). When people follow his instructions, they can be assured they will eventually reach God. When people, who follow Jesus, begin to depart from his instructions they somehow forget that God's Son has given the proper directions and that these directions lead to God. Any other instructions lead some other place. May we ever remember! Then Jesus described himself as one "who hath eyes like a flame of fire." There was so much which was amiss with this church and Jesus could see it all. Nothing is hidden from him. "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." (Heb. 4:13). Then Jesus said, "and his feet are like fine brass." Strength is his. Ability is his. Power is his. (Matt. 28:18). His feet are like fine brass.

I KNOW THY WORKS

As in all seven letters, Jesus began by saying, "I know thy works." This statement neither condemns or commends but asserts that he knew all about them — good and bad. And though we have noticed this in previous lessons, it is good to be reminded that Jesus knows just as much about us today as he knew about these churches (John 2:24,25).

I KNOW THY CHARITY

Jesus said: "I know . . . thy charity." Possession of charity or love is an absolute necessity in order to please God. We need to remember what Jesus told the lawyer in Matthew 22:37-40. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Without love we just cannot please God. Love was the lacking thing with the church at Ephesus. "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4). Love does so much. Love of brethren shows conversion (I John 3:14). Love of the brethren shows true discipleship (John 13:34,35). Love of brethren covers a multitude of sins (I Peter 4:8). Love of brethren shows our love of God (I John 5:1-3). Love of brethren leads brethren to forgive brethren (Col. 3:12-14). Love of brethren leads brethren to bear one another's burdens (Gal. 6:2). Love of the brethren leads to helping them (I John 3:17).

Love leads us to respect and obey God (Matt. 22: 37-40). Yes, love does so much. However, in this day of turmoil in the churches when so many exalt loving each other as the answer to all problems, we ought to remember that love does not give us license to make law where God did not make law. Neither does it give us liberty to go beyond that which is written (I Cor. 4:6; II John 9). Neither does it give us license to teach false doctrine or to pollute the work and organization and mission and purity of the church and then cry that we ought to love each other more when someone condemns our sinful course. This church at Thyatira was known for her love, but she was corrupt as could be in doctrine and thereby condemned.

I KNOW THY SERVICE

This church had other commendable things said about it. Jesus said further: "I know thy service." This church was diligent in her service or her ministry. This, more than likely, refers to her practice of caring for the physical needs of those to whom she had responsibility. Whatever it includes, the church at Thyatira performed commendably. The church is expected to perform that which she is charged to do. We must keep in mind that such is also included in being a Christian. However, we would do well to remember here that when too much emphasis is placed upon ministering to the material needs of man, invariably the idea of the social gospel develops. Although, many seem not to see it, this is one of the major problems in the church today.

I KNOW THY FAITH

Jesus said then: "I know thy faith." Even in the face of all that was amiss with the doctrine which produces the faith, some in this church were commended for their faith. This is especially noteworthy for it is most difficult to keep the faith in the midst of false teaching. Yet, some were commended for keeping the faith.

I KNOW THY PATIENCE

Further, Jesus said: "I know thy patience." The word patience here carries with it the idea of endurance or continuance. Every church is so charged. This is expected of us, too (I Cor. 15:58). Endurance or steadfastness is one of the things which so many lack in our day. It can be developed (II Peter 1: 5-11). Salvation depends upon it.

I KNOW THY WORKS

Jesus concluded the commendation by saying: "I know thy works; and the last to be more than the first." The works here mentioned is a general term which, no doubt, embraces all four of the above mentioned things—charity, service, faith, and patience. This statement further shows that some were growing even in face of so great obstacles. He knew the last to be more than the first. We must grow to please the Lord. Phil. 3:15 Heb. 6-1; 12:1,2; I Peter 2:2; II Peter 3:18) Some poet said:

"Not enjoyment, and not sorrow Is
our destined end or way;

But to act that each tomorrow
Finds us closer than today."

I HAVE A FEW THINGS AGAINST THEE

"Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." They were permitting a woman who called herself a prophetess to teach false doctrine and to seduce the disciples to commit adultery and beyond that set a bad example in the eating of meats. It was so bad that it was said to be the "depths of Satan." Only the truth is to be preached (Gal. 1:6-9). In addition, she called herself a prophetess which may well indicate that she was in violation of the command for women to keep silent in the churches (I Cor. 14:34). So much was wrong. Then this statement comes: "And I gave her space to repent of her fornication; and she repented not." Christ had been longsuffering. He is still longsuffering. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Peter 3:9). But, we must remember that his patience and tolerance had grown thin at Thyatira and his long-suffering qualities will finally give way to wrath if we stand against him time after time.

PROMISES

Jesus made several promises. First of all, he said: "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds." Then he further promised a just recompense of reward. "And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: And I will give unto every one of you according to your works." This is some of the strongest language ever spoken to a church. What an impression that ought to make upon us! Then to those who were not offenders, he promised no other burden. They were required, however, to do this: "But that which ye have already hold fast till I come." The next promise was to them who did overcome. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of the Father, And I will give him the morning star." What all is included in this promise may be subject to much discussion. But whatever may be in it, this indicates great blessing for the faithful.

He concludes again with the admonition common to all the epistles: "He that hath an ear, let him hear what the Spirit saith unto the churches."

DANGERS CONFRONTING THE CHURCH—No. 2

Thomas G. O'Neal, Jasper, Ala.

One of the dangers confronting the church today is liberalism and modernism. This in many instances is an outgrowth of church support of human

institutions. Brethren favoring church support for human institutions have preached so much in recent years about liberty, freedom in Christ, not being bound by law, not being legalist, etc., until some among the institutional camp are becoming concerned when they see some of their number beginning to associate and fellowship the denominations or travel in that direction.

Modernism and liberalism in its complete forms are seen in the denominations. In fact some in the denominational world do not hesitate to say that they do not believe in the virgin birth, miracles, and resurrection of Jesus Christ. Some preachers who fill the pulpits in sectarian churches will openly admit that they are not going to be bound by the Word of God because that is too legalistic for them. They are interested in freedom in Christ, which they think means not being governed by the law or authority of Christ.

With so much of the attitude of liberalism and modernism about us one need not be surprised to find it working its way into the church. According to the late brother G. C. Brewer the University of Chicago has "announced that it will not give a doctor's degree from its divinity department to any man who believes in the deity of Christ." (Gospel Advocate, 1948, P. 702.) In the church today we have too many men who are taking their Ph.D. degree from the University of Chicago. The Harding of Memphis Graduate School Bulletin, Vol. 1, No. 5, Oct. 1962, reports three graduates of their three year program working toward higher education at the University of Chicago. One of them is working on his Ph.D. and at the same time serving a church of Christ as "associate minister." In the Torch, 1950, brother Foy E. Wallace, Jr., said, "Twenty five years ago a fine tooth comb could not curvy a modernist out of the church of Christ; but today we can take a hay-rake and bale them up." Modernism is a danger confronting the church.

One of the sources of modernism from within the church is the Gospel Advocate Company literature. The authors of their literature have read and quoted from modernists. The authors of this literature are not full-fledged modernists, but are well headed in that direction. Look at some examples of their modernism.

Gospel Advocate literature declares benevolent institutions started by men are divine in origin.

"Of course, a home must be supplied for both fatherless children and destitute widows; and, it is the obligation of the church to provide support for them in a home. Here is obvious scriptural sanction for the support by the church, of the orphan homes and homes for the aged, among us. Such a home must meet the requirements of the state in which it operates. In supporting such a home, the church is not contributing to a human institution, but a divine one. Those thus provided for are entitled to a home as much so as those who contribute thereto." (Adult Gospel Quarterly, Oct., Nov., Dec, 1961, Page 40.)

". . . Exact Cause . . . Not" Known

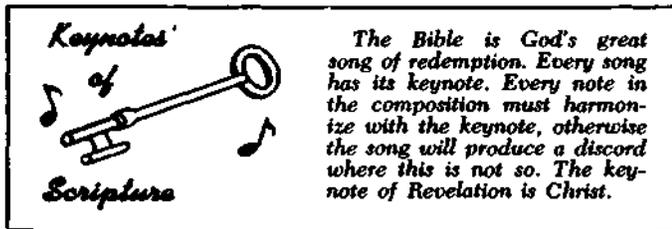
The Gospel Advocate literature teaches that the

"exact cause" of Ananias and Sapphir's death is not known.

"In a heart-searching examination, Peter revealed to public gaze the awful guilt of this wicked couple. The Holy Spirit evidently revealed to the apostle the motives which influenced them." (Adult Gospel Quarterly, July, Aug., Sept., 1954, P. 28.)

"Punishment upon Ananias was sudden and immediate: When he heard the words of Peter, he "fell down and gave up the ghost," i.e., he "breathed out his life." The exact cause of his death does not appear. Whether it came as a shock because of his exposure, or whether by a direct stroke from God, we cannot know . . . Whatever the method by which death was produced, it is certain that it was the intention of the Holy Spirit for us to know that it was a punishment inflicted on Ananias for his deception, dishonesty, and hypocrisy." (Ibid. P. 29.)

Quotations like these could be multiplied from the Gospel Advocate literature. With this attitude in the church, we are well on our way to full-fledged modernism and liberalism in the church. May we all stand against such with the Sword of the Spirit.



VASHTI AND MODESTY

Fred A. Shewmaker, Sun Valley, Calif.

In an article in the February issue of Searching The Scripture it was assumed that Vashti's modesty compelled her to disobey the King's command. I say assumed because it is not stated as fact in the Scriptures. I realize the assumption is drawn from Esther 1:11: "To shew the people and the princess her beauty: for she was fair to look on." But why should this statement lead to this assumption?

Somehow the idea has possessed us that it is impossible for a woman's beauty to be observed as long as she remains modest. I deny it. It might be said that Ahasuerus intended that the queen appear immodest. My Bible does not say that; is it not another assumption?

In Genesis 12:11-14 Abram said unto Sarai: "I know that thou art a fair woman to look upon." (verse 14). "The Egyptians beheld the woman that she was very fair." (Gen. 26:7). Isaac feared to call Rebekah his wife "lest, he, the men of the place should kill me for Rebekah; because she was fair to look upon." I dare say that none will affirm that either Sarai or Rebekah dressed in any way immodestly; yet men observed their beauty.

To reason that for Vashti to allow her beauty to be observed necessitated immodesty is to indict Sarai for appearing immodest in Egypt where she was observed to be very fair. This reasoning would indict Rebekah for practicing immodesty because Isaac expected the Philistines to observe her fairness.

The Scripture does not tell us that Vashti refused to show her beauty. The Scripture says, "But the queen Vashti refused to COME at the king's command." The Bible does not tell us why she refused to COME. To give a reason for her refusal is to assume something.

Why was she disposed of? Verse 17: "It shall be reported, the king Ahasuerus commanded Vashti the queen to be brought in before him, but she CAME not."

What is wrong with that? The women of the kingdom would "despise their husbands." "Thus shall there arise too much contempt and wrath."

I say these things with all due respect to any holding the modesty view and especially to brother Sharp, whom I have never met. I agree that modesty should be taught from the pulpits, in our homes, and in our personal edification of each other, but if this is a lesson on modesty, it must be learned by employing assumption. We can not assume a thing and refuse another the same right. Assumptions are splitting the body of Christ and we who are contending for the faith once for all delivered can not afford the luxury of assumption.

There is a lesson in Esther I and the idea is taught throughout the Scriptures. "All the wives shall give to their husbands honour, but to great and small." It should be realized that a husband can only be honored by that which is honorable.

VASHTI'S MODESTY

A letter is in my possession that comes from bro. Phillips. The author of the letter is bro. Shewmaker. Bro. Shewmaker has offered some constructive criticism and may I here assure the readers, I am grateful for this kind of criticism. It is my humble opinion still the short article on the book of Esther is correct. Brother Shewmaker does not believe that Vashti would have been immodest in appearing before a group of drunken men to show her beauty.

1. Mr. Adam Clarke is not an authority, I assure the reader, and I must allow the reader to know what I printed from his book, and gave him credit, I believe to be the truth. Here are the reasons.

- A. In the Targum, which is a translation or paraphrase of some of the old Testament books from the Hebrew to the Aramaic of Judea, the word shows naked is found. I do not know much about the Hebrew but those who translated the Hebrew to the Aramaic of Judea thought this was a translation or a paraphrase of the language of the book of Esther.
- B. Since receiving the letter I have searched several books in my library and all of them state the same thing. In the Pulpit Commen-

tary, in Vol. 7 this statement, "On the seventh day of the feast, to all in Shushan" (ver. 5) the king having excited himself with drink, took it into his head to send a message to Vashti, requiring her to make her appearance in the banquet of men, since he desired to exhibit her beauty to the assembled guests, as "she was fair to look upon" (Vs 11). His design must have been to present her unveiled to the coarse admiration of a multitude of semi-drunken revellers, in order that they might envy him the possession of so lovely a wife. Such a proceeding was a gross breach of Persian etiquette, and a cruel outrage upon one whom he above all men was bound to protect."

C. Again in the same book by another writer, "Vashti's refusal was morally quite justifiable. Neither a husband's nor a king's authority extends to the wanton requirement of acts that, if done, would disgrace the doer for life. Had Vashti complied, she would have lost the respect not only of the Persian nation, but of the king himself."

2. Now a question or two.

A. Bro. Shewmaker, "What would a drunken or semi-drunken man have in mind in showing the beauty of his wife before a group of drinkers—had been drinking for seven days?"

B. Is not there a great difference in exposing to view a wife fully clothed before a group of men under the influence of whiskey and the case of Sarah and Rebekah to which you refer?

There is no statement that Isaac or Abraham wanted to show their wife.

I do not see any similarity in the argument made regarding Sarah or Rebekah.

There are many more statements from various sources but these will suffice.

BIBLICAL WORD STUDIES
By E. V. SRYCLEY, JR.

KOINONIA, "FELLOWSHIP," AND COMMUNISM

No. 2

No serious student of the Bible will deny that the early chapters of Acts present a "community of goods" in the early church. But even a casual study of the nature of this "communism" will reveal that it is parallel in no essential feature to the current Communist conspiracy. In this article, are presented additional contrasts between the community of goods of Acts, and modern Communism.

ITS LACK OF INEVITABILITY

According to dialectic materialism (the under-

girding philosophy of Communism) a communistic society is the inevitable result of the inevitable revolution of the proletariat against the bourgeoisie of capitalism. This inevitable revolution will give rise to the ruler-ship of the proletariat which, in turn, will give rise to the "dream world" of Cornable, and irresistible.

It is quite apparent that the community of goods of the early church was not an inevitable situation, as far as the individual was concerned. The very fact that the community of goods was voluntary is proof positive that it lacked inevitability. Ananias and his wife Sapphire, two of those who sold possessions, were told that their goods were strictly theirs to use as they saw fit, Acts 5:4. Furthermore, even after the goods or lands were sold, the disposal of the money was still left to the owners, according to Peter's statement to Ananias, Acts. 5:4.

It is evident, therefore, that the community of goods of the early church was no part of an unseen, philosophical force at work.

ITS CLASSED SOCIETY

The "dream world" of Communism is viewed as an utterly classless society with the utter abolition of all private property and enterprise, (though Communist countries today are not absolutely classless.)

The community of goods of the early church was not an absolutely classless society with no private ownership of property. We have already seen that Ananias and Sapphire were not denied private ownership and disposal of property, Acts 5:4. Furthermore, the aim of the community was not abolition of private property so that equality could prevail. On the contrary, the aim of the community was to supply the needy Christians, Acts 2:45; 4:34, 35. This aim was accomplished when the needs were met; it did not demand an absolute equality in ownership of goods.

GIVING THE ANSWERS FOR OUR HOPE
Address questions to:
35 West Par Ave. I PETER 3:15
Orlando, Florida
—Marshall E. Patton—

(Editor's Note: Due to a very busy schedule brother Patton has not been able to prepare the answers to questions for this issue. He has several very good and important questions to be answered. Be patient, your question will be answered in a coming issue. We appreciate these questions and request the continued sending in of them to brother Patton. This fine article by brother Patton will substitute for questions and answers this month.)

THE NEED FOR INDOCTRINATION

The greatest periods of success in the history of the church have been when the church was

thoroughly indoctrinated. If the church is failing today in the accomplishment of its mission, it may be accounted for upon the grounds of a lack of indoctrination. If the church would be successful, teaching the "disciples" is imperative. (Matt. 28:19-20)

Paul prayed that the Philippians "may approve things that are excellent;" (Phil. 1:10) The meaning is—try or test things that differ and approve only that which is right. Too many Christians today approve things that are sinful. They are unable to discern between good and evil. "For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But stong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Heb. 5:13, 14) Again, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." (I Cor. 3:2) There are things that differ which differences cannot always be seen by babes. They must be admonished and nurtured by those who can digest strong meat. These babes must be thoroughly indoctrinated that they may become skillful in the word of righteousness; that they may easily discern both good and evil, and that they may always approve only that which is right.

Behold the consequences of the lack of indoctrination:

1. Destruction is **inevitable**. "My people are destroyed for lack of knowledge," (Hosea 4:6) Such may practice evil without any sense of guilt. They may call evil good and good evil. Behold the Laodiceans: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; And knowest not that thou art wretched, and miser able, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: And white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; And anoint thine eyes with eyesalve, that thou mayest see." (Rev. 3:17, 18)

2. It lowers **our** spirituality. It often causes Christians to imagine that their spiritual growth will largely take care of itself. Such usually be come overconfident. Like Peter, however, they are not as strong as they think. "And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." (Lk. 22:33, 34)

3. It paralyzes the preacher. Allusions which would otherwise be clear fall on uncomprehending ears. The context in which the lesson is set they cannot supply. Hence, the force and appeal of the lesson and the fullness of his message is largely missed. More and more the people are at the preacher's mercy.

On the other hand a thoroughly indoctrinate church will result in a more efficient membership, more conversations, and greater ability to stem the tide of infidelity, digression, and all other forms of opposition. Success will then be in evidence. Victory will be inevitable.

BENEVOLENCE UNDER THE LAW

Steve Hudgins, Ocala, Fla.

To the Romans Paul wrote, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15:4). Is it not possible that in our present studies and discussions of benevolence we might profit by a consideration of this subject as practiced aforetime—under the law?

The Israelite had no reason to think that two or three percent nor even ten percent of his income or increase was sufficient for the supporting of the teaching of God's word and the supplying of all benevolent needs. The tithes commanded of the Israelite was for the support of the priests and Levites and there is no indication that any part of it went for benevolence, temple construction nor any other work (Num. 18:21-28; Neh. 12:44; Ezra 1:3, 4). In addition to the tithes the Israelite was also to give the firstlings of his beasts (Lev. 27:26, 27), the first fruits of his trees (Lev. 19:23-25), and offer burnt, meat, peace, sin, trespass and free will offerings (Lev. 1-7).

Because no part of the tithes was allotted to the needy let us not think for a moment that God overlooked the needs of the poor and made no provision for them. He provided well for the poor—Israelites and strangers, fatherless and widows. Individuals were to provide these needs and this in addition to their supporting the teaching of the word. The Israelite was instructed to save the corners of his field, the gleanings of his harvest and his vineyard for the poor and the stranger, the fatherless and widow (Lev. 19:9,10; Deut. 24:19-22). The land was to rest the seventh year and that which grew of itself was for the poor Israelites—what they left was for the beasts. The poor also were to have the fruit of the vineyard and the olive yard (Lev. 25:3-5; Ex. 23:10, 11).

In addition to this the Israelite was to lend generously to his poor brethren and the needy of his land (Deut. 15:7-11). He was not permitted to charge his brother interest (Ex. 22:25; Lev. 25:35-38) and was to release his brother and neighbor from any debt due him the seventh year (Deut. 15:1, 2). Every third year a tithe was to be laid up in his gates for the Levite, the stranger, and the fatherless and the widow (Deut. 14:28, 29; 26:12). [Josephus said this was a third tithe (Book IV chapter 8:22).] As a matter of hospitality a man was allowed to eat his fill of his neighbor's vineyard and pluck the ears of his standing corn (Deut. 23:24, 25).

We can thus see that much emphasis was placed on the individual and much was required of him under the law (evidently all benevolence). The faithful Israelite did not suffer for his liberality because God promised to bless those who kept these commands (Deut. 14:29; 15:10). In view of this and the plainness of such scriptures as I Tim. 5:4, 8, 16; Js. 1:27; Gal. 6:10 does not God still emphasize individual action in helping those in need? Surely He is able and will bless His faithful children today who respect His word, support His cause and meet their own responsibilities (II Cor. 9:6-8).

The News Letter Reports

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

Ross Saunders, Lebanon, Ky. — We have just finished a fine gospel meeting with brother Barney Keith of Florence, Alabama, doing the preaching (April 29-May 5). This was the best attended meeting conducted here in many years, and the preaching was simple, clear and sound. We are encouraged in every way by the meeting and the future looks very promising. The Lord willing, I am to begin a meeting in Campbellsville, Ky., May 12 -19. Brother Dorris Radar is the good preacher there.

E. L. Flannery, Gainesville, Fla. — We had the highest attendance recently at Northeast. Three were baptized, and one placed membership, and eight placed membership during the last four weeks. Hoyt Houchen is to be in a meeting at Melrose, Fla., June 9-15 and at Northeast here in Gainesville June 16 - 23.

Jimmy Tuten, Jr., St. Louis, Mo. — Things are running smoothly and forward at Spring and Blaine. We are in a good meeting at the present with brother C. D. Plum. Thus far, we have baptized five and the meeting is just a little more than half over.

James E. Gunn, Gardendale, Ala.—Our work here is still doing very nicely. We set new records in attendance at all of our services yesterday (April 14). Our contribution has increased and last month was the highest in the history of the congregation.

Irven Lee, Jasper, Ala.—I am to begin work with the new North Jasper church in Jasper, Alabama, on June 2. I am to preach in a gospel meeting in the new church building there beginning June 23. My new address will be: Route 3, Box 302-B, Jasper, Alabama.

John A. Thurman, Perry, Fla.—Cecil B. Douthitt of High Springs, Fla., was the speaker in a gospel meeting at Perry recently. We meet at 714 North Calhoun St. in Perry, Fla.

Kenneth Scarborough of Crystal River, Fla., was recently in a gospel meeting in Brooksville, Fla. Larry E. King reported that his lessons were basic and forceful with the power of the gospel . . . Ed Grantham of Tampa was with Paul Brock at Lakeshore in Jacksonville, Fla., May 5-11 . . . E. L. Flannery was with Ed Nowlin at Glenwood Hills in Atlanta, Ga., last month . . . Harold Dowdy of Jacksonville was with Marshall E. Patton and the Par Avenue church in Orlando which closed May 19 . . . Clinton Hamilton is with Frank James and the Wendell Avenue church in Louisville, Ky., June 2-9 . . . Bill Cavender will be at Orange Highway church in Port Arthur, Texas, June 24-30 where John Iverson preaches . . . Leslie Diestelkamp was in a meeting at Beaver Dam, Ky., May 20-28 . . . Earl Robertson was in Leitchfield, Ky., May 27 - June 2 . . . Grover Stevens was at Loveland Heights in Loveland, Ohio, June 2-9. Loveland Heights is a suburb of Cincinnati.

James P. Needham, regular preacher at the Expressway congregation in Louisville, Ky., was the

speaker in a series of meetings in the new building, located at 6th Street and Watterson Expressway, May 26-June 2 . . . Robert Welch will be at Eastland June 19 - 28 in a gospel meeting . . . Connie Adams will be in a series of meetings at West End church in Franklin, Tenn., June 23 - 30. He will be in a meeting at Frostproof, Fla., July 22-30.

David Claypool of Nashville, Tenn., was in a meeting at El Bethel, near Shelbyville, Tenn., May 27-June 2. He was in a meeting in North Birmingham, Ala., early in May . . . B. G. Hope of the 12th church in Bowling Green, Ky., recently had meetings at Danville, Ky., and Harrodsburg, Ky. . . . Robert Jackson was in a meeting at Central church in Charlotte, Tenn., in mid May. Olin Kern is the preacher there . . . Roy E. Cogdill was with A. C. Grider at 7th Street in Meridian, Miss., June 2-9 . . . David Tant of Decatur, Ga., was in a gospel meeting at Vernon, Fla., in mid May . . . Cecil B. Douthitt of High Springs, Fla., was with the Trila-coochee church and Alton Elliott in a meeting May 5-13 . . .

Bobby K. Thompson of North Miami church was the speaker in a meeting at Belmont Heights church in Tampa, May 13-21. J. T. Smith preaches at Belmont . . . Ward Hogland was with the Franklin Drive church in Texarkana, Ark., June 3-9.

Ross Saunders, Lebanon, Ky. — The work at Lebanon continues well with attendance increasing. Two were baptized into Christ in the month of May. I just completed a week's meeting in Campbellsville, Kentucky, where brother Doris Radar is the preacher. We baptized one along with other evidences of good being accomplished. Brother Radar is doing a good job in this difficult area and the strength of some of the brethren indicates that good teaching has been done on current problems facing the church.

James R. Cope, Tampa, Fla. — We would be interested in corresponding with some faithful brother or sister qualified to teach math, physics or chemistry on junior college level. Contact James R. Cope, Florida College, Temple Terrace, Fla.

Kenneth E. Thomas, Jennings, Fla. — I began working with the Oak Grove church in September and thus far we have been blessed with six baptisms. I will be in a meeting at Valdosta, Ga., with the little Miami congregation, June 21-28. They are having a struggle with liberal brethren, but this small group is holding fast the one faith.

Earl Fly, Orlando, Fla. — James R. Cope preached in the April meeting at Holden Heights with fine attendance and interest, resulting in eight baptisms. Since the meeting four more have been baptized. I have fully recovered from my successful surgery and have resumed full time work. The faithful churches in Orlando at Pine Hills, Par Avenue, Holden Heights and Azelea Park are all growing, and a fine spirit of fellowship and cooperation exists between them.

William C. **Sexton**, Lowell, Ind. — The church in Lowell, Ind., had a good meeting, April 29 - May 5. Brother Lewis Willis did the preaching. The interest was good. We broke the record in attendance Friday night of the meeting. I moved here to work full time with the church on November 17, 1962. During the meeting the preaching was scriptural, plain, and forcefully preached in love. We believe much was done. I will be in a meeting with the church that meets at 1350 River St. in Kankakee, Ill., May 27 - June 2. **John Eldrige** is the preacher there.

Leslie E. Sloan, Jasper, Ga. — The work here looks brighter. An elderly lady returned to the church two weeks ago who had been ensnared into the Holiness group after she was baptized a few years ago. I attended a meeting in a Community Club last night conducted by the Holiness and was permitted to speak. The same group intends to meet at the same place each Friday night. I think that it is a real opportunity to teach them. Of course, some of them are so prejudiced that they will not listen, but some seem to be open-minded.

Edsel Mikel, Bell, Fla. — skepticism has been reported to me concerning my 1962 labors in the gospel at Williston, Florida, especially over disciplinary action there. I gave place in the way of subjection to such like, no, not for one hour, but stand prepared to defend my every effort there on God's word foursquare. If any desires further information, contact me. I have written records and witnesses.

James P. Miller, Tampa, Fla. — There is a sound and aggressive church of the Lord in Owensboro, Kentucky. This congregation was formed when the Southside and the old Central churches resolved their differences and banded together in one sound group. Bobby **Witherington** is the preacher for this congregation, known as the South 231 church of Christ. In a May meeting in which I did the preaching with this church, nine were baptized and two restored. I believe we will be hearing greater things from this new strong and sound congregation. Thomas Hickey who was the preacher for the Central congregation worked to bring the two groups together as did brother Witherington.

I flew from Owensboro to Cleveland, Ohio, to assist the Lorain Avenue church in a short meeting. E. A. Dicus is the preacher for the Lorain congregation and a successful executive in the business world. In many ways brother Dicus is an unusual man. He is a graduate engineer, vice president of a successful company, and yet a sound God fearing preacher of the gospel. Through the years he has preached on the West side of Cleveland with telling effect. The cause of truth runs strong in the Cleveland - Akron area. Paul Kelsey preaches for the church in Berea on the west side of greater Cleveland. Jack Ashworth is the preacher at Euclid, Ohio. **David Koltenbaugh** works at Barberton, **Gene Guy** at Baird Street in Akron, **Cecil Willis** at Brown Street, **Thomas Hickey** at Southeast, **Guy Roberson** at Thayer Street, **Paul Casebolt** at Kenmore, **Owen Calvert** at Bedford. A new congregation has been started at Brunswick, Ohio.

Jack L. **Holt** will be in a meeting at Belmont in Indianapolis, Ind., June 16-23. **Earl Robertson** is now at Belmont.

James P. Miller, Tampa, Fla. — I am to be in a meeting with the Calmont Avenue church in Fort Worth, Texas, July 7-14. This church meets at 3600 Calmont Avenue. **Robert L. Love** is the preacher. July 21-28 I am to be with the Silver Street church in New Albany, Indiana which meets at Silver Street and Locust. **John Gerard** is the preacher and has been with this church for several years.

Carroll W. Puckett, Montgomery, Ala. — The Gay Meadows church of Christ in Montgomery, Alabama, is presently engaged in erecting a new church building. The building will be completed around the middle of June, 1963. The church building is located in a new growing section of Montgomery. The church has never had a permanent place to meet and thus this will contribute to identifying this church as being permanent in Montgomery. This congregation is carrying on a good program of work in preaching the gospel to this community as well as other places although small in membership. When you are through Montgomery you have an invitation to meet and worship with this church.

There will be a public discussion in Montgomery, Alabama, June 17-20, 1963, between Carroll W. Puckett and George H. Watts. The following propositions will be discussed.

PROPOSITION No. 1

It is scriptural for a local church when it comes to its place of meeting, to conduct simultaneous classes wherein the Bible is taught and some of these classes being taught by women.

Affirms: Carroll W. Puckett
Denies: George H. Watts

PROPOSITION No. 2

When the church comes together for the purpose of teaching, the only way revealed in the New Testament is for all to remain in one group and the teaching be done by men only, one speaking at a time to the assembly.

Affirms: George H. Watts
Denies: Carroll W. Puckett

Each proposition will be discussed two nights each. There will be two 30 minute speeches by each debater each night. The discussion will begin at 7:30 p.m. The first two nights will be conducted in the church building of the Westview Gardens Church of Christ and the last two nights will be conducted in the building of the Gay Meadows Church Of Christ.

COMMENTS TO EDITORS

"Keep up the good work because the truth that is being presented in the paper will do good wherever the paper is circulated. Your editorial about Pat Boone was extra."—Thomas G. O'Neal, Jasper, Ala.

"I think that you are doing a fine job editing the paper, and your articles are of the finest quality. Much good should be done through Searching The Scriptures."—Earl Fly, Orlando, Fla.

"I recently came across a copy of Searching The Scriptures through another brother in Christ, Horace Royals, and I wish to begin receiving my personal copy."—Kenneth E. Thomas, Jennings, Fla.

"The last issue of Searching The Scriptures still maintained the high standard of teaching and pointed truth which has been characteristic of it all the way. You and brother Miller are doing a fine job. Keep up the good work and may God bless your efforts for good and to His glory. I certainly am glad to have a part in sending such a fine publication to some of my friends.—Leslie E. Sloan, Jasper, Georgia.

"I am attaching my check to pay for one year's subscription to your paper which I saw advertised in the January issue of **The Sower**, edited by brother Eugene Britnell. In this issue he had copied an article from your paper and suggested that brethren subscribe to your publication . . . I know that I will enjoy your paper if the article copied from one of the issues is the type article which you carry."—J. G. Savage, Lewisville, Texas.

"Just want you to know I have put off writing you too long already—Draw great courage from your paper—Look forward to a day when you can print it weekly—Glad to help in small way by sending to others in past. My heart goes out to God's faithful servants—We will surely plow old mule again, if need be, ere we succumb to the foaming wave of man-made religion."—Edsel Mikell, Bell, Fla.

"You are doing a fine job with Searching The Scriptures in exposing error and presenting the truth in its purity and simplicity. I hope the time will soon come when you can enlarge the paper and bring the readers more Bible Truth which is so needful."—D. B. Whittle, Palmetto, Fla.

"I am thankful for the work you and brother Miller are doing. The wife and I look forward to the time when we will be in position to do even more for the paper."—Rufus R. Clifford, Nashville, Tenn.

"I am enjoying Searching The Scriptures very much. It is very fine and contains many wonderful articles." Arnold Hardin, Houston, Texas.

"I continue to enjoy Searching The Scriptures; keep up the good work,"—Jimmy Tuten, Jr., St. Louis, Mo.

"Searching The Scriptures is 'on the ball'. I look forward to receiving it each month. Continue the good work."—Ross Saunders, Lebanon, Ky.

Science and Truth

I Tim. 6:20-21

William D. Burgess

Charles Darwin was born on February 12, 1809. His father was a successful, well-to-do physician who had married into a rather, wealthy family.

Charles insured his financial status by marrying his first cousin, from his mothers' side of the family. Though Darwin was considered a normal boy, his father and his teachers considered him a little below normal in intelligence. His father wanted him to follow in his footsteps and become a physician. He was sent to Edinburgh for this purpose but soon dropped this course of study. His father then suggested he go to Cambridge to study for the clergy. In due course he received his degree without distinction and without very much effort on his part: His energies were expended in other activities and it is not surprising that his father hoped that the cloak of respectability of a clergyman might keep his son from becoming a wealthy ne'er-do-well.

Due to his friendship with the botanist Henslow, he was recommended for a position of naturalist on the ship Beagle that was to make a charting trip around the world. The trip lasted for five years. His activities on this trip started the chain of thoughts that ultimately lead to his theory of evolution. When he returned to England in 1836 he began to organize his collections made while on the Beagle and write up the results of his travels. He borrowed heavily from many of the scientists who preceded him, brought their works together and in 1859 put forth his book, "Origin of Species." In his book Darwin treated two subjects: the theory of evolution,, and a theory of the mechanism of evolution—that is, natural selection. Though Darwin is often credited with this theory of natural selection, it was actually set forth earlier by Alfred Russell Wallace. As proof, so Darwin claimed, of natural selection two observations were noted: (1) though reproductive potential was tremendous, species population size was relatively constant in any given area, and (2) fluctuations occur from year to year but ordinarily there is no continuous increase. From these he concluded: (1) not all of the progeny produced by any generation reached maturity; (2) many died during the early stages of life, and (3) that variations were of such a universal nature that no two individuals were exactly alike. Thus he declares that this would mean that only the best specimens would survive and in turn would pass on their characteristics to their progeny. This he concluded, would change the characteristics of a species and evolution would occur. You can see in his explanation and conclusion the theory of acquired characteristics which Cuvier had demonstrated to be false as well as impossible. Here the entire theory of evolution as set forth by Charles Darwin is based upon a theory that has been shown to be false and is even rejected today by those who contend for the theory of evolution. Men of all ages, even today, are not too concerned with truth, if it stands in the way of their desires. The thinking seems to just refuse to believe the truth and it will either go away or change to make their errors truth!

SEARCHING *The* SCRIPTURES

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



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

VOLUME IV

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THE PEOPLE WERE RESTRAINED FROM BRINGING

Connie W. Adams, Orlando, Florida

The children of Israel had not been out of Egypt long when God instructed Moses to make the tabernacle. God gave Moses a pattern for it and arranged for human agency to be employed in building and furnishing it. Every man who was of "willing heart" was to bring an offering and supply whatever portion of the labor he could. (Exodus 35:5). This was in addition to the tithe required of all. It was an opportunity for them to show the depth of their gratitude for what God had done for them. In Exodus 36 the account is given of their liberality on this occasion. "And they brought yet unto him free offerings every morning." (Exod. 36:4). Then the wise men among them came to Moses with this report: "The people bring much more than enough for the service of the work, which the Lord commanded to make." (36:5). The next verse says the people were told not to make anything more for the tabernacle. "So the people were restrained from bringing." (36:6). The extent of their abundant labor and giving may be better understood against a background of events fresh on their minds. Not long before, their ears had heard the bitter commands of abuse from harsh task masters and their backs had bled from the lash. They were enslaved in a tyranny from which there seemed to be no escape. Then Moses came. They saw the power of God wrought through him. Still remembered was the passover night and their deliverance from the death plague while all Egypt wept over the loss of the firstborn. Despair turned to hope at the Red Sea when by miracle the waters parted, and gave rise to joyful song on the other side. Yet remembered was the smoking, quaking mount with the barriers beyond which neither man nor beast should go. The tables of stone written by God with the laws and ordinances to govern them were much on their minds. No they had an opportunity to show their gratitude for what they had received. This they did, not because they were made to do it, but out of willing hearts in deep gratitude.

Though this tabernacle, made with hands, was the place where God put his name and said he would dwell, the Hebrew writer informs us that it as a type or shadow of the "true tabernacle which the Lord pitched and not man." (Heb. 8:1-5). The liberality of Israel in building the first tabernacle finds its counterpart in the work of building up the church, the place where God's spirit dwells and in which salvation is offered to men. The importance of that work should never be forgotten by God's people now.

1. **God Planned It.** As God planned the deliverance of Israel, so it was his eternal purpose to redeem men through Christ and establish the church. (Eph. 3:10-11).

2. **God Gave a Pattern For It.** In both tabernacles God used human agency, but he did not turn them loose to make either of them according to human fancy. He gave a pattern that their efforts might be lawful. Christ is the chief corner stone. The apostles and prophets laid the foundation as they preached Christ. (Eph. 2:19-22; I Cor. 3:10-11). The structure is according to divine instruction. All the vessels of ministry were sanctified with the blood of Christ. It must serve a divine purpose or mission. The building is in a state of continual growth as each delivered soul becomes a living stone built up into an holy temple in the Lord. Each stone has a place to fill, each member a work to do.

3. **The Work Depends Upon Our Liberality.** If the circumstances of delivered Israel explained their liberality and sacrifice, then surely the circumstances of those in Christ should urge even greater response on our part. The state of our bondage was far worse than that of Israel. The **deliverer** was greater than Moses. That we could escape the just condemnation of sin is much more amazing than being brought through divided waters. Thus the **nature** of deliverance incites gratitude. We have a better sacrifice than the lamb slain the evening of the passover. The covenant sealed with that blood is better, being established upon **promises**. From these considerations, we have every reason to respond even more liberally to the building up of God's spiritual house, the church, than Israel ever had for bringing so much that they had to be restrained.

We have not been required to tithe, but all of us are required to "lay by in store upon the first day of the week, as God has prospered" us. (I Cor. 16:2). Each one is to do this of that which he has (2 Cor. 8:11), of a ready mind (v. 12), bountifully (2 Cor. 9:6), and cheerfully (v. 7). All this is to be done according to the purpose of one's heart. The response of grateful hearts for divine favors is good for the cheerful giver. Thus it is more blessed to give than to receive. (Acts 20:35). Do you know many people of God now who would need to be restrained from bringing? If so, why do congregations have trouble meeting a reasonable program of work? Why must many things go undone that ought to be done? Is it that we are all poverty stricken? Think again of Israel in the wilderness. All they had was what they had gathered in haste as they left Egypt. It had to last them until they were established in Canaan. They had no weekly or monthly salary guarantee. They were certainly not very securely settled. Even the tabernacle was

portable. But now people who live in three bedroom houses with 2 baths, with carpets on the floors, food freezers, television and stereo sets, with regular salaries with the prospect of retirement pension plans and Social Security, people who can take vacations of hundreds or even thousands of miles each year, will drop in a dollar to two and murmur about the preacher meddling if he preaches on giving. They will go out of town on Lord's days or on vacations and forget all about their financial obligations to the work of the congregation of which they are a part. Yet many of these plead poverty and complain about how difficult it is to make ends meet. All of this reminds me of Haggai 1:3-11. The prophet asked the people "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" He appealed to them to consider their ways. The futility of their efforts to prosper without considering their duty to God was then set forth. "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put into a bag with holes." God did not overlook their selfishness. "Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon men, and upon cattle; and upon all the labor of the hands." As God did not excuse their selfishness, every man running to his own house while the service of God languished, neither will he excuse selfishness now that causes the most prosperous people in the annals of history to leave undone the greatest work God ever entrusted to man. If we could stir Christians everywhere to the same spirit that marked Israel when the tabernacle was built and furnished, with their deliverance fresh in their memories, then no financial problem would be too great for the church. This was the spirit of the early disciples as they even sold houses or lands to carry on the work. Brother, how far are you from that generous spirit which caused Israel to have to be restrained?

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Editorial . . .

H. E. PHILLIPS

PROBLEMS TO BE SOLVED

Many of those who are true to the Book regarding the institutional and social gospel questions have other problems which must be scripturally solved. The unscriptural support by the church of human organizations is not the only test of faithfulness to Christ and his word. All things must be made true to the pattern.

One problem is the personal conflict between brethren over matters of choice that have no relation to authorized matters. Such matters as the color of the meeting house, how long a gospel meeting shall continue, and how much to pay the preacher have served to alienate brethren. These are matters of choice and do not involve unscriptural practices in themselves. It makes no difference what color the meeting house is, the place to meet is authorized in the scriptures. If the Lord had authorized any certain color, then of course no other color could be used. A gospel meeting is authorized, but the number of days is not specified. This is a matter of choice. Paying the preacher is authorized (I Cor. 9:4-14; II Cor. 11:8), but the amount is not specified. It is entirely a matter of choice and does not involve unauthorized principles. Brethren can be faithful to Christ and surrender their preferences in all these questions. The difference between things in this category and human institutions supported by the church to do any work is that the latter is unauthorized—unscriptural, and the former is authorized. The church is the only organization authorized in the New Testament to do the work of the church, but the color of the building in which the church meets involves no principle of the New Testament. One can be true to the word of Christ and allow any color. It has nothing to do with either the organization or function of the church.

Why should I insist that a certain thing be done MY way, if it involves no scriptural principle, when it causes broken friendship and loss of confidence? Why must I insist that MY plan be adopted when most brethren disagree in these matters of personal choice? Of course, when some scriptural principle is involved, there is no choice. We must obey God rather than man.

Another problem is the disciplinary action against brethren who depart from righteous living and scriptural practices. In some sections where digressive innovations have caused division, the church is small and discipline is delayed because they do not want to lose members. The fact is that the ungodly are not considered to be in the body by Christ. To retain them on the membership roll does not add strength to the church, and in every case hinders the healthy growth of the church. In many cases those against whom action is taken will retaliate with charges and counter-charges. Jesus said, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." (Matt. 12: 25,26). Why will brethren willingly continue in their sins and refuse to repent and seek reconciliation? Why will one strive to justify his sin by charging others with equally serious sins? The only course to take in forgiveness is to repent and turn from the sin. It is a matter of faith that the ungodly be withdrawn from (Rom. 16:17; II Thess. 3:6,14), and the attempt to justify sin by charging others with sin will not provide forgiveness. This problem must be resolved in a scriptural manner.

Another problem of a very serious nature is the general indifference of brethren. Those who will fight against all forms of innovations in the church have become so indifferent to their responsibilities that the church is suffering. Gospel meetings do not generate interest with many. Attendance is lower than it should be. The desire to become teachers and to assist in reclaiming the unfaithful is very weak with most members of the church. Among the liberal element the summer camps, parties, shows, "fellowship" functions, and such like keep the attendance high, but we cannot use these unscriptural practices in building up the kingdom. The only force is the pure gospel of Christ. This problem must be solved, and plain, forceful teaching is the only answer. One can go to hell as easily by leaving his first love as he can by departing from scriptural practices in doing the work of the church. One is not faithful to Christ who will not seek first the kingdom and will not manifest his love for Christ and his word.

COMMENTS TO EDITORS

"I enjoy your paper very much. Keep up the good work." — L. E. Collier, Maitland, Fla.

"We appreciate the fine work that is being done by Searching The Scriptures. Keep it up." — Lowell Blasingame, Grenada, Miss.

"I enjoy so very much reading Searching The Scriptures. May God bless your good paper and all its readers." — Mrs. Edythe Kean, St. Louis, Mo.

"There are so many good lessons in your paper. I enjoy so much this paper; I would not want to

miss a copy. I have sent in several subscriptions to relatives and friends. Thank you for a good religious paper." — Mrs. Maude Fielding, Plant City, Fla.

"I have appreciated Searching The Scriptures from its very beginning and it is proving itself an effective tool in maintaining the purity of the gospel. I especially appreciate your appeal to the text of God's word in your articles. The citing of passages and quoting from the inspired book are practices too swiftly being forsaken by others, both in writing and speaking." — Roy Whitworth, Fort Meade, Fla.

"We still appreciate you, and the others that work with you in publishing the paper. I full well believe that it and others have done immeasurable good in providing a barricade for evil and its flow. God bless you all." — W. C. Hinton, Jr., Nishinomiya-City, Japan.

"The last issue of the paper was excellent. Appreciate your front page article, especially your point on marriage." — Thomas G. O'Neal, Jasper, Ala.

"After reading 'The Social Gospel' I found myself wishing I had it in tract form. Do you plan to print it in a tract?" (Yes.—Editor) "I would like to see your paper discuss the merits and scriptural authority for churches to provide scholarships (on merit basis) to young persons attending Bible colleges as an alternative to aid to the colleges. Has this been tried anywhere or does the Bible forbid it?" — Peggy Charlton, Falls Church, Va. (We will deal with this question soon — Editor).

"You are doing good with the paper. I have taken it from the beginning and enjoy it greatly." — Richard Weaver, Cullman, Ala.

"My faith has been made stronger from the many fine lessons you men have written in that wonderful paper, Searching The Scriptures. Please renew my subscription and keep up the wonderful work you are doing." — Florence Jedlicka, Hialeah, Fla.

"If one soul is worth more than the whole world — money isn't the important thing. It is the saving of this one soul. Can you give a figure on the number of people that have been baptized into the Kingdom by listening to the Herald of Truth? Via the Missionary Society, Etc.,?" — Anon., Panama City, Fla. (I have no idea how many have been baptized via Herald of Truth or the Missionary Society. However, All who have been baptized into the Kingdom through this means, and then endorse and assist in the promotion of these human systems, turn right back to sin and are no better off than before they were "baptized into the Kingdom." — Editor).

"We have thoroughly enjoyed each issue and I feel it has helped us to appreciate the Truth more. Your labors and those of brother Miller and others responsible for this magazine are doing such a good work." — Mr. and Mrs. E. C. Young, Miami, Fla.

"I continue to enjoy reading Searching The Scriptures and encourage you to keep up the good work." — Ross Saunders, Lebanon, Ky.

"Keep sending Searching The Scriptures. I usually read it through the day I get it. I loaned the last copy for a church member to read." — Samuel Heaton, Indianapolis, Ind.



Every where in the religious world men are retreating from the doctrine of the super-natural. This denial of the miracles of the Bible constitutes what is perhaps the greatest threat to the word of God in our time. It strikes at the very heart of all that God has said and done for the human race. I am alarmed when brethren who have been in the faith a number of years, calmly sit in a Bible class and give a human explanation of a miracle. It is even more alarming to know that the great majority of our young men who will fill the pulpits of tomorrow, are in their studies exposed to this kind of thinking. Regardless of what it is called, modernism has a way of taking even the strong into error a step at a time. It is so easy to be carried away with a modernist explanation of how the Red Sea parted to let the Israel of God across, or to explain the properties of clay in the healing of the eyes of the young man born blind that we seem to forget that this was **God in direct action**. It needs no explanation from us or any other set of men on earth. It needs to be believed as the result of the evidence that proves it true.

If we would just stop and think, everything we hold dear in the word of God started with the super-natural. In the very first verse of the Bible we find that the EARTH was made by God by a miracle. In Genesis 1:26 MAN was created by a great and wonderful miracle. The LORD came to earth born of a virgin (Matt. 1:22, 23) in one of the greatest miracles and made known His Divinity by the miracle of the RESURRECTION. The CHURCH began on Pentecost in Acts the second chapter with the outpouring of the Holy Spirit and a great miracle. The SECOND COMING of Christ will be miraculous when he comes from heaven with a shout. (1 Thes. 4:16). Brethren, let the modern theologian follow any course that seems good to him; the saints must never be deceived. Let us weigh the evidence that tells of the super-natural in the word of God and speak out against any attempt to explain the direct action of Almighty God in the light of human learning and experience. We need to remember that our Father in Heaven does not depend upon our ability to make his word acceptable unto men. We need to be kind and patient with our brethren who are unaware of their lack of faith and bold and aggressive with those who have set themselves up as critics of God.

HEROES OF FAITH

Too many times brethren are a little like the Roman Catholics in this regard: The catholics feel that all of the saints have been dead for years and we are the same way about the heroes of faith. We read of God's great in ages past that suffered for their convictions and were persecuted for their belief in things divine. In the recent division over the

all-sufficiency of the church of the Lord we have seen many heroes of faith. Men who lost their jobs, their friends, their own fathers and mothers. Men who have suffered the rebuke and ridicule of those with whom they had worked in the years that are past. Men who did not know how they would feed their families and men who went back to the factory and the field rather than compromise the truth. No, brethren, all of the heroes of faith are not dead. Out of this great sacrifice on every hand we see the cause of truth rise again. New churches are springing up all over the world. The result of these heroes' efforts may never fully come to the attention of the brotherhood, but each in his own place and each in his own way has paid the price and shed the tears that have put the "old ship of Zion" back in the blue waters of God's eternal truth. I Marvel!

AUTONOMY OF CHURCHES — No. 3

Oaks Gowen, Bradenton, Fla.

Through the years we have assumed the principle of "congregational autonomy" to be believed and accepted by all who held to the restoration plea. This assumption prevails today, and may be the reason why little or no teaching has been done on the subject of "congregational autonomy."

"Autonomy" is defined as: "**The power or right of self-government.**" When the word is used in connection with a congregation of God's people, it means that the congregation is free from any rule and government of another congregation. We have shown that though there is no statement in the Bible which says in so many words that churches of Christ are autonomous, nevertheless, the principles of the right and power of churches to be free from others and to govern themselves is plainly taught in God's word. We have set forth three principles upon which the doctrine of autonomy of churches rests, namely: (1) Nature of Organization. It is local, congregational. (2) The Equality of Churches. (3) Pattern of Cooperation. To deny either of these principles is to deny the doctrine of "congregational autonomy."

The first departures from the New Testament were made in the corruption of the organization of the church. Bishops were distinguished from presbyters, and were given a higher rank. The following is taken from "Ecclesiastical History"—Vol. 1, by Mosheim, pp 30, 31: "The power and jurisdiction of the bishops were not long confined to these narrow limits, but soon extended themselves, and that by the following means. The bishops, who lived in the cities, had, either by their own ministry, or that of their presbyters, erected new churches in the neighbouring towns and villages. These churches, continuing under the inspection and ministry of the bishops, by whose labours and counsels they had been engaged to embrace the gospel, grew imperceptibly into ecclesiastical provinces, which the Greeks afterwards called dioceses. But as the bishop of the city could not extend his labours and inspection to all these churches in the country and in the villages, so he appointed certain suffragans or deputies to govern and to instruct these new societies;

and they were distinguished by the title of chorepiscopi, i.e. country bishops. This order held the middle rank between bishops and presbyters, being inferior to the former, and superior to the latter." Please note that Mosheim says the churches established by these over-grown bishops, in a short time, "grew **imperceptibly** into ecclesiastical provinces." He continues: "The churches, in those early times, were entirely independent; none of them subject to any foreign jurisdiction, but each one governed by its own laws. For, though the churches founded by the apostles had this particular deference shown them, that they were consulted in difficult and doubtful cases; yet they had no juridical authority, no sort of supremacy over the others, nor the least right to enact laws for them. Nothing, on the contrary, is more evident than the perfect equality that reigned among the primitive churches; nor does there even appear in this first century, the smallest trace of that association of provincial churches, from which councils and metropolitans derive their origin. It was only in the second century that the custom of holding councils commenced in Greece, from whence it soon spread through the other provinces."

Many additions to God's order of things in the churches have been made by making a distinction where there is no difference. Bishops, elders, pastors, overseers, shepherds and presbyters are all the same group of men in the New Testament, not six different groups of offices. We can see from the above account given by Mosheim that "congregational autonomy" was soon lost when the nature of organization and the equality of churches were disregarded.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

KOINONIA, "FELLOWSHIP," AND COMMUNISM

No. 3

ITS LACK OF SOCIALISM

The community of goods in the early church was no socialistic experiment in economics. It has already been shown, of course, that the aim of the community was supplying the needs of poor Christians; not the establishing of socialism or a peculiar economic system wherein would be equality.

If the community of goods had been a socialistic experiment it would have required a statutory abolition of private property and a corporate administration of the whole wealth of the community, to say nothing of its need of the consigning of the individual earnings to a common purse. Such an elaborate system is so completely foreign to the situation in the early church that it is utterly ludicrous even to think of comparing the two.

ITS LACK OF UNIVERSALITY

At first glance this thought may seem to be

repetitive; however, it involves a somewhat different thought. The community of goods was not universally practiced even in the first community, for if it had been, why would special mention be made of the generosity of Barnabas, Acts 4:36, 37? This special mention would not have been made if the community of goods were universally commanded and understood.

It is to be noted also that the community of goods of the early church was apparently not practiced later, and in other places. Later in the history of the church we learn that Mary the mother of Mark possessed her own house, Acts 12:12. The needs of the poor Christians during the famine in Judea were supplied voluntarily and according to individual ability by the disciples in Antioch, Acts 11:27-30. There was not in Antioch, therefore, a compulsory community of goods. A later contribution for the "poor saints in Jerusalem" was supplied voluntarily by the more well-to-do Christians, Rom. 15:26. It must be noted carefully that Paul says the Christians of Macedonia and Achaia "thought it good" to make the contribution. It was not, therefore, a compulsory community of goods.

The disproportionately great number of poor people in the Jerusalem church probably explains why the community of goods did not continue in the later apostolic church. For at least two reasons there was this very large number of poor people in the Jerusalem church. In the first place, the church was established among the poor and lowly in Israel (generally speaking). Secondly, many of the Jews converted on Pentecost were undoubtedly foreign Jews who had come to Jerusalem to attend the festival of Pentecost. These people would, therefore, be away from home and without an inexhaustible supply of food and clothing.

To the writer it seems most imperative, therefore, to observe that there is no evidence that a community of goods was carried on in the later apostolic church although relief of the poor was a general practice. Cf. Gal. 2:10.

WHICH ONE IS TRUTH?

J. T. Smith, Tampa, Fla.

Will our own brethren LIE? Just one year ago the brethren in New York City were sending out pleas far and wide trying to raise funds for the sixteen-story building they were going to build. A picture appeared in the Nashville Banner showing B. C. Goodpasture (editor of the Gospel Advocate) and Burton Coffman (minister for the Manhattan church of Christ in New York) "drooling" over a scale model of this "high monument" that was **supposed** to show Christ to the world.

About the same time the picture appeared, a brochure was mailed all over the country with these facts concerning the new building:

1. "Height: Sixteen Stories."
2. "Construction: White glazed brick fireproof,
3. "Dual-purpose: church facilities on the first four floors and basement; Resident apartments (cooperation) on twelve floors above church's portion."

4. "The apartments will be sold (emphasis mine JTS) deemed to respectful purchasers under a standard cooperative set-up."
5. "Estimated cost of entire structure: \$2,300,000"
6. "Estimated sale price of apartments: \$1,800,000"

Shortly after this appeared, I wrote an article and put in my bulletin making these observations: "I wish we were at liberty to buy lots, build houses, and sell them for a profit to finance a new building. But, I know that this is not what the Bible says about financing the work of the church . . . The Lord's work is to be supported only by free-will offerings of Christians (I Cor. 16:1-2), for the Bible nowhere authorizes the church to raise money any other way . . ."

The next week after this article appeared, I received a note from one of my preaching brethren, (John Allen Chalk, minister for the Broad Street church of Christ in Cookeville, Tennessee) stating: "This is not a scheme but rather the most sensible way to get the church out of the real estate business . . ." Thus, pleas were made for their "gigantic structure" as being the most sensible way to get the church out of the real estate business, (doesn't it seem a little peculiar that these brethren devised a plan to GET OUT of the real estate business even BEFORE they got in the real estate business) and "put the Lord in business" in New York.

Now, brochures are being sent all over the country with explanations as to why they ARE NOT building their skyscraper. They now say there is just one reason for this change. "This dual-purpose building is no longer economically feasible. There is certainly rejoicing about it in Manhattan where we HAVE ALWAYS KNOWN (emphasis mine JTS) that a single-purpose church structure has far more appeal than any other type building." If this is not an admission of deception, then I don't know what it could be called. They got their "foot still further in their mouth" when they admitted that: "We are excited and thankful for the prospect of building the only type of edifice possible under the circumstances and the kind which MOST OF US HAVE WANTED FROM THE VERY FIRST." (emphasis mine JTS)

Yes, brethren all over the country have "run themselves ragged" trying to defend and uphold (as brother Chalk did) the hands of the brethren in New York, who now say that they did not think that the apartment building was WHAT WE NEEDED any of the time.

How can brethren allow themselves to be led so blindly into one of these "schemes" without even questioning what is being done? Did they munism. All of this is utterly inevitable, unavoidable--HONESTLY believe the first way to be the best, or is this way best? WHICH ONE IS TRUTH?

OBSERVATIONS

by Tychicus

All is not well in the institutional camp and it is going to be rather interesting to watch them settle their differences since most of them claim that they

do not believe in discussions among brethren. Their present trouble lies in the fact that some of them want just plain institutionalism while others want institutionalism with all the trimmings. Church connected recreation and entertainment is their number one problem at the present time. It seems that some of the brethren have not learned that institutionalism is a package deal, and that those who foster it have other things in mind besides camps and kitchens. They do not talk about them now; to do so might ruin their changes of selling the brethren on some of the innovations that have already been introduced. Will the institutionalists divide over plain and fancy institutionalism? That remains to be seen.

Some who have leaned in their direction are now wondering about the ability and the authority of men who are trying to plan work for all the churches, not only present, but for generations to come. Even if they were scriptural, who has the wisdom and foresight to plan these programs for a coming age? It is strange indeed that men feel that they have great ability in the handling of the resources of others when they have not demonstrated that ability in the management of their own affairs.

There is really very little difference between institutionalism and Premillennialism. The Premillennialists claim that the church is just an accident; that the Lord had a kingdom in mind, but when the people rejected Christ, He set up the church instead. The institutionalists teach that the Lord intended to start the church, but they also teach that the church is not sufficient to accomplish what God wants done. Premillennialists teach that the church is an after-thought or substitution. Institutionalists teach that it is inadequate. Paul taught that the church was in God's eternal purpose and was purchased with the blood of Christ (Eph. 3:9-10; Acts 20:28). The same blood that purchased the church also purchased our salvation. If the church is not perfect, then we cannot be sure that our salvation is perfect, since the same blood purchased them both. Indeed, why should we need to belong to an imperfect organization in order to enjoy salvation?

The whole institutional system is modernism wrapped in a neat package. No people ever left the word of God until they had lost faith in it, and all of this talk about "where there is no pattern" and that "the Scriptures do not say not to do this or that," shows that we have many of that tribe among us. Someone could do the brotherhood a service by studying the lives of those who once knew the truth and have since gone modernistic, and write a book on their findings. This should prove to be a very interesting and enlightening book. (Tychicus lives a long way from Florida.).

THINKING ABOUT PEOPLE

W. C. Hinton, Osaka, Japan

The roar of the subway is heard, the people move toward the edge of the platform and you are in the midst. The doors slide open. People rush inside amid much pushing and shoving to fill the coaches, but outside you observe six or eight people pushing the

people in the already filled car to make a space in which to stand. It seems futile. Three platform conductors rush up putting their backs to the people outside the coach and push together. Now the car that seemed full has the eight people inside as the doors slide shut. The subway gathers speed and as it winds its way under the active city the occupants are thrown from one side to another, until finally a stop looms ahead. No sooner than the subway is stopped, the doors slide open and the people almost pop out of the coaches due to their compressed state. Now you are caught up in the myriads of people that spill out on to the platform up the steps and thru the wickets to join the throng of people amid their several pursuits. You pause and look about you. The faces flash by. You are viewing part of the five million three hundred people that compose Japan's second largest city of Osaka.

As you stand there thinking of Christ and that these people need desperately to learn of Him and His will and loosed from idol tolerance and pagan philosophies. "How, How??" you ask yourself, "can this be done?" The people are too many and the workers are too few. You reflect on the 22 Christians that compose the saints in Osaka, you experience a feeling of despair. Their number needs to be multiplied by 100 or 1000 to expect Osaka to be won for Christ. Your head sinks and your heart approaches the very brink of despondency and dejection. No, this will not do, you must shake off this feeling of self-pity and uselessness. I am here and something can be, **NO must** be, done to hold out life to those that desire such.

Oh, such a feeble mind! I remember now something from that perfect pattern and guide — God's Holy Word. The first or chief city of that part of Macedonia was Philippi into which Paul and Silas came preaching the Word (Acts 16:12ff). What of their converts — two groups. The jailer and his and Lydia and her household were baptized. A small number indeed in a great city. But we read in a letter addressed to the saints at Philippi about eleven years later that Paul could speak of a fully organized congregation of saints interested in preaching the Gospel beyond their own area and in ministering to those of the saints in need of physical help. A tribute to real Christianity, which is active and is characterized by the growth that is needful and demanded by the Father. Yet, it will work in the same way here. No need to fly in teams of missionary survey crews, build colleges, outstrip the denominations in offering trinkets of "bait" and tokens of idolatry and minimize the fundamentals of authority from an open-minded study of the New Testament. Was that Paul's approach to the problem of getting Truth to those at Philippi or any other city he visited?? Can we change or improve on something divine in nature?? in Acts 16: 6-10 we see they were very directly under the Spirit's influence and direction.

Yes, I am sure, what we need today is more activity in **APPLYING** the so-called Great Commission. How many sermons have you heard based on or contained within it the idea of the "teaching every nation" in the Commission?? Numbers, I am certain. **BUT** it is not enough to hear, we must couple our hearing and understanding to an applica-

tion of Truth — Concrete in nature. To whom have you gone? Have you just consigned the people of the world to Hell, thinking that if you selfishly save yourself and maybe your family that surely God will be pleased?

The work here in Osaka will grow! We know this is true! For we are using the Word as our example and realize it will take time as it did in Philippi, but we are not willing to be slack in service, rather, eager to seize the opportunities for Truth and an exultation of Christ — The Son of God.

HOLT-DEAVER DEBATE

Paul Brock, Jacksonville, Fla.

On the nights of June 25, 26, Charles A. Holt affirmed in the Lake Shore building, Jacksonville, Fla. the following: "The Scriptures teach that in the field of benevolence (assisting those in physical need) churches are limited or restricted in the use of their funds from their treasuries to those who are saints (those who have been baptized into Christ)" Roy Deaver denied this proposition.

The following two nights, June 27, 28, Roy Deaver affirmed the following proposition in the Springfield building: "The Scriptures teach that a church may contribute to Boles Home, Quinlan, Texas."

This writer served as moderator for Bro. Holt and Thomas Warren served as moderator for Bro. Deaver.

FIRST OF TWO

At the close of the Brock-Walker debate in Aug. 1962, Bro. George Darling announced that Springfield was ready to enter into a discussion. He did state they wanted "top men," and I am sure they felt more than accommodated in our selection of Charles Holt. It was agreed between Lake Shore and Springfield that there would be two discussions so that more time could be given to each proposition. The next discussion (which will take place when Springfield is ready) will concern the Herald of Truth and sponsoring churches.

THE ATTENDANCE

Attendance at both buildings was excellent with about 400 on Monday and Thursday and 350 on Tuesday and Friday. More than thirty conservative preachers stayed in town for the discussion with many driving in from south Georgia and as far south as Tampa. Brethren were in attendance from California to the West and Michigan to the north with Tennessee, Georgia and Alabama well represented as well as Florida.

THE DISCUSSION

A finer spirit could not have prevailed. Both speakers and audiences were in excellent deportment. The men pressed their points without a trace of bitterness nor manifest anger. The audience was courteous and attentive with no signs of any kind of demonstration.

It would be impossible to review all the arguments and answers without extended articles over a period of months. I will mention one or two highlights to show the trend of the discussion.

Many will be interested to know that once and for all, the "Constituent Elements" argument is dead. These brethren have used this off and on, using it then dropping it, ever since its creation. That thing they thought so invincible lies in complete ruins. It took brother Deaver two floundering speeches to present it in his first affirmative night. Bro. Holt so completely annihilated the thing Deaver never even flashed it on the screen again. He declared it to be untouchable and if brother Holt attacked it any place "He will have to suffer the consequences." Deaver further stated that wherever Holt attacked it there is where they would pitch the battle. Holt showed the first element, which states, "The church is authorized to care for orphans," to be wrong. He showed other elements wrong also and pointed out that Deaver's kind of reasoning had been employed by all false teachers. When Deaver came the second night he never pitched his battle where Holt attacked! In fact he pitched no battle, but instead showed cartoons with truck loads of fertilizer, and another with a hand and wanted to know how Holt was paid. In answering Deaver, Holt used about twenty-five charts. He used about 45 in all the discussion.

Holt pointed to the difference in their approaches to the problem. Deaver appealed to syllogisms, logic and human wisdom while Holt's appeal was to the word of God.

One night Deaver called on Holt to join hands in the fight against liberalism. The next three nights Holt kept asking Deaver, "What liberalism?" He had charts pointing out the liberalism in Jacksonville and other places and called on Deaver to point out one particle of liberalism which he opposed. Deaver completely ignored this for three nights.

Deaver placed the following limitations on churches helping alien sinners. (1) Nature of the Need, (2) Wisdom and judgment of the elders, and (3) Opportunity. Holt showed that Deaver's limitations were all couched in human wisdom (what the elders decided) and not one word about the limitation set by God. Deaver refused to deny Clinics, hospitals, schools, "Cows for Korea" etc. Neither would he ever state his position on the home under an eldership except to say, "I am not one of those middle of the road boys". Deaver argued from Matt. 5:43-48 that God sends the rain and sun on the just and unjust that we must be characterized by this same law of love. Holt showed that God did not withhold the rain and sun from Baptist and Catholic orphanages, and from the Negro and mentally retarded but there were no arrangements in Deaver's plan for these in Boles Home or any other.

It was a real good discussion and good was done. We have already seen it at Lake Shore. Last Sunday two came from a liberal church and announced their intentions of worshiping with us.

We at Lake Shore are more than pleased with the superb work of Bro. Holt and look forward to the next discussion.

TAPES

Bro. H. E. Phillips can supply tapes. Write to him at P.O. Box 17244, Tampa, Fla. 33612. He may also have a word to add concerning publication.

(Tapes of the four nights discussion will be furnished for \$12.00. It will be recorded on new, strong tape.—Editor).



When Charles Darwin's book, "Origin of Species" was published and released it was widely read and discussed. Immediately controversies arose over the validity of the theories of evolution and natural selection. Powerful forces in religious groups as well as in scientific circles did not accept the conclusions drawn by Darwin. Some scientists, such as von Baer, the German embryologist, accepted the theory of evolution but did not accept the theory of natural selection. Darwin's health, so it was claimed, kept him from public discussion of his theories, but Thomas Huxley carried forth his banner. It was through the efforts of Huxley that Darwin's theories were sent forth to the world. Huxley was opposed in a debate on one occasion by a Bishop Wilberforce who "begged to know, was it through his grandfather or his grandmother that he claimed descent from a monkey." Through the efforts of Huxley some of the religious opposition to the theory of evolution was modified.

Cell study was fairly well worked out as to the structure and behavior of the various cell parts by the closing years of the nineteenth century. Cell chromosomes were identified and their behavior during cell division was carefully noted. Weismann undertook to bring this work together for he felt that the heredity material must reside on the chromosomes of the nucleus. He set forth the "germ line" theory, pointing out that germ cells or reproductive cells were set aside early in the organisms development and were not influenced by the other cells of the body. If this theory be true then the theory of the inheritance of acquired characteristics would not only be false; it would be impossible. Furthermore, the suggested mechanism for such inheritance, Darwin's theory of pangenesis, was shown to be a rather absurd and unscientific guess. (Darwin visualized the pangenesis as being formed in all parts of the body and, bearing the traits exhibited there, coming together to form reproductive cells.) There was never any evidence whatsoever for this so-called theory proposed by Darwin. To give it the honor of calling it a theory, in the absence of a good deal of evidence to its existence, was to say the least dishonest. In grasping for a straw to hold his theories together, Darwin came up with this notion of pangenesis. This will give some indication of how unscientifically he reached some of his conclusions on which the theory of evolution was based. Many of the conclusions on which the theory stands today are no more scientific than this one set forth by Darwin.

The News Letter Reports

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

Robert J. LaCoste, Glendale, Ariz. — We are leaving July 1st to the new work in Glendale, Arizona. The church address is: 1761 No. 55th Dr., Glendale, Arizona. En route I will conduct meetings at: Fairview, Missouri, July 7-16. Brother Searcy White is the local preacher. Prescott, Arizona, July 21-31. David Curtis is the local preacher. August 2-9, Globe, Arizona. Robert Ewell is the local preacher. August 14-25, Lamar Road church, Glendale, Arizona. This church is looking for a preacher. Just before I left Temple Terrace church in Tampa, Florida, two were baptized and one placed membership.

Ross Saunders, Lebanon, Kentucky — I am to begin a series of gospel meetings under a tent in a nearby community of Pleasant Valley, July 10, the Lord willing. This is an area of strong Christian church influence. We covet your prayers in this effort. Immediately following the Pleasant Valley meeting, on July 22, I begin a meeting at the Sycamore church of Christ, about 20 miles from Lebanon, Ky. The regular preaching is done by brethren Jimmy Alford and Hubert Royalty who otherwise labor and worship with the Lexington and Danville congregations respectively. In addition to the Pleasant Valley meeting, this congregation tentatively plans a tent meeting in August in Springfield, Ky.

Will Crawford, Lake Butler, Fla. — A gospel meeting will begin at Brooker July 28 and continue through the first Lord's day in August. Colin Williamson of Tampa, Florida will do the preaching. All in this section of Florida are invited to attend this meeting.

Paul E. Ball, Grady, Ark. — We are continuing to grow. Last year we baptized seven and had one restored. So far this year our attendance has been very good. We had two to be identified with us.

Lee Gunter, Largo, Fla. — Charles G. Maples was in a gospel meeting with us June 16-21, 1963. Attendance was good.

Harold Dowdy of Jacksonville, Fla. reports 6 baptized and 3 restored to the Lord in May . . . Bill Reeves will move from Miami to San Antonio, Texas in July to establish a church among the Mexican people of that city. He has been laboring with the Spanish people of Miami. . . Herschel E. Patton of Lawrenceburg, Tenn. was with Eugene Crawley in a meeting at Shelbyville Mills, Tenn., which began June 9. . . Irven Lee recently moved to Jasper, Ala. to work with the new North Jasper church. The meeting house is located on Highway 5, about one-half mile north of intersection 5 and 195. Lee spoke in a meeting here June 23-30.

A. C. Grider of Meridian, Miss, will be in a meeting at Walton's Chapel, Tenn. July 1-10. He will also be at Grenada, Miss, for a meeting July 29-August 7. . . Roy E. Cogdill of Canoga Park, Calif. was in a meeting at Meridian, Miss. June 2-9. . . Harris J. Dark of Murfreesboro, Tenn. was in a meeting at Eastland Avenue in Nashville, Tenn., June 16-23. Rufus R. Clifford is the good preacher

at Eastland. . . . Ralph R. Givens, who preaches at Oceanside, Calif., reports that one was recently baptized and one restored to the Lord.

Homer Hailey was with S. Leonard Tyler and the Sixth Street church in Pine Bluff, Ark., June 9-19 in a gospel meeting. . . Bill Cavender of Longview, Texas was with the Orange Highway church in Port Arthur, Texas, June 28-30. John Iverson is the preacher at Orange Highway. . . Harris J. Dark was at Morganford and Thologan church in St. Charles, Mo. in a meeting which began June 9. . . Edwin Hayes of Palmetto, Fla. was in a meeting at Millertown, Ky., June 11-20. . . Martin Lemon of Franklin, Tenn., was in a meeting at Alamville, June 16. . . Robert Jackson was in a meeting at Locust St. in Mt. Pleasant, Tenn., June 10-16.

Irven Lee did the preaching in a meeting at Perry Heights in Donelson, Tenn., June 9-16. Harris J. Dark labors with this congregation. . . Bob Crawley was in a meeting with the College View church in Florence, Ala., June 9-16. . . The Ninth Avenue church in St. Petersburg, Fla., where William Lewis preaches, supported him in a meeting at Mt. Airy, Maryland which began June 17. Only three families compose the church in Mt. Airy. Brother Lewis recently closed a meeting at Grand Avenue in Chicago with 14 restored and 3 baptized. Harvey J. Williams of Gary, Ind., was in a meeting with Highland church in Hammond, Ind., June 9-16. Lloyd Barker is the regular preacher at Highland and spoke June 9 and 16 at Glen Park in Gary.

Please send your reports of meetings and results. Many are interested in what the churches are doing in carrying the saving gospel to the world.

THE MERIDIAN DEBATE

A. H. Payne

In keeping with the tradition that the moderator in a religious discussion report those events of general interest, this brief analysis is submitted. The brevity of these remarks in no way reflects upon the quality of the debate, but is the safest way of remaining impartial in the presentation of these facts.

BACKGROUND

The church in Meridian, Mississippi was at one time at peace and at work, but the divisive doctrine of digression began to be pressed upon several members by outside forces, which, as has been witnessed nationwide, resulted in a faction across town, endowed with a physical plant, preacher and a surplus of financial and moral support from those of like views. No phase of the work of the loyal church which meets on 7th Street was hindered by this division. To the contrary, the contributions, attendance and activities have steadily

increased under the capable oversight of godly elders, through the ministration of zealous deacons and the combined efforts of a dedicated membership. Recognition must be extended Reginald Ginn, Walter Henderson and A. C. Grider, as faithful preachers of the gospel, who, along with the afore mentioned brethren, have fought the good fight.

THE DEBATE

For six evenings, March 18-23, 1963, brethren A. C. Grider and W. L. Totty defended what each believed to be the truth. The propositions that were under discussion have appeared in this and several other religious journals, thus a restatement is unnecessary. It might be noted that they were essentially the same as the Birmingham Debate. Brother Grider affirmed the unscripturalness of churches of Christ building and maintaining benevolent organizations the first three evenings, then brother Totty affirmed the scripturalness of churches of Christ supporting the Herald of Truth the last three sessions.

Attendance was excellent most every time. Visitors were evidenced from West Texas to Florida and from Alabama to Canada and most all in attendance were commended for their good decorum.

Among the outstanding developments of these six sessions, there are three that are herein submitted:

1. Both disputants, in their very first speech, admitted that they were discussing matters of FAITH and not opinion. This matter was settled the first hour of the debate.

2. For the twelve speeches that were allotted to brother Totty, not once did he ever admit what the discussion was about. He would not admit that the first proposition had to do with churches of Christ building and maintaining benevolent organizations, but discussed "three children up a tree" whose parents had drowned and asserted that his opposition would let them run in thee alleys and eat out of garbage cans with the cats and dogs. He did not once discuss or define the arrangement involved in the second proposition, namely, the Herald of Truth. He spent his speeches on extraneous matters.

3. During the debate brother Totty issued two propositions and the invitation to brother Grider for a discussion at Garfield Heights, Indianapolis, Indiana. Brother Grider accepted the invitation and signed the propositions for debate at Garfield Heights. Dates for this discussion are pending.

RESULTS

Good will always be the results of a religious discussion when folk come with an honest heart. Good results have already been realized from this discussion. The 7th Street elders have reported a substantial increase in contributions and attendance since the debate. Several people have learned the truth and are diligently at work at 7th Street as a direct result of the debate. A. C. Grider is to be commended for his fearless stand in defense of the truth.

TAPE RECORDING

Speech by speech review of this debate has been tempting, but this writer does not have the time nor these publishers the paper to run such. The transcription, as it happened, is available for those who would like to hear all that was said, and it will be worth your time and money. Contact A. C. Grider, 2914 7th Street, Meridian, Mississippi or this writer, 1570 Maria Drive, Jackson 4, Mississippi for the tape recording. We will lend you our tapes or will put you in contact with someone in your area that has the recording.

CHARTS

There was such an interest shown by those attending the debate in the numerous charts used by brother Grider that several are of the opinion that they should be made available to the brotherhood in inexpensive booklet form. If you would like to see these charts in print, get a letter in the mail at your earliest convenience encouraging brother Grider in this work that it might be done immediately. Elders, preachers and teachers will find these charts useful in classes, debates, sermons and personal work and study.

THE LETTER TO THE CHURCH IN SARDIS

Curtis E. Flatt, Florence, Ala.

Read Revelation 3:1-6. Sardis is mentioned in the New Testament only in connection with this letter. However, much is told about the Sardis church in this brief appearance.

INTRODUCTION

Jesus introduced himself to the church in Sardis by saying; "These things saith he that hath the seven Spirits of God." In Revelation 1:4 the seven Spirits which are before his throne are said to be sending these messages to the churches along with Jesus Christ. Some think the number "seven" indicates completeness and Jesus is saying that he has complete control of things by speaking of the seven. Whatever the indication is, Jesus said he had these seven Spirits of God. And we know that he did have the Spirit without measure. "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son and hath given all things into his hand" (John 3: 34, 35). Jesus further described himself by saying, "These things saith he that hath . . . seven stars." The seven stars were the angels or the messengers of the churches (Rev. 1:20). Jesus was certainly conveying the idea that everything pertaining to this church was in his hand and he had something to say unto her, and he had the right and power to say it.

I KNOW THY WORKS

Again Jesus began by saying, "I know" and "I know thy works." This was his way of saying he was fully aware of all their record. All was open to him. He was ready to speak unto them and he knew wherein he spake. He knows all about us,

too. He is not sending a letter to any of the churches today, but he knows all about us and will one day speak what he knows. Woe unto the church whose record is like the record of the Sardis church!

I KNOW THAT THOU HAST A NAME

Jesus began the actual message in a striking and dogmatic manner. Without any preliminaries, he uncovered their real condition. He said: "I know . . . that thou hast a name that thou livest, and art dead." It is not possible to know the standard people used to decide this church was alive. But, being alive, is the way men thought and spake of this church. They had a name. They had a good appearance in the sight of men. They had a good reputation as a wide-awake, active church. Men considered the church great but Jesus did not see it that way. Men have a different standard of greatness to the standard by which Jesus measures.

If a church is large, nearly, every time men will say, "that church is a live church." But size is not a true indicator of the spiritual condition of a church. I large church may be and often is indifferent and ungodly and full of driftwood, but it does not necessarily have to be that way. On the other hand, just because a church is small, we ought not to assume that it is a Godly church. Some small churches are just as worldly and ungodly as the large churches. Size is not a true standard of measuring the greatness of a church no matter how often it is used as such.

If a church is wealthy or claims wealthy members, men often think highly of it. But God judges not by that standard. Many churches who have wealthy members often cater to them until the church becomes unlike what she ought to be. Wealth is a false standard of measurement.

If a church has prominent members or if she uses prominent people as a drawing card to attract others, men often get the idea that such a church is really on the alert and pleasing in the sight of God. But God does not use such a standard. He gave the gospel, not prominent people, to draw men to him (II Thess. 2:14).

If a church has many activities going, and if she has frequent special functions, men will invariably say, "that church is a live church." Don't we all know of such examples about us? But if God should voice an appraisal, it might be altogether different. For, while a church is to be a working church, much of the activities in and around some churches are not much akin to the work a church is charged to do. I read of a woman who said, "I'm so busy doing church work I don't have time to save the lost." That gives a pretty good appraisal of so many activities which seem the attraction to many today. They mean much as men view them. It may well be that Jesus looks at them with an altogether different eye.

If a church has a list of committees assigned to this task and to that task and if she is contributing to some of the big name institutions of the day, men will say, "that church sure is alive." To see this, one has but to take a casual look at the book **CHURCHES OF TODAY**. When you do, please note what prominent men in the churches think it takes to make a live church.

If a church gives whole-hearted endorsement to a certain religious publication, it is not difficult to be "on the march" in the appraisal of men. But God never did indicate that he makes these things the basis of his appraisal. Jesus said: "I know . . . that thou hast a name that thou livest, and art dead." It did not make any difference what men thought or said. Jesus knew this church was dead. What a dreadful pronouncement! Not only was this so, but Jesus said the things which did remain were ready to die. Some were sickly and weak and ready to die.

BE WATCHFUL

Jesus then said, "Be watchful." This is one of the most frequent appeals in the New Testament. Someone, who stopped to count, said this appeal in its various forms is found nearly a hundred times in the New Testament. There are so many things wherein it is necessary to watch. Failure to watch brings calamity. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Christ is coming at a time when we know not. We need to be ready lest we be taken unawares. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15).

STRENGTHEN THE THINGS WHICH REMAIN

"Strengthen the things which remain," is the next admonition. Each member has the responsibility of growing in the grace and admonition of the Lord (I Peter 2:2). Elders of the church are to see to it that members are edified and strengthened (Acts 20:28; I Peter 5:2). The strong members are to help the weak members. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Romans 15:1). Strengthening is a requirement in every church. It is especially needed in Sardis.

I HAVE NOT FOUND THY WORKS PERFECT BEFORE GOD

Jesus further said: "I have found no works of thine perfected before God." (ASV) What a dreadful statement! As a congregation, they had no works complete or perfected. Think what it would mean to have to face Jesus like that. But how far removed from this are many of the churches of today?

REMEMBER

Jesus called upon them to remember how they had been blessed by receiving all the blessings God had provided for man. They had been equally blessed with others. The Jerusalem church or the Antioch church had not been blessed more than Sardis. We have been blessed more than many. Surely, we have been blessed just as abundantly as they were blessed. They needed to remember, and we all need to remember, what has been done for man. No eternal blessing is denied us if we are willing to remember and comply. We ought to be able to profit by the sad plight of the church in Sardis.

HOLD FAST

This admonition to hold fast was a general admonition to the whole church. Some in the church were holding fast and he calls upon all¹ to hold fast. Christians are to continue (I Tim. 4:16). Christians are to persevere (Eph. 6:18). Christians are to endure (James 1:12). Christians are to be faithful (Rev. 2:10). All of this is what Jesus had in mind when he called upon the church in Sardis to hold fast.

REPENT

Sin was so prevalent in this church that he called upon the whole church to repent. When sin stands between God and one of his Children, repentance stands between the child and restoration. You will recall Peter's advise to Simon. "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." (Acts 8:22). Repentance is one of the great needs of our times.

THE FAITHFUL FEW

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." Just a few were concerned. This is the way it is in so many places today. The faithful few keep things going. There may be many on the roll and there may be many present on Sunday morning, but just a few carry the burden. Is there any connection here with Matt. 7:13,14? "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and FEW there be that find it."

HE THAT OVERCOMETH

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Think of these promises! Those who overcome will be clothed in white raiment and will not have their names blotted out of the book of life and will hear their names confessed before the Father. The opposite of that is sure to be true also for those who do not overcome. What a terrible thing to think about being deprived of the blessings some will have, and to have one's name blotted out of the book of life. Being a member of the church is a matter of great consequence on the one hand and a matter of great reward on the other.

Jesus closes with the familiar exhortation: "He that hath an ear, let him hear what the Spirit saith unto the churches." Can we profit from this?

"THE PREACHER HAS NOT VISITED ME"

Earl Fly, Orlando, Florida

This is a common criticism of preachers throughout the brotherhood by many who feel neglected and get offended because the preacher has not

visited them. Though they had no special need for a visit, they think the preacher is negligent in his duty. Some of the weaker members even forsake Christ because of the alleged offense.

But why criticize the preacher for not visiting all the members? Why not the elders, deacons, teachers and all members? And has the critic ever visited all the other members? If not, should they get offended?

While social visiting is enjoyable, gospel preachers cannot scripturally or conscientiously leave their God-given duties to become professional Pastors in making regular social calls as a matter of duty. Such would require most of his time. Suppose there are 100 families in a congregation. If only one visit was made to each family each month, it would require 25 visits per week to 25 different homes! And then some would probably criticize him for not coming more often! Very little time, if any, would be left to do the work of an evangelist.

Preachers are not antisocial or unfriendly because they do not regularly visit the members, but they simply realize that their God-given duties must not be neglected for personal pleasure. It would be easier to forget about studying, preparing, writing, preaching, teaching the interested in various homes, visiting and exhorting the negligent, meeting false teachers in discussions, et cetera, and spend the time flitting about as a social butterfly to chit-chat with the members, but the preacher would be negligent in God's sight, and many souls would be lost (including the preacher's).

The idea that it is the duty and work of a preacher to make regular social calls on all members is an unscriptural idea borrowed from denominational churches, which regard the preacher as their Pastor. Some Christians even refer to the preacher as their Pastor. Others who reject the title of "Pastor" for the preacher, nevertheless expect him to do the work of a Pastor. It is just as wrong to do the work as to wear the title. The preacher's work is clearly revealed in the New Testament and professional social visitation is no part of it.

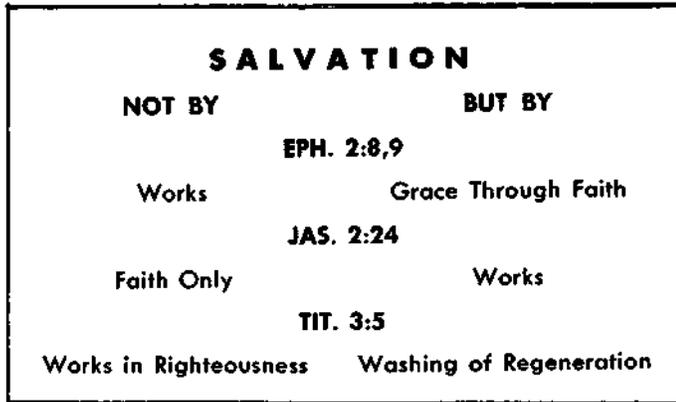
Members should realize that the preacher must spend many, many hours each week studying and preparing to preach and teach both publicly and privately. It takes several hours as a usual rule to prepare one sermon or write one article. He is to "give attendance to reading, to exhortation, to doctrine" and "meditate upon these things," giving himself "wholly to them" that his "profiting may appear to all." (I Tim. 4:13, 15). Many visits are made day and night to teach God's word, exhort the unfaithful, encourage the weak, et cetera, of which most members know nothing because the preacher does not (and should not) make detailed public reports of such calls. But because they know nothing about such work, many think the preachers are doing nothing. Moreover, in addition to his work as an evangelist, he has duties which all Christians have to visit the sick, attend to family responsibilities, et cetera.

Preachers must continue to resist the pressures of untaught brethren to make them professional Pastors. They must continue to do the work of an evangelist as revealed in God's word, despite these many unjust criticisms. Do not misunderstand: I

am not saying a preacher cannot or should not make a social visit. Certainly, if he receives an invitation or arrangements are made, and time, work, an other circumstances permit, let him accept if he so desires. It is **good** for Christians to associate together as often as possible, but duty to God and man must come before personal pleasure. **Brethren, think on these things!**

AN ANSWER TO THE SECTARIAN PERVERSION OF EPHESIANS 2:8,9

L. A. Mott, Jr., Gainesville, Ga.



One can quote the word of truth without teaching the truth. Satan did (Matt. 4:-6). Jesus' reply to the second temptation begins, "Again it is written . . ." (verse 7). Satan had lifted one text from the Bible and used it for his purposes without regard to the relation of this text to other Bible truths. Thus, Jesus would tell him, "That is not all the Bible says on that subject."

The following important principle of interpretation springs from Jesus' words: The Bible explains itself; any one verse must be viewed in the light of all the passages in the Bible which have a bearing on the same subject. This rule is vital to a correct view of nearly any Bible subject.

Notwithstanding its relevance and importance in Bible study, this rule has been largely ignored by Protestant preachers. Nearly all of them deal with the Bible in exactly the same way as did the devil.

The use of such passages as Eph. 2:8,9 to substantiate the unscriptural position of salvation by faith without further acts of obedience is a case in point. Let us get the passage before us that we may examine it and see what bearing it has on the subject of whether baptism is necessary to salvation from alien sins: "... for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory."

Protestants argue: (1) Salvation is by grace through faith. Baptism is not mentioned. Therefore, it is not necessary. (2) Salvation is not of works. Baptism is a work. Therefore, salvation is not by baptism.

I invite your attention to an examination of these positions. Actually, **three** passages in the

new Testament speak of salvation as being **not** by certain means, and as being by certain other and different means. These three passages are illustrated in the diagram at the beginning of this article. Eph. 2:8,9 is the only one of these passages which is generally noticed by Protestants. The other two, Jas. 2:24 and Tit. 3:5, are ignored. But let us read all three of the passages and accept all the Bible says on this subject. Then we shall have the truth.

Eph. 2:8,9 lets us know that we are saved by grace through faith, **not** by works. So let us just accept this for what it says. But let us not press more into it than is actually there. Let us not assign an arbitrary definition to any of these terms which would be out of harmony with other plain statements of the scripture. Whatever these verses mean, they must be considered in the light of the other two related verses.

Now to the second one: "Ye see that by works a man is justified, and not only by faith" (Jas. 2:24). Thus, James tells us that we are justified by works and **not** by faith only. Notice that we have works on both sides of the chart. We are saved by works; we are not saved by works. It is obvious that "works" in Eph. 2 is to be understood in a **limited** sense, or else we shall have a contradiction between Paul and James. "Works" in Eph. 2 does not include just any and every kind of works that could be named.

Observe also that James denies that the faith by which we are justified (that on the right side of the chart) is of the nature described by him at verse 14, faith **without works**, or faith alone.

The third passage is another from Paul: "But when the kindness of God our Saviour, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly through Jesus Christ our Saviour; that, being justified by his grace, we might be made heirs according to the hope of eternal life" (Tit. 3:4-7).

God saved us **not** by works in righteousness which we did ourselves, but he did save us **through** the washing of regeneration. Observe that the "washing of regeneration" is clearly distinguished from the works in righteousness. Whatever the "washing of regeneration" is, it is and must be on the right side of our chart, grouped with other things to which our salvation is ascribed. Certainly it is not included in the "works" on the left side which are excluded. That the expression refers to baptism is proved by everything else the Bible says which has any bearing on the subject:

(1) In the only other occurrence of **loutron** (washing) in the New Testament, Eph. 5:26, we have **"the washing of water."**

(2) Paul is told, "Arise, and be baptized, and wash away thy sins" (Acts 22:16).

(3) The word **paliggenesia** (regeneration) means **new birth** (Thayer, p. 474), and the new birth involves **water** (Jno. 3:5).

(4) Rom. 6:4 shows that "newness of life" follows baptism.

(5) Peter shows that baptism in water is not a mere cleansing of the flesh (1 Pet. 3:20,21). This shows that baptism contains the suggestion of some sort of washing.

If we let the Bible explain itself we cannot doubt that the "washing of regeneration" is baptism.

It remains now to consider one last passage and the argument is complete: "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ" (Gal. 3:26,27).

"For" at the beginning of verse 27 is translated from the Greek conjunction *gar*. Thayer describes the function of this conjunction as follows: "It adduces the Cause or gives the Reason of a preceding statement or opinion" (p. 109).

Now notice the force of *gar* in Gal. 3:27. Paul has said: You are sons of God, through faith, in Christ. **Gar** "adduces the Cause or gives the Reason" for this: "as many of you as were baptized into Christ did put on Christ." Look at it again: You are the sons of God, through faith, in Christ. The reason is: You were baptized into Christ and put on Christ. This passage demonstrates conclusively that **the faith which made sons of God included baptism**. Thus, Paul's statement that we are saved by grace through faith does not rule out baptism, for baptism is involved in this faith.

CONCLUSION: THE ARGUMENT SUMMARIZED

The issue in this discussion resolves itself into this: Does baptism belong on the left side of our chart or the right? Most Protestant preachers put it on the left. God put it on the right. **I am insisting that we should leave it where God put it!**

THE FORGIVENESS OF SINS

Wilbur Hunt, Palmetto, Fla.

The theme of Psalm 32 is the blessing of forgiveness and spiritual revival. This is expressed in the first two verses. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." We should "be glad in the Lord, rejoice", and "shout for joy": being grateful and thankful for this promise.

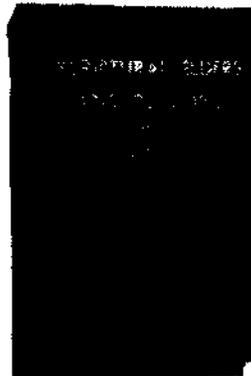
But this promise is conditional, so how can one receive this blessing? First of all, one must confess and recognize his sins. Second, one should pray to God. Third, one should be godly, righteous, and upright: Live as God directs; and have the proper attitude. Fourth, one should recognize God as his Hiding Place, Preserver, Deliverer, and Guide. Fifth, one should be willing to be instructed and guided, and to use his understanding. Finally, one should trust in God in order to receive mercy and other blessings. Is the reader living as God directs he should be doing?

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



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

—Acts 17:11

VOLUME IV

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THE RULE OF ELDERS

ITS NATURE AND SCOPE

"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (I Tim. 5:17). "Remember them which have the rule over you." (Heb. 13:7). "Obey them that have the Rule over you, and submit yourselves, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17).

It is strange to me that some men are always striving to get out of passages what is not in them, and pass by what is in the passages, all in order to prove a position already taken—This has been true of baptism, the Lord's Supper, worship, and the organization and mission of the church. The doctrine has developed that elders are to be obeyed in all directives, whether we believe them to be scriptural or not. A reaction to this idea has developed another doctrine which says that elders do not actually rule at all, but are only guides or examples to the flock. They rule by "example" only.

The play on definition of Greek words to prove a proposition is not as solid as it might appear, because Greek words, like English words, have different meanings, and must be understood in the light of their context. To take the definition of a certain Greek word and build a doctrine around it can prove to be fatal. Certainly we must understand the meaning of words, both Greek and English, to understand the true meaning of any passage in the New Testament. But we cannot pick out one meaning that suits our position and ignore all others.

Elders do have a "rule" in some sense in the church which others do not have. If not, elders have no particular work. That is not really a debatable question. The verses above plainly state that the elders do "rule". But what is meant by this "rule" and what is its nature and scope? That shall be the objective in this article.

There are three ways to know what a given word means in a certain verse: (1) the definition of the word itself, (2) the context of the word that describes its sense, and (3) other passages that restrict or define the word. In connection with the words in translating "rule" with regard to the elders in the church, I will follow this order in learning exactly what the "rule" of elders involves and what it does not include.

In the case of explaining the action of baptism, we first show that the Greek word from which we get "baptize" means "to plunge, dip, submerge", etc. Then we show that the context of the word helps explain its meaning, such as "buried with him

by baptism" (Rom. 6:4). The term "buried" further defines the word. Then we find the circumstances of cases of baptism that show the meaning and limitations of the action. The one to be baptized goes "into the water" with the one who does the baptizing and he "baptizes him", then they "come up out of the water." This is supporting proof of what is involved in the action of baptism. We purpose to do this with regard to the "rule" of elders.

1. DEFINITION OF THE WORD "RULE"

Space forbids copying all that authorities say of the Greek words from which we have the translation "rule", so we give a summary of what they say the words mean. I encourage the reader to check these definitions to see that they are accurate.

Two different Greek words are used in six verses in the New Testament to translate the word "rule" as it applies to the elders of the church. These words are **hegeomai** and **proistemi**. Hegeomai is found in Hebrews 13:7, 17, 24, and proestemi is found in Romans 12:8; I Timothy 5:17 and I Thessalonians 5:12.

Hegeomai—"1. to lead, i.e. a. to go before; b. to be a leader; to rule, command; to have authority over . . . with gen. of the pers. over whom one rules, so of the overseers or leaders of Christian churches; Heb. xiii. 7, 17, 24 . . . 2. to consider, deem, account, think. . . ." (Thayer). "1. lead, guide . . . of men in any leading position . . . ruler, leader . . . of heads of a Christian church Hb 13: 7, 17, 24 . . . leading men among the brethren Ac 15:22 . . . 2. Think, consider, regard . . ." (Arndt & Gingrich). "To lead, is translated to rule in Heb. 13: 7, 17, 24 (A. V. marg., in the first two, "are the guides" and "guide." (W. E. Vine.)

Proistemi—"1. to set or place before; to set over . . . 2. a. to be over, to superintend, preside over, (A.V. rule), I Tim. 5:17. . . b. to be a protector or guardian; to give aid, Ro. xii. 8 . . . c. to care for, give attention to." (Thayer). "1. be at the head (of) rule, direct. . . Of officials and administrators in the church. . . I Th. 5:12 . . . Rom. 12:8 . . . I Ti. 5:17 . . . 2. to be concerned about, care for, give aid . . . I Th. 5:12 . . . Rom 12:8." (Arndt & Gingrich). "Lit. 'to stand before,' hence, to lead, attend to (indicating care and diligence), is translated to rule (Middle Voice), with reference to a local church, in Rom. 12:8; perfect Active in I Tim. 5:17; with reference to a family, I Tim. 3:4 and 12 (Middle Voice) . . ." (W. E. Vine).

By combining all these definitions of the two words, we have: (1) to lead or go before, (2) to rule, command, (3) to have authority over, (4) to think,

to consider, (5) to be guides, (6) to be over, superintend or preside over, and (7) to be a guardian or protector, to give aid to. Whatever is meant by the "rule" of the elders it must be within these definitions. Any dictionary of the English will help us to know what the translations mean.

The elders are to lead the church and rule by directing it into the way of the Lord; they are to exercise the oversight with consideration for the church and supervising their conduct before the Lord, and give aid and protection from danger. They are to superintend the affairs of the church so as to make it what the Lord wants it to be.

2. THE CONTEXT OF THE WORD "RULE"

By studying the context we can determine what the nature of the "rule" of elders really is. The nature of their rule certainly is not that of dictators or lawmakers, but it is a rule of supervision.

The qualifications of I Timothy 3:1-7 indicate that the elders are to be mature men in the church. The very word "elder" suggests that they must be men of age and experience. This experience is obviously necessary in order to do the ruling as God would have it.

Among the qualifications is the ruling of his own house. He must know HOW to "rule" his own house in order to know HOW to "take care of the house of God." "Taking care of the house of God" is the function of elders because the passage says so; but what does it mean? His experience in "ruling" (proistamenon) his own house enables him to "rule" well (proestotes) in the church (I Tim. 5:17). The word for "take care of" is **epimelesetai**. W. E. Vine says of **epimeleomai**: "signifies to take care of, involving forethought and provision (epi indicating the direction of the mind toward the object cared for), Luke 10:34, 35, of a bishop's (or overseer's) care of a church—a significant association of ideas." Certainly we are not to expect that the only care of the church by elders is exactly that of the good Samaritan when he took care of the wounded man. The first reason is that the necessity that he know HOW to "rule" his own house will equip him to "take care of the house of God." How does ruling one's own house enable him to be a good Samaritan? It is not the same in nature of caring, but the needs of the man were supplied by the Samaritan and the needs of the church are to be supplied by the bishops. The very fact that his ability to rule his own house enables him to "care" for the house of God shows that the care is in the field of supervising rather than in providing physical needs.

The relationship of the husband to the wife is described in Ephesians 5: 22, 23; I Corinthians 11: 3; I Timothy 2:12. The husband is the head of the wife, and the wife is to "submit" to the husband. Of course, the elders are not related to the church in the same identical sense that husbands are related to their wives. However, the idea of "ruling" one's own house qualifies the man to "take care of the house of God." We do know that the elders are to "rule" in the church and husbands are to "rule" their own homes well. The church is to "submit" to the elders and the wives are to "submit" to their own husbands. This helps us to understand the nature of the "rule" of the elders.

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Other qualifications are listed which tell us something of the "rule" of elders. They must be "apt to teach." Their ruling includes teaching and admonishing. It includes exhorting the careless. Unless they know HOW to teach and admonish, it would imply that they cannot "rule" well in the church. They must have ruled their children in such a way as to bring them to Christ.

The elders are to "take the oversight" of the flock (I Pet. 5:2). They are "overseers" (Acts 20:28). Oversight is from **episkipeo**: "To look upon, inspect, oversee, look after, care for." (Thayer). "Lit., to look upon (epi, upon, skipeo, to look at, contemplate), is found in I Pet. 5:2. . ." (W. E. Vine). The English "Bishop" (applied to elders) is from the same word. "Lit. an overseer (epi, over, skipeo, to look or watch), whence Eng. 'bishop' which has precisely the same meaning, is found in Acts 20:28; Phil. 1:1; I Tim. 3:2; Tit. 1:7; I Pet. 2:25."

By "taking the oversight" and being "overseers" they perform their function of "ruling" in the church. They are superintendents and directors in the affairs of the church. The overseer may be patterns of what righteous men and women should be, but they do not oversee, otherwise the elders do not have a work peculiar to themselves. In "ruling" the elders are to "oversee" supervise, direct, care for, look upon" the members of the flock which is among them. I Thess. 5:12; Heb. 13:7, 17, 24 all teach that the elders are "over you" in the Lord. Obviously this does not mean to be literally higher than other members of the assembly, but it means to be above them in the matter of "ruling" in the church. When someone is "over", it definitely implies that someone is "under". In their rule the elders are overseers or superintendents in affairs of the church.

The elders are to **feed** and **tend** the flock. (I Pet. 5:2; Acts 20:28) This implies more than merely setting an example for them to follow. It carries with it the obligation to do something in protecting and guarding the flock from danger. If danger arises from within, the elders' rule obligates them to do something to protect the flock. It also implies that

the elders must teach and admonish in the way of the Lord. This word is that of tending a flock of sheep. A shepherd has the duty to protect the sheep as well as lead the way and encourage them to follow. I am saying that these words define the nature of the "rule" of elders and will not permit the idea of simply setting an example and hoping the flock will follow.

The elders' rule requires them to exhort and admonish the church (Tit. 1:9; I Thess. 5:12). The law of Christ is the only standard by which men shall live before God, and it is the rule by which the elders admonish and exhort the flock. But exhorting and admonishing is something more than examples which others should follow. By ruling the elders direct in the right way of the Lord and warn against sinful practices.

The elders **watch for the souls** of those under them. (Heb. 13:17). They watch **for** evil and for good, and they direct the church in the way that is right. They do this because they are responsible to God—they must give an account to God. There is no such thing as responsibility without authority to do what is to be accounted for.

They are ensamples (I Pet. 5:3; Heb. 13:7). The fact that elders are to be patterns of what children of God should be, and to point the way by their own lives, does not mean that their rule consists entirely of being examples. How could one "rule" another unless, his life is consistent with that which he is persuading the other to do? How could evil men supervise the activities of a group and expect them to obey and submit?

In I Peter 5:3 the apostle instructs us on how elders are not to rule. They are not to be "lords over God's heritage." They are not lawmakers and do not arrogantly demand of the church that their wishes be obeyed. This is not the kind of "ruling" permitted by Christ. We shall discuss this matter more fully in the next article in this series. Suffice it to say that elders have a standard—a law—by which they rule, and they are not permitted to go beyond that law.

In I Peter 5:2 the expression, "Feed the flock of God **which is among you**" limits the rule of elders only to the church over which they are overseers. No elder has the least right to meddle in the affairs of another church. No group of elders have the scriptural right to erect any set-up that requires action under their oversight that involves more than the "flock which is among you." Their rule is strictly limited by these words. That makes each church separate, since the Lord made no provisions for organizations above the local church.

3. OTHER PASSAGES THAT DEFINE THE RULE OF ELDERS

By the very fact that the church is told to "obey" and "submit" to the "rule" of elders indicates that their rule is that of instruction and guidance in those matters that protect the church from evil and provide opportunities for advancement. "Obey them that have the rule over you, and submit yourselves. . . ." (Heb. 13:17). Obey is from **peitho** (peithesthe) "to be persuaded, to suffer one's self to be persuaded—to obey, yield to, comply with." (A. T. Robertson). One is persuaded and yields or complies with the directions of the elders in their "rule." Of course,

the elders have a standard by which to guide the church, which is the New Testament. Their rule is not of human wisdom, but of the revelation of Christ. But as they direct in scriptural matters the church is to obey them.

Submit is from **hupeiko** (hupeikete) "to yield under, to give up." (A. T. Robertson). This involves the attitude as well as the act. The church is to yield in heart and act to the leadership of the elders. This requires much more than just following an example. The elders direct by teaching and instruction in those matters that are of the authority of Christ and for the salvation of the souls of those under them. All of this is in scriptural language. The church is UNDER and the elder are OVER, and the church is to OBEY and SUBMIT to the rule of the elders. The elders are to RULE and OVERSEE the flock among them. How can this language be used to imply that the church is only to look at the lives of the elders and try to follow them, and the elders have nothing to do but set a good example for the church to follow?

The matter of the elders supervising the distribution of the goods sent for the relief of the saints in Judaea shows something of the nature of their rule. (Acts 11:29,30). Why did the disciples send this money to the elders? Why not send it to the church and let the "business meeting" decide its distribution? The elders' rule, as implied in this language, includes the proper distribution of goods to those destitute saints. The handling of financial affairs should also be under the direction of the elders, but always according to the will of Christ. This does not mean, as some elders seem to understand, that their whole duty consists in keeping track of the check book and in spending money. This was not the case in Acts 11:29,30. The "rule" of elders includes the handling of matters relative to the needs of those under them.

When Paul had same final instructions for the church at Ephesus, as well as for the elders, he called to him the elders and gave them certain instructions in their work. He said, "Take heed therefore into yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers. . ." (Acts 20:28). Whatever they were to do in taking "heed" to themselves, they were to do the same to "all the flock." If taking heed to self means to direct, inspect and control in the right way, it means the same thing with regard to the flock. It would follow that the "rule" of elders includes taking heed to the flock in the same way they would take heed to self.

In the next article we shall discuss the matter of ruling in faith or judgment.

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"Hope all goes well with you. Keep up the good work!"—Rufus R. Clifford, Nashville, Tenn.

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I can not help but marvel at the lengths men will go to try to prove something that they intend to have anyway. This was demonstrated over and over again when brethren sought to justify the organ and the missionary Society. They need arguments that were opposed to all for which they had stood for years. They forgot the difference in the old and new Testaments and the great principle of silence in authority. The very path they chose is being trod by our institutional brethren today. No better example of this can be found than the "Total Situation" argument used by some in the west to justify the support of human institutions out of the church treasury.

The fallacy is very clear: FOR ANY TOTAL SITUATION to be scriptural every part of the situation has to be scriptural. If any part of the situation can not be proven by the scripture, then the "total situation" can not be proved by the scripture. The examples used are the worship of the church and the plan of salvation. Each, they say, comprises a total situation and then they proceed to make up one of their own to justify the church supported orphan home. There is one great difference in these situations to start with, and that is the first two are God given and the last one is man inspired. This alone would be enough to show the weakness in the very beginning. Let us look at all of them, however.

THE WORSHIP OF THE CHURCH

- Singing proved by Col. 3:16
Eph. 5:19 Heb. 2:12
- Prayer proved by Acts 2:42
- Preaching proved by Acts 20:7
- Communion proved by Acts 2:42
Acts 20:7
- Contribution proved by 1 Cor. 16:1,2

Every one of these elements or acts are scriptural and when they are combined we have a scriptural situation. Suppose, however, we add instrumental music as another element. Although the first five are scriptural, we now have an unscriptural situation because we have an act or element for which we have no scripture. All of our brethren have seen this for years.

THE PLAN OF SALVATION

Here we have acts of elements that are related, and not only related, but are in a divine order. This situation is scriptural if they are all present in the right sequence. This is only true, however, because each one of them is scriptural and there is a passage or passages to prove them to be right.

Faith	proved by Mark 16:16
Repentance	proved by Acts 2:38
Confession	proved by Acts 8:37
	Rom. 10:10
Baptism	proved by 1 Peter 3:21
	Mark 16:16

Let us suppose again that we add an element or act this is not scriptural. For example add the direct operation of the spirit on the sinner before he is saved as a condition. Now we have a situation that is not scriptural in spite of the fact that four of the elements are scriptural. It becomes an unscriptural situation for two reasons. The required experience or act is not proved by the scriptures, and for the second reason this takes them out of their God given order.

THE TOTAL SITUATION IN BENEVOLENCE

The brethren who advocate this theory have various numbers of elements from time to time and seem to change the number to suit themselves and the needs of the hour. How would this work in the two examples they give above? Could the number of acts or elements be changed as well here? Of course, the answer is no for they are divine. If the elements in the total situation for which they argue were divine they could not be changed. The very fact that God did not give them is proven by the fact that they are changed. Be this as it may, however, one of the elements is this bold unscriptural statement: **IT IS NOT WRONG TO HAVE A BOARD.** Think of it for a moment. Just a bold, bare, groundless statement that it is not wrong to have a board over an institution that the church of the Lord supports out of its treasury. When they find the scripture for this element we will deal with some of the others. For their situation to be scriptural they must have scripture for this. We will leave it as we placed the others and watch the mails for the scripture.

A Board is right proved by

"REMINISCENCE"

Ward Hogland, Greenville, Texas

This is the second in a series of arguments made on the polemic platform. Back in 1949 a small group of Sabbatarians moved into Poteau, Oklahoma to establish the Church of God, seventh day. They rented a small building and began operation. In their door to door work, members of the church were contacted and a debate was arranged. They selected Burt F. Marrs of Stanberry, Missouri. Mr. Marrs was reputed to be their most able debater. I understand that he died a few years ago.

Mr. Marrs used the old stock argument based on Mark 2:27 "The sabbath was made for man . . ." I am a man, therefore the sabbath is for me and all men. This was answered in the usual way. As far as I know the only way it can be answered. I pointed out that the sabbath was made for man but for a particular MAN, the JEW! I brought up many scriptures showing that the sabbath was given to the Jews only. I emphasized that we must take a scripture in context and also study all other scriptures which deal with the same subject. The late W. Curtis Porter in his debate with Dugger asked, "Who do you think the Jew was, a turkey gobbler?" He was a man and the sabbath was made for him.

Brethren all over the country have been able to see the fallacy in the Sabbatarian argument. However, of late they are making the same blunder on

2 Cor. 9:13. Notice the parallel.

Sabbatarians say: "Sabbath made for man". "Man" in this verse is not restricted. Therefore all men are to keep the sabbath.

Liberals say: "Unto all men". "All" and "men in this verse are not restricted. Therefore all men are to be supported by the church.

First, permit me to say that if the "all" is not restricted the church could support a millionaire. But someone says the context is talking about poor saints. Yes, indeed, that is the point. Let us take it in context. Then again, if "all" is not limited the church could support a man who will not work. Paul said, "If any would not work, neither should he eat." (2 Thes. 3:10). So what about it? Does "all" mean everybody? Who could believe it?

Why can't brethren use the same sincerity on 2 Cor. 9:13 that they use on Mark 2:27? Brethren should know that "all" is limited by the text! Look at 1 Cor. 6:12 "All things are lawful for me. . . ." Does this mean that Paul could lie, steal, commit adultery etc. No! Then Phil. 4:3 "I can do all things through Christ. . ." Here again "all" and "things" must be limited. The word "all" from the Greek PAS must be taken in context. Thayer says in his lexicon, when terms such as all, every, any etc. are used "They are of the class indicated by the noun." (pg. 491) Thus the pronoun "them" helps us to know the meaning of "all". Without wresting the Scriptures let us observe that Paul gathered this money for poor saints. This is revealed in 1 Cor. 16:1 and Romans 15. If he told them it was for saints (and he did) and spent it on "sinners" then Paul didn't tell the truth and could be classed as a hypocrite. When Paul said "Unto all" he was merely placing a complement on the church at Corinth. Since they had been willing to raise money for the Jews, Paul knew that should the occasion present itself they would certainly be willing to do the same for GENTILE CHRISTIANS!

Gentle friend, the Sabbatarians have as good an argument as the liberals. If one will stand, so will the other. And brother, if you think Paul took money raised by saints, said to be for saints, carried by saints and gave it to sinners you had better start keeping the sabbath because it was made for man and that is what most folks claim to be! Think it over.

GIVING THE ANSWERS FOR OUR HOPE

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I PETER 3:15

—Marshall E. Patton—

GIVING THE ANSWERS FOR OUR HOPE

By Marshall E. Patton

QUESTION: We have been told it is wrong to disfellowship liberal congregations. Will you please answer this question. Thank you.—H. K.

ANSWER: My first reply to the above is—it depends upon what is meant by the word "disfellowship." Let us consider first the following scriptures and observations after which the question can be more clearly answered.

The Scriptures teach us to "withdraw yourselves from every brother that walketh disorderly." (2 Thess. 3:6-15. Cf. Matt. 18:15-17; Rom. 16:17,18; 1 Cor. 5; 2 Tim. 3:1-5; Titus 3:10,11.) The following expressions from the above references make clear a divinely prescribed course of conduct on the part of the faithful toward the "disorderly": "Withdraw yourselves," "let him be unto thee as a heathen and a publican," "mark . . . and avoid them," "deliver . . . unto Satan," "not to company with," "with such an one no not to eat," "put away from among yourselves," "from such tum away," and "reject."

Perhaps there is no one word that covers all that is to be withheld from the "disorderly" better than the term "fellowship," hence, our use of the expressions "withdraw from fellowship" and "disfellowship" even though the exact expressions are not found in the Scriptures. However, from a positive point of view the word "fellowship" appears in 1 Jno. 1:7 identifying the communion, acceptance, good will, and harmony existing between the faithful child of God and the Father—and, as a consequence, the same things among all who "walk in the light."

After all brotherly efforts at restoring the guilty individual have failed of their objective church action is demanded: "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ, 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. (1 Cor. 5:4,5) This action demands a change in conduct on the part of both individual Christians and the church. The church should no longer count the guilty person as being within its fellowship. The guilty person no longer enjoys the endorsement, communion, and good will of our congregation. In fact, the congregation should not recognize thereafter the guilty person in any way (in its assemblies or otherwise) that would imply approval. Thus, "fellowship" is withdrawn. The guilty person is "disfellowshipped." We sometimes call this "discipline." The object of the whole process is the saving of the soul and preserving the purity of the church. (1 Cor. 5:5; 2 Thess. 3:14,15) This "discipline" is carried out further by individual

Christians as they follow the course of conduct prescribed in the references already cited for the "disorderly."

It should be noticed, however, that the obligation of the church as such in this matter of discipline is limited to those of its own membership. In other words there is no authority for one church disciplining another church or any member of another church in the sense described above. In this sense one church does not "disfellowship" another church. Individual Christians, however, are obligated to follow the above described course of conduct in relation to any withdrawn from brother regardless of the congregation of which he was a member. Wisdom on the part of an eldership would suggest that those under its oversight be informed and warned of any withdrawn from brother with whom they might have contact—even if he were a member of another congregation. This would enable the members to act toward such a brother according to the Scriptures. This would simply be the elders acting in behalf of the flock of which they are overseers. (Acts 20:28; 1 Pet. 5:1-3; Heb. 13:17) Furthermore, one church ought not to receive into its fellowship one who is the object of such discipline on the part of another church. Each congregation is responsible for and controls its own fellowship. (Acts 9:26-28) Normally one church should respect the disciplinary action of another. However, there might be circumstances demanding exception. If one who is the object of discipline on the part of one church should present himself for membership in another congregation and the latter had doubt concerning the disciplinary action of the former, the latter would have the right and responsibility to examine and act accordingly.

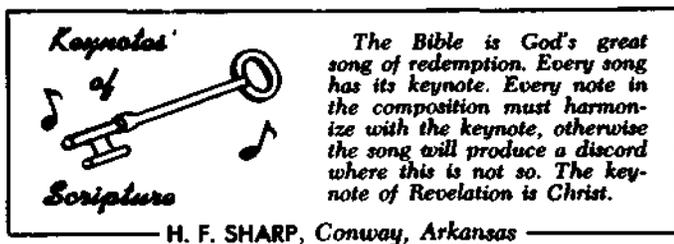
Now, we turn our attention to the attitude and conduct of individuals and churches toward "liberal congregations." By "liberal congregations" I understand our querist to mean those who sympathize with, teach, or practice church support of human institutions, the "sponsoring church" arrangement, or the "social gospel" as it relates to the mission of the church. Such practices are departures from the faith. I realize that the term "liberal" is used in other senses. I use it here, however, in the same sense in which it was and is used to identify our digressive brethren of the Christian Church and their innovations in the work and worship of the church.

The New Testament teaches that the attitude of brethren toward brethren involved in error should be one of forbearance for awhile. During this period all efforts should be exhausted to warn, reprove, rebuke, and exhort with all long suffering and doctrine. (Eph. 4:1-3; 2 Tim. 4:2) A careful study of the letters to the seven churches of Asia (Rev. 2 and 3) shows that God wills that every church have opportunity to correct whatever evil be within before its "candlestick is removed." (Rev. 2:5) If, however, it persists in error, its doom is sealed—it ceases to be a church of the Lord.

The following scriptures throw light on our attitude and conduct toward false brethren and teachers: 2 Jno. 9-11; Eph. 5:6-11; Rom. 16-17. From these references we learn that we must not "bid him God speed," be a "partner of his evil deeds," or "partake with them." We must 'have no

fellowship with the unfruitful works of darkness, but rather reprove them." Furthermore, we must 'mark . . . and avoid them."

In the light of the above one must conclude that after all efforts to turn a "liberal congregation" from its error have failed and that congregation persists in its evil, it should no longer be regarded as a church of the Lord—its candlestick has been removed! Both individuals and churches should act accordingly. This simply means that after the period of "forbearance" a faithful church should no longer announce the activities of a "liberal congregation," encourage, or in any way imply good will and endorsement. In this sense "liberal congregations" are to be "disfellowshipped" in their church activities. Individuals within the "liberal congregation" will have to be dealt with by individuals on an individual basis. Both individuals and churches should treat such "liberal congregations" as they would any other religious group in error.



ISAIAH

The book of Isaiah is the book of church prophecy. There is so much about the church as well as many prophecies of the Christ.

The prophet gives a terrible picture of the gross sins of Israel in the first chapter. Think of a God who planted a great nation, nourished and brought them into a good land where his children rebelled against him and then he still is concerned about their welfare and desirous of their good. The picture is drawn comparing them to the dumb ox and ass, beasts of burden. Even here the beasts are more grateful and have knowledge that is lacking in God's people. See. Isa. 1:3 "The ox knoweth his owner and the ass his master's crib; but Israel doth not know, my people doth not consider. See the condition of Israel further stated in 1:4-6 "A sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more; the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment."

Isaiah 2 tells of the establishment of the church and the wonderful completion of the promise of God to save those who love Him and do His will. We have the virgin birth of Christ foretold. Isaiah 53 is a beautiful picture of the suffering Christ and the alienation of God from His Son in His death on the cross. What love is manifested in the beautiful picture of injustice, suffering and ignominies of calvary in Isa. 53.

See the most wonderful divine prediction of the church in Isa. 66:6-8.

1. "A voice of noise from the city"—descent of the Holy Spirit.

2. "A voice from the temple"—Preaching of the apostles.

3. "A voice of the Lord rendereth recompense to his enemies"—Terms of salvation to those who had put Jesus to death.

4. "Before she travailed, she brought forth; before her pain came, she was delivered of a man child."—Birth of the church without pain, See Eph. 2 "And hath made of the twain one new man thus making peace "

5. "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." — Spiritual nation of Israel (the church) brought into existence without bloodshed of a great many people. Yes Isaiah is truly the book that tells wonderful things of the Christ and His Kingdom the Church.

DANGERS CONFRONTING THE CHURCH NO. 4

Thomas G. O'Neal, Jasper, Ala.

One of the dangers that the bride of Christ faces today is the danger of sectarianism. In the New Testament the original word is translated both sect and heresies. To be guilty of such is a grave sin because those guilty cannot be saved (Gal. 5:19-21). We need, therefore, to identify such so as not to be guilty in order that we may be saved.

Vine defines the word as, "a choosing, is translated "sect" throughout the Acts, except in 24:14, A. V., "heresy" (R. V., "sect"); it properly denotes predilection either for a particular truth, or for a perversion of one, generally with the expectation of personal advantage; hence, a division and the formation of a party or sect in contrast to the uniting power of "the truth," held in toto; a sect is a division developed and brought to an issue; the order "divisions, heresies" (marg. "parties") is "the works of the flesh" in Gal. 5:19-21 is suggestive of this."

This danger may take various forms. A sect may be erected about some man in a given area. All must agree with him, bow to his ever command, move when he says to move, stop when he says to stop, and act when he says act. If any dares to cross the traditional path, the wrath of the man and all those who blindly follow is incurred. He is the determination of truth. To learn the truth, one must get it from the preacher's lips. This is building a sect around one man in a given area.

We can erect a sect about a group of brethren. In a given area a group of brethren can so act that a sect is built about them. People become their disciples and not the Lord's disciples. The group holds the keys to truth. If one will be loyal to Christ, he must fall in line with the thinking of the group. If one is not among the select few, he is not considered faithful to the Lord nor is he in fellowship with the brethren in the area, because he disagrees with what the group thinks.

Sects may be built about schools. Brethren certainly have the right to operate schools just as they have the right to operate any other business. But at the same time that they may operate their business, they have no Scriptural right to make or to allow their school to be the determination for truth in the area, in the state, or within the nation. In some areas, if one doesn't approve of the practice of certain schools, he is not considered to be a faithful child of God. This is sectarianism within the Lord's church. No school has the right to dictate the truth that is to be believed by brethren and should the time ever come to any congregation that she must line up with the policies of a particular school in order to be considered faithful to the Lord, someone needs to put the school in its place.

We may become guilty of building up a sect about a paper such as this. We can get to the place that we think in terms of only those who write for this paper as being faithful and worthy of fellowship or those who read and subscribe to it as being worthy of our confidence. It is my convictions that it is the attitude of those brethren writing for this paper of wanting their articles compared with the SCRIPTURES, Acts 17:11, and if what is said in a particular article is the truth, accept it not because it was said in this paper, but **because you found it in the Book of God**. May the time never come that people will accept what they read from the pen of anyone in this paper, just because they read it here.

Sectarianism may result in the church today because of hero or emperor worship. People can become so in love with some paper, preacher, school or group of brethren, that they do not have the ability to see the error that they teach and this is dangerous. In Acts 12:21-23, Herod was worshipped as "god"; but he was just a man. Herod allowed men to worship him. This none should allow today (Acts 15:25-26): Many have those been who have had a good feeling in times past for some preacher, paper, or school, and are not able to stop following them as they turn aside from following the Lord.

As we condemn sectarianism in the church, this does not mean that men should not be respected for the work they have done. Peter wrote an epistle and in it addressed Paul as "our beloved brother Paul. . . ." (2 Pet. 3:15). Men may be respected for their labors, but are not to be followed above or beyond that which is written (1 Cor. 4:6).

Paul condemned sects within the church at Corinth. Corinth was divided (1 Cor. 1:10). Some in Corinth were following Paul, some Apollos, some Cephas, and some Christ (1 Cor. 1:12). Paul condemned them for such by saying they were carnal and walked as men. He raised the questions, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1:13).

Men, papers, and schools are not the standards by which one is determined loyal. Truth, the word of God, is the determination of whether one is faithful to Christ. To have God and Christ, one must abide in the DOCTRINE OF CHRIST (2 Jno. 9). One's soundness and faithfulness is determined by how he stands upon the word of God and abides in the doctrine of Christ and not by what he thinks of any man, school, or paper.

IS THERE A BAPTISMAL FORMULA?

Jimmy Tuten, Jr., St. Louis, Mo.

It is interesting to observe that many have not been able to fathom the commission that Christ gave to his disciples (Matt. 28:18-20). Even though the utterance is brief, there is still much misunderstanding over such expressions as, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The thought behind this expression is very common in the New Testament, and if all of the instances of its occurrence were considered and viewed properly, much of the general misunderstanding would be cleared up.

It is not the purpose of this article to deal with the meaning of "in the name," even though it does deserve a careful study. My concern involves the matter of whether or not this constitutes a formula to be uttered each time one is baptized. Do the Scriptures teach that there is a formula of any kind that must be used by the administrator of baptism?

THE PROBLEM

I have before me some mimeographed articles and a tract in which the author labors to show that there is a formula for baptism, and that the formula is stated in Acts 2:38. He maintains that any deviation from baptizing "in the name of Jesus Christ," is to conform to a sectarian point of view. According to this material, it is unscriptural to say, "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). One dare not use such expressions as "in the name of the Lord" (Acts 10:48), or "in the name of the Lord Jesus" (Acts 8:16). It is my humble opinion that the author of this material is himself sectarian in that he seeks to bind where the Lord has not bound.

In addition to this, there is the problem of practice becoming authoritative. Since some formal statement has been made by the person doing the baptizing over the years, brethren have come to think of the act of baptizing as a little ceremony in which something **must** be said. By tradition, a formula has come into being, and if a preacher deviates from the so-called formula, or says nothing at all, he is looked upon with disdain. His soundness is sometimes questioned. Since there are those who insist that there is a baptismal formula, and there are others who have simply accepted the idea that such exists, the need for some comment on, the question is necessary. Occasionally the peace and unity of brethren in some areas are threatened over the question.

WHAT DOES THE NEW TESTAMENT TEACH?

As we observe each instance in which the expression, "in the name of" occurs in connection with baptism, we notice that there is a lack of uniformity in the statements (CF. Matt. 28:19; Acts 2:38; 8:16; 10:48; 19:5; 1 Cor. 1:13). It seems obvious that the difference in the wording of the expressions show that no formula is intended. Each passage shows either what WAS DONE, or what IS TO BE DONE. The passages do not involve the matter of HAVING SAID, or something TO BE

SAID. Those who insist that there is a formal statement that must be said by the person doing the baptizing, are faced with the difficult task of determining which, if any, of the above statements constitutes the formula. Furthermore, the various forms of the word BAPTIZO do not infer the need for such a formula. Since nothing is said concerning a formula in the New Testament when Baptizing, the matter of saying something before, during, or after the baptism is of little consequence.

The efficacy of baptism depends upon the action, the design and the proper subject (Acts 2:38; Mk. 16:16; Col. 2:12). The salvation of the individual being baptized does not in any way depend upon what is SAID by the one doing the baptizing. Just because something is to be done "in the name of the Lord Jesus," does not mean that a formula must be repeated using the Lord's name. This can be demonstrated from a number of examples found in the New Testament. One or two will be sufficient to illustrate my point. In Matthew 18:5, the Lord said, "and whoso shall receive one such little child **in my name** receiveth me." Is it necessary to utter a formula stating each time we fulfill the obligation imposed upon us by this passage, that it is in the name of Jesus? Or take the matter of assembling in the name of the Lord (Matt. 18:20). Is it an unscriptural gathering if we do not state formally that it is in the name of the Lord? The apostle Paul commanded that we "do all in the name of the Lord Jesus" (Col. 3:17). Must I repeat some formal statement each time I do a kind deed? If I can omit a formula in these passages, why can I not do the same with reference to baptism?

Continued Next Issue

WORSHIP

D. W. H. Shelton, Tampa, Florida

In the story of the Bible we have the gradual unfolding of God's eternal purpose to all mankind, and the lesson for us today is that we should not be disobedient to the law that He has given to us. It is faithful obedience that Jehovah wants, and with anything short of that He will not be pleased. We do not find in all the Old Testament the law that is to determine man's standing before God and to regulate the worship in His church. We do learn from the Old Testament that man is incurably religious. Every race in every age and clime has sought to reach upward to some higher power. This inclination to worship is so universal that it must be regarded as an integral part of man's nature. Man was created in the image and likeness of God, therefore we are created for the purpose and with the desire to worship.

When we come to the study of the worship and the laws governing it, we learn that Jehovah has given three systems of religion.

1—The family religion in the Patriarchal dispensation, in which God made known His laws and mode of worship to the Fathers (or heads of families), and they directed the worship according to

His will throughout that entire period. This lasted for twenty-five hundred years.

2—The National religion which was given to the Israelites only, and was never binding on any other nation or people. (Deut. 5:1-3). We read in Acts 14: 16, 17 that God in times past suffered nations to walk in their own ways. Nevertheless, He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

When God gave the law to Moses on Mt. Sinai it was to the Israelites only, because they were the chosen people of God for the next fifteen hundred years. Their worship was also directed by God and it was different from that of the Patriarchs.

3—The universal or world wide religion which we have today. It is for all people, regardless of race, creed, color, or social standing. The laws which made possible and regulated the worship of the Patriarch was not the revelation that determined the worship of the Israelites under the law of Moses. Just so, the revelation that is to make possible and regulate the worship today is not the same as it was in the days of either the Patriarchs nor the Israelites. Thus we can see the necessity of keeping distinctly in mind the law that Jehovah has given to mankind in each of these religious systems, in order that our worship at all times may be pleasing to Him whom we worship.

Since the worship of the Patriarch is not the same as that of the Israelites and the worship of Christians is different from either of them, then we must go to that part of the Bible that is directed to us to determine our standing before God and to regulate our worship in the church today. This can not be found in the Old Testament, for there we find God's instructions to the people who lived back there.

It is only in the New Testament that we find God's message to us. Here He reveals the worship that He demands today. This is why we ask the world to accept the New Testament, as it is the only rule of faith and practice.

Again, when we study the worship we learn that God has given certain specific items which we must observe. These items consist of singing, praying, reading (or learning), teaching, exhorting (preaching publicly), communion and giving. Let us notice briefly, and separately, each of these items.

1—We are commanded to sing songs of praise and thanksgiving to His holy name. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Submitting yourselves one to another in the fear of God" (Eph. 5:19-21). "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." (Heb. 13:15). We must sing with the spirit and with the understanding also. (1 Cor. 14: 15). Some of the historians who lived near the close of the third century tell us that no mechanical instrument was used in the worship up to that time.

(Please Turn to Page 12)

The News Letter Reports

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



MEMPHIS, TENNESSEE

A. H. Payne, Jackson, Miss.

Having just returned from a week of preaching in Memphis, Tennessee and learning firsthand of the work of that great city, these facts of interest are submitted.

There are four loyal churches in the Memphis area. To the extreme north in Frazier, the church meets on James Road. They number about 50 and have purchased suitable property for a new meeting house which is to be built soon. Then, in the central part of the city, a church meets on Peabody Street. This church also numbers about 50 and has secured a large residence in which to meet. (James P. Needham was with these brethren in a meeting June 19-26.) In the extreme eastern section of the city a church meets on Highway 71. These brethren began only a few months ago and Horace Owens preaches for them. In the southern part of Memphis, a church meets at 3474 Winchester. This is the Oakville church and the one with which I recently worked and about which I offer these additional items of interest.

The Oakville church has two elders, Allen Grobe and Ralph Haynes, and six deacons. Mason Harris, who for several years preached in Norway, is preaching for this church. The membership numbers about 160 and the Bible study attendance will average about 200. Classes for all ages are held at the meeting house on Lord's Day mornings and evenings and on Wednesday evenings. Each Monday evening a Personal Work group meets for assignments in pre-arranged classes in the homes of the people in the area. There are 16 qualified teachers at work in this group. These brethren are at work!

The Oakville church meets in the modern and spacious building shown in the accompanying picture. The auditorium, which comfortably seats 450, is surrounded by 14 well-equipped classrooms. Their average weekly contribution of \$390.00 is used in a scriptural local work plus partial support of two preachers in other places.

During my meeting 6 were baptized and 3 identified. A letter from one of the deacons tells of a young couple being identified the first Lord's Day after the meeting.

Prospects for future growth appear to be unlimited. Thousands of the world's lost who live in that immediate area are being challenged by a working church with the pure and powerful gospel of the Lord Jesus Christ. How can they fail?

A GOOD MEETING

John H. Gerrard, New Albany, Ind.

Bro. James P. Miller is engaged in what may well be described as a good meeting. The preaching of the gospel has been great. In every lesson he has convinced his listeners with the fact that he knows revealed truth as few know it and presents it with power. Bro. Miller is an exceptional speaker. He does an outstanding job whether before a small group such as a ladies class or before hundreds of people. It is clearly evident that he loves the truth and is determined that others love it also.

Brother Miller has engaged in several meetings with the Silver Street church. From all reports this has been the best from the stand point of attendance and interest. The congregation has attended better than in any other meeting. And it has been consistent from first to last. More non-members have attended and have returned again and again. This speaks volumes for the work that has been done in the preaching of the gospel. It was my privilege to labor with brother Miller in a meeting here in New Albany the first year I worked with this congregation. As I close my work with this good church it is again in a meeting with brother Miller. Yes, it has been a good meeting in many ways and to brother Miller goes our thanks for a work well done.

Robert Jackson was in a meeting at Locust Street in Mt. Pleasant, Tenn. where Delton Porter preaches, during the month of June. . . . Paul Andrews of Tampa, Fla. was in a meeting at DeLand, Fla. in June. . . . Marshall E. Patton of Orlando, Fla. was in a meeting at Dover, Fla. the last of June. Paul Brock of Jacksonville, Fla. closed a meeting at New Haven, Tenn. July 21. . . . Quentin McCay was in a good meeting in July with the First Street church in Lawrenceburg, Tenn. Weldon Warnock is the local preacher. . . . In July Weldon Warnock was in a meeting in Giles County, Tenn.

Jere E. Frost of Birmingham, Ala. was with Jesse M. Kelley and the Newbern, Tenn. church July 7-14. . . . Earl Robertson of Fairview in Birmingham, Ala. was in a meeting in Simpsonville, Ky., July 16-24. . . . Rhymer H. Knight of Tampa, Fla. was with the Dundee church in a gospel meeting July 21-31.

Connie Adams, Orlando, Fla.—Due to the liberal views of the church in New Smyrna, Fla., a group left the old congregation to establish a church that will be sound in faith and practice. They are temporarily meeting in the Chamber of Commerce Building. Max Gregory preached last Sunday and Roy Gillian will speak July 14. I am scheduled for a meeting in Frostproof, Fla., July 22-28.

Charles E. Beatty will be in a gospel meeting at Lone Wolf, Okla., August 12-18. . . . James P. Miller was in a meeting at Westvue, Murfreesboro, Tenn. August 4-9. Dave Bradford is the local preacher. . . . Earl Fly of Holden Heights in Orlando, Fla. was in a meeting at Tigrett and Madina, Tenn., July 21-August 11. . . . William See of Little Rock, Ark. will

move to work with the Shelbyville Mills, Term, church about August 1. **Eugene Crawley** has been with this church and is moving to Russellville, Ala. to work with the Washington Avenue church.

Two were baptized in June at Temple Crest in Tampa, Fla., where **Rhymer Knight** labors. . . **Alton Elliott** of Trilby, Fla. recently closed a meeting with the Castle Heights church in Tampa, Fla. . . **Billy W. Moore** was with **J. R. Snell** and the Fulton Street church in Butler, Mo. in July 8-14. . . . **Bob Bunting** of Birmingham, Ala. was with the Marietta church in Jacksonville, Fla., beginning June 30. **Harold Dowdy** is the local preacher. . . . **John Iverson** of Port Arthur, Texas was in a meeting with **David Tant** in Decatur, Ga., July 10-17.

Reavis Petty, Morehead City, N. C. — I was in a meeting at Rock church in Dickson County, Tenn., June 30-July 7. Two were baptized. **Ralph Autry** is the regular preacher. I was also in a meeting at McArthur Heights near Jasper, Ala., July 8-14. **Thomas G. O'Neal** is the local preacher. Three were baptized and three placed membership recently at Morehead City, N. C. where I regularly preach. **Yater Tant** was in a meeting with this church June 2-9.

DEBATE IN ORLANDO, FLORIDA **Connie W. Adams**, Orlando, Fla.—My meeting with West End in Franklin, Tenn. resulted in 4 baptisms and 2 restorations. **Martin Lemon** is doing a good work there.

I am to meet **O. G. Lodge** of the Church of God (Cleveland, Tenn. branch) in debate in our building at Pine Hills September 16, 17, 19, 20. September 16 and 17 he will affirm salvation before baptism and September 19 and 20 I will affirm that the Pine Hills church of Christ is scriptural in origin, doctrine and practice. Mr. Lodge is an experienced debater. There are several Churches of God in this area with a substantial following. . . . I am presently in a good meeting with the church in Frostproof with one baptized so far. **Vernon Love** is the preacher there.

Lee Gunter, Largo, Fla.—I will be with the church of Christ at Rockdale, Ala., 15 miles east of Huntsville, Ala., beginning August 4th and continuing through August 11th. All in this area are invited to this meeting.



NEW CHURCH IN LOUISVILLE, KY.

The above picture is the new meeting house of the Expressway church in Louisville, Ky. The building officially opened May 26, 1963 with a gospel meeting. **James P. Needham**, the regular preacher at Expressway, did the preaching. Large crowds attended and many visitors from the community were present.

IN LOUISVILLE, KENTUCKY

Cecil B. Douthitt

Twelve years of work with the Haldeman Avenue Church in Louisville, Kentucky, ended in 1948. We now have moved back to Louisville for another period of service with this fine old church.

Since leaving here fifteen years ago I have served as "regular preacher" for churches in Brownwood, Texas; Fort Smith, Arkansas; and High Springs, Florida.

This invitation to come back to Louisville is the greatest honor I have ever received from any church in all my 49 years of preaching ministry. An invitation to come back 15 years after ending 12 years of service; How could any church bestow a greater honor upon any preacher? I do not feel worthy of such honor, but I am deeply and sincerely grateful for such a generous expression of confidence. My chief desire now is to do everything within my power for the furtherance of the cause of Christ in this area, and I shall try hard to make my efforts such that these brethren will never regret their letting me come back among them.

The true church of our Lord is much stronger in the Louisville area than when I left there in 1948. About five or six faithful congregations were all that could be counted then. Now there are seventeen. There were more pre-millennial churches in this area fifteen years ago than those sometimes called anti premillennial. Although five or six churches have been carried away in the tide of liberalism, digression and institutionalism within the last ten years, yet the seventeen true churches outnumber the liberals and the premillennialists combined.

Our address in Louisville is 712 Victoria Drive, Louisville 7, Kentucky. I wish all the preachers who have been sending me their bulletins would make this change of address on their mailing lists.

My Grandson, **Cecil G. Douthitt**, and his wife are still operating our publishing business in Fort Smith, Arkansas. All orders and other communications pertaining to "Douthitt's twelve books for all Bible classes and home study should be addressed to Douthitt Publisher, P. O. Box 752, Fort Smith, Ark.

Rufus R. Clifford, Nashville, Tenn.—The Eastland Church paid out of debt this year on property costing \$228,000. The notes were burned during a meeting with **Harris J. Dark** in June.

In recent months four have been baptized, seven restored, and thirty-seven have placed membership.

The church is gradually expanding the program of gospel preaching. Help is being given to preachers in Norway, Africa, Australia, and India. Support is being provided for preachers in Concord, N. C., Morehead City, N. C., Sumter, S. C., Needmore near Haleyville, Ala., and several other places are being considered by the elders.

The church is enjoying peace and the prospects for continued growth and a greater work are bright and encouraging.

Roland A. Warren has moved to Northside in Ft. Lauderdale, Fla. from Dunedin, Fla. in March of this year.

John A. Thurman, Perry, Fla.—During the week of July 29—August 2 the Peny church conducted a

very successful Vacation Bible School with a high of 103 and an average of 94 each night. There were seven classes—two for adults and five for pre-school through Senior High. Sister Irene Sewell Foy of Nashville, Ten. taught a special ladies Bible class; 40 were enrolled in that class. Several women not members of the church attended the classes.

RELIGIOUS DISCUSSION

"The Scriptures teach that water baptism, to the penitent believer, is for (in order to obtain) the remission of sins." Affirms: **Thomas G. O'Neal**, McArthur Heights church of Christ; Denies: **Jack Frost**, Holiness preacher of the Church of God, August 26, 27, 1963.

"The Scriptures teach that the sinner is saved today without water baptism." Affirms: **Jack Frost**; Denies: **Thomas G. O'Neal**. August 29, 30, 1963.

The debate will be in the meeting house of the McArthur Heights church of Christ, Jasper, Ala.

GERRARD LEAVES NEW ALBANY, IND.

After almost four years of labor with the Silver Street church in New Albany, Indiana, my family and I are moving to Kokomo, Indiana. Our so-journ here has been pleasant and profitable. The Silver Street church is one of the best congregations of the Lord's people in the land. We learned to love and appreciate the good people of the church and made many friends in the community. We rejoice that as we leave, the work is on the up-swing. For several months there has been an increase in both attendance and contributions. For this we thank God.

We pray God's richest blessings on the church in New Albany and that this good church will remain free from the liberal influences of the day. Silver Street stands solid and sound in the old paths, and we yearn for her continued faithfulness. Our new address will be: 1228 South Webster, Kokomo, Ind.

L. L. Applegate, Cottdale, Fla. — This is to inform you that we have rented a small place in Vernon, Fla. for worship following a meeting by brother **David Tant** of Decatur, Ga. We now have opportunity to buy a large 6 room house with two large shaded lots on the main street of town. If we can secure \$300. as down payment, we will be able to meet the payments of \$35.00 per month. Any individual donation will be greatly appreciated. We are not institutional and have a mind to work.E. Paul Price, San Saba, Texas—The latter part of August I will bring to close a very pleasant work with the Westside church in San Saba. Plans have been made to begin work with the Franklin and Juniper church in Borger, Texas not later than September 1st.

The elders here would be happy to hear from any sound preacher interested in the work. You may contact Ray Wilder or James Clark, and Westside church of Christ, San Saba, Texas. Vernon Ripley

is to begin a meeting here August 5 and continue through the 11th.

WORSHIP

The only instrument mentioned in the New Testament in connection with worship in the church is our hearts and our lips.

2—We are commanded to pray without ceasing. "In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5: 17, 18). James expressed it this way, "And the prayer of faith, shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." (Jas. 5: 15, 16).

Prayer is the only medium by which we can approach the throne of God's grace. Acceptable prayer causes God to act in our behalf, therefore prayer is powerful, for it takes hold of the power of God.

3—We must read in order to learn. Paul said to Timothy: "Till I come give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery; Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." (1 Tim. 4: 13-15).

Every Christian should be a teacher and if we will apply our time and talent to the study and understanding of the gospel, we will be able teachers. Paul criticized the Hebrew Christians for lack of knowledge. Hear him: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." (Heb. 5:12). The gospel must be preached. (Mark 16: 15, 16, Rom. 1: 16, and 1 Cor. 1: 21).

4—Christians are commanded to come together on the first day of every week to partake of the Lord's Supper. The historians we mentioned before tell us that for the first three hundred years after the church was established they came together the first day of the week to break bread. (Acts 2: 42, 20:7, and Heb. 10:25).

5—We must give of our means in order to support the church in the work that God has ordained for it to do. Any business, in order to succeed, must have a substantial financial backing. The church is the greatest business on earth; it is God's business. Every member is commanded to give as he or she has been prospered and as they have purposed in their heart. (1 Cor. 16: 1, 2, 2 Cor. 9: 7.) "Even so hath the Lord ordained that they which preach the gospel shall live of the gospel." (1 Cor. 9: 14). (This verse is self explanatory.)

SEARCHING *The* SCRIPTURES

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



“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.”

—Acts 17:11

VOLUME IV

SEPTEMBER, 1963

NUMBER 9

THOUGHTS ON FELLOWSHIP

Jas. P. Miller

From the earliest time of the restoration the problem of fellowship has confronted the people of God. On this subject the pioneers did some of their greatest preaching and most sober thinking. With the liberal spirit of our age this problem becomes our problem in a most serious manner. Like our fathers we need to examine the grounds upon which fellowship can be extended.

There are at least four positions in the religious world in regard to fellowship.

1. **Fellowship all.** This is the position of the men who believe in the fatherhood of God and the brotherhood of man but deny the Sonship of Christ. When you think about it, this is the position of nations. The great world organizations are quick to pray to God the Father, but make sure that nothing is said about Christ the Son. This doctrine makes room for all of the so called great world religions and the Hindu, Moslem and the "Christian" can pray together. A forceful example of this position is seen in our United Nations in our own city of New York. Unitarians and liberal Jews and many others hold to such a view among the sects of modern times. To the true children of God such a doctrine is unthinkable. John writes with all the power of the spirit in these words found in I John 2:22,23:

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also."

2. **Fellowship the immersed.** We have now reached the first real battleground of the saints. This position makes immersion in water, regardless of its purpose, grounds for fellowship. It separates the religious world into two classes: those who have been buried in "baptism" and those who have not. When we stop and think, this makes "baptism", as it is generally used, the great common denominator between the saved and lost. Hence, in the very effort to extend the borders of fellowship it is still based on one act in religion. To the man who knows and desires to follow the Bible this position ignores several things. First, it does not take into consideration the purpose of baptism. I will admit those who have simply been immersed to become a member of a denomination or those who have been buried, not for the remission of sins, but because they feel that it is a church ordinance. When everything has been

said in regard to this position the point is this, sectarian baptism still leaves the sinner out of Christ and hence out of fellowship. Only a baptism for the purpose of freeing the sinner from his old sins (Acts 2:38; 22:16) can give him entrance into Christ and his body. (Gal. 3:27; 1 Cor. 12:13).

3. **Fellowship all who have been scripturally immersed.** In other words fellowship all who have been immersed for the remission of sins. This will include those who believe and practice the principles that introduce the missionary society, the organ, Premillennialism, institutionalism, centralized control, etc. The great thinking here is that we are all brothers and as such we should fellowship one another. This position not only denies plain passages of scripture, but it seems to me, instead of being a profound approach to the problem, it, with an almost child-like attitude, ignores every worthwhile consideration.

In the first place it completely ignores the conditional nature of our fellowship. When a child of God obeys the gospel and is born again his state with the Lord is conditional. In other words, it is made to depend upon his willingness to be led by the spirit. (Rom. 8:14) Jesus said in John 8:31: "If ye continue in my word, then ye are my disciples indeed." A hundred passages could be used but they are unnecessary since this is a truth admitted by all who have been baptized for the remission of sins. Thus we have this dilemma: We have salvation conditional and fellowship unconditional. If we include all who have obeyed the gospel, and at the same time admit that a child of God can fall from a position of favor with God, we are extending fellowship where the Almighty God of heaven refuses salvation.

I believe that this is so clear that it would be a waste of space in the paper to argue it further. Where there is a conditional salvation there must be a conditional fellowship.

Secondly, to the thinking Christian the next step is clear. Upon what bases is salvation denied? What does a child of God have to do or fail to do to fall from grace? When we answer this question we will also have the fellowship question answered. The New Testament teaches that salvation depends upon our loyalty and obedience to the word of God. I do not believe we will find any segment of the restoration that will deny this truth. In passage after passage we are told and warned about those who fell from grace. In the Galatian letter men fell from favor with God when they turned to the days, months and times and years of the law of Moses (Gal. 4:10). If they were circumcised they became debtors to keep the entire law (Gal. 5:3,4). Paul told them that

"Christ has become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace." Now the problem is clear. If I extend fellowship to my brethren who are observing days and times as does the "Christian" church and who seek to justify the instrument in the worship by the law, I am extending fellowship where God has denied salvation.

In the 10th chapter of 1 Cor. the apostle Paul lists about six sins that caused the Israelites to be lost. In the number every sin committed by them can be committed by a child of God. Not only is this true, but Paul says specifically that these things were written for our learning that we might not make the same mistake. Lusting after evil things, idolatry, fornication, tempting Christ, murmuring, etc. were all grounds upon which God denied salvation. In the same way the fornicator at Corinth was to be denied fellowship. Brethren all over the land have refused to abide by God's law for holy marriage and purity of life. Murmuring against God's order has almost become the rule in many sections instead of the exception. The cry to be like the nations around us comes up to the Father as it did in the long ago.

In the book of Numbers the story of the fall of Israel unfolds and it is too clear for any to misunderstand. Paul declares that "all of these things happened unto them for ensamples; and they are written for our admonition—": A brief look at the 14th chapter of Numbers will tell the story of disinheritance and ruin. Let us look at verses 11, 12: "And the Lord said unto Moses, how long will this people provoke me? and how long will it be ere they believe me, for all the signs I have showed among them? I will smite them with the pestilence and disinherit them, and will make of thee a greater nation and mightier than they." Now for the application; if we are to fellowship all of the children of God simply on the grounds that at one time they have obeyed the gospel, we will be denying the principle of conditional salvation by contending for unconditional fellowship and will be extending fellowship where God has disinherited and struck from favor, and thus will be caught in the ridiculous position of extending fellowship where God denies salvation.

4. The fourth position is simple and scriptural. Fellowship all who after having obeyed the Gospel are willing to continue in the apostles' doctrine. We are to judge this by the same standard and rule that we judge all other matters in religion and that by the New Testament. We shall continue to deny fellowship to those who go beyond its sacred teaching or to those who come short of its divine requirements. God has done the judging and set the standard and we judge the tree by its fruit.

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THE RULE OF ELDERS

H. E. Phillips

THE REALM OF ELDERS' RULE

In the last issue we discussed the nature and scope of the rule of elders. This second article will consider the realm of the elders' rule. That elders rule in the church cannot be denied. The New Testament plainly says so. "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (1 Tim. 5:17). "Remember them which have the rule over you, who have spoken unto you the word of God. . . ." (Heb. 13:7). "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17). The nature of their rule is to lead, guide, superintend, preside, to be guardian of, protect and care for. The scope of their rule is limited to the congregation or flock which is among them, "over the which the Holy Ghost hath made you overseers" (Acts 20:28; 1 Pet. 5:2).

In what realm do elders rule: matters of faith or judgment? To answer this question we must define what we mean by "faith" and "judgment".

Faith is used in at least three senses in the New Testament. It means the act of believing, the state of being faithful, and the thing believed. "In matters of faith" would have to refer to the body of revealed truth we call "the faith." ". . . earnestly contending for the faith which was once delivered unto the saints" (Jude 3). ". . . that is the word of faith, which we preach" (Rom. 10:8). Speaking of the gospel, Paul said, "For therein is the righteousness of God revealed" (Rom. 1:17). "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed" (Gal. 3:23).

Faith means that which is revealed by Jesus Christ and contains all divine truth. It produces

faith and obedience to Christ. **Matters of faith** would therefore apply only to what is authorized in the New Testament.

Judgment has several meanings in the New Testament. It means perception, intelligence (Phil. 1:9); mind, opinion or judgment (I Cor. 1:10); a judicial sentence (Rom. 1:32); vengeance, justice (Acts 25: 15); judgment, condemnation (Matt. 7:2; I Pet. 4: 17). The only definition that would fit "matters of judgment" would be "mind, opinion or judgment" as in I Cor. 1:10. We cannot apply it to condemnation or vengeance or simply intelligence. **Webster's Twentieth Century Dictionary**, unabridged, gives some distinction between "judgment" and "opinion." **Opinion** — "The judgment which the mind forms of any proposition, statement, theory, or event, the truth or falsity of which is supported by a degree of evidence that renders it probable, but does not produce absolute knowledge or certainty; firm belief as distinguished from absolute knowledge."

Judgment — "The act or process of the mind in comparing its ideas to find their agreement or disagreement, and to ascertain truth; the process of examining facts and arguments to ascertain propriety and justice; the process of examining the relations between one proposition and another." Judgment is that mental action that compares and reasons to find truth, while opinion is the conclusion from partial evidence that does not produce certainty, but a probable conclusion. The Greek word **gnome** from which "judgment" comes in I Corinthians 1:10 is defined, "mind, opinion, judgment." This is the sense in which we use "matters of judgment" in the rule of elders. There is a sense in which "judgment" refers to human wisdom in contrast to divine wisdom.

The very fact that Paul instructed the Corinthians to be of the "same mind and the same judgment" is positive proof that some means of attaining this unity is essential. In divine matters there must be harmony between brethren, and someone must be responsible for this unity. Would this not come within the scope of the elders in their rule? As examples, directors, leaders, etc., should they not rule in such a way that the flock would be of the same judgment?"

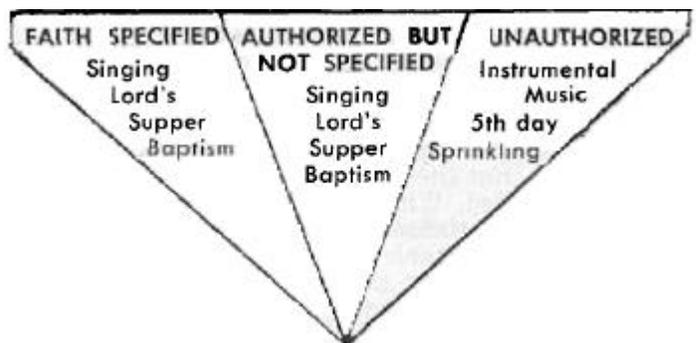
There is an area where faith and judgment overlap according to the definitions given above. Faith must always involve what is authorized by Christ, Judgment may or may not conform to what is revealed by Christ. Some things are matters of personal choice. Circumcision and the eating of meats all in this realm of judgment. We are not the better or the worse if we eat or do not eat. But when someone begins to bind these choices as a law of Christ, we have the beginning of human legislation. This is sinful.

FAITH VS. JUDGMENT

The chart below will help show the overlapping of faith and judgment. Note that these are really three areas: specified authority; authorized, but not specified; not authorized.

There are only three areas in which any man could possibly rule in matters of spiritual things: legislative: making divine laws; **Judicial**: judging those under the law; **Executive**: executing the law is given by Christ. Neither the elders nor the "busi-

ness meeting" can rule in legislative or judicial matters. This belongs to Christ alone (James 4:12; Acts 17:31). If the elders rule at all it must be in matters of executing the law of Christ. This is the same as in matters of faith, because "the faith" is the "perfect law of liberty" (James 1:25). In executing the law of Christ two areas are to be considered: what is specified and what is authorized generally. The first requires only guidance and example. In the second someone must direct and supervise in order to be of the "same mind and judgment." (I Cor. 1:10). Now who does the New Testament authorize to rule at all in the church? Is it the "men of the congregation"? If so, where is the passage? We are asking for authority for the "business meeting" or the "men of the congregation" to rule in the church. It may not be specified, but where is the general authority for such?



In matters of faith we have:

1. Specified authority: that which is specifically stated or required in the New Testament. Singing praises to the Lord is expressly stated (Eph. 5:19; Col. 3:16; Heb. 2:12). There is no other choice. No man can legislate otherwise.

2. General authority: That which is authorized, but not specified. We can use a songbook, someone to direct the singing that things may be orderly.

1. Specified authority: Partaking of the Lord's Supper on the first day of the week. (Acts 20:7).

2. General authority: Time to partake of it on the first day; whether passed to each one or each one takes it from the table; the number of containers for the fruit of the vine.

1. Specified authority: baptism (burial) in water for the remission of sins. (Acts 2:38; 22:16, Rom. 6:3,4).

2. General authority: Natural or artificial baptism, still or running water, salt or fresh water, etc.

In the realm of specified faith neither the elders nor any other man can rule in the sense of making, changing, or deleting divine law. The only rule is in guiding and directing in obeying the law. Each Christian must admonish his brother to obey the Lord in all respects. This is not particularly the work of elders. Certainly they are to admonish just as teachers and preachers do. They are to worship just as every other Christian is to worship, but worshipping is not the peculiar work of elders just as it is not the work of an evangelist. Elders are to oversee, rule, direct, etc. Their rule does not consist in making laws, but they do rule in seeing that the law of Christ is obeyed. In specified authority the elders rule as guides and examples.

In the realm of generally authorized faith certain decisions or judgments must be made in obeying

Christ that affects the whole church. Someone must make these decisions. Only three classes may do it: (1) The whole church—each individual decides for himself. In this case we would likely have as many judgments as we have people. This would make I Corinthians 1:10 impossible to achieve. (2) The men of the church in the "business meeting." This is without either specified or general authority as a ruling element in the church. At no time in the New Testament has either the "men of the church" or the church in general been authorized to "rule" in any matter pertaining to the work of the church. (3) The elders. The New Testament teaches that elders are to rule, not as law makers, but in the faith, and that the brethren are to be of the "same mind and the same judgment." This is the only class authorized in the New Testament to rule in any sense in the church.

On the chart showing faith and judgment, the matter of singing is specified as praise to God. Elders cannot rule as to whether one may sing or not. They do not rule as legislators. They can only instruct and admonish each Christian to sing as the Lord directs. But there are some matters authorized, but not specified. Who shall decide these matters? since their experience enabled them to rear their children and rule their own houses well, and since they are rulers in the church, and since the church is to be of one mind and one judgment, it follows that the elders would rule in this matter.

The same is true of the Lord's Supper. As to the day upon which it is to be taken, no man can legislate or rule. But the hour of the first day is a matter of judgment, and we are to be of one mind and judgment, therefore someone of experience and consideration for the whole church must determine this. This is a rule in the realm of judgment. The same is true of baptism and all other matters of authority.

Let me make one thing clear at this point: Because elders are to rule well in the church it does not mean that they become dictators in other matters. The only realm of their rule is in matters that affect the destiny of the church and the welfare of the soul of the individual. Where I live, where I work, how I spend my hours of leisure, what I wear, etc., are no affairs of the elders except and unless these things affect the church or endanger my soul. We ought not to think of the elders as lords, nor are they permitted by the Lord to rule in this sense. But they are rulers of the flock among them to guide and direct in those things that are authorized by the Lord. Their rule is in the overlap of faith (things specified) and judgment (things authorized but not specified). No man rules in unauthorized things or in specified things, except to admonish and encourage in the latter of the two.

The church support of human institutions, sponsoring church arrangements, central control of activities, etc., are all in the realm of **unauthorized** matters and are not subject to the rule of elders or any other man or group. Elders have left the faith and their area of oversight when they teach or practice these unauthorized things. Missionary and benevolent societies and instrumental music in worship all come in the same class of unauthorized things.

IS THERE A BAPTISMAL FORMULA?

Jimmy Tuten, Jr., St. Louis, Mo.

Continued

THE BAPTISMAL FORMULA ORIGINATED IN APOSTASY

History reveals that a baptismal formula accompanying baptism is a practice which comes out of the formation of creeds and traditions. Among the various writings relating to Biblical subjects which have been handed down from past generations, are references and allusions to such formulas in the post-apostolic days. These quotations show that the practice was in existence at an early date, but they do not bear with them any evidence of apostolic sanction. Instead, they reveal that there was much controversy over the subject. Marcion, for example, in his disputes concerning the baptism of heretics, tried to bring about a so-called restoration of instructions for baptism. He insisted that there were certain instructions imposed upon mankind by the apostles, and if these instructions were not carried out to the letter, then baptism was not scriptural. The thing that was wrong with his efforts was the introduction of such matters as a "baptismal formula." His reasoning resulted in many taking the position that baptism was not valid unless accompanied by a CORRECT formula (**Neander's History of The Christian Church**, Vol. 1, P. 310). This type of reasoning over the years resulted in the sacerdotal principle which vested validity only in acts performed by an accredited hierarchy or divinely authorized priesthood. The earliest account of a formula being used in the act of baptism comes from Syria about the year 110. This reference is found in the DIDACHE: "Concerning baptism, thus baptize ye: having first said all these things, baptize into the name of the Father and of the Son, and of the Holy Spirit, in living water" (**Restoration Quarterly**, Vol. 1, No. 4, P. 186). "Living water" denoted running water and illustrates another addition to the principles of baptism laid down by the Lord. In the word cited above, there is yet another reference to the "formula," in Justin Martyr's APOLOGY. In Chapter 61, we note:

"Then they are brought by us where there is water, and are regenerated in the same manner in which we ourselves were regenerated. For, in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they then receiving the washing with water".

As the development of the formula was elaborated upon, a baptismal ceremony developed, which not only included a formula, but a "Catechumenate" (Period of instruction) and the "Preliminary interrogation" (questions to determine proof of repentance). Throughout the whole formulation of such functions, there was little agreement as to exactly what constituted the "formula" for baptism. It can be seen, therefore, that the use of a "baptismal formula" is a carryover from the development of

Catholicism, hence from apostasy. The dispute over whether the formula should be in the "name of Jesus," or "the Father, Son and Holy Spirit," is the same as that raged by the Church Fathers. Justin Martyr said the formula was "traditional," and we agree with him (**Neander's History**, Vol. 1, P. 310).

WHY A FORMULA IS NOT NEEDED

A study of baptism reveals first of all, that it was commanded by Jesus (Acts 10:48). Its design is "for the remission of sins" (Acts 2:38). **Penitent** believers only are buried in baptism. Thus, a certain amount of instruction is necessary before one can engage in the proper action of baptism (Mk. 16:16; Col. 2:12). They must hear the gospel and believe it before baptism changes the sinner's state. If baptism fails to meet any of these essentials, it does not constitute New Testament baptism. In all of the instructions given by the Lord and the apostles, not once did they either by inference, command, or by example, leave us an indication that a formula was to be said. If one meets the qualifications given in the gospel, baptism causes one to be added to the church, saved from past sins, and have hope of everlasting life. The validity of his baptism does not depend upon the administrator, or anything that he might say. Affixing some ex-pression to baptism does not make it valid. Baptism accomplishes its goal only when it embraces all of the essential characteristics authorized by the Lord. A formula is not included in these essential characteristics. Those who advocate a formula for baptism must be careful less in their efforts they assume the conclusion that a formula is a prerequisite of valid baptism. If this conclusion is drawn, the efficacy of baptism is transferred from the New Testament principles of faith and repentance preceding the act, to that of some form of priestly function. Is baptism invalid if no formula is uttered? If so, we expect someone to show authority from the New Testament teaching, that one of the essential characteristics of baptism is SAYING SOMETHING.

CONCLUSION

When I baptize, I DO NOT SAY A FORMULA! I say something, that is true. The words that I utter are for the purpose of **teaching** and keeping clear in the minds of all present, what is taking place. I say what I say to re-emphasize the design and purpose for baptism. A penitent believer receives the remission of sins regardless of whether I say anything. Since the New Testament is silent concerning a formula for baptism, I try to re-word what I say each time, so as to keep the people in the audience from thinking that I must say the same thing over and over. It matters not when I say what I say. It could be said before the baptism, it could be said after, or even during the baptism itself. Understand then, that the one desiring to be saved, must believe and be baptized (Mk. 16:16). He does not have to believe, be baptized, and have something SAID over him. Believe and be baptized today!

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W. C. Hinton, Jr., Nishinomiya-City, Japan

Are you just plain sick and tired of the programs, plays, suppers, book reviews, special days and special lectures by men of some particular note all carried on in the name of religion? Well, let us study this matter together and possibly we can come to some reasonable solution to the spiritual ails of the world today. I hope you are not the type of person that is carried away with the various substitutes offered in religion or in the special events designed to bring the crowds and entertain their fancies. Surely you really miss the proclamation and defense of the Gospel message of God's Truth. I hope the various offerings of men to appease your whims have not robbed you of that "desire for the sincere milk of the word". (1 Peter 2:2). It is hoped that you sense this lack in your spiritual makeup. If you see the need, the lack that is present, then all is not lost — the god of this world has not yet blinded you (2 Cor. 4:4) . . . there is a way out of this chaos.

As we seek a proper solution for this malady of today's generation, let us not deceive ourselves into thinking in any other terms but simply the teaching of the risen Christ. For it was the Christ that said, "My words will judge you in the last day. To reject His sayings is to reject Him (John 12:48). The apostle Paul told the Ephesian elders that the Word of God was able to give them an inheritance among the sanctified (Acts 20:32). This Word of God is the Gospel and can be known and read among men — the new covenant (Heb. 9:15) that God has made with man through His beloved Son, Jesus. The gospel is the basis of the new being or creature in Christ (2 Cor. 5:17), being reconciled unto Him (2 Cor. 5:18; Col. 1:22), for it is the very power

of God unto Salvation (Rom. 1:16). The seed that causes this new being filled with the new life is the Word of God (1 Pet. 1:23; Lk. 8:11), or the gospel of Christ (1 Cor. 4:15).

Since we have decided, and rightly so, to go to the word of God for proper instruction in the matter of religion, let us not be so naive and subtle as to put our own like on a par with God's Word. This seems to be the major fault with every system of false religion in every generation. These ideas of "I think thus and so" or "let's modernize religion to meet today's needs" or "what is wrong with a little change here" or "But God did not say . . ." may on the surface seem to be of value, but is really the cry of the unbelieving, who desires to throw off restraint and allow himself to hold the reins, make the laws and plan the way of religion to suit himself, number ONE in his own eyes. But this pitiable plight of man is not new for Jesus dealt with it while He was on earth. He said that men who teach their doctrines and commandments instead of God's, render vain worship — empty, barren, unfruitful — instead of worship that is God directed and God accepted which should be our only goal, for this is all of life (Matt. 15:8,9; Eccl. 12:13). You know, we can talk ourselves into most anything, especially is this true in religion. We can think a thing is a pretty good idea and may even have a noble purpose in mind, but we must consult our guidebook — the Word of God — for a directive or permissive passage to make a thing lawful with God. Just because I think up a thing in religion does **not** make it lawful to practice. I might decide one day to rob the rich and help the poor, Robin Hood style, BUT God in His Word has said for me to work with my hands in order to give to him that is in need (Eph. 4:28). So, you see, my and your "think sos" do not amount to much with God. His thoughts and ways are higher than ours (Isa. 55:8,9).

Just exactly what do we expect by being a member of the church of the New Testament? Do we look for plays and special programs by the local school band or some other form of entertainment? Is this what we **really** expect of the church or is this what we have come to expect due to custom? Is it the place of the church to provide entertainment? I maintain that we cannot arrive at this perverted idea from the Word of God. If we are thinking, concerned people at all — we expect a conviction of sin and a source of strength to overcome sin and press onward in closer communion with God and His Word to be in the atmosphere of the periods of worship and study.

But of course, the seemingly "course of today" is to think lightly of sin and its consequence, thus giving rise to modern "pastors" and "reverends" and "D.D.s" lecturing on anything and everything but sin, its curse and cure. People today become highly offended of you mention that shorts are not modest apparel (1 Tim. 2:9; 1 Pet. 3:1,2), or that social thinking has no place in a Christian's life (1 Thess. 5:22), or that you **must** attend every service of the church (Jno. 14:15; 1 Jno. 2:3; 5:2; Heb. 10:24,25) even before picnics, visiting relatives, parties, school functions, and etc., **all** which must take second place in our lives as children of God (Matt. 6:33). But we are not surprised at some

of the things that resound from the pulpits of the land, due to the desire to "tickle the ears" of a

group in order to "pad the security" of the "preaching job". Any preacher who is more concerned over "holding his job" for the sake of position or salary instead of being concerned over the dispensing of Truth needs to enter some other field of work, for he has no place in the favor of God as a proclaimer of righteousness. He is a detriment to the cause and will bring the fires of Hell eventually on his own head all because he was not a faithful steward or watchman in God's service (Titus 1:11,16; 1 Cor. 4:2; Ezek. 33:7-13). Would to God that we had more men who were willing to lift up the voice in objection to the lack of restraint and the multitude of sin and point men again to Jesus, the author and finisher of the faith to those that are obedient (Heb. 5:9; 12:2); that men might be able to lift up holy hands again to God (1 Tim. 2:8).

This desire to have all to come to know, respect and obey God is entirely in the realm of possibility. In fact this is the very thought of God (2 Pet. 3:9). But it takes the desire of the individual first to know that he is in sin and desire to remedy his lost and undone condition.

Yes, we see a lot of things done in religion's name today and we also see a lot of things that have not one shred of authority from God's Word allowing that such could be done. Why will men ignore the law of God? Why will not men learn and do what God intends for them to do? Are the souls of others so insignificant that their final destiny is of little importance? If we can learn anything from the Bible it is a sense and need to live so that the soul of man can be with God in eternity. So important is the soul, that Jesus taught that all the composite treasures of the world and all that is valuable in our world of material things could not compare with the never dying soul of a man, just one soul (Matt. 16:26).

But what about you? Are you caught up in the whirl of present activities of religionists that practice things outside the authority of God? Within most cities is a group of people striving to obey only the Word. If you truly value your soul you should seek to be a part of their program of work as they have but one desire — to please God in their efforts and they know what IS pleasing by an earnest study and application of Truth. You owe it to your soul and those you influence to be approved of God in all your religious activities. Take care how you build, plan for the eternity that looms ahead of which every man has a part either in God's Heaven of bliss or the Devil's Hell of unceasing torment.

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I PETER 3:15

—Marshall E. Patton—

(Brother Patton prepared this article without knowing that other articles on the subject would appear in the same issue. We encourage you to read carefully this excellent article on the question—Editor.)

QUESTION—I have read several articles lately on the rule of elders which teach that elders' rule is excluded from the realm of judgment. I understand that you do not share this view. I would like to see an article from your pen answering such arguments.—CA.

ANSWER—The above is typical of several missives I have received of late. It is a fact that some articles have appeared recently advocating that the rule of elders is excluded from matters of judgment in the affairs of the local congregation. While isolated cases now and then may be found of one contending for this position, it certainly has not been the general rule among brethren. I realize that it is possible for new truth to come to light at any time from a further study of the Word, but it hardly seems probable that truth so vital on such an important theme has been missed by the greatest minds of the ages—even within the church of our Lord. I know that it is not an uncommon thing to find errors in the realm of **application** from time to time. When such is found the practice must be altered to fit the **doctrine**—not vice versa. In this instance, however, if this position be true, it is not a matter of just error in application—it is a matter of error in doctrine on the part of scholars within the church through the years. Any position that calls for such a radical change in doctrine demands the greatest of caution regardless of the means by which it gains prominence.

Some of what I have read has all the appearance of a scholarly article, but upon closer examination one finds an arbitrary use of ambiguous terms, inconsistencies, and a failure to recognize fundamentals. Such errors are unworthy of some advocating the position. However, because I have the utmost respect for their integrity I shall take the time to carefully and deliberately expose what I believe to be error.

One basic error appearing in the articles I have read is the same error that has caused so much of the digression among brethren today. This error is a failure to recognize the fact that all matters of legitimate judgment or opinion are **within** the realm of faith. Such matters are circumscribed and bound by law; they are authorized by divine authority, and are, therefore, within the scope of divine revelation. Such matters are generically authorized by some generic term. That is why we continually emphasize that all expedients must first be lawful. (I Cor. 6:12; 10:23). A failure to recognize this accounts for expressions like "Where There Is No Pattern," "We do many things for which we have

no Scripture," etc. There must be Scripture for everything that we do. We walk by faith every step of the way. (2 Cor. 5:7; Rom. 10:17; Col. 3:17; 1 Cor. 10:23; 2 John 9).

In view of the above it necessarily follows that all judgment decisions may from one point of view be called "matters of faith" because they are authorized by the Word (Rom. 16:17). When "matters of faith" is used in this sense, it stands in contrast to "matters of opinion" that are outside the scope of divine revelation.

In a different sense "matters of faith" is sometimes used to identify things **specified** and "matters of opinion" is used to identify things **generically** authorized. This is the most frequent use among brethren. It is "matters of opinion" in this sense that are under consideration concerning the rule of elders. Such opinions are within the scope of divine revelation.

Because these expressions can be used in different senses one must do more than define the terms "judgment" and "opinion." He must also make clear the sense in which they are used. This was not done in the articles I read on this subject. Yet, arguments were made based upon the use of these expressions. For this reason the articles are not clear, appear inconsistent, and in some instances are confusing.

One argument based upon Heb. 13:17 affirms that elders as watchmen are limited to matters affecting one's soul; that human judgment does not affect the soul; that only faith determines this, therefore, matters of judgment are excluded from their rule. If this argument means anything at all it means that matters of judgment are outside of faith. If by "faith" the author means God's Word, it necessarily follows that we do many things for which we have no Scripture. This is false! If by "faith" he means things specified, I deny his conclusion and call for proof.

The above argument is extended by a consideration of Ezek. 3:17,25-27 which affirms that the watchman is limited so that "he is to act according to the revelation from God, and within the scope of that revelation." Then we are told that "this is **faith**, not judgment or opinion." If so, then judgment decisions are outside the scope of revelation. Again we are forced to the conclusion that we do things for which we have no Scripture. I say this is false doctrine! If by "faith" the author means things **specified**, then I deny that the "watchman" in either the Old Testament or the New Testament is so limited and call for proof. It will take more than an arbitrary statement to prove it.

The same argument is made based upon Acts 20:28-32. We are told that the elders were commended to the word of God as the source of their material for warning and for building up the flock. Then follows the conclusion: "that which falls within 'the scope of the word of God,' to which they were commended, is in the realm of **faith**, not opinion." If so, then we must conclude again that legitimate opinions are outside of faith or the scope of the word of God. This just isn't true! Legitimate opinions are **within** the scope of divine revelation. A failure to recognize this fundamental always results in serious consequences. In order for the argument to have force the writer would have to prove that "the word of

his grace" to which the elders were commended and upon which expression the argument is based refers only to matters that are **specific**. Until this is done the argument has no force.

Further efforts involving the same line of thought are made based upon Titus 1:9; I Pet. 5:1-3, and Matt. 20:25-28. These efforts have the **same** weakness exposed in the above arguments. The answer to one is the answer to the other. I solemnly affirm that judgment decisions are **within** "sound doctrine" (Titus 1:9); they are "according to the will of God" (I Pet. 5:1-3), and are "as Christ gives to them." Concerning opinions outside this realm neither the elders nor anyone else have the right to act. Such opinions are not of faith (Rom. 10:17), cannot be in the name of Christ (Col. 3:17), are not lawful (1 Cor. 10:23), and are beyond the doctrine of Christ (2 John 9).

After making the arguments answered above one writer based upon Acts 11:27-30 concedes that elders oversee finances; that such involves judgment decisions, and that such is within the realm of apostolic revelation. He then concludes that "Elders cannot act apart from apostolic revelation. This places the matter in the realm of **faith**, not opinion." Now, this concession, namely, that judgment decisions are within the realm of apostolic revelation, is contrary to all the preceding arguments. Heretofore he has argued that elders are limited in their rule to matters in the realm of apostolic revelation; that judgment decisions are not in the realm of apostolic revelation, and, therefore, elders are excluded in their rule from judgment decisions. Consistency, 0 consistency, thou art a jewel!

It is true that in this connection the writer says, "Making a judgment decision must not be confused as 'rule'." Well, I am sorry, but I do just that—and for good reason. If a judgment decision is made (no matter by whom) and the congregation abides by it, they are governed, guided, or ruled by it. The restriction by the writer seems arbitrary to me.

The following passages teach that elders oversee, superintend, or rule the church: Acts 20:28; Rom. 12:8; 1 Thess. 5:12; 1 Tim. 5:17; I Pet. 5:1-3. Unless it can be shown that there is an exception which excludes from the superintendency of elders some matter in the affairs of the local church, it necessarily follows that they are superintendents of all the affairs of the local church. Those who would restrict or limit their rule must point out the exception. All of the above efforts to so limit their rule fail of their objective. The reason for their failure has been pointed out. I think that all recognize the fact that elders are not legislators—our Lord is **the** legislator. Elders acting under this legislation and within the scope of it superintend the flock.

The truth on the rule of elders lies between the two extremes of arbitrary rule and majority rule of the congregation. (1 Pet. 5:3; Heb. 13:17) Elders by virtue of their qualifications will be considerate of sentiments in the congregation (consulting with them and determining their feelings) and with such knowledge combined with their wisdom will lead or guide the congregation in the interest of peace and harmony within the scope of God's Will. Such consideration and wisdom on their part should move all within the congregation to "submit" and "obey"

according to the full and true meaning of those terms. (Heb. 13:17). TO BE CONTINUED.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

Chrematizo, "were called," Acts 11:26

Was the name "Christian" given by God? It will hardly be denied by believers that today the name is approved by God. But does the present divine approval necessarily prove that God originally gave the name?

The foregoing questions are answered largely by determining the meaning of the Greek verb **chrematizo**, from which "were called" is translated in Acts 11:26.

The present study aims to determine the meaning of **chrematizo** both in the Septuagint and in the New Testament.

Chrematizo in the LXX

According to page 1474 of the Hatch and Redpath **Concordance to the LXX**, the verb **chrematizo** occurs ten times in the Greek Old Testament. The first occurrence is found in III Kings 18:27 (I Kings 18:27 in the English versions) in the setting of Elijah's strife with the prophets of Baal. The passage reads, in the AV, "And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god; either he is talking, or he is pursuing (**me pote chrematizei**), or he is in a journey, or peradventure he sleepeth, and must be awaked." In the RSV the Greek **me pote chrematizei** is rendered "or perhaps he is busy." In this passage one wonders whether **chrematizo** is employed in the "business" sense (as some argue) or in the sense of "giving oracles." The former idea is apparent in the RSV.

God's speaking to Job is described by the verb **chrematizo** in Job 40:3. The Greek is **soi kechrematikenai**, "I have spoken to thee." Actually, this form is a perfect active infinitive, "I too have spoken to thee."

God's speaking to Jeremiah is twice described by the verb **chrematizo** in Jer. 32:30. The first phrase is **aph hupselou chrematiei**, "shall speak from heaven." This is a future active indicative form of the verb. In the same passage the Greek phrase containing the second use of **chrematizo** is **logon chrematiei epi tou topou autou**, "a word shall he speak from his place." It is difficult to ascertain whether this use of **autos** is a predicate position indicating the intensive "self" or a simple genitive denoting "his."

In Jer. 33:2 **chrematizo** is used twice to denote a divine warning of God spoken by Jeremiah. The first Greek phrase is **chrematieis hapsi tois Ioudaiois**, "thou shalt speak to all the Jews." In the same verse the Greek also has **hous sunetaxa soi autois chrematisai**, "which I have appointed for you to speak to them."

In Jer. 36:23 the Greek **kai logon achrematisen en to onohati mou, hon ou sunetaxa autois** may be rendered "and spoke a word in my name which I appointed not for them." This phrase is in a context in which God is condemning various sins of Israel. Delivering oracles falsely in the name of God was one of them.

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NOW AND THEN

B.G. Hope, Bowling Green, Ky.

All kinds of religious reports can be observed in both secular and religious papers. In the Daily News dated February 26, I saw under the heading: "Ash Wednesday Services Scheduled" the following:

"Union Lenten will be held . . . for young people."

A number of churches were listed as sponsors of these activities. These churches are called "Protestant" churches, but they are participating in observing an item that originated with Catholicism. This is only a sample of what is happening NOW. Christmas, Easter, Good Friday, etc. have their origin this side of Inspiration.

THEN, the Lord's Supper was observed every first day of the week. The following items characterized their worship: Apostles' Doctrine, (Acts 2:42); Prayer, (Acts 2:42); Singing, (Col. 3:16) Eph. 5: 19); Contribution, (1 Cor. 16: 1,2); and the Lord's Supper, (Acts 20:7). As far as the New Testament description is concerned, their worship was simple.

Furthermore, we notice NOW a change in organization indicated by making a distinction between elders and bishops, calling the evangelists pastors, having a district manager, and making laws at conferences to regulate the behavior of the church members, etc.

In New Testament time the organization was made up of elders, deacons, and evangelists working with the members. (I Peter 5:1, 2; Acts 20:28). The elders were overseers of one congregation. We have no record of the eldership soliciting money from any churches and then overseeing the spending of it. Again the reports that are made of evangelistic efforts are rather glamorous and self-centered. The New Testament reports exalted the Lord. There were no outside boards and societies to keep up. The expense of the missionary society was offered in the past as an objection. I do not hear it NOW. It is reported that evangelistic efforts are glamorized by employing actors to dramatize the gospel. THEN (during the days of the apostles) such was not true.

The reports on benevolence of the funds of the early church indicated that the poor were cared for as needed, (Acts 2:34-35; Acts 11:29, 30). According to the Bible reports there were periods when contributions for the needy both at home and away from home were not needed. The early reports showed that they gave as the needs arose. (Acts 2:43-45; Acts 11:29, 30). NOW the first thing that is done is to form a "soup line" in evangelistic work. One gets the impression that the primary work of the church is to go "slumming." NOW every church has to put a definite amount in the budget. In New Testament times their benevolent responsibilities varied. (Acts 2:43-45; Acts 11:29,30). Sometimes there was no need and other times the brethren sold their possessions to meet the need. (Acts 2:43-45).

The same principle should guide the New Testament church today. Each congregation should go to the extent of its ability to meet any need that might be brought about by famine, floods, death, etc. and this could run into hundreds of dollars or even more.

Any church is wrong which does not do its work in teaching and benevolence and it would be a good thing if all would read the New Testament reports more and pattern their work after the New Testament church.

The News Letter Reports

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

E. L. Flannery, Gainesville, Fla.—The Northeast church in Gainesville is making progress, increasing in membership the past year by 50.8%. Locally we had five baptisms, four restorations, 30 placed membership with us, and ten members moved from Gainesville. (Six baptisms and two restorations resulted in meetings conducted away from here.) Our attendance peak was 123, but averages from 105 to 110. We believe we will be able to be in our proposed building by the end of the year.

It should be clearly understood that the Northeast church, meeting at 418 East University Ave., is the only congregation in Gainesville that has taken an open stand against institutionalism, "sponsoring churches", and other matters disturbing the peace of the churches today. Northeast offers the only pulpit in Gainesville that condemns these departures from the New Testament. Northeast is the only church here who has a teacher in every class room that stands opposed to these errors. Northeast is the only church that in its publications holds forth the all-sufficiency of the church in organization and condemns institutionalism. We think every young Christian coming this way (and his parents) ought to know these facts. And do not be hood-winked by the bland statement: "Why, our practice is the same as that of Northeast!" We do not permit the practice of false teaching on these issues. We do not practice the use of literature that pushes institutionalism. Our stand against church contributions to human institutions is based firmly upon conviction, not upon convenience or expediency. If your boy or girl comes to Northeast we shall try to maintain and strengthen his faith in conservative views. If he needs transportation, just phone 376-8996.

Edwin Hayes, Palmetto, Fla.—A. C. Grider of Meridian, Miss, was with the church here in a gospel meeting, August 19-28. It was one of the best attended meetings held in this area in a long time. Seven were baptized. Brother Grider did his usual fine job of proclaiming the Word. The work here continues encouraging. During the month of July one was baptized, and four placed membership.

L. L. Applegate, Cottondale, Fla. — A fine gospel meeting was conducted in Vernon, Fla., by J. D. Tant of Decatur, Ga. Much good was done in this meeting. Interest was good from the first night until the close. Brother Tant did some good old time preaching. A new congregation is now keeping house for the Lord at that place. The writer is preaching for the church there now.

NOTICE

The Henderson Boulevard church in Tampa, Florida requests all who hold building bonds on their building to please contact them at once and cash in the bonds, regardless of date. They wish to close this indebtedness as soon as possible.

Ralph R. Givens, Oceanside, Calif., July 7 — Two have recently been baptized and one restored.

Sam Binkley of Athens, Ala. was in a meeting at Englewood church in Chicago which closed August 25. . . Paul C. Keller of Lubbock, Texas will be at Glen Park in Gary, Ind., September 29-October 5. Harvey J. Williams is the local preacher. . . Ward Hogland was in a gospel meeting with the church at Rienzi, Miss, in August. . . Ed Harrell was with Robert Jackson and the Riverside Drive church in Nashville, Tenn., August 18-25. . . Robert Jackson was with the church in Guthrie, Ill., August 12-19. . . Harry Pickup, Sr. was with the West End church in Louisville, Ky., beginning August 25. . . Robert Turner will be at Park Blvd., in Louisville, October 14-20. . . Homer Hailey of Tampa, Fla. was with the Franklin Road church in Nashville, Tenn., August 25-September 1. David Claypool is the local preacher. . . Grover Stevens of Louisville was with the Mt. Lebanon, Ky. church early in September. . . B. G. Hope of Bowling Green, Ky., was at Highview, Ky. in a meeting late in August.

H. E. Phillips of Tampa, Florida will be in a gospel meeting at Shively in Louisville, Ky., October 6-16. He will be with Marshall E. Patton and the Par Avenue church in Orlando, Fla., October 20-27. As many as can are invited to attend these meetings.

Donald R. Given, Sault Ste. Marie, Ont., Canada—The month of September will find us beginning our work with the congregation in Coalinga, Calif. We have been labouring in Sault Ste. Marie, Ontario, Canada for about 2 years altogether, and have enjoyed it and profited spiritually by it. There have been three baptisms in the last month. Our new address in Coalinga will be 241 Grant St., Coalinga, California.

J. R. Snell, Butler, Mo.—In the two weeks while I was away in August, I spoke in 13 services of the church at three different congregations. I was engaged in a series of meetings with the Fairview church, Walch Creek, Ky., which is the oldest congregation in Butler County, Kentucky. Here there was one baptized and one confession of wrong. Capacity crowds were present at several services with visitors in attendance, from a radius of 100 miles. This was my third meeting here and I am to return again in 1965.

On the 11th I spoke morning and evening at the Twelfth Street church in Bowling Green, Ky. This good church is home to me and has through the years stood firm in the truth. B. G. Hope is the faithful and loved preacher here and is in his 14th year. I also was privileged to speak at the evening service on the 11th at the newest congregation in Bowling Green, if not in the entire state, the East-side church. These brethren recently separated themselves from the Park Street congregation in Bowling Green, where error was being taught and apostasy is apparent and have pledged themselves to the establishment of a sound church. May the Lord bless them.

Earl Fly, Orlando, Fla.—We had two good meetings at Tigrett and Medina, Tennessee, with very good attendance, 5 baptisms and 3 restored. I am to return to Tigrett in 1968. The future of the Lord's church in West Tennessee looks better than it has since the introduction of the modern innovations a few years ago. I saw evidence of greater interest, increased zeal and enthusiasm, and a firm determination in several congregations to do greater works and aggressively preach and practice pure religion. At least one new congregation is planned for one city where it is sorely needed, and others have already been established throughout the area.

NEW SMYRNA BEACH CONGREGATION

Earl Fly, Orlando, Fla.—The new congregation at New Smyrna Beach, which meets temporarily in the Recreation Center, continues to make progress. 36 were present August 11. Various speakers from the Orlando area are assisting them on Sundays. These brethren have evidenced a love for the truth and have expressed a determination to follow the Bible only in all matters.

Ferrell Jenkins, Bowling Green, Ky.—A meeting is planned for September 22-28 at the West End church of Christ, Bowling Green, Ky., with the following preachers: **Ronald Mosby**, **Dave Bradford**, **Dorris V. Rader**, **Grover Stevens**, **Rufus Clifford**, **Harris J. Dark**, **James E. Cooper**, and **Ferrell Jenkins**, the local preacher.

Barney Cargile, Jr., Anderson, S. C.—I am interested in locating a church with whom to work. I have eight years experience and am qualified to teach Social Studies at the Junior or Senior High School level if necessary, but prefer to find self-supporting church since it is most difficult to both preach and teach school. Write **Barney Cargile, Jr.**, Route 2, Anderson, South Carolina.

Glenn L. Shaver moved from Denton, Texas to Shively in Louisville, Ky., in June. . . **John Coffman** of Dallas, Texas will begin work in Denton, Texas. **J. A. Floyd, Jr.** of Bowling Green, Ky. was in a meeting at Green Valley church near Morgantown, Ky., June 23-July 2. **John A. Scott** was in a meeting at Mars Hills, June 30-July 7. . . **Robert Welch** was in a meeting at Eastland in Louisville, Ky. which closed June 28. . . **Cecil B. Douthitt** was in a gospel meeting with the church which meets on Washington St., S.W., Camden, Ark., July 14-21. **Charles E. Beaty** is the local preacher.

Ferrell Jenkins, regular evangelist with the West End church in Bowling Green, Kentucky, will be with the Mill St. church, Leitchfield, Ky., where **James E. Cooper** preaches, September 29-October 6; The South 231 church, Owensboro, Ky., where **Bobby Witherington** is the evangelist, October 13-22; the Grandview church, Tomkinsville, Ky., October 27-November 3. **Ross O. Spears** is the evangelist. Jenkins will present a series on the Evidences of Christianity November 17-22 at the Miller Valley church, Prescott, Arizona, where **David Curtis** preaches; and on November 24 to December 1 he will be with the Monte Vista church in Phoenix, Arizona where **Harry L. Hawkins** is the evangelist.

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MELVIN CURRY LEAVES CHICAGO-LAND

Leslie Diestelkamp

Brother Melvin Curry is now leaving Chicago-land. He has been in this area for about six years, having in that time preached regularly for three churches (first for Central Ave., then for Oak Lawn and finally for Berwyn church). He has also preached in several meetings for other congregations. He participated in our winter lectures here in Aurora last January, also. He has not only become one of the best known, but also one of the most capable gospel preachers in the area.

Brother Curry's work has always been constructive, and his character has been unspotted. His family has been a real asset to the work in each place. They are all held in high esteem by God's people of this area.

Beginning this fall, brother Curry will be a Bible teacher at Florida College, Tampa, Florida. Because of his thorough knowledge of the Word, his unusual skill in presenting it, especially in classes, and his devotion to Christ, his soundness in the faith and his wonderfully congenial attitude, I unhesitatingly predict that he will soon be recognized by all conservative brethren as one of the very greatest and one of the most useful teachers of God's word.

The Currys leave a host of brethren behind who wish them well in every way, and though we regret to lose their influence for good here in the north, we expect to hear of great accomplishments in their new field of labor. Florida is "home" to the Currys, and we in the north have been fortunate to have had their influence yielded among us for these years.

Brother L. A. Stuafter, of Louisville, Ky., is to replace brother Curry in work with Berwyn church and we welcome him and his family. We are confident the good work will continue there. In these days when so many are tuning aside from truth, especially in regard to activities in the churches, it is gratifying to remember that there are probably more churches in metropolitan Chicago that abide in the old and true ways, and more preachers here that are truly conservative, than in any city in the world except for two or three. Let's keep it that way!

LIFE'S GREATEST TRAGEDY

J. R. Snell, Butler, Missouri

The dictionary defines the term tragedy as "a catastrophe involving death or calamity or suffering." This is a thing which we have, for the most part, just a passing acquaintance. Thankfully, most never suffer tragedy as we generally accept it. The news mediums of the day give widespread notoriety to events of common interest which may be so

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classed. Invariably a sympathetic bond is formed between us and the victims of such.

Surprisingly, however, the greatest tragedy of all receives little notoriety. I speak of the loss of the soul. To give serious consideration to what is involved in salvation is to have our appreciation enriched regarding what it means to be lost. To be lost is to die spiritually, to be destroyed, ruined for all eternity. To the end that men might not be lost Christ came into the world "to seek and to save." (Luke 19:10). Satan, the great destroyer, is bent upon thwarting this purpose. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Pet. 5:8).

What does it mean to be lost? It means I have failed in the purpose for which I entered the world. Life is more than mere aimless existence. Man, created a living soul, is God's masterpiece, given dominion over all. He is a creature of dignity, possessed of eternal value. Every life has a purpose. Man is a part of the eternal scheme of God. Life and death are essential to the consummation of this scheme, for without life and death eternity could not begin. Life is the schoolroom for eternity, the proving ground of the soul. It is in life that men must lay "up in store for themselves a good foundation against the time to come that they may lay hold on eternal life." (1 Tim. 6:19). To be lost is to have failed in this.

To be lost is to disappoint those who love me. The God who created and conceived of the plan by which I might share eternity with him. The Christ, my Saviour, who died in my stead, thereby executing the divine plan of redemption. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8). Those loved ones who have made an investment in me and my well being. The greatest disappointment in life is unquestionably the realization that a loved one has met death unprepared for eternity. One of the lessons apparent from the parable of the Rich Man and Lazarus is that though our loved ones are lost, they want no company in torment. To be lost is to be a disappointment.

To be lost means that true happiness can never be mine. Heaven alone can afford true happiness. It is difficult to conceive of a place devoid of everything which might bring unhappiness. Heaven is such a place, where there is no pain, sin, suffering and death. A place of perfect bliss. True happiness can never be mine until I go there.

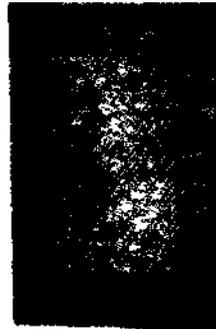
To be lost means I will be ruined eternally. Hell is terrible, beyond imagination. The human mind shrinks from the very thought. It was too terrible for man, originally prepared for the devil and his angels. (Matt. 24:41). Even so, when we share the nature of the devil we must share his fate. An eternity which offers misery, shame and torment. If I am lost my life is wasted, regardless of the number of deeds and titles accumulated. I have only one true possession. If I squander life's opportunities and

responsibilities I squander my soul, my only real possession.

Whom can I blame if I am lost? Only myself. God's grace is sufficient. Salvation as far as I am concerned and even as far as you are concerned rests entirely with each. To obey God's will is to be saved, to fail to do so is to be lost. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9). Will you be saved—or lost?

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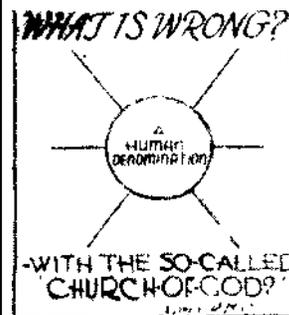
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SEARCHING *The* SCRIPTURES

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



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

—Acts 17:11

VOLUME IV

OCTOBER, 1963

NUMBER 10

WHAT IS THE ATTRACTION?

Curtis E. Flatt, Florence, Ala.

What is the attraction which God wants used in drawing people to serve him? In John 6:44, 45 we are told that we are drawn to the Father and the Son by hearing and learning that which comes from God. In John 12:32 Jesus said: "And I, if I be lifted up from the earth, will DRAW all men unto me." Christ draws through the gospel. "Whereunto he CALLED you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." (II Thessalonians 2:14). When a church is seeking to win souls or to encourage Christians to greater service the only attracting power is the word of the Lord. When a Christian is seeking to win souls or to encourage others, the true appeal he has to make is the gospel appeal. If it is made on any other basis, disappointment lies ahead. Still churches and Christians in their efforts to win souls and encourage spiritual things frequently resort to attractions other than the gospel of Christ. These are some prominently used ones.

FOOD

Some churches have the idea that food is a good attraction to be used in drawing people to spiritual things. There is no question but that food has great drawing power. Our denominational friends have long used it for such purposes. Many of them have carried it so far that it is difficult for them to have a sizeable night crowd without serving food to get them together. But such is completely incompatible with spiritual things. Food is good for man. The Bible stresses the importance of food, but the serving and eating of food is not a part of spiritual gatherings. Sometimes such is justified on the ground that the church did not pay for the food out of her treasury. However, the source of the food has no bearing on whether it may or may not be used as an attraction by the church. Food belongs at home or in regular eating places. (I Corinthians 11:22).

Do we not know this is true? Yet, churches of Christ, in numbers of places, are being cumbered down with much serving. The first inkling that all was not well in this regard came, no doubt, when brethren began to promote special occasions with "dinner on the ground" appeals. This practice of "dinner on the ground" came out of something which was wholesome in its beginning. In the days when automobile ownership was limited and even before the automobile, people gathered from distant points and the very need of the hour demanded

"bringing their dinners with them. Then with changing times, the actual need for such passed. Still promoters latched on to this old practice as a gimmick to get people together. Very little protest was made for a time, and it should not have come as a surprise to see churches plan special services and announce "food-fun-frolic" as did one of the churches in this area a short time ago. In another church nearby, time after time a full meal was served before the teachers' training class and the announcement was unashamedly made that the purpose was to encourage better attendance on the part of the teachers. What is the attraction?

ENTERTAINMENT

Entertainment is another way churches attempt to attract people to God and to spiritual things. Again, our denominational friends set the pattern. Various denominations have used nearly everything which they dared to use to entertain and thereby draw people. That always has been the basic reason for much of the use of the mechanical instrument in worship. It sounds good! And out of all the arguments made in defense of its use, that is about the most effective. Churches of Christ in some places use entertainment as an attraction also. One example of this is the practice of a church inviting a chorus from a school operated by brethren to come and sing for an hour before the regular church service. They call this "putting on a program." This is done at special times such as a Sunday when a gospel meeting is in progress or on a Sunday when a big drive is in progress. They make it plain that the purpose is to get a big crowd to come. Some will even say that such is good—that people will come because of the chorus and then stay for preaching, too. Hence, more teaching can be done. But how naive can we get? The people who are gotten together with hamburgers will have to be kept with hamburgers and the people that are gotten together with entertainment will have to be kept with entertainment. If people are not attracted by the gospel, how can they be kept by the gospel?

FAMOUS PEOPLE

Another gimmick which churches of Christ have been using is the practice of using famous people as a drawing card. The practice of advertising the preacher as "doctor" which came into vogue a few years ago should have told us where we were going. The idea was that by so designating the preacher, the attraction would be stronger. Of course, there is nothing wrong with identifying the speaker of the occasion, but any advertising which puts accent on

the speaker rather than the message is out of order. The practice of using a famous personality such as Pat Boone is an example of a flagrant misuse of the proper attraction. He is used as a bait to get people to come. Churches announce special services saying that certain prominent athletes will be there—stressing the fact that they are athletes. What is the purpose? Anyone knows the purpose is to attract greater crowds by advertising after that fashion.

How far astray will we go? Have we discovered a better attraction to win souls and interest people in spiritual things? Time is past due for people to take a good look at many of the practices of the day. Brethren, does God approve them?

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Editorial . . .

H. E. PHILLIPS

ORPHAN HOME REFUSES BABY

The exponents of church supported institutional child care have made a loud cry for sympathy and pity by using such epithets as "Do Nothing Churches", "Cold Hearted Brethren," "Orphan Haters", etc. The charge is made that we would "let a little starving orphan child die without lifting a hand to help." They argue that a child "must have a home", and that we teach that Christians ought not to provide an orphan child with a "home". Pathetic cases are pictured where a little orphan boy or girl is hit by a passing automobile and the child is brought to the steps of the meeting house, but these old "antis" will not permit a towel to be dampened with water from the drinking fountain to wipe the blood from the child, because the drinking fountain was paid for out of the treasury of the church. I have heard these stories painted before audiences and in print, but I never heard of a case such as this really happening, nor do I expect it to happen. I know my brethren. These tales are fabricated to draw sympathy and promote their cause before the unsuspecting and unlearned.

The reasoning of institutional brethren runs about like this: An orphan child MUST have a home. The church is not a home, but the church must provide a home. Every home must be legalized, hence a board of directors to provide a home is necessary. The church is obligated to help the orphan child by contributing to the board of directors which provides the home.

Now, what if that board of directors "home" does not take the child after churches have provided the money, what will happen to the orphan child? These pathetic pictures of an "anti" church letting an orphan child starve is not a reality; I know of no case that can be cited in proof of this. I do know

of many cases where Christians have taken care of several orphans in a community, and without the church contributing to a board of directors. The children are taken care of regardless of age.

I do have an actual case where an orphan home refused a little baby found on the steps of the main building. I received a clipping from the Park City Daily News, Bowling Green, Kentucky, June 25, 1963, which gives the story of a baby being refused by Potter Orphan Home. A picture of the child as published in that paper accompanied the clipping. I here give the article in full that all the facts may be known:

BABY ABANDONED OUTSIDE ORPHAN HOME

The Warren County Sheriff's Department and the Department of Child Welfare are searching for the parents of a six to eight weeks old girl who was left on the steps of Potter Home last week.

Authorities explained that an attempt is always made to contact parents in such cases to determine if they are willing for the child to be placed for adoption.

If the parents are not located, the Child welfare Department will petition Warren County Court for guardianship of the child and place it for adoption.

The baby, apparently well cared for and well-dressed, was discovered by Herman Taylor, director of the children's home and school operated by the Church of Christ, as he was making his rounds at 6:15 a.m. Wednesday.

The child was in an auto infant seat (a plastic basket used as a bed for infants in automobiles), covered with two blankets and dressed in a pink diaper shirt, diaper, and rubber pants, was lying on two new diapers. All the clothing was new with the exception of the rubber pants.

Described as a small-built, pretty baby," she weighs 10 pounds and has medium brown hair and blue eyes.

Taylor said he thought it was a doll left by one of the children of the home when he first saw the child. When he started to pick up the "doll" it moved.

The baby was instantly adopted unofficially by the personnel and children of the home who were disappointed when Sheriff Hubert Phelps had to assume custody of the child for the Department of Child Welfare.

Taylor explained the home is not equipped to care for children under three years old."

This is not a sob story to gain sympathy; it is not a supposed account to try to establish a point. It is a bare fact! An Orphan Home which appeals to churches all over the nation to send support from their treasuries to supply a "home" for homeless children, yet when one of the most helpless children one could imagine was "left on the steps" of this "orphan home", the director called the Sheriff to take the child because this home is not "equipped to care for children under three years old." What is to happen to these helpless orphan children? The church is NOT a Home and cannot care for them, according to the advocates of this theory. And the Board of Directors cannot provide a home because

it is not equipped. Try the story of a little orphan hit by an automobile in front of the Orphan Home. They cannot take the child "under three years old." Can you imagine someone calling another an "orphan hater" when he himself is supposed to be in the orphan home business and cannot take a child under three years old? Does James 1:27 apply only to children over three years old?

If every child is to have a "home," and if the church cannot be a "home" itself, but must provide a "home" by contributing to these human societies, how is the church to care for orphan children "under three years old"? Potter Orphan Home cannot do it because they are not equipped. The truth is that the church cannot support any human institution from its treasury because it is not scripturally "equipped"—there is no divine authority to do so.

I will assure you that there are dozens of Christians in Bowling Green, Kentucky who are equipped to care for this child, and will eagerly do so if permitted by the authorities. Let us hear no more crying about someone not taking in helpless orphan children.

THAT MANHATTAN PROJECT AGAIN!

Lowell Blasingame, Grenada, Miss.

Since 1955 the brethren in New York City have been trying to fleece the brotherhood out of a "Million For Manhattan" for a meeting house. While begging the brotherhood for a million dollars to build, she has also played the role of a sponsoring church and doled out hundreds of dollars to other places. It would seem that brethren unable to build for themselves would be in no position to help others. In her campaign to raise a "Million For Manhattan" she has employed appeals of super-salesmanship, pathetic begging and a plan for putting Manhattan church in the real estate business.

In April, 1961, "It is 'now or never' for Manhattan church of Christ! The church must start construction on the proposed new building during 1961 or risk losing the right to build on part of their Madison Avenue building site." This was the "Defeat . . . Worse Than Dunkirk?" appeal in which we were told "no little mission on the outskirts of the world could take the place of a demonstration where all nations could see it." Just think, brethren, if Paul had had the vision and foresight of these brethren and had shown the importance "of a demonstration where all nations could see it", rather than teaching in his own hired house in Rome, Acts 28:30, he might have started something that would have resulted in our being the proud owners of Vatican City today instead of the Catholics! We were told in this appeal from Manhattan that if the deadline was not met that it might be "Defeat . . . Worse Than Dunkirk?", that our whole mission program everywhere might be compromised and that we might suffer a "psychological set-back that might last a generation". These were not the words of Capone trying to convince some "speakeasy" on his product but Manhattan selling us on their need for a "Million For Manhattan".

Following the super-salesmanship came the pathetic pleading. Brochures that followed said, "This job does not belong to us alone. It is a task which

concerns every true Christian throughout the country." According to her reports in 1961 Manhattan had an annual budget of \$30,000 and in 1962 that it was nearly \$50,000. In spite of this we were told that Manhattan alone couldn't do it that "three hundred people are not enough to do this job." Just think about it, three hundred members, an annual budget of nearly \$50,000, and they can't build themselves a meeting house!

So in February, 1962 came the plan! Brochures from Manhattan pictured a sixteen story, dual-purpose building, the upper twelve stories being converted into residence apartments and being sold for an estimated \$1,800,000. These apartments were to be deeded to the owners "thus removing the church altogether from the real estate phase of this project." This was a tacit admission that their proposed plan involved the church in the real estate business but, "It will save the church a half million dollars to do it this way. The real miracle is that it can be done at all." Now, who could be so naive as to insist on the need for having scriptural authority for such as "bargain" as this??

But now comes the heart-breaker! In June, 1963 another brochure comes from Manhattan featuring a "Bright New Look On Madison Avenue" and "It's A Single-Purpose CHURCH For Manhattan!" After figuring out how to save us half a million dollars these brethren have dropped the plan. They dropped it not because they decided that it was unscriptural for the church to go into the real estate business but because the real estate market dropped in New York and it is no longer "economically feasible" to build this dual-purpose building. Instead of this dual-purpose building, they want a "single-purpose" building with a "fellowship room" under it that will seat five hundred. It seems that they have decided to drop the housing venture on top in favor of a feeding venture on the bottom! This size church restaurant ought to be "economically feasible", in fact they ought to be able to put every restaurant in a country mile of them out of business with it.

These brethren tell us that they would like to have the building before the World's Fair next year, however, "Manhattan Elders are not fighting any deadlines", so I guess that it won't be "Defeat . . . Worse Than Dunkirk?" if they don't get it by then.

There is one part of this new appeal that remains unchanged. That's the part about letting "our wonderful brotherhood" comply with "Step One" which "is to raise another \$250,000." It seems that these Manhattan brethren haven't used any of the money sent to them by the brotherhood for their promotions and since they haven't promoted with any of the brotherhood's building money that they don't want to build with any of their promoting money! They are willing to promote "step one" if the "wonderful brotherhood" will take it, which means send Manhattan another \$250,000.

As far as I can determine from Manhattan's brochures, they aren't destitute. They aren't having to meet in the open, or from house to house or even in rented facilities. It seems from what they have said in the brochures that the whole idea behind this "Million for Manhattan" project is, (1) to keep from losing sight of the restoration plea, (2) to keep our mission efforts in the Northeast and the whole world from being compromised, (3) and to demon-

strate a building before the people of other nations that come to New York so we won't have that "psychological setback that might last a generation"! Tommy-rot! What these brethren need more than that "Million For Manhattan" is a good diet of sound doctrine for a while.

"JUDGE NOT THAT YE BE NOT JUDGED"

Earl Fly, Orlando, Florida

Jesus said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." (Matt. 7:1-2). This passage has often been misused by many for various reasons. When sin is exposed, reprov'd and rebuked many say, "Judge not that ye be not judged." This is a misapplication of the passage and indicates ignorance of God's word. Jesus also said, "Judge righteous judgment." (John 7:24). Since Jesus said "**judge**" and "**judge not**," obviously there is a difference in the meanings. One is righteous, the other unrighteous, one is permitted, the other forbidden. What is the true meaning of the passage which forbids judging?

WHAT THE PASSAGE DOES NOT MEAN

(1) It does **not** mean we cannot test, recognize and expose false teachers and false doctrines. When such is done the guilty say, "Judge not that ye be not judged," in an effort to silence those who expose them, gain sympathy, soothe troubled minds and avoid the real issue. But in the same chapter Jesus said, "Beware of false prophets . . . ye shall know them by their fruits." (Matt. 7:15-16). By their fruits we can judge that they are false. The apostle John said to "try (which involves judging-EF) the spirits whether they are of God, because many false prophets are gone into the world." (1 John 4:1). Jesus **commended** the church at Ephesus for trying some who said they were apostles and found them liars. (Rev. 2:2). The apostle Paul judged that some were false apostles, ministers of Satan who appeared to be ministers, of righteousness. (2 Cor. 11:13-15). The preacher is commanded to reprove and rebuke to counteract false teachers and departures from sound doctrine. (2 Tim. 4:1-4). This necessarily involves some judging, which is commanded rather than forbidden.

(2) It does not mean we cannot recognize, reprove and rebuke sin in an effort to correct an erring brother. The fact that we are to "restore such a one," "convert him" necessitates a "judging" or recognition of the sin. (Gal. 6:1; James 5:19). We can see (judge) that a brother is sinning. (1 John 5:16).

(3) It does **not** mean we cannot judge in with drawing ourselves from those who walk disorderly in the church. On the contrary, we sin if we fail to judge in such cases, for we are commanded to do so. (1 Cor. 5:1-13; 2 Thess. 3:6).

(4) It does **not** mean we cannot judge between our brethren in the church regarding matters pertaining to this life. (1 Cor. 6:1-5).

(5) It does **not** prohibit the civil government from passing judgment upon evil doers, or due

process of law, for this is approved throughout the entire Bible. (See Rom. 13:1-6).

WHAT THE PASSAGE DOES MEAN

The judgment forbidden by the Lord is that of a fault-finding, self-righteous spirit which causes one to harshly judge and severely condemn another for a lesser fault. This disposition is illustrated by the man with a beam in his eye who critically observes and wants to cast out the mote (small splinter) in his brother's eye. (Matt. 7:3-5). This hypocrite should first remove the beam from his own eye, then it would be proper to help remove his brother's mote—with the right spirit, "in the spirit of meekness." (Gal. 6:1).

Neither can we judge the heart, question the sincerity or impugn the motives of another, based on suspicions, evil surmisings, insufficient or circumstantial evidence, or by outward appearances. Jesus said, "Judge not according to the appearance, but judge righteous judgment." (John 7:24). Righteous judgment demands and necessitates the proper spirit and indisputable evidence of wrongdoing. If wrongdoing is suspected because of outward appearance, we cannot judge; if the brother denies the alleged sin and offers explanation, his word must be accepted until disproved. To reject his word and deny his account without irrefutable evidence is to charge him with insincerity, hypocrisy, lying and judges him unrighteously. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts . . ." (I Cor. 4:5). "For what man knoweth the things of a man, save the spirit of man which is in him?" (I Cor. 2:11).

OTHER PERTINENT PASSAGES

"Love thinketh no evil." (Cor. 13:5). ("taketh not account of evil"—ASV). Love will not allow one to always be suspicious, surmise evil and put the worst construction on the acts of others, nor attribute evil motives to them. On the contrary, love "believeth all things" (I Cor. 13:7). It compels us to believe all the good possible of a person until compelled by undeniable evidence to believe otherwise.

"Speak not evil one of another brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of, the law, but a judge. There is one lawgiver, who is able to save and destroy: **who art thou that judgest another?**" (James 4:11-12). The one who unjustly judges another and speaks evil of him, denies and disobeys God's law, makes himself a judge of it, and makes himself equal with the one lawgiver (God) by substituting his own law or rule of conduct in this matter. Such is forbidden and condemned.

CONCLUSION

Unrighteous judgment always does harm and never any good. It may be due to a misunderstanding of the true situation, envy, jealousy, bitterness, hatred, a vain attempt to exalt self by harshly judging and spreading degrading reports about

others, an inferiority complex, religious prejudice, hatred of the truth, et cetera. But regardless of the reason it is always sinful.

"But with me it is a very small thing that I be judged of you, or of man's judgment . . . but he that judgeth me is the Lord." (I Cor. 4:3-4). Realizing that the Lord knows all the true facts and that his judgment is really the only important one, like the apostle Paul, we personally should care very little that we are unrighteously judged and condemned by men. Yet from another viewpoint we should be greatly concerned because those who thus judge are guilty of sin and in danger of condemnation. Furthermore, unrighteous judgment and evil speaking may irreparably damage another's good reputation, lessen his influence for good in the kingdom, and render less effective his future work for Christ.

While we should continue to correct the misapplications of the passage, "Judge not, that ye be not judged," We should not neglect to emphasize its true meaning and importance in our lives. Let us never be so busy refuting the errors that we forget to teach and practice the truth. Let us always be careful to judge righteously, knowing that "with what judgment ye judge, ye shall be judged." (Matt. 7:2).

WHEN DID OPPOSITION BEGIN?

Ferrell Jenkins, Bowling Green, Kentucky

"Up until a few years ago there was no opposition in the brotherhood, except in a few isolated places, to cooperative evangelism and benevolence as is practiced by most churches of Christ today."

"The first opposition that was registered to cooperative evangelism in our day was that which followed the efforts of the Broadway congregation in Lubbock, Texas, to keep Brother Otis Gatewood in Germany. Until that time, nothing was said in opposition thereto; . . ." (This was in 1948, FJ).

After discussing the beginning of the Herald of Truth radio program (in 1952) the writer continues: "**But still not a word with reference to the orphan homes or to the homes for the aged!**"

The three quotes above are taken from the tract, **Cooperation in the Field of Benevolence and Evangelism**, by Guy N. Woods. In various parts of the nation brethren have paroted these statements. In our own area Raymond Hazelip, in teaching on the current "issues" presented the first two quotes almost verbatim. He worded the third point this way: "**Real apposition to the orphan home never started until 1951 or later.**" Surely these brethren will have honesty enough to correct these misrepresentations after studying the evidence we intend to present.

Why Opposition Small

The first "orphan home" supported by churches of Christ was in 1909. By 1940 there were only 7 "homes" in existence. By 1950 there were only 10 "homes" operating, but by 1960 there were 27. Perhaps these figures will help to explain why there was only an "exceptional" opposition to such. There were not many examples of this unscriptural practice, therefore not must opposition. The opposition

has been in proportion to the practice. Between 1950 and 1960 there were 17 institutions begun. No wonder the opposition is greater now.

Opposition "Long and Loud" in 1931

In the **Gospel Advocate**, March 19, 1931, bro. A. N. Trice wrote an article on "Law and Expediency". Bro. Trice was in favor of the "homes", etc. His article was written in defence of such. Many of the arguments made are similar and some are identical to those made today (32 years later). When bro. Trice wrote there were only 5 "homes" in operation. Throughout the article bro. Trice spoke of those who "object". Notice what he said:

Cries long and loud have been made against schools, homes, orphanages, etc., as being institutions "unknown to the New Testament," and against "an enterprise" that is "bigger than the work of a local congregation." (All emphasis in all Advocate quotes is mine, FJ.)

This single statement is enough to show that brethren Woods, Hazelip, et al. are misrepresenting the situation. They say that REAL OPPOSITION never started until 1951 or later. Bro. Trice, in favor of the "homes", said in 1931 that the "cries" against what he favored has been "LONG AND LOUD".

In the same article bro. Trice said:

Another **dogma held by some is that no church may give from its treasury to the support of any school, Bible school, orphan school,** or other institution of learning, nor for helping any one to obtain an education.

Opposition to church support of human institutions was already a DOGMA, according to bro. Trice, in 1931.

Bro. Trice said:

Sometimes the claim is made that **no two or more churches may cooperate in any given work,** or that "the word of God does not authorize any congregation to 'start an enterprise' that is bigger than the work of a local congregation." Special objection is also urged against the planning by the churches of a city or community for holding a series of gospel meetings and against the selection of a preacher to do the preaching.

No. bro. Trice, you must be mistaken back in '31, for no one opposed such until after 1948!

In his conclusion bro. Trice said: "Finally, **Scripture authority has been demanded** for teaching the Bible in schools; for cooperation of churches; for **supporting schools from the treasury of the church; for activities other than through the treasury of the local congregation; for maintaining an orphanage or home for the aged;** for arranging for a series

of gospel meetings; etc It is not sufficient to cry, "**Unscriptural,**" while failing to point out the Scriptures violated.

These quotes from a proponent of the "orphanages" shows that there was opposition in '31; that it had been long and loud; and that someone was demanding the Scripture for such.

Advocate Heard "Both Sides"—Srygley Answers

When bro. Trice wrote, the **Gospel Advocate** allowed "both sides" to be heard. Otherwise his article would not have been printed. Two weeks after it appeared, in the April 2, 1931, issue, bro. F. B. Srygley wrote an editorial using the same title bro. Trice had used and replied to his article. Bro. Foy E. Wallace, Jr. was the editor of the **Advocate** at that time.

Bro. Srygley admits that the article says "some good things and **others not so good.**" He points out that the things bro. Trice said could be used in defence of the missionary society. He emphasized a point that we have been trying so feebly to get across: the argument is not over HOW (means and methods), but WHO (which organization). Bro. Srygley puts it this way:

The question is not that certain things ought to be done, **nor is it the how they shall be done, but it is the institution or organization through which they are to be done.** There is nothing in the New Testament larger than a local church and smaller than the entire body of Christ. I am seeking to make no law, rule, or regulation when I say this.

Bro. Srygley pointed out that bro. Trice thought that what he advocated should be chartered by the state and be under a BOARD OF DIRECTORS, while in the same issue of the **Advocate** another brother suggested the "brotherhood" build an old men's home, but that it should be under the elders of a church. The **Advocate** and the **Firm Foundation** are still fighting about this more than three decades later. Srygley said:

My idea is that these two brethren should get together and decide which is the proper way. **There is no Scriptural way to organize a thing that is not in the Scriptures.** Unless they do this, I think we had better go on and preach and practice what is in the New Testament.

With obvious reference to Gal. 6:10, bro. Srygley said: "I feel sure that most students of the Bible understand that Christians have the right to do good to all men in the name of a disciple without going to the local church to do so." He quoted Mt. 10. 42, and closed with "Bible students should be able to understand that is **if one needs an organization through which to do any religious work, God has provided such an organization.**"

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I PETER 3:15

Marshall E. Patton

This article is a continuation of the one which appeared in this column in the September issue of SEARCHING THE SCRIPTURES on the rule of elders.

I believe that truth on the issue of the rule of elders may be determined from I Pet. 5: 1-3. All other references will harmonize with whatever truth is established from these verses. In determining the truth the key word is "oversight" (v. 2) and the key phrases are "Neither as being lords over God's heritage, but being ensamples to the flock." (v.3) When we learn the meaning and application of this word and these phrases we will have resolved the issue.

The participle phrases are used adverbially telling **how** elders are to exercise "oversight." Hence, the issue involves two questions: (1) **WHAT** are elders to oversee? and (2) **HOW** are elders to oversee?

Concerning the former our text says they are to take the "oversight" of the "flock." The word "flock" is a figure used to identify the church. Hence, elders are to oversee the church. (Note, "which is among you," hence, local congregation.) The words "flock" and "church" are general in relation to matters to be overseen. Therefore, unless an **exception** can be shown, we must conclude that elders oversee **all** the affairs of the local church. In a former article I exposed the error in efforts that have been made to show an exception. (See September issue of SEARCHING THE SCRIPTURES.) No exception has been shown—there is none!

The affairs of the local church divide themselves into two realms: (1) things specifically authorized, and (2) things generically authorized—sometimes called "matters of faith" and "matters of opinion" respectively. In this sense I use these terms and expressions in this article. The "oversight" of elders in these matters must be in harmony with God's will respecting each.

In "matters of faith" there are no decisions to be made. Such is not an affair of the church. All decisions in this realm have been made by Christ, **the** legislator. Nevertheless, there is "oversight" for elders here. God's will respecting "matters of faith" determines the scope and nature of the elders' oversight in such matters. Such things cannot be altered in any measure. They can neither be added to nor diminished from, but must be contended for without compromise, regardless of the opinions and feelings of men. The duty of elders in such matters is clearly set forth in these words: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." (Titus 1:9) Now, consider the meaning of the word "oversight" in the light of the above instructions.

The word "oversight" is from the Greek "episko-
peo": "To look upon, inspect, oversee, look after, care for." (Thayer) Thus, in "matters of faith" elders exercise "oversight" as they "look upon," "inspect," "oversee," "look after," and "care for" the flock to see that they walk in "sound doctrine." They **oversee** and the congregation is **overseen**. There is an **over** and **under** relationship. They "oversee" by warning, instructing, and exhorting (Titus 1:9). While this ability and action is required of elders it is not peculiar to elders. However, in the light of the above and Heb. 13:17 it seems evident that their responsibility is **special**. It is the special phase of this responsibility that accounts for and maintains the **over** and **under** relationship in "matters of faith."

This is further evidenced by the fact that the church is called "the charge allotted to you." (v.3, R.V.) The word "heritage" (K.J.) and "charge" (R.V.) are from the Greek "kleros" which means **an assigned portion or lot**. (Young, Vine and Thayer) In the final analysis the church belongs to God, but He has assigned to elders the primary responsibility of **cares for** it according to His will—hence, charge allotted to them.

In "matters of opinion" there are decisions to be made. All such decisions are within the scope of God's word. (1 Cor. 6:12; 10:23; 2 Cor. 5:7; Rom. 10:17; 2 Jno. 9) Since elders "oversee" the church, and it is "the charge allotted" to them, they bear the primary responsibility for every decision. For this reason they have the final say in all such matters.

Concerning **HOW** elders are to oversee our text says, "Neither as being lords over God's heritage, but being ensamples to the flock." They are not to be **lords** in either matters of faith or opinion. While the church is a "charge allotted" to them, they should not entertain the thought that it is theirs to do with as they please. They must remember that the assignment was made by the Lord, and, therefore, the responsibility is to be discharged according to His will. This also means that they are not to use coercion, physical force, or anything akin to the tyranny which rulers of the world often employ in accomplishing their objectives. (Cf. 2 Cor. 10: 3-5; Matt. 20:25-28). Some, in an effort to protect the flock against what they judge to be error, will erect an "iron curtain" around the flock forbidding them to hear any side of any issue except their side. In whatever way this may be done, it is wrong! Such are "lording it over God's heritage." God gave every accountable man intelligence enough to decide every issue involving his soul's salvation for himself. Elders are to "oversee" in such matters according to Titus 1:9. If this fails, the individual alone is responsible.

Perhaps in "matters of opinion" the injunction not to be "lords" is most urgently needed. In the matter of making "judgment decisions" the temptation to act **arbitrarily** is perhaps stronger than anywhere else. Even though the church is a "charge allotted" to them, they are not to "care for" it **arbitrarily**. "Judgment decisions" are to be made **after** determining the sentiment, feelings, and opinions of those in the flock. Having determined the pulse of the congregation, this knowledge should be put with their superior wisdom (at least above average—by

virtue of their qualifications) and then a decision should be made for the good of the whole. This does not demand submission on the part of the elders to the majority. It does demand that **due consideration** be given to both the majority and the minority. In the final analysis the **wisdom** of the elders prevails. They, by virtue of their qualifications, will take far more into account than others in the congregation when it comes to making such decisions. Well qualified elders will not act arbitrarily. Neither will they act in submission to the majority for the majority's sake. The truth lies between the two extremes. It is the wisdom of the elders acting in the light of all that should be **duly considered** that makes for the proper "care" of the flock.

It is in the area of "judgment decisions" that the qualifications of elders (1 Tim. 3:1-7; Titus 1:5-11) show themselves to be so essential. Others in the congregation, lacking in the qualifications of elders but who have knowledge of and ability to teach the Scriptures, can carry out effectively the duty of Titus 1:9 as it relates to "matters of faith." But in "caring for" the "charge allotted" to them in "matters of opinion" the qualifications of elders are most urgently needed. In case of divided sentiment the elders from experience in "ruling well their own house" will seek to unite the flock by taking time to point out the wiser course and explain why. He will deal with the flock in such matters as he has dealt with his own house. A careful study of the other qualifications of elders show that such a person is well qualified to properly act in such matters. Yet, these qualifications are often overlooked or minimized.

The phrase "but being ensamples to the flock" has been greatly overworked. It does not refer to the whole of godly living. While elders, like everyone else in the flock, are to be examples of righteousness in all things before all men, this is not the verse to prove it. Here, elders are to be examples to the **flock** in one matter particularly. We cannot get more out of this verse than the Lord put in it. The adversative conjunction "but" identifies that in which they are to be examples. They are to be examples in the very antithesis of "being lords." The congregation needs this example in both matters of faith and opinion. Some members become "strikers" and "brawlers" in a discussion of "matters of faith." In "matters of opinion" some members are inconsiderate of the sentiments, feelings, and opinions of others, and sometimes make a scene when they cannot get their own way. A good example, set before them by the elders, in dealing with such matters would overcome a multitude of trouble. They need to see in demonstration kindness, sympathy, due consideration, and wisdom in handling such matters. No wonder those bearing the responsibility of "overseeing" the "charge allotted" to them are told "Neither as being lords over God's heritage, but being ensamples to the flock."

DANGERS CONFRONTING THE CHURCH NO. 5

Thomas G. O'Neal, Jasper, Alabama

The problem that we want to notice in this article that confronts the church is the problem of inherited

membership. In one respect this is as it should be; it can also be the cause of many problems in the church.

The New Testament teaches that parents should train their children in the way of the Lord. "Children, obey your parents in the Lord; for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6:1-4. "Children, obey your parents in all things; for this is well pleasing unto the Lord." Col. 3:20. "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." I Tim. 5:14. These passages and others teach that parents are to teach their children right from wrong and to rear them to be God fearing men and women. Every time that a child grows into manhood, obeys the gospel of Christ, and is an asset to the Lord's Church and to the community in which he lives, mother and father can be given credit for doing a good job, in fact, a job well done.

When a child was born into a family in Israel, he became one of God's chosen people. When he became old enough to learn the law, his parents were responsible for his being instructed therein. Deut. 31: 9-13 is one of the passages from the Old Testament that can be cited to show the provisions that were to be made for the children to hear and be taught the law. Jeremiah 31:31-34 shows what was done in Israel and tells of what was to be done in teaching God's law when the New Testament came into force. In Hebrews 8:8 the Hebrew writer says, ". . . Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their

hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." The order from under the law of Moses has changed. Under Moses, they first became children then they were taught the law. Under Christ, teaching comes first and then comes the act of becoming a child of God.

One cannot become that which he does not know how to enter into a specific relationship. One cannot become a child of God without having first been taught the gospel, which is the seed of the kingdom, Lk. 8:11, which will make one a child of the King and a citizen in the kingdom. One who has not been taught the gospel cannot scripturally be inducted into the kingdom.

We have in the church today many who are members of the Lord's church just because their parents before them were members. Had their parents been members of some human church, they would be members of that denomination. In many instances, the only reason many members could give

for their being members of the Body would be because mother and father were members of the Body of Christ. Because of this condition, many are prone to want to do things for which there is not one passage of divine authority in the Book of God. Being a member of the church is just like being a member of some denomination as far as they are concerned. In fact, they probably do not know the difference between the Lord's Church and a denomination.

Children should be taught **what** to believe. They should believe the Word of God. They should be taught **why** they believe. They should believe the Word of God because it is the will of God.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

Chrematizo, "were called," Acts 11:26
No. 2

SEPTUAGINT USES CONTINUED

In the first article on **chrematizo**, Septuagint uses of the word were studied. In the present article, remaining Old Testament uses of the word will be briefly noticed; then several New Testament uses will be investigated.

In Jer. 37:2 God commands the prophet to write all his words in a book (Bible). The Greek **hous echremitisa pros se** may be rendered "which I spoke to thee." Here the oracular element is apparent. In Jer. 43:2 the same phrase occurs with the same meaning.

In Jer. 43:4 we have the account of Baruch's writing from the mouth of Jeremiah all the words which the Lord had spoken to him (**hous echrematisen auton**).

It may be seen at once that the LXX never uses the verb **chrematizo** in any sense other than that implying an oracular utterance. The unusual use of the verb in III Kings 18:27, "perhaps he is busy (**chrematizei**)" is perhaps to be thought of in the sense of "busy about his divine work." Could the passage be rendered "perhaps he is delivering oracles"?

I would surely not dogmatically deny the "business" aspect in the verb **chrematizo**, but in my judgment neither the Old Testament nor the New Testament employs the verb in that sense. To the contrary, the ten occurrences of the verb in the LXX involve the oracular element of a divine communication.

NEW TESTAMENT USES OF CHREMATIZO

The verb **chrematizo** occurs nine times in the New Testament. The passages in which the verb occurs are the following: Matt. 2:12, 22; Luke 2:26; Acts 10:22; 11:26; Rom. 7:3; Heb. 8:5; 11:7; 12:25. A brief exegesis of the passages cited will assist one in determining the Bible use of **chrematizo**.

MATT. 2:12

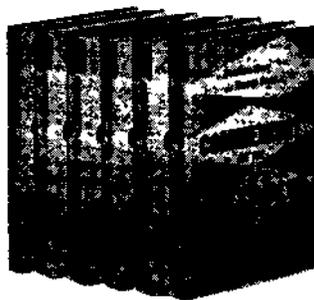
In the AV Matt. 2:12 reads as follows: "And being warned of God in a dream (**kai chrematithentes kat' onar**) that they should not return to Herod, they departed into their own country another way." It will be remembered that this divine communication was given to the magi who had visited the infant Jesus. It will hardly be denied that this use of **chrematizo** involves a divine warning. In the ICC the words are rendered, "And having been divinely warned in a dream" (**Matthew, p. 13.**) **The Interpreter's Bible** gives this note on the verb, "The Greek word means instructed by an oracle." (Vol. 7, p. 259.) Lenski makes the interesting comment, "The verb **chrematizo** is used with regard to any divine communication." (**The Interpretation of St. Matthew's Gospel, p. 72.**)

It is to be distinctly observed that the word "God" does not occur in the Greek text of Matt. 2:12. The word is inherent in the meaning of **chrematizo** in the passage.

Matthew Henry & Thomas Scott

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

GOSPEL MEETING

S. Leonard Tyler of Pine Bluff, Ark. will preach in a gospel meeting with the Seminole church in Tampa, Fla., from September 30 through Oct. 6. He will then go to Lutz, Fla. on Monday night for a second meeting of the same length. Brother Tyler's many friends in Florida are urged to hear him in these efforts.

GOSPEL MEETING

H. E. Phillips of Tampa, Fla. will be in a gospel meeting at the Par Avenue church in Orlando, Fla., Oct. 20-27. **M. E. Patton** is the local preacher. All in this area of Florida are invited to attend this meeting.

A NEW CONGREGATION

Olin Kern, Charlotte, Tenn.

By request of the co-editor, brother James P. Miller, I am writing this article. Should it encourage any to preach "The Whole Gospel," then, its design will be fulfilled.

Without question the darkest hour in anyone's life is when it is necessary to turn your back on some of your dearest friends and do only what Almighty God would have His children do—live faithful in words, deeds, and actions. I know of no one who desires or is pleased to see a congregation disintegrate beneath his teaching. Thus, when the old congregation divided and this new congregation became a reality in May, 1962, we were filled with mixed emotions. We were happy to stand for TRUTH and TRUTH alone, but deeply saddened by the failure of some to give themselves wholly over to God.

Like most all other congregations of our day and time who are forced to make a decision between truth and error, we were marked and labeled as "GENUINE ORPHAN HATERS" and other things that can not be printed upon the pages of this or any other paper. While it is certainly true that the ORPHAN HOME question was a side issue of this difficulty, it is by no means the main reason behind the division. The principal reasons were as follows: (1) the liberal view—in this group are those who condone and engage in (a) the social gospel (b) social drinking (c) worldliness (d) institutionalism, and such like. Also in a business meeting on Jan. 22, 1962, the elders formed this decree: "We (the elders) will write each preacher that is to hold a Gospel meeting at this place and instruct them to preach sermons to the sinners (???) but not to preach any doctrinal issues." In view of the various positions held in the congregation there is little wonder as to why they only wanted sermons to the alien sinner. Sermons to the congregation would not be in agreement with their thinking. While it is true that all in this group would not accept all of

the above mentioned, certainly these four groups cover a very good cross section of the afore mentioned difficulty. (2) The conservative view—in this group the brethren wanted nothing but the "WORD." It is this group with which I am proud to be a small part.

On May 20th 1962, we had our first meeting in the high school auditorium. There were 55 present that meeting. Certainly all were anxious, not knowing what lay beyond. We had no money, no place to meet for any length of time, and no support for a preacher. A few days later we had a business meeting in order to raise some money so that we might erect a place of worship. Little did we know at that time of the coming opposition; the builders and all concerned were to be badgered by the liberal brethren or friends of the liberal brethren. However, we were able to raise two or three thousand dollars among our own group. The Riverside Drive church in Nashville, Tenn., gave us eight hundred dollars toward a down payment for a building. By this time we were well on our way—we thought. We had our lot paid for and a sufficient amount (we thought) for a down payment on a building. We had been informed to this end: should we raise 20% of the total cost of the building, we would be able to secure a loan. We raised that amount but the loan was not to be, at least not at this time. We were now told that we must raise 50% of the total cost in order to get the loan. All were discouraged by this, but God always has a way of rewarding those who remain faithful to His cause. A few days after we were turned down on our first try for a loan, one of the brethren mortgaged his house for four thousand dollars (\$4,000.00), and we were able to secure the loan and begin construction on the meeting house. On the last Sunday in November, we met in the building for the first time. The total cost of our building, seats, and all, was \$12,775.00. The building shown above has four class rooms plus an auditorium and a study. By having folding doors on the back class-rooms we can seat almost two hundred. Incidentally, we had a high of 217 in a recent Gospel meeting. Our attendance for Sunday morning worship during the month of May was one hundred and one.

After the meeting house funds were made available, the brethren talked about building a home for the preacher. This was a must because there was no place to rent in this rural area and it hardly seemed logical to move to a near-by city and there find a dwelling place. Funds for this endeavor were not difficult to obtain because the bank could lend us the money to construct the home against the lot, and the note payment would remain the same. In about four months all of our needs were well taken care of; we had a meeting place, we had a house for the preacher, and support had been raised for the preacher.

The brethren were told of my needs as a Gospel preacher and support was soon coming from many parts of the country within a month. Last winter I

was in need of a small amount of support and three congregations came to my assistance. Two were informed that my need had been taken care of and that they should not continue their support. The other congregation is supporting us at the present. The following congregations are having a part of this good work and without their help I certainly would not be able to preach full time in this area: Riverside Drive church of Christ, Nashville, Tenn.; Franklin Road church of Christ, Nashville, Tenn.; Rock church of Christ, Dickson County, Tenn.; Thayer St. church of Christ, Akron, Ohio; Park Blvd. church of Christ, Louisville, Ky.; West End church of Christ, Franklin, Tenn.; Locust church of Christ, Mt. Pleasant, Tenn.; and Academy St. church of Christ, Dickson, Tenn.

For all of these congregations and the many individuals who have taken an interest in the work here at this place we are thankful to God. Because of God's help and their assistance we are where we are today. Our greatest dreams have been fulfilled ten times over. Perhaps we lacked in faith when we first began, but without question there are still many in Israel who are satisfied with "JUST THE TRUTH." It is my hope that our strength and faith have been increased by whatever success we have attained.

Should all the men be able to work eighteen (end of 1964) months, the congregation here will be able to support its own work. By this I mean, they can employ a preacher full time, pay on the note, have a couple of meetings a year, and be able to pay all the bills. Two and one-half years after the birth of this congregation it should be totally upon its own—and I hope and pray to God that it will still be preaching the truth—the word of God, so that division will never be necessary again.

As long as there is a chance to preach the truth in any congregation that may have liberal tendencies, I pray that brethren will keep the "Sword of the Spirit" hot, letting it fall where it will.

We are not glad to report a division, but we are glad to report that there are some in this corner of the vineyard planting the word in a simple fashion and that God is giving the increase.

Though some of our liberal friends would deny the truthfulness of this article, I still stand before God and man ready to defend all that is said.

GODLINESS IS GREAT GAIN

Donald R. Givens, Coalinga, California

The majority of individuals in this present age look for wealth, happiness, and security in the wrong places. Mankind strives for prosperity in material ways but not in spiritual ways. One simply has to take a look at the world around him and he sees man looking for happiness in the fleshly and earthly things which are to pass away.

Some individuals try to find happiness in money. The more money and material goods they can store up, the happier they think they are. These persons should read I Timothy 6:9, 10 and reconsider their aim in life. In verse six of the same book and chapter we read the words, "But Godliness with contentment is great gain." Here is where true happiness and gain are found. They are found in living a Godly life.

Still other people think that they can find happiness or security in the bottom of a bottle. The more they drink, the happier they believe they will be. They delude themselves and send their own soul and others to eternal ruin. Other individuals think happiness is found in just having a "good job and income" and having a "lot of fun and pleasure." These also delude themselves and will pay for their neglect of spiritual things at the great reckoning day. Feeding the soul is far more important than pleasing the desires of the body.

While most of mankind is "striving after wind" in their vain attempt to find happiness and security, they overlook the greatest thing of all, Godliness. In their frantic search for joy in this life they completely overlook spiritual things and they ignore the life to come. In living a Godly life one will find more happiness and joy than in all the material and fleshly things of this world.

Every individual should realize the fact that this earth is not our permanent home. Some persons act as if they were going to be here forever and forever. They live and act like the rich man of Luke the 12th chapter who sought after material possessions and told his soul to "take thine ease, eat, drink and be merry." Does not this remind one of so many people today who are repeating the very same words? But remember what God said to this man — "Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God." (Luke 12:20,21). God said he was a fool. The person who looks to this world and to fleshly desires for happiness is a fool. These material things will pass away. True happiness and wealth are found in living a Godly life and storing up treasures in heaven (Matthew 6:19-21).

We all have problems and troubles in this life. No one is free from trials and temptations. But the Godly person knows how to face them and overcome them while the ungodly individual succumbs and falls prey to the devices of the devil. Godliness enables one to face life's sorrows. Jesus helps one to bear them. Even if no one else in the whole world cared about you, Jesus will be with you if you live a Godly life. Godliness truly enables one to sing and hold on and press forward.

Godliness helps one to approach inevitable death with great courage. The Godly person realizes that death shall come to all, and he prepares for it instead of trying to ignore it and believe that somehow he may escape it. Only the Godly can face death courageously as Paul did in Philippians 1:19-24; and II Timothy 4:6-8. Paul knew that because of the Godly life he had lived he would depart to be with Christ and receive the crown of righteousness. The apostle Paul gave the true emphasis to this life. He recognized that his life is but preparation for the next life. May we too realize that this life is but preparation and a pathway to the one beyond.

The Godly person knows that the only "crown" to be sought after is **not** material wealth or worldly fame or an exalted place among mankind; **not** simply praise from men or popularity; but a "crown of righteousness." How true it is that mankind in general fails to place the proper emphasis on this fleeing life.

Godliness enables one to go with God as did Elijah of old. One remembers how in I Kings 17:3-6 that

God told Elijah to go to the brook Cherith and there he would be fed by the ravens. Elijah did not mumble and complain and inquire if the ravens were "respectable, reliable and trustworthy" or any such thing—but he knew that **God was with him** and he would certainly be taken care of. Today you need worry about only one thing: **Is God with you?** When God is with an individual the world cannot overcome him.

Yes, it is true, the Godly person has the happiest and the richest life because he has the most to look forward to. He has the sure promise of eternal life. Treasures are laid up in heaven for him and a crown of righteousness awaits him.

"Godliness is profitable for all things, having promise of the life which now is, and of that which is to come." (I Timothy 4:8b).

"But Godliness with contentment is great gain." (I Timothy 6:6).

"EXCUSE PLEASE"

By J. T. Smith, Tampa, Fla.

I received a bulletin or booklet called, THE BIBLE CHAIR JOURNAL, in which all the news of Bible Chairs is reported. Now, in case you have never heard of a Bible Chair, I will try to explain what it is as I understand it.

On the front cover of this magazine, the announcement is being made that the North Boulevard Church of Christ in Baton Rouge, La. is heading a drive to build a Christian "student center" on the campus of Louisiana State University. The plans are as follow:

"A **three unit building** with a **five point program** is being planned. The central unit of the structure will be a 200 seat **chapel for worship** services, Bible lectures, leadership training classes and devotionals. A second unit will contain offices, classrooms, and library. A fellowship hall is designed as a third unit. A courtyard connects the three units. The five chief points in a program which the facilities will make possible are worship, Bible instruction, fellowship, counseling and mission activities." (emphasis mine JTS)

Now I want you to notice their "three unit building." It includes, first of all, a "200 seat chapel for worship services." Now, **WHY DON'T THEY CALL IT A CHURCH?** Why? Because they can't afford to. For according to the third paragraph, the Elders of the North. Boulevard church will oversee the work; and elders are supposed to be active in ONE congregation, not TWO congregations. (Acts 20:28) So, they camouflaged it by calling it a "chapel for worship."

The second unit in this building will contain "offices, classrooms, and library." Now here are rooms in which Bible classes are going to be conducted. They will be conducted in classrooms built on a University campus for University students. Now, if I" didn't know better I would think this was a "school"

that these brethren were building, but it wouldn't be Scriptural for Elders to be "overseers" over a school, (or would it) ? So, I don't guess we could call it a school.

The third part of this "concoction" is a "fellowship" room. The word "fellowship" as used here has nothing to do with any part of what Bible "fellowship" means. John said in 1 Jno. 1:7 "If we walk in the light as he is in the light we have fellowship one with another . . ." Hence, Bible "fellowship" has to do with "walking" and that in the light. Now, since this is not Scriptural "fellowship", then we conclude that it is UN-SCRIPTURAL "fellowship". We could, I suppose, safely say that they will have a "kitchen," "ping pong tables," "shuffle board" and other kinds of entertainment for these students in their "fellowship" room. But I would hate to think that these Elders of North Boulevard congregation were going to "oversee" a RESTAURANT and GYMNASIUM. Now, since Peter said in 1 Pet. 5:2 "oversee the flock WHICH IS AMONG YOU," (emphasis mine JTS) that they couldn't Scripturally oversee any of these things.

I seem to have made a statement in the very beginning of this article that I am going to have to retract. I said I was going to explain what this thing was. But, we have a CHURCH that is NOT A CHURCH. It is a CHAPEL for WORSHIP. Then we have a SCHOOL which is NOT A SCHOOL, for elders don't have SCRIPTURAL AUTHORITY in their official capacity as elders to "oversee" a SCHOOL. And then we have a RESTAURANT and GYMNASIUM, which is not a restaurant and gymnasium but a **FELLOWSHIP ROOM**.

Now, in all this "muddle" of confusion, (not a church, not a school, not a restaurant and gymnasium) **WHAT SHALL WE CALL IT?**

Oh! excuse please. It's- a BIBLE CHAIR.

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HARMONY OF SAMUEL, KINGS AND CHRONICLES by William D. Crockett	3.50
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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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WHO IS THE ROCK?

H. E. Phillips

It is an admitted fact that someone built the church of the New Testament. It did not just happen without some intelligence and power creating it. Paul said, "For every house is builded by some man; but he "that built all things is God" (Heb. 3:4). The church is called the "house of God" (I Tim. 3:15). Christ is called God (Heb. 1:8; Isa. 9:6), therefore, the "house of God" is the same as the church of Christ. The Psalmist said: "Except the Lord build the house, they labour in vain that build it." (Psa. 127:1). The church, if not built by the Lord, would be labor in vain. Christ is the builder of the church.

In response to the statement of Peter that Christ was the Son of God, Christ said, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18). Christ promised to build his church, and he said it would be built upon "this rock." What was the *rock* upon which Christ was to build his church?

A foundation is essential to the erection of any structure, and no structure is stronger than its foundation. If the foundation be weak, the building will be weak; but if the foundation is sure and firm, the building is likely to be as strong.

There has been a great deal of dispute as to what or who is the foundation upon which the New Testament church is built. We have been told that it was built upon Peter as the rock. We can be certain from Matthew 16:18 that a ROCK is the foundation. Christ asked the apostles what they thought of him in contrast to what other men thought. Peter spoke out and said, "Thou art the Christ, the Son of the living God." This was a truth — a fact demonstrated to the apostles by God. Christ then said, "Thou art Peter, and upon this rock I will build my church." (Matt. 16:18T). Only two things could be the rock upon which the church was built: 1) Peter or 2) Christ — the truth that he is the Son of God. Let us put these two to the test and determine which is the foundation.

Isaiah prophesied concerning the foundation to be laid in Zion when he said, "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." (Isa. 28:16). The prophet could only refer to Peter or to Christ, since Christ said he would build upon the rock when he spoke to Peter. We can easily ascertain which of the two is the rock.

1. *A tried Stone.* Both Peter and Christ were tried by the tempter. Christ said to Peter just before he was betrayed, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:31,32). This concerned Peter's denial of Christ. The Lord said, "When thou art converted, strengthen thy brethren," indicating that Peter needed converting. By reading further in Luke we learn that Peter denied the Lord

and succumbed to the tempting of Satan. If Peter is the rock (foundation) upon which the church was built, it is not the rock that stood the trial of Satan. He would not fit the prophecy of Isaiah that a "tried stone" would be laid for a foundation.

But Christ was also tried by Satan in the wilderness. (Matt. 4:1-11). He did not yield to a single temptation, thus proving that he was the tried and sure foundation of which Isaiah spoke.

2. *The Precious Corner Stone.* Certainly no one who believes Christ to be the Son of God would contend that Peter is precious as a corner stone above Christ. The Psalmist said Christ: "The Stone which the builders refused is become the head stone of the corner." (Psa. 118:22). Jesus is also called the "chief corner stone." (Eph. 2:20). Peter is never called *precious* nor *corner stone*. Christ is called both.

3. *The Sure Foundation.* Christ said the gates of hell would not prevent the building of his church. If the foundation could be crushed by the gates of hell, surely the building could not be completed. "Gates" is the symbol of entrance into and exit from a place. Gates of "hell" must refer to the entrance into and exit from the grave. Christ must die before the foundation is sure against the gates of hell. Christ died but the gates of hell could not hold him, and on the third day he arose from the grave. Satan held the keys of the gates of hell when Christ died. "That through death he (Christ) might destroy him that had the power of death, that is, the devil." (Heb. 2:14). But now because of the victory of death, Christ holds the keys to death and hell. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1:18).

Peter is still locked in the gates of hell and will remain there until the general resurrection. If Peter be the rock upon which the church is built, it is not a sure foundation, and the gates of hell have prevailed against the very foundation of the church. This establishes beyond question that the foundation was not Peter but Christ.

Furthermore, the church could not be built until the foundation was tested and tried and made sure by the gates of hell. Christ said the gates of hell would not prevail against the "building" of his church. That means that the "gates of hell" stood between the time the statement was uttered and the building of his church. Peter had not entered the gates of death when the church was built, and if he was the foundation, the church was built before the foundation was made sure. Peter did not die for a number of years after the church was established.

It has been argued that the term *Peter* means *rock*, which proves that Peter was the rock of Matthew 16:18. The "rock" to which Christ referred as the foundation of his church was the confession made by Peter that Christ was the Son of the living God. This truth cannot be destroyed, and as long as it stands, the church will stand. The kingdom (church) which rests upon Christ can never be destroyed (Dan. 2:44; Heb. 12:18).

But even more evidence that Christ is the *Rock* or foundation upon which the church of Christ was built is found in expressions in the New Testament that call him the Rock or Foundation. The household (church) of God is built 'upon the foundation of the apostles and prophets' (which means the foundation laid by the apostles and prophets) "Jesus Christ himself being the chief corner stone" (Eph 2 20) Here Christ is said to be the corner stone. Speaking of the Israelites drinking from the rock in the wilderness, Paul says, "And that Rock was Christ". (I Cor 10 4) Paul settles the matter forever with these words "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor 3:11). Christ is not only the foundation, the tried and sure rock, upon which the church is built, he is the only one — no other can be laid. That includes also Peter.

COMMENTS TO EDITORS

"I hope you have a large subscription list and it will grow larger" — H. E. Winkler, Nashville, Tenn

"We continue to enjoy Searching The Scriptures and look forward to receiving it each month" — James E. Gunn, Gardendale, Ala

"You are certainly to be commended for all your efforts in behalf of true Christianity, and I consider this a contribution next in importance only to your preaching" — J. D. Hall, Jr, Jasper, Texas

"I think you fellows are doing a fine job with the paper and I shall do all possible on my part in introducing the paper to others" — E. Paul Price, Borger, Texas

Thank you for Searching The Scriptures I enjoy it thoroughly" — Wm. J. Johnston, Tampa, Fla

'I am a subscriber to Searching The Scriptures and like it very much I enjoy the interesting articles and news you publish, and feel that I am spiritually benefited by reading them" — Joel Henderson, Miami, Fla

"We Continue to enjoy the good articles in the paper. You are rendering a commendable service". — Richard Weaver, Cullman, Ala

"It is a pleasure to have a small part in such a great work I continue to enjoy the publication and look forward to getting it each month I especially enjoyed your articles on the Eldership" and think they were to the point and set forth God's divine truth May the Lord ever bless you and brother Miller with health and strength to carry on the good work that you all are doing" — Leslie E. Sloan, Jasper, Ga

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I enjoy getting the paper from time to time. It has many good articles in it." — Olin D. Kern, Charlotte, Tenn.

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Editorial . . .

H. E. PHILLIPS

SUGGESTIONS TO WRITERS

We appreciate the many fine and edifying articles that have been sent to us for publication in Searching The Scriptures. We have a number of very capable writers who have unselfishly given of their time and effort to prepare good material that has been edifying. There are a few articles, however, that we have not been able to use due to various things. The pages of Searching The Scriptures are open to anyone having something edifying to say. We will freely discuss any Bible subject with "both sides" free to speak. We desire truth, and only truth. We are open to constructive criticism and helpful suggestions from anyone.

The fact that we encourage free discussion of debatable issues is not to be construed to mean that personal battles will be published in Searching The Scriptures. When one becomes involved with teaching or practicing false doctrine, we intend to attack the sin and name the offender, but to attack a man for personal reasons is not helpful to anyone. In plain words, we want to deal with sin and sinners just as the New Testament does.

MAY WE SUGGEST THE FOLLOWING TO WRITERS?

1 Prepare your articles on a typewriter. Long hand is too difficult to read and provides a problem for the typesetter. Make the length of the articles about an average of two and one half letter size sheets, double spaced. In fact, from one to four pages is about the limit for one article.

2 Be sure that all quotations are accurate in every respect. Provide the evidence with the article when reviewing another person's work. You can say whatever you will about one's doctrine and practice relating to the word of God if you can prove it. We will not publish charges that are unfounded.

3 Be consistent in quotations from the Bible. If you quote from the KJV, use it consistently throughout the article or indicate in those passages where another version is used. This

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A large number have received this paper through the generosity of a friend or relative. Some of these who have not agreed with our efforts have renewed when their subscription expired. This is certainly a commendable spirit on their part to be willing to study with us the word of God on questionable matters of current issue today. We do not in any sense construe your subscription as an endorsement of either the policy of this paper or the subject matter taught. We do commend you for being willing to study all the evidence on any question to ascertain the truth. If for no other reason you should be informed as to what "we teach" on the issues of the day. Any man or woman who **refuses** to at least study religious subjects is following the same course as the Pharisees who closed their eyes and stopped their ears to the teaching of the Lord. Do not allow **prejudice** to deprive you of "searching" for the truth. Please use the form below in renewing your subscription for another year.

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Searching The Scriptures. I shall strive to answer his reply in the same spirit.

Brother Gotto thinks only the "character of Titus and the other brethren" was the point of inquiry. He does not think II Cor. 8:23 deals at all with how churches cooperated. I think it does. However, in further stating his position, Brother Gotto says, "It was the character of the men entrusted with this work of charity and THE HONESTY OF THE OPERATION that were grounds of inquiry in this case and not the method of intercongregational cooperation." (Emphasis mine. O. G.) What else was "the honesty of the operation" but how they cooperated? The "operation" was the concurrent action of many churches in a work of charity; and the "honesty" of the operation was proved by Paul in stating that Titus was his "partner and fellowhelper," and the brethren were the "Messengers of the churches." The terms "messenger," "partner", and "fellowhelper" show relationship in the action taken with others. Of course their character was a point of consideration. But what better way could their character be established and attested than for each church to "approve" and "choose" its own messenger. Surely their character was approved before they were appointed or chosen as "messengers of the churches." Paul gave orders to each church to this end: "And when I come, whosoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." (I Cor. 16:3.) They "approved" them and then appointed them their messengers.

Brother Gotto failed to give one example in the New Testament where one church ever served as a messenger or agency for another church. He supposes one of his own. But this is not in the New Testament. In my article under review I said: "Since messenger and agency requires subordination to another, churches CANNOT serve as agents and messengers of other churches and institutions without being subordinate and subservient to them. When they do this, they cease to be equal, and their autonomy is surrendered. There is not, and hear me, one single example in the New Testament where one church ever served as a messenger or agent of another church or churches. But without this example you can never establish authority for the 'sponsorial church' cooperation." Brother Gotto has not found the example in the New Testament. He is not alone in his failure. No one has found it, and no one can find it. It isn't in the New Testament. He says, "It seems a justified inference that congregations did in fact act as messengers in New Testament times." Where is the passages in which such an inference is justified? Brother Gotto does not cite the passage.

It is Brother Gotto's wish for all Christians to be "messengers or ambassadors for Christ." He, however, admits such is not the meaning of the terms in the New Testament for he says, "In a different sense of the word, we would like to think of all Christians as messengers or ambassadors for Christ (II Cor. 5:20) and the glory of Christ (II Cor. 8:23)." This is one of the great problems in the church today, namely, the using of Scriptural terms in a "different-sense-of-the-word" meaning. You cannot prove a thing Scriptural by a different sense of the word or words used by the Holy Spirit; you must prove it by the SAME SENSE if you prove it at all! Denominations would like to think of "sprinkling" as being baptism in a different sense than the Holy Spirit used the words. Digressives would like to think of the name Christian in a different sense than it is used in the New Testament so they could be justified in calling the church Christian. Many attempt to justify their social fellowships in the churches of Christ by a "different sense" of the word fellowship than that used by the Holy Spirit. We best give up all ideas and theories which depend upon a "different-sense" meaning in order to prove them Scriptural. "If any man speak, let him

speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." (I Pet. 4:16.)

THE LETTER TO THE CHURCH IN PHILADELPHIA

Curtis E. Flatt, Florence, Alabama

Read Revelation 3:7-13 — The church in Philadelphia does not occupy a prominent place in the scriptures. Her establishment is not discussed. Her relationship with any of the apostles is not mentioned. If ever she had great problems with worldliness or with a perverted gospel, we are not told. And yet, the church in Philadelphia was a glorious church. Her brief appearance in the Bible is a great source of encouragement to people who want to be pleasing in the sight of God.

INTRODUCTION

As we have seen in our studies of the other churches, We have found that Jesus, in his introductions, described himself in terms which clearly state that he was qualified to say the things each church needed. Jesus introduced himself to the church in Philadelphia by saying: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth, and no man openeth." From the very beginning, it was said that Jesus was holy (Luke 1:35). He was the very essence of truth, too (John 14:1-4). He had the key of David. He had all authority. (Matthew 28:18). He was qualified to speak: Holy, true, and empowered to speak. WHAT AN AUTHOR!

I KNOW THY WORKS

As in all the other six epistles, Jesus began with, "I know" and "I know thy works." Jesus knows all (John 2:24, 25; Hebrews 4:13). Jesus knew their comings and goings and doings. He knew their works. Over and over again we need to be reminded that Jesus knows and that Jesus knows our works — good or bad.

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

Jesus said: "Behold, I have set before thee an open door and no man can shut it." The Lord gave this church an opportunity to serve. Just what the opportunity was we are not told. But it was a great blessing. How we rejoice when opportunity comes to us. But we need to remember that with the privilege there comes also the responsibility and we will be held accountable according to the opportunities we have (Galatians 6:10).

I KNOW THAT THOU HAST A LITTLE STRENGTH

Jesus further said: "I know thou hast a little strength." As compared to others they had a little strength. As compared to others about us, most of us have but little strength. But, we do have some strength and God's people can do much with little things when they work with God. David was victorious over a giant with but little strength when he fought on the Lord's side, Churches of Christ today have little strength as compared with man's appraisal of others. Churches of Christ have little numbers as compared with the Catholics; have little money as compared with some of the denominations; have preachers, in the main, with little formal training as compared with some. But churches of Christ today have a little strength and can do wonders with

it when they work that which is right in the sight of God. The Lord knows. He knew this church had a little strength.

I KNOW THAT THOU HAST KEPT MY WORD

Jesus then said: "I know thou hast kept my word." What a compliment! They had faithfully kept the word of God. They had not compromised truth. They had not substituted. They had not added. They had not subtracted. Other churches in the Bible failed on this point. This was the undoing of the churches of Galatia (Galatians 1:6-9; 3:1; 4:9-11). This had been a trouble spot with others of the seven churches (Revelation 2:14; 2:20). Many churches of Christ today are so unlike the church at Philadelphia in this regard. Many churches of Christ today are not keeping God's word relative to the mission of the church — involving the churches in recreation, entertainment, social betterment, and the like. Churches of Christ today are not keeping God's word in reference to the organization of the church — involving the churches in unlawful arrangements with man-made organizations to do the work which God meant for the local churches to do. A great tribute is paid to the church in Philadelphia when it was said: "I know thou hast kept my word."

I KNOW THAT THOU HAST NOT DENIED MY NAME

Jesus further said: "I know thou hast not denied my name. The church in Pergamos had the same commendation (Revelation 2:13). Even in face of trials and tribulations, this church had not denied his name. Churches, today, can learn from this example. In these days when so many unkind things are said about the churches which contend for the purity of the mission and organization of the church, the temptation may well be to soften the attack on these besetting sins. But the Lord takes note of a church who holds fast his name.

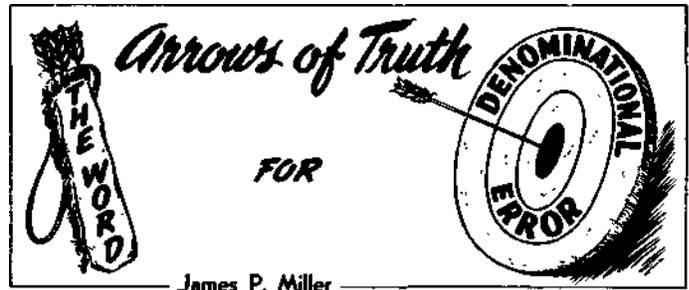
PROMISES

"I will make them to know that I have loved thee." This is the promise which Jesus made to this church. Some were to learn that the Lord loved this church. The churches men love and praise may not be the churches the Lord loves and will one day praise. Many churches of Christ have grown into respectability with men. Such churches have but little criticism from the men of the town. Even the townspeople will sometimes give special honor unto them. But this is no commendation to a church. That means, in most cases, that the churches have ceased to condemn sin and to press the doctrine as they should. In many of these, the Apostle Paul would not fit very well. I fear Jesus would not speak of many churches of Christ today like he spoke of the church in Philadelphia.

Another promise was: "I will keep thee from the hour of temptation." In this he was offering shelter and divine protection for the hour of trial. The faithful have such wonderful security in Christ. The song writer expressed it truly when he said:

"The Lord's our Rock, in Him we hide,
A shelter in the time of storm;
Secure whatever ill betide,
A shelter in the time of storm."

In conclusion, the Lord made further promises that are couched in the figurative language of the Revelation. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: And I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: And I will write upon him my new name."



James P. Miller

ORGANIZATION OF "THE CHURCH OF GOD"

One of the amazing things in discussions with "Church of God" preachers is to find out how the "Church of God" that has its headquarters at Cleveland, Tennessee is organized. It is truly amazing that in our time one could condemn the Roman Catholics for their organization, and yet at the same time maintain one which would be so similar to it. The organization of the "Church of God" as represented by those men is like this:

1. They have a general overseer who has his headquarters in Cleveland, Tennessee. Mr. Dennis likened him during the Charleston debate to the high priest and offered such scriptures as Hebrews 4:12, 5:5 and 9:24 to sustain the fact that we had a high priest. The high priest is Christ, and this man, if he represented the high priest, would be taking the very place of the Son of God himself. This, even the Pope at Rome would hesitate to do.

2. Then, they have state overseers, and they say that the state overseers are the equivalent of the priests under the Old Testament. But the answer to that is that we are all priests; that every man offers his own body a living sacrifice and that under this system every child of God is a priest. (1 Peter 2:5, 9; Rom. 12:1).

3. Then they have "pastors" which they say are the equivalent of the Levites. They say that the "pastors" have the work of the Levites to do and they have a single "pastor" who is in charge of the different congregations.

In searching for the scriptures to prove that they had a right to have a general overseer, in the Charleston debate Mr. Dennis offered the 15th chapter of the book of Acts where James stood up and said, "wherefore my sentence is," to prove that James was the general overseer for the entire Church of Christ in the New Testament. This quotation was from Acts 15:13 and after they had held their peace James answered saying, "Men and brethren harken unto me." When I met Mr. Myers in the debate at Lancaster, South Carolina, he offered the statement of the Apostle Paul that upon him was laid the care of the churches. So you have the statement then of Mr. Dennis that James was represented as the general overseer and then the quotation from the apostle Paul and the implication that Paul was the general overseer of the entire Church of God.

It is very difficult to know exactly how they do have the church organized. They call general conferences; the general overseer calls the conference and in turn they settle doctrines, even matters of faith and practice in their general conferences themselves. The teaching of the New Testament is clear in regard to the organization of the Church. The office of apostles is no longer with us in living men. Every congregation has its own elders and deacons (1 Tim. 3 and Titus 1; Phil. 1:1). And, of course, each congregation had members, teachers and evangelists. This comprised the organization of every congregation of the New Testament order. How any

people claiming to believe the word of God could sustain an organization that had state overseers and district overseers and pastors and then a general overseer and have him located in the little town of Cleveland, Tennessee, would be beyond the thinking and understanding of those that know anything at all about the sacred word of God. It shows that they are not concerned in regard to matters of this kind. They show little concern over the organization of the church. They are so completely infatuated and carried away with their ideals in regard to holiness that they can see little else. As long as they believe that they are like the Pharisees of old: they profess a "holiness unto the Lord" and completely ignore the will of the Lord.

In regard to mechanical music in the church, the matter seemingly to them is a matter of absolute unimportance. They care little whether they worship God as it is written or not. They have the idea that as long as they profess "holiness", all of these other things are absolutely immaterial and not important at all in religion.

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GIVING THE ANSWERS FOR OUR HOPE

Address questions to:
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I PETER 3:15

—Marshall E. Patton

QUESTIONS: 1. Is there scriptural authority for the practice, in some places, of praying and giving thanks immediately before the contribution is collected? 2. If you should not think it is a violation of God's will, do you think it good judgment and/or advisable, or not, to engage in the practice? 3. To your knowledge, not that it would prove the practice right or wrong, are there many or few congregations that practice this? Thank you. — R. W.

ANSWER: The practice of praying or giving thanks just before the collection is taken is common among brethren in some sections of the country, more so in the West, according to my observations. Authority for the practice is generic, and, therefore, any effort to justify the practice must be made on the basis of expediency. All principles governing expedients should be carefully observed. (1 Cor. 6:12; 10:23-33)

The matter of giving scripturally is a very serious matter and demands a great deal more preparation than the average Christian makes. No doubt the practice has been adopted by some as an expedient to this divine objective. A consideration of a few passages and principles should help us determine if and when it might be expedient.

The Scriptures teach that the matter of giving is both a duty and a privilege. That it is a duty is evident from Acts 2:42, 1 Cor. 16:1, 2. That it is a privilege is evident from several passages. "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." (2 Cor. 8:7) Paul called it *grace*, which means favor. We are favored or blessed when we give as we should. "It is more blessed to give than to receive." (Acts 20:35) According to Lk. 6:38; 2 Cor. 8:9; and 2 Cor. 9:6-15 we are blessed far beyond our ability to measure, both for time and eternity, when our giving is motivated by *love* and *gratitude*, and when it is done *purposefully*, *cheerfully*, and *liberally*. Perhaps the best example of such giving is the case of the Macedonians. (2 Cor. 8:1-4) From these verses we see clearly that giving is both a solemn duty and a precious privilege. We also see something of the importance of the proper attitude of heart in the matter of giving.

Concerning the matter of giving thanks note carefully the following passages:

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you." (1 Thess. 5:18)

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17)

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6)

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;" (Eph. 5:20)

From these verses I conclude that one should "in every thing give thanks;" that he should "pray with thanksgiving," and "give thanks always for all things unto God" that can be

done in the name of the Lord. There is, therefore, divine authority for giving thanks for the ability, privilege, and blessings enjoyed in the grace of giving. Based upon these same scriptures and in view of the solemnity of the duty and all the divine requirements to acceptable giving, it also follows that it is right to pray that our giving meets all the conditions of the Holy Scriptures.

Since there is no prescribed order for the things involved in worship, it becomes a matter of judgment as to when and how often we pray, except in the case of the Lord's supper. In this instance we have specific authority for giving thanks before both the "bread" and the "cup" — such is not a matter of expediency. (Matt. 26:26-28) Sometimes brethren begin the worship with a brief prayer of thanksgiving for the privilege and blessings of worship, and perhaps a petition that all things done might be acceptable unto God. Later a prayer of greater length and which is much more in detail is engaged in to great profit. Usually the worship is concluded with a brief prayer, sometimes called a dismissal. The arrangement for a brief prayer just before the collection must be justified, if justified at all, upon the same basis as any of the preceding arrangement, namely, expediency. Whether or not what is said in such a prayer be incorporated in one general prayer at another time pertaining to the whole worship or in a brief prayer immediately preceding the act is likewise a matter of judgment.

There is, however, more to be considered. There are dangers involved. These must be recognized and carefully guarded against when and wherever the practice is followed. There is the danger of one becoming so accustomed to it that he concludes it to be a specifically authorized ritual — one to be followed without exception. This is especially true when it is done in close proximity to the Lord's supper. There is also the danger of the practice being adopted when motivated by "high-pressure tactics" with a view to exacting more from the congregation. It is right to try to get brethren to give liberally, but the motive must be pure. Any practice that would work against our giving *gratefully, purposefully, and cheerfully* while giving liberally would violate New Testament teaching. It is in this area that many practices in the denominational world become "high-pressure tactics" and violate fundamental principles of the New Testament respecting this matter.

Because of the above dangers, I think it wise to try to accomplish the divine objective in some other way. However, if the above dangers be carefully recognized and guarded against, and there is no violation of other principles governing expedients, I would not object to the practice.

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BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

CHREMATIZO, "WERE CALLED," ACTS 11:26 No. 3

CHREMATIZO IN THE NEW TESTAMENT

In the AV Matt. 2:22 reads as follows: "But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream (*chrematistheis kaf onar*), he turned aside into the parts of Galilee." This divine communication resulted in Joseph's taking his family to Nazareth, the childhood home of Jesus. It is apparent that *chrematizo* is here again used of a divine warning in a dream. Note again that the word "God" does not occur in the Greek text. The word "God" is inherent in the meaning of the verb in the passage.

LUKE 2:26

In the AV Luke 2:26 reads as follows: "And it was revealed unto him by the Holy Ghost (*kai en auto kechrematimenon hupo tou pneumatou*), that he should not see death, before he had seen the Lord's Christ." This communication came to Simeon and is recorded in the Biblical account in connection with the presentation of Jesus in the Temple. All New Testament writers of note concede the oracular use of *chrematizo* in this passage. Lenski observes, "The passive came to be used for receiving an answer or a direction from pagan oracles and in the LXX and in Josephus for orders from God, which is the sense here." (*The Interpretation of St. Luke's Gospel*, p. 145.)

Two distinctive points on *chrematizo* in Luke 2:26 may be noted here. First, the verb in this passage is a perfect passive participle with *en*, the imperfect active indicative of *eimi*. Hence, the expression fully translated would read, "it was having been revealed"; that is, "it stood revealed." The stress is on the fact that the revelation had occurred and was still effective or "on record." *Chrematizo* occurs only twice in the New Testament: here and in Heb. 8:5, though our English translations would not suggest to the reader the perfect sense in either place.

A second distinction of *chrematizo* in Luke 2:26 is that here, as in Acts 10:22, the agent of the communication is given. In Luke 2:26 it is the Holy Spirit (*hupo tou pneumatou tou hagiou*), and, in Acts 10:22 it is an holy angel (*hupo aggelou hagiou*). It is singular that only in these two places is the agent of the warning or oracle actually named. (If Paul and Barnabas be the subjects of *chrematizai* in Acts 11:26 that construction would be an addition to these places.) Most writers, as Robertson, say that the name "God" is often not used with *chrematizo* but implied. (*Word Pictures in the New Testament*, Vol. 5, p. 390.)

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Science and Truth

I Tim. 6:20-21

William D. Burgess

Exponents of the theory of organic evolution look to the existence of fossils as the necessary proof of this theory. Their reasoning is on this order: we know fossils exist — the best explanation is that they are forms which have evolved — therefore, because they do exist they are proof that evolution has occurred. Thus fossils are made both the cause and proof of evolution. This is only one of the many circular arguments that are made in an effort to prove a theory which does not and can not stand upon known facts.

Let us look at fossils to see what they are and what they prove. Fossils are the hard parts of plants and animals which have been preserved in some way down through the ages. In most instances even the hard parts of these organisms have gradually been replaced by some substance such as calcium carbonate, silica or iron pyrite. In addition to these fossils we find evidence of organism that are no longer in existence in the form of casts, foot prints, preserved in ice or in other ways. Certainly no honest person could or would deny that they exist. However, this is the approach to the problem by Italian churchmen in the 16th century. They declared that the fossils were really only odd shaped stones that the devil had placed in various places to try the faith of religious people.

Some of the problems of fossils are these:

1. fossil records have many gaps and are quite incomplete.
2. parts or entire organisms have been distilled off leaving only a carbon residue instead of the actual part. This is especially true in plants.
3. the complete absence of an intermediate form which the evolutionist needs if his theory is to have support.
4. the sudden appearance of whole groups of animals in the various earth strata.
5. the discovery of sea urchins as far inland as the state of Indiana and as high up as 20,000 feet in the Hima layas of India.

In reality the claim of the evolutionist is made, not on the basis of proof but on the absence of proof. To declare a proposition is true really does not make it true. Neither do wise men declare that the absence of proof is within itself proof of a proposition. Fossil evidence is regarded by evolutionists as supplying one of the most important evidences for this theory. We shall continue to consider and evaluate this so-called evidence.

ONE HUNDRED COUNT INDICTMENT

A. C. Grider, Meridian, Mississippi

During my debate with W. L. Totty I set forth what I called "My 100 count Indictment Against Centralization." Totty made no attempt to deny a single one of the 100 counts. He made no reference whatsoever to the matter. It has been suggested that I make the information available to the readers of Searching The Scriptures. So, here they are:

1. It destroys the equality of local congregations.
2. It destroys the autonomy of local congregations.
3. It destroys the independence of local congregations.
4. It activates the universal church by calling for universal church action.
5. It de-activates the local congregations.
6. It over-extends the authority of some elders.

7. It takes some God-given authority away from some elders.
8. It causes egotistical men to become more egotistical.
9. It reflects on the wisdom of God Almighty.
10. It rejects the plan, God has given for local congregations.
11. It substitutes mans plans for God's plans.
12. It removes the oversight of congregational work from under the elders.
13. It places the oversight of elders under a sectarian board.
14. It divides and destroys many congregations.
15. It promotes an open division in the body of Christ.
16. It divides families and destroys peace even between husband and wife.
17. It causes many to quite the church in disgust.
18. It keeps many from obeying the gospel of Christ.
19. It fosters false teaching in many congregations.
20. It instills hate in the hearts of small children.
21. It denies the all-sufficiency of the church.
22. It reduces the body of Christ to the level of a human society.
23. It apes the denominations in organization and work.
24. It allows the church to support human societies.
25. It uses pressure and threatenings to line up preachers and churches.
26. It employs the boycott against those who do not support it.
27. It supports all other man-made schemes.
28. It is part of a package deal foisted upon the churches.
29. It denies the New Testament is an all-sufficient guide.
30. It refuses to be silent where the Bible is silent.
31. It adds to God's word.
32. It takes away from God's word.
33. It causes some churches to do more than God requires of them.
34. It causes some churches to do less than God requires of them.
35. It falsely accuses its opponents by misrepresenting them.
36. It mistreats orphans by sentencing them to always be orphans.
37. It makes its adherents dishonest.
38. It makes elders of one church oversee work of other churches.
39. It makes professional beggars out of its operators.
40. It shames the church with its constant begging.
41. It reflects upon the leaders of the restoration.
42. It perverts every passage of scripture referred to.
43. It robs Christians of a chance to practice pure and undefiled religion.
44. It allows for the practice of religion by proxy.
45. It discriminates against negro and handicapped children.
46. It substitutes a token contribution for personal work.
47. It has churches building something they cannot control.
48. It is a tremendous waste of money.
49. It is a system whereby one can be paid to practice pure religion.
50. It puts sectarian human societies on a par with the Lord's church.
51. It causes its adherents to be unkind and unChristian.
52. It is wholly unnecessary in the work of the church.
53. It is uncharitable for no real love is shown.
54. It makes a law where God made none.
55. It mistakes an organization for a method of working.
56. It operates on the assumption that "the end justifies the means."
57. It misunderstands and misapplies the law of expediency.
58. It encourages the break-up of homes.
59. It does some high priced baby sitting for delinquent

- parents.
60. It interferes with the civil laws of the land.
 61. It employs sectarian arguments in attempts at justification.
 62. It makes false claims in attempts to raise money.
 63. It makes false claims in reporting "results" of its work.
 64. It involves the church in all kinds of secular work.
 65. It is without precept, apostolic example, or necessary inference.
 66. It is a surrender to the sectarians.
 67. It weakens our fight for a pure church.
 68. It exalts material things above the spiritual.
 69. It destroys the slogan, "We speak where the Bible speaks."
 70. It opens the gate to complete apostasy and modernism.
 71. It permits the elders of one church to oversee two churches.
 72. It allows for an assumption of power by an eldership.
 73. It allows for an assumption of work by an eldership.
 84. It allows man-made emergencies to determine how church money can be spent.
 75. It develops the social-gospel concept.
 76. It appeals to the fleshly appetite.
 77. It denies the necessity of divine authority in the work of the church.
 78. It makes no distinction between church work and individual work.
 79. It is self-contradictory.
 80. It is ridiculously absurd in its final analysis.
 81. It allows one congregation to admit spending \$100,000.00 in one year in overhead.
 82. It completely ignores the Bible pattern in evangelism and benevolence.
 83. It denies the Bible furnishes us a pattern for church work.
 84. It presumes to set up man's arrangements to accomplish the church's work.
 85. It argues the church can work through human societies.
 86. It allows the church to build and maintain human societies.
 87. It is the same concept that spawned the Catholic Church.
 88. It is the same concept that destroyed 75% of the original restoration movement.
 89. It has split the church in Meridian, Mississippi and all over the country.
 90. It makes cowards of its promoters because they can't defend it.
 91. It permits a board to overrate more than one orphan home.
 92. It retards the progress of the church in many places.
 93. It reduces many congregations to mere fund raising organizations.
 94. It subordinates some congregations to other congregations.
 95. It creates agency through which churches may work.
 96. It necessitates softness toward sectarianism.
 97. It produces desire to compromise so sectarians will endorse it.
 98. It destroys the distinctive plea of churches of Christ.
 99. It leads to deceptive teaching so as not to offend.
 100. It is nowhere supported by the Bible.

Brethren, if we will press these matters the liberals will stay off of the polemic platform. No man can stand against such when it is properly pressed. We have been too easy with the liberals. They are FALSE teachers and need to be exposed. We can save a portion of the body of Christ if we will press the battle.

DANGERS CONFRONTING THE CHURCH

Thomas G. O'Neal, Jasper, Alabama

The danger confronting the church that the study in this article will concern is worldliness. This includes more than might come to our attention at a glance.

Paul said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:1-2). This passage teaches Christians not to "conform to this world." Anything one partakes of in a religious way that originated with the world, he is worldly. Certainly such things as immodest dress are worldly, but there are those in the church that adorn their bodies sufficiently that are still worldly in their lives.

We can be worldly in our speech, in our actions, in our desires, in attitudes of our hearts, in our play, etc. When Christians even collectively begin to partake of that which does not proceed from the authority of Christ, they are engaged in that which is worldly.

The age in which we live is one that is seeking to lower the moral standard as given by God and set forth in his Book. This is seen upon every hand. Marriage is not respected today as it should be and as it is taught upon the pages of Inspiration. Divorce for any cause has bitten many. Honesty is the lost thing. Drinking is the common and accepted thing in our society. Nudity is becoming more and more accepted today. But Paul charged us not to be conformed to the age in which we live.

The charge in Romans 12:1-2 is constantly needed by the children of the Lord. If we are not careful, the desires, the attitudes, the manner of living which originated with the world will become ours. It is hard for man not to partake of that which surrounds him. When the world has no regard for the Lord nor for his will and such is evidenced upon every hand, if the child of God is not careful this worldly attitude will soon characterize his heart.

Such passages as Galatians 5:19-21 need to be studied by the Christian and such words which are found in the passages which are not commonly known need to be defined. For example, when the Christian learns that the word "lasciviousness" means "Wanton, lewd, lustful, tending to produce lewd emotions," the faithful Christian will not need to be constantly reminded not to engage in that which produces such. Such things as the lack of proper clothing will be taken care of by wearing the sufficient kind so as not to be lascivious. The other works of the flesh mentioned by Paul will likewise receive the same treatment and the Christian will abide by the teaching of the word of God.

Sometimes an attitude is found that a little worldliness is all right in one. But if a little should be condoned in all Christians, why not put the little in all into one member and let the one member have all of the worldliness? If all of the worldliness of all the members should not be condoned in one, why should it be condoned in all?

The Christian needs to be reminded of what Paul said in Galatians 5:16-17, "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would." In this same connection it would be well to consider and meditate upon Romans 8:1-13.

The News Letter Reports

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



The summer season brought the death of a great man of God. Brother O. A. Lamb was an elder of the Westvue church in Murfreesboro, Tenn., and a man of great courage and conviction. He stood for the truth in a section where there were few to stand with him and against the greatest pressure that could be exerted by liberal brethren. In all of his trials he never wavered. His faithfulness was a watch word in the churches in middle Tennessee. He is survived by his wife Delia, and by two sons and two daughters. Richard Weaver preached his funeral at the Jennings and Ayers Funeral home in Murfreesboro. SEARCHING THE SCRIPTURES is glad to say with Paul; "Honour to whom honour—"

JPM.

James R. Cope of Temple Terrace, Fla. was in a good meeting at the Lake Shore church in Jacksonville, Fla., Oct. 28-Nov. 3 . . . Paul Brock is the local preacher. Cope preaches regularly at Disston Avenue in St. Petersburg, Fla. . . Luther Blackmon of Pasadena, Texas was in a gospel meeting at Huffman church in Birmingham, Ala, Nov. 3-10 . . . Leslie Diestelkamp was in a meeting with the North Birmingham, Ala. church, Oct. 27-Nov. 1 . . . Paul Brock of Lake Shore, Jacksonville, Fla., was with the Florence Villa church in Tampa in October. Robert J. "Dusty" Owens is the local preacher . . . Robert Jackson of the Riverside Drive church in Nashville, Tenn. was in a meeting with the

church in Lawrenceburg, Tenn., which closed Oct. 20. Herschel Patton is the evangelist at Downtown.

Paul Brock was with the Nebraska Avenue church in Tampa, Nov. 3-10. C. L. Overturf, Sr. is the beloved preacher at Nebraska Avenue . . . Robert Presnell was in a gospel meeting with B. G. Hope and the Twelfth Street church in Bowling Green, Ky. in mid October . . . Paul Fautz was at the Cal-mont Avenue church in Fort Worth, Texas in October. Robert L. Love is the preacher there . . . H. F. Sharp of Conway, Arkansas did the preaching in a meeting at Altheimer, Arkansas, Oct. 28-Nov. 1 . . . Eugene Britnell of Little Rock, Arkansas was the preacher in a meeting with the Washington Street church in Camden, Arkansas, Oct. 28-Nov. 3.

Hoyt Houchen of Abilene, Texas will be in a meeting with S. Leonard Tyler and the church on West 6th Ave. in Pine Bluff, Arkansas, Nov. 17-27 . . . James W. Adams of Oklahoma City, Okla. was the preacher in a meeting at Central in Beaumont, Texas Oct. 28-Nov. 3. Stanley J. Lovett is the preacher at Central. . . Jimmy Tuten of the Spring and Blaine church in St. Louis, Mo. was in a meeting at Oak Grove, Mo., which began Oct. 24 to Nov. 3. He will be at Annapolis, Md. Nov. 11-17 . . . Ferrell Jenkins of West End in Bowling Green, Ky. was the speaker in a series at South-side in Owensboro, Ky. in October. Bobby Witherington is the local evangelist. He began a meeting at Grandview in Tompkinsville, Ky., Oct. 27 to Nov. 3. Ross O Spears is the preacher at Grandview.

Ward Hogland of Walnut Street church in Greenville, Texas was in a good meeting at MacDill Avenue church in Tampa, Fla. in mid October. Colin Williamson is the faithful evangelist at MacDill Avenue . . . Dudley Ross Spears was with the new Expressway church in Louisville, Ky., Nov. 4-12. James P. Needham is the faithful preacher at Expressway . . . W. C. Sawyer was the speaker in a meeting at Manslick Road in Louisville, Ky., Nov. 4-12 . . . Robert Williams was in a meeting at Haldeeman Avenue in Louisville, Ky., Oct. 27-Nov. 3. Cecil B. Douthitt recently returned to this church to do the work of an evangelist.

Hugh Davis of Lake Wales, Fla. was in a meeting beginning Oct. 20 to 27 at Pinson in Birmingham, Ala. . . A. C. Grider of Meridian, Miss, was in a gospel meeting which began Nov. 3 at Butler, Mo. J. R. Snell is the local evangelist . . . Thomas G. O'Neal of Jasper, Ala. was the speaker in a series of meetings at Pine Hills in Orlando, Fla. in October. Connie W. Adams is the evangelist at Pine Hills. Adams begins a gospel meeting at McArthur Heights in Jasper, Ala. Nov. 10-17. O'Neal preaches with this church . . . John Iver-son of Port Arthur, Texas will be with Ala. church, Oct. 27-Nov. 1 . . . Paul Brock of Lake Shore, Jacksonville, Fla., was with the Florence Villa church in Tampa in October. Robert J. "Dusty" Owens is the local preacher . . . Robert Jackson of the Riverside Drive church in Nashville, Tenn. was in a meeting with the

John Gasaway of Gordon, Ga. was in a meeting at De-Land, Fla. which closed Oct. 20. James W. Shear is the local preacher . . . Maurice Jackson of Titusville, Fla. was in a meeting at Dade City in October . . . Robert Turner of Bur-net, Texas was in a gospel meeting at Park Blvd. in Louisville, Ky., Oct. 8-17. Grover Stevens is the preacher at Park Blvd. . . . Hoyt Houchen of North Park, Abilene, Texas began a meeting Oct. 21 to 27 with the Rose Hill church in Columbus, Ga. Charles G. Caldwell, Jr. is the local preacher. David Claypool of the Franklin Road church, Nashville,

Tenn. closed a good meeting at Loveland, Ohio early in October . . . **Luther Blackmon** was the speaker in a gospel meeting, Sept. 23 30 with the Floral Heights church in Wichita Falls, Texas. **Joe D. Scarborough** is the regular preacher.

Paul Brock, Jacksonville, Fla. — Our work goes well. We are still hoping for the second part of the discussion. The Lord willing I will be at Florence Villa in a meeting, Oct. 14-22. **Jim Cope** will be with us Oct. 28 to Nov. 3.

J. T. Smith, Tampa, Fla. - The first Sunday in October marks the beginning point of our labors here at Belmont Heights. On October 7, 1962 my family and I met with the brethren here to begin full time work with them. Since that time, we feel that the Lord has blessed us in our efforts here. Six have been baptized into Christ, twenty-three have confessed sins and seven have placed membership. We have also begun a radio program on WHBO radio on Sunday morning at 8:45. As we begin another year with this congregation, we are looking forward, with great anticipation, to even greater things for the Lord. On November 17-23, brother **James P. Miller** will begin a meeting here. Also, on May 11-20, 1964, brother **A. C. Grider** will be here for a series of gospel efforts. So we are looking forward to two great meetings in the coming year and pray that much good may be accomplished for the cause of truth in this community, and we shall remember to give God the glory.

E. L. Flannery, Gainesville, Fla. — Two were baptized here recently. One was baptized in the Gainesville, Ga. meeting and one baptized in the Saraland, Ala. meeting. A man 78 years old was restored. The work progresses nicely in Gainesville.

Donald R. Givens, Coalinga, Calif. — Four have been baptized since we have begun our new work with this congregation in Coalinga, Calif. Brother **Forrest D. Moyer** held us a very good meeting the first week of October. Worship with us when you pass this way.

In a gospel meeting at El Bethel church in Shelbyville, Tennessee the following men spoke between October 20 and the 26: **Raymond Butherford, Dick Ward, Billy Ash-worth, Raymond Ragsdale, Robert Jackson, Herschel Patton and Rufus Clifford.**

FLORIDA COLLEGE HAS RECORD ENROLLMENT

Jos. P. Miller

Twenty eight states and three foreign countries sent students to the campus of Florida College this fall. This gave the school the highest enrollment in its 15 years history. It is interesting to note that 165 of these young men and women are from Florida, the home state of the college. This is a sharp answer to those who claim that the school is not serving its original purpose. Every state in the southeast is represented by students taking advantage of the geographic location to attend.

These foreign countries will benefit from the present term when those who are now studying return home. They are the countries of Iran, Peru, and South Africa. From the far west coast all the way across the continent, the states of Washington, Oregon and California all sent students. The success of the school is assured by such confidence on the part of brethren not only in Florida, but all over the nation. **SEARCHING THE SCRIPTURES** congratulates the school on what should be its greatest year.

H. E. Phillips, Tampa, Fla. - During the month of October I enjoyed two good meetings with the Shively church in Louisville, Ky. and the Par Avenue church in Orlando, Fla. At Shively brother **Glen Shaver** was my fine co-worker. He is loved by the church there and is doing a good work. The brethren were eager for the truth. Three were baptized

and one restored. In the Orlando meeting I enjoyed the work with **Marshall Patton** and the faithful brethren at Par Avenue. Brother Patton is the very capable writer for the question and answer section of this paper. He is doing a good work with the Par Avenue church. Two were baptized and seven restored during the meeting at Par Avenue.

James P. Miller, Tampa, Fla. — The meeting with the East Hill church in Pensacola, Fla. closed Sunday night, Oct. 27 with four restored and two baptized. An interesting occurrence during the meeting was that on the last Sunday night I had to speak to two audiences. A misunderstanding in regard to the time brought a near house full at 6 o'clock and another good audience at 7:30. **Claud Wilsford** is the local preacher and is loved and respected by the entire congregation. Our work at Seminole continues to move forward. **W. D. Burgess**, long-time columnist of *Searching The Scriptures*, will help us with the work, replacing **Don Bassett**, who is now preaching for the church in Temple Terrace. I will be with **Harold Sharp** and the church at Conway, Arkansas December 1 through 8.

WARREN REPORTS (?) ON HOLT-DEAVER DEBATE

Paul Brock, Jacksonville, Florida

I have just finished reading the report of brother Thomas Warren on the Holt-Deaver discussion held in Jacksonville last June. Brother Warren evidently did not hear the debate. It could be that he was so busy trying to instruct Deaver as to material to use, while he was in the moderator's chair that he just did not hear what was said.

Following the debate I wrote an article which appeared in *Searching The Scriptures*. While this report dealt with the death blow to the arguments of Deaver, administered by Holt; not one time did it reflect on the men or their intelligence. In Warren's report he seeks wholly to ridicule brother Holt, reflect on his intelligence and honesty. Truly the truth prevailed and the effect is shown in the attitude of Thomas Warren. Agreement was reached before the discussion for a second one seeking somehow to get out of a second discussion.

Bro. Warren plainly misrepresents the speeches and the attitude of Charles Holt. Instead of appealing to ignorance (as charged by Warren) Holt showed that these men had arrayed their own wisdom against the divine wisdom of God. The thing that really bothers brother Warren is that their appeal to human wisdom really fell fat — they couldn't even make it stick with the people who agreed with them. It would be impossible to find a person, in agreement with Deaver, at this discussion, who could tell what his "constituent element" argument was all about. This "brain-child of brethren Warren and Deaver was exposed for all it was worth — and all the efforts in the world of these brethren to ridicule Charles Holt will not resurrect it.

Brother Warren suggests of himself: "If it would not be presumptuous for him to do so, this writer would like to suggest that if any more debates are conducted in Florida that these people select a man from Florida College (Formerly Florida Christian College) who would be qualified to engage in such a discussion. Surely such a man would not resort to appeals to ignorance as did Holt." (*Gospel Advocate*, Sept 12, 1963)

We suggest that brother Warren is altogether too *presumptuous*. Before and during the debate brother Holt was a "worthy opponent." That last night really made the difference! It was the vivid portrayal of men enamored by their own wisdom put to silence by the wisdom of God's word. We

suggest that Deaver and Warren try to get Springfield to enter into arrangements for the second discussion agreed upon. We further suggest (in reply to Warren's suggestion) that if they are anxious to have someone from Florida College debate, that they secure the services of Clay Pullias, Willard Collins' or H. A. Dixon, and the Lake Shore church will accommodate them by securing a man from the "college." As of record, we expect the second discussion to take place between Holt and Deaver. We are *elated* over the work of brother Holt and the attendant results of the debate. We want the second part of the debate which was agreed upon and we will retain the services of the man who was equal to the occasion.

Trying to belittle a man who has met the best (not Deaver) that liberalism has to offer is a sorry way to try to get out of one's obligation to further discussion.

ORLANDO DEBATE CLOSED

Earl Fly, Orlando, Florida

The debate which was scheduled and announced for four nights at the Pine Hills church of Christ, Orlando, Florida, between Connie W. Adams, preacher for the Pine Hills church, and O. G. Lodge, preacher for the Church of God denomination with headquarters in Cleveland, Tennessee, was closed after the first night.

The following morning Mr. Lodge informed us that he could not continue the debate because his District Pastor had forbidden him to further represent the Church of God. The District Pastor, Mr. A. V. Howell of the Orange Avenue Church of God in Orlando, had heard enough the first night to see "the handwriting on the wall." Since he had known about the proposed debate for about six weeks, and made no previous effort to stop it, and since the Church of God has endorsed Mr. Lodge many times in the past for debates, it is evident that Mr. Howell saw that his doctrine would suffer greatly in the light of Bible truth. When he was challenged to do the debating himself he refused; nor would he endorse *any man* in his church to conclude the debate. His action was inexcusable, and manifested cowardice and a lack of love for human souls and the truth of God. Copies of this issue of SEARCHING THE SCRIPTURES will be sent to him and his headquarters in Cleveland, Tennessee, and we take this means to notify him and them, and our thousands of readers, that we stand ready and willing to meet any representative man he or they may endorse for a future debate.

In fairness to Mr. Lodge we say that he was willing to continue the debate personally, but it was either obey the unscriptural dictatorial organization over him or get out. He is to be commended for returning the next night to endorse the explanation of why the debate was called off. He and his wife listened attentively as brother Adams presented his affirmative material originally planned for the last two nights on whether the Pine Hills church of Christ was scriptural in origin, doctrine and practice. *At the conclusion Mr. Lodge came to the pulpit stand and publicly endorsed it as the truth.* We believe he is honest and sincere and hope that he will obey and preach the truth.

Brother Adams was well prepared and did an excellent work in clearly, concisely, and forcefully presenting the truth. Approximately 400 people were present each night from far and near. Good order prevailed and a fine spirit was evident on the part of both speakers and the audience. Brethren were strengthened and aliens were instructed in the way of truth. We believe that much good was accomplished.

This writer moderated for brother Adams and Mr. Glen Tyler of the Pentecostal Holiness church (Orlando) moderated for Mr. Lodge.

A WORTHY WOMAN LAID TO REST

Connie W. Adams, Orlando, Florida

On October 13, 1963 Mrs. Mozella Stotesberry of Chester, Virginia departed this life at the age of 83. She was the writer's grandmother. There were certain things about her life which I believe will be of interest to the readers of this paper. "Grandmammy", as she was affectionately called by her grandchildren and by many friends of the family, lived in my parent's home from the time I was a small boy and was an important part of my daily life until I left home. In her death we have lost more than a grandmother, but a pal, a consultant and an inspiration. It was my joy as a small boy to go fishing with her, to hunt, gather blackberries, walnuts or wild grapes or just to ramble through the woods.

She was born and reared in eastern North Carolina. Early in life she obeyed the gospel. She remembered the time around the turn of the century when the instrument of music was introduced along with other innovations. Her family went along with the rest in it. Her first husband died leaving her with two children to support. In time she married a relative of her first husband. To them two children were born. He was a restless person and deserted her with four small children to support. She went into the fields to work with her hands. Times were hard and money was scarce. But she kept her children together and instilled within them principles of decency and uprightness. In the 1920's she learned of an opportunity to operate a boarding house in Hopewell, Virginia. There was a silk mill there and a number of people were moving in to work. Through all the years since many of the boys who boarded at her place have kept in touch with her. Two of them came to her funeral. I heard one of them telling of his experience when he first went to her place asking about a room. She looked him in the eye and said "Young man, I am a widow and have children to support. I run a respectable place. If you have any intention of drinking or cutting up, you had better hunt another place." When the depression came she closed her boarding house and went to live with my parents who at that time had rented a farm in Chesterfield county.

In 1940, she learned of the errors of the Christian Church. She had watched as the one in Hopewell, Virginia became more and more liberal. Through her influence, her children and their families sought to oppose many of the innovations but it was a hopeless battle. She attended a gospel meeting near Petersburg, Virginia and became convinced that the instrument of music was wrong in worship. She was already convinced that the Missionary Society was wrong, to say nothing of the carnivals, sectarian preaching and general spirit of compromise she saw in the Christian Church. Her decision to leave it caused a division in her family since her brothers were devout workers in that body. There is no doubt that her influence had much to do with all of her children and their families leaving the Christian Church and taking their stand upon the Bible. She, along with more than thirty others, left the digressives and formed a faithful congregation in Hopewell, Virginia. She worshipped there until a congregation was established in Rivermont where my parents lived. I never knew her to miss a service unless she was just too sick to go.

Most of her adult life she was a daily reader of the Bible. She never doubted that it was the final authority in all religious matters. That accounts for her willingness to change when she learned she was wrong. She had little patience with the skepticism of our age or the moral laxity characteristic of so many. She not only believed the Bible, but thought it ought to be transcribed into daily life. It caused her much sorrow to see those she loved violate the standard of purity

which she observed. In this respect some thought her old fashioned. That did not bother her in the least. When **her** eyesight failed in old age, she delighted in having someone read the Bible to her. I have spent many hours reading good books to her, both religious and secular. She had a keen sense of humor with a mischievous twinkle in her eye which remained until the very last. She was not self-righteous.

She was keenly interested in the work of the church everywhere. It was a source of great joy to her that my brother and I decided to preach the gospel. But she remarked to me one time, "Son, I'd rather you were a gospel preacher **than** anything else, but I'd rather you were a jack-leg ditch digger than for you to treat the Bible like some preachers do." Through the years many gospel preachers have been in our home. Most of them remembered her and she remembered them. Nothing gave her more joy than to hear of their good work, yet nothing gave her more sadness than to learn of one compromising the truth. She had no sympathy with the present liberal movement in the church. She saw a parallel in it to the errors of the Christian Church which she had left. You could put her down on the conservative side of every issue before the people of God.

Ten years before her death, she told Brother John Nosker, a preacher and now an elder in the West End **church** of Richmond, Virginia, that she wanted him to preach her funeral when she died. He said he would and that in the course of it he would tell the people what a good woman she was. In characteristic manner she said, "You don't need to say anything about me, just preach a gospel sermon." He fulfilled her request and presented a fine gospel lesson before the large crowd that gathered at the funeral. She had also given instructions to my brother, Wiley as to the other details of her funeral. She selected her own singers, the songs and even the pall bearers. A few years ago she discussed these same things with me without a bit of emotion. She was not afraid to die. Her body was laid to rest in the beautiful Sunset Memorial Cemetery near Chester, Virginia where she awaits the resurrection hour. She had fought a good fight, finished her course, kept the faith and died in hope. Not only her children, but her grandchildren and her many friends over the years rise up and call her blessed. I hope my life can be as influential for good as was hers.

EXCERPTS FROM COMMENTARY ON ROMANS AND HEBREWS

A. W. Dicus, *Temple Terrace, Florida*

"PAUL AN APOSTLE."

Romans — Chapter 1

Paul's Introduction; Verses 1-7.

Paul, a servant, called (to be) an apostle. The words (To be) are in italics which means they were not in the original manuscript. Paul wasn't called to be, he was a called apostle. He was called by Christ, (Acts 26:16) and not by the Church as Antioch, nor by some ecclesiastical body. Paul was a Jew, brought up in Jewish traditions and teachings. He had persecuted Christians, a fact for which, no doubt, was widely known.

He was not a disciple of Christ nor of John as far as is known. The fact that he must be baptized indicates that he had not been baptized by John's baptism and was not likely at Jerusalem on the day of Pentecost. He had been introduced to the apostles at Jerusalem by Bamabas (Acts 9:27). The passage itself indicates that he had never been to Rome. It is not likely any other apostle had been there either. One proof of his apostleship was to impart spiritual gifts by the

laying on of his hands. His apostleship was questioned by the Jews hence, the only evidence that they had was his own word, "called an apostle," unless witnesses had carried the information. Paul had denied that Jesus was the Christ but now he was not only willing to accept Christ but to preach Christ (Rom. 1:16). Having been convinced that the Gospel was the power of God unto salvation, he realized the great responsibility of converting both Jew and Gentile and being divinely appointed as minister he realized that he was debtor to both (1:14). Since sinners are to be saved by the Gospel and since Christians are the only ones capable of and responsible for preaching it, one must apply this passage to all Christians in this respect but it especially applied to Paul.

"Separated unto the Gospel of God which He promised—". Here Paul addresses those Jews, who not only doubted Paul's apostleship but the Gospel that he preached. Paul refers to the Gospel as the Gospel of God. He substantiates such by prophetic proof in verses 2 and 3. These Jews were willing to accept Gentiles on Jewish terms but Paul desired that they realize that the Gospel which he preached was substantiated by the same scriptures in which they believed. To reject such would be to reject the holy scriptures.

Paul now contrasts the human and divine nature of Jesus. The human side, the son of David, was substantiated by genealogy. This they accepted. The divine side was confirmed by the Spirit at His baptism and especially by His resurrection from the dead, (Verse 4). This resurrection herein mentioned must certainly be the resurrection of Christ as it was here given as proof of the authenticity of the Gospel. Reference to the general resurrection, as some teach, would apparently have no bearing on this proof. Since in another epistle, Paul refers to the fact that the general resurrection follows as a result of Christ's resurrection and not as a proof of His divinity, this resurrection must refer to that of Christ. Restricting our thinking to the occasion and circumstances, we are forced to this most logical conclusion. Thus he was the son of David according to the flesh and he was also the Son of God according to the spirit of holiness. He was both Christ and Lord and through Him Paul received his apostleship along with the other apostles, "For in nothing was I behind the chiefest apostles" (2 Cor. 12:11). Hence the first seven verses serve as the introduction in which Paul substantiates by both human and divine proof that Christ is God's Son, that the Gospel of Christ is God's Gospel, that such is unto obedience of Faith, (and not of the Law) and by obedience to the same faith, they become saints or Christ's elect (Verse 7). He thus salutes them as saints not only in the name of God but also in the name of Jesus as Lord and Christ.

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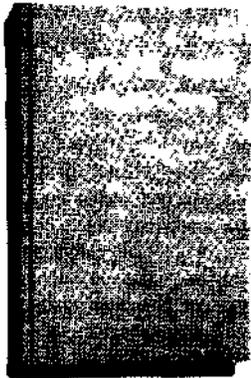
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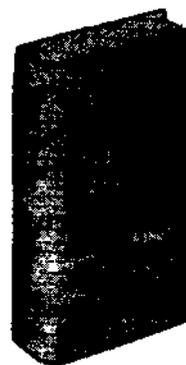
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Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John 5:39.



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

—Acts 17:11

VOLUME IV

DECEMBER, 1963

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SURELY THE BITTERNESS OF DEATH IS PAST

James P. Miller

The statement above is from the 15th chapter of I Samuel. We find it in the 32nd verse in these words: "Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past." Every Bible student knows the story. It is the account of the rebellion of King Saul against the Lord when he failed to follow God's instructions to utterly destroy the Amalekites. He saved the king and the best of the cattle and avowed that he intended to sacrifice them to the Lord. The answer of Samuel to Saul became a house-hold slogan a generation ago when men were preaching the pure gospel without addition or subtraction. We find it in the 22 and 23 verses of this same chapter.

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

This article, however, does not deal with this great lesson. Not that it is not needed in our time. The authority of high heaven is being violated now as it was then and it is still far better to obey than to sacrifice. Rebellion is still as witchcraft and stubbornness as idolatry. Every departure from the expressed will of God falls into the same classification even as it did in the days of the first king of Israel. God denies salvation to those who seek to help him by any change or improvement in his plan. In this he is unchanging. However, my purpose now is to call attention to the cry of old Agag when he came before Samuel, as the text tells us, delicately. He raises the question, has not the time of killing and bitterness passed? To be sure he raised it in an effort to save his own life, contrary to the will of God. His strategy did him no good for the words of Samuel were sharp and clear. "As thy sword hath made women childless, so shall thy mother be childless among women." With these words he hewed Agag to pieces before the Lord at Gilgal. Agag, pagan that he was, knew little of the will or word of God. He was working on human reason alone, and he knew, as men have always known, that even kings tire of blood. His nation had been put to the sword. His country had been drenched in its own blood. The

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vengeance of Saul, even though he did not obey God, had been terrible and it was his hope, probably his only hope, that Israel was tired of slaughter and that they might spare his life. He knew that even the most vicious killer's arm could grow weary and the screams of the dying could strain the ear of a conqueror.

Several years have passed now since the fires of the present controversy sprang into flame. The bitterness of death was everywhere, and men were slaughtered without trial and without defense. Good men that had stood for the old paths and had enjoyed the confidence of brethren for decades were called orphan haters, widow oppressors, church splitters, and brethren haters. In the bitterness of death, the charge was made that if a brother would not support a human institution out of the treasury of the church, he would let a baby starve in a ditch without lifting his hand to help. The charge was made that brethren wanted orphan children to die in the very face of men who had from one to five such children in their homes. Every preacher, no matter how large his own family or how many other families he had helped, who did not have orphans in his home was held up as an example of orphan haters. It seems that in this time of bitterness there was nothing too cruel, no charge too unfounded, no statement too untrue for some men to make. Over and over again we were told that if a child was left on our door step, we would leave it to starve.

HOW EXPLAINED

As we look back now many brethren are ashamed of those charges. How reasonable men, who had been bought by the Lord, could have made them in the first place is now almost a matter of unbelief. They can be explained only in the statement of Agag. It was in the time of the bitterness of death. Is the time for such bitterness over? Are not the same preachers who baptized you and your children; who preached in the meeting when the congregation was established where now you are an elder; the

preacher who stood in your presence while thousands listened and defended you and the truth you believe against the sectarians of the day; the preacher who helped you and yours when you were in need; is not this man of God worthy of better treatment than the bitterness of the past five years? It is not that he needs your support now, nor did he then. A large segment of the church is standing, and will stand. He is busy and will continue to be. This much of the issue is settled. He will have a place to preach and will be found standing for the same old paths whether or not you ever change. This is not the point. The point is this, you cannot afford to die in the bitterness of death.

FEET OF CLAY

Wild charges and untruths have a way of returning to the sender. When the baby was left on the steps of the Potter Orphan Home in Bowling Green, Kentucky a few months ago and could not be taken in by the "home" there, the pet propaganda of the institutions fell in on them like a mountain. They will never be able to recover from the force of this example. The person who placed the child there evidently thought Potter Home would do what it and other institutions said they would do and that was to take care of an orphan or homeless child. If it is the "home restored" it would have been able to do so.

BRETHREN OF GOOD WILL

After preaching for almost thirty years for my brethren, no man can convince this writer that brethren generally wanted any part of this vendetta of blood. The preacher who believes it is wrong to take the Lord's money and turn it over to institutions, has a right to this belief and brethren of good will should let him explain his position and study with him out of an open Bible.

Only in this way can we ever be united again, and only in this way can brethren escape this fearful time described by the pagan king of old as a time "OF THE BITTERNESS OF DEATH."

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Editorial . . . **H. E. PHILLIPS**

We have come to the close of another year. 1964 will soon be here. Time is passing too swiftly to do all that needs to be done in the kingdom of our Lord. Upon reflecting over the past twelve months we see many lost opportunities for doing good, which, at the time, were not realized. We see mistakes which are common to human beings which were made in all good conscience. We believe we may profit by these in the coming year.

These weaknesses and short comings in no way hide the grace of God and the multitude of good gifts which we have received from the hand of God. We have been abundantly blessed with health and prosperity far beyond that which we deserve. SEARCHING THE SCRIPTURES has made many new friends and subscribers and has been accepted into the homes of thousands who did not receive it before this year. A large number of faithful helpers have seen to it that many of you have received the paper for a whole year. Should you not subscribe for yourself and free them to help others know the truth? We gratefully acknowledge the generosity of these brethren, some of whom have been our helpers from the very beginning. We thank God for the grace of these brethren and for all of you who have "searched the scriptures" with us during the past twelve months. We hope you will continue with us for another year.

We must acknowledge those faithful brethren who have provided us with many fine articles of edification for the paper. We encourage others to provide just such lessons as will be interesting and informative to the readers. No paper is better than the material which it carries. We pray for God's help that we may be even more diligent in the coming year that we have been in the past in truly SEARCHING THE SCRIPTURES for the truth that will make us free.

Brother Miller has been a faithful and diligent co-laborer to help in conforming to the policy which we have adopted, and to provide scriptural and pointed lessons in his writings. There is no man in whom I have a greater confidence. His interest in circulating **SEARCHING THE SCRIPTURES** has never dimmed; his zeal for doing the righteous will of God is encouraging to me. He has been very busy in meetings during the past twelve months, and has meetings scheduled for years ahead. During our years of editing this paper and the Southeastern News Letter, which preceded **SEARCHING THE SCRIPTURES**, there has never been one ill word between us. I thank God for Jim: for his faith and conviction. I pray that God will favor us with many more years of joint labor in spreading the living word of God to dying men and women. Allow us to continue to study with you by renewing your subscription today. We need your help.

WHO IS AT WORK?

Ferrell Jenkins, Bowling Green, Kentucky

A "Campaign" was conducted by several Christians from America in Wellington, New Zealand, earlier this year. Several preaches including Harold Hazelip, Tex Stevens, Max Johnson and Jimmy Judd served as "team leaders" for the "campaign".

The Central church, Valdosta, Ga., sent out a neatly printed two-color brochure describing this effort. As a result of the effort expended several were baptized and many others taught. This is commendable. There are some things, however, about the "Campaign" that demand explanation.

The Town Hall in Wellington was used for the "campaign". One problem was to beautify the place for "a gospel service". The solution is given as follows:

"Sections which were not needed for seating were neatly roped off. The song sheets lay neatly in the padded chairs—one for each person. Across the huge stage of the Town Hall was a forty-foot banner reading **THE CHURCHES OF CHRIST SALUTE YOU — ROM. 16:16**". In the southeast wing of the auditorium, large displays had been prepared showing the Church of Christ at work in 75 nations of the world. Each of the following categories were depicted by a separate large mat: Congregation, Educational Institutions, Benevolence, and Communications Media. The banner and displays had been prepared at the Lindale church in Houston before the campaign. Many of our brethren in the States had cooperated in sending material describing these works, to our New Zealand campaign. Long tables were filled with tracts, brochures and descriptive materials. The effect on the citizens of Wellington has been profound." (from the brochure)

The huge banner told the Wellington citizens that **THE CHURCHES OF CHRIST SALUTE YOU**. Displays showing the **CHURCH OF CHRIST AT WORK IN 75 NATIONS** were prepared. Now these were supposed to make the hall suitable for "a gospel service". The displays included **CONGREGATION, EDUCATIONAL INSTITUTIONS, BENEVOLENCE, AND COMMUNICATIONS MEDIA**.



EDUCATIONAL INSTITUTIONS, BENEVOLENCE, AND COMMUNICATIONS MEDIA. One might think the display of **EDUCATIONAL INSTITUTIONS** exhibited the Bible Class work of congregations, but surely our brethren do not have separately organized **SUNDAY SCHOOL ORGANIZATIONS**. The Bible Classes obviously would be displayed with the **CONGREGATION** display. It just happens that we do not have to be in doubt about the matter. A picture of the display was in the brochure.



The picture showing the graduates with caps, tassels, etc. removes all doubt. This was a display of the **COLLEGES**. This was supposed to be **THE CHURCH OF CHRIST AT WORK**. Am I wrong in assuming that the **CHURCH** needs Bible authority for her work? Where is the Bible authority for the **CHURCH OF CHRIST BEING AT WORK IN EDUCATIONAL INSTITUTIONS** other than the local church?

The brethren in Georgia supplied this picture of the **BENEVOLENT HOMES** display.

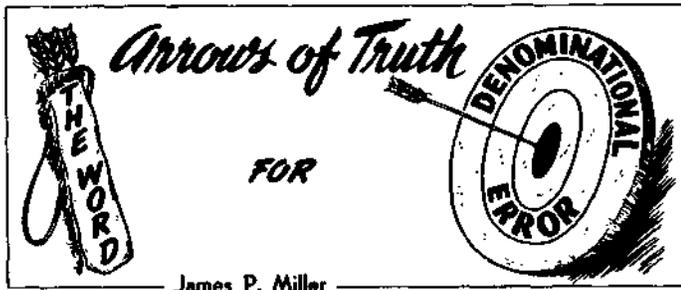
Again we ask for Bible authority for the churches of Christ building and maintaining human institutions through which to do their work.

The most charitable thing we can say about this is that these brethren are **CONSISTENT**. Bro. N. B. Hardeman said, "If it is a serious issue **to donate to a school—a human institution**—why is it not a serious issue **to donate to an orphans' home—a human institution?**" (**Misc. Discussions of the Bible College**, by W. L. Totty, Emphasis mine, FJ.)

Bro. Hardeman also said of the college and the orphan "home": "The same principle that permits one permits the other. **THEY MUST STAND OR FALL TOGETHER. THE RIGHT TO CONTRIBUTE TO ONE IS THE RIGHT TO CONTRIBUTE TO THE OTHER.**" (Firm Foundation, Oct. 28, 1947. Emphasis mine, FJ). We believe bro. Hardeman was right in showing that the two institutions are parallel, but wrong in thinking that either could be supported from the church treasury.

All of this promoting of human institutions had a **PROFOUND EFFECT** on the citizens of *Wellington*.

ton. I can imagine that it did! It's too bad that brother Paul could not have put up a display like this when he went over into Macedonia! What an effect it would have had on the citizens!



THE NECESSITY OF BAPTISM

Like so many of their sister denominations, the "Church of God" is very bold in its declaration that baptism in water in the name of the Father, Son, and the Holy Spirit is *not* for the remission of sins and in no way can it save. They will go to any lengths to try to show that it not only has no connection with sin or salvation, but will attempt to prejudice the audience by every means at their command in an attempt to escape the force of the plain passages of the word of God, which teach that the saved are the baptized and that baptism is for the remission or the washing of sins. Mr. Myers' favorite chart was one in which he had a boy in a Communist prison camp. The boy believed on the Lord, had repented of his sins and was ready to confess his name and to be baptized. He made the charge repeatedly that the boy would be lost because no one could reach him to baptize him.

This, of course, is a simple hypothetical attempt to try to take peoples' minds from the plain teaching of the word of God and the plain commandments of the Lord in regard to the necessity of water baptism. We pointed out to him repeatedly that if anything was necessary to save the boy, one condition would be as serious as any other. What if the boy believed on the Lord but did not understand Bible repentance? In answer to this he replied that he would go to hell and quoted Luke 13:3. In the same way at the point of faith if the boy wanted to know what to believe but did not know the Lord, what would become of him? Mr. Myers specifically said, with great power and force, that he would be lost. So, of course, he only loved the boy's soul at the point of baptism. He was not concerned about what would happen to the boy if he wanted to believe but could not believe. He could go to hell without a tear being shed. If he wanted to repent but did not understand Bible repentance, he could be lost and not a single cry of that denomination should appear, but only at the point of baptism did their love for the boy burst beyond all known bounds. They should be as concerned at every point. When this was exposed, the chart was taken away and not introduced again in the discussion because if anything is made necessary to save, the same hypothetical situation exists. All of this is an attempt to escape the force of such passages as Mark 16:16 where Jesus said: "He that believeth, and is baptized, shall be saved." Also Peter's statement in I Peter 3:21: "The like figure, where-unto, even baptism doth also now save us."

JOHN 6:29

One of the passages feared to the greatest extent by "Church of God" debaters, even as by Baptists and others, is John 6:29 where the Lord specifically counts belief as

one of the works of God. In John 6:29 the Lord had this to say: "This is the work of God, that ye believe on him whom he hath sent." Thus, we see that if *belief* is a work of God, and if it is a work of God because God commanded it, then, in the same way *repentance* would be a work of God because God has commanded that. *Confession* would be a work of God because it has been commanded by God in exactly the same way by the same law and the same rule. *Baptism* would be a work of God because it comes from God and does not come from man. Upon this point both Mr. Dennis and Mr. Myers were silent. They made no attempt to answer for if a work of God is such when man performs it, because God commands it, then a man must take the position that baptism is either the work of man or the work of the Devil, or he must admit that he does the work of God when he is baptized.

I PETER 3:20, 21

In arguing on 1st Peter 3:20, 21, Mr. Myers went to great length to show that it was a figure and would look backward instead of forward. All of this was lost even upon his own people. Peter said "the like figure whereunto even baptism doth also now save us" and the *now* keeps men from looking backward in regard to it. Peter said it saves us NOW. When asked the question in regard to what does it save us from, denominational debaters are unable to answer. Peter said it saves us NOW. The question, then, is from what does it save us? Of course, the answer is found easily in Acts 22:16 where Ananias told Paul to "arise, and be baptized, and wash away thy sins", or as we are told in Acts 2:38, "For the remission of sins." This truth of God's word will never be overthrown by denominational preachers.

DANGERS CONFRONTING THE CHURCH NO. 5

Thomas G. O'Neal, Jasper, Alabama

The danger confronting the church that we want to study in this article is the danger of compromise.

The lack of convictions is a thing that is becoming more evident everyday in people. The attitude of the world is that of uncertainty and unsurety. This danger also confronts the church. Many members have the attitude that nothing should be stated in certain, sure, positive, bold, affirmations. This is being seen in more and more preachers everyday. This attitude stems from a lack of convictions. No one likes to be in disagreement with someone else.

Lack of convictions and the attitude of compromise did not have its part among the early disciples. Paul told Titus in 1:13 that a sharp rebuke was in order that some might be sound in the faith. Paul told the Thessalonians, I Th. 2:2, "... as ye know at Philippi, we were bold in our God to speak unto you the gospel of God with much contention." In Thessalonica, Acts 17: 1-10, Paul reasoned for three sabbath days in the synagogue of the Jews "out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." They were charged of turning the world upside down. v. 6. In Ephesus Paul "went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from

them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." (Acts 19:8-10). To a sorcerer, Paul said one time, "O full of all subtlety and all mischief, **thou child of the devil, thou enemy of all righteousness**, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10). Stephen said, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your father did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been the betrayers and murderers: Who have received the law by the disposition of angels; and have not kept it." (Acts 7:51-53). The Apostles prayed, "Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word." (Acts 4:29).

From reading these passages which reveal the action of early preachers as they preached the gospel, one sees the firmness, boldness, the certainty, with which they spoke. The result was people heard the gospel, believed it, and obeyed it.

Members of the church today, many times, do not want the preacher to say anything that will offend those of their friends and neighbors who have come out to the services of the church. And if the preacher should say something in a bold, positive, certain manner, when the services are over, the member without any convictions will begin to make apologies for what the preacher said.

In some circles the members will not need to apologize because the preacher will not say anything in a certain, positive manner other than he is glad to be present and one sometimes wonders if he means that. Preachers in the church today have had their preaching so effected by some of the current problems that they do not have any convictions about anything which are very strong.

When preachers thundering forth with great courage, power, and convictions proclaim the word of God, many people wonder what has happened to him? The tendency toward compromising the truth with error is one of the big dangers confronting the church in this age.

Science and Truth

I Tim. 6:20-21

William D. Burgess

No intelligent person would deny the existence of fossils. That remnants of both plants and animals have been preserved from forms no longer in existence cannot be questioned. These present problems to both the evolutionist and non-evolutionist. Honesty would demand that all admit a lack of knowledge as to an accurate answer to these questions. To assume an answer and then propagate this as fact is neither scientific nor honest.

The paleontologist often has only a fragment of a bone or a skeleton to study and must assume much

about their original form and function. We know that the skeleton of an organism is altered in a number of ways before birth, during life and after death. It may be altered by either heredity, environment or both. We do not need to go to the fossils to learn that all skeletons are not alike in every way in any group of animals. It would be interesting to see what would happen if a very old skull of a pituitary giant and a femur of a pituitary dwarf were discovered in nearby graves. This could cause a bit of excitement in anthropometry, the science of human measurement! We are able to tell a great deal today from the study of a single human bone. This is possible only because of the great number of measurements made of human bones. What would happen if we did not have this data or if an abnormal bone should be discovered and accepted as being normal? There are any number of possibilities as to the conclusions that might be reached. Many of the restorations made from one or a few fossil bones are imagined instead of based on facts. Give some of the anthropologists a tooth and a little time and they will construct a jaw, a skull or an entire skeleton. Who could question such a restoration since there is no living animal for comparison? I am sure none would oppose efforts to gain truth but many would be inclined to question, at least, a so-called truth which cannot be tried, tested or revealed by others.

GIVING THE ANSWERS FOR OUR HOPE

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

I PETER 3:15

Marshall E. Patton

QUESTION: If II Cor. 9:13; teaches the Saints gave prayers of thanks to God thru Christ for the unbelieving Jews, heathens, atheist, etc., doesn't it stand to reason that baptism is not necessary for the remission of sin? That salvation can be obtained by works of law discounting the blood of Christ and making it of no effect?—Anon., Panama City, Fla.

ANSWER: While we do not print the names of those who submit questions for this column, we do like to have the name along with the question. We do make it a practice of submitting simply the initials of the one sending in the question. This time, however, we shall make an exception for the anonymous above.

The Bible answer to the above question demands an emphatic NO. In the first place II Cor. 9:13 does **not** teach that "Saints gave prayers of thanks to God thru Christ for the unbelieving Jews, heathens, atheist etc." Our querist has misunderstood the passage altogether, especially those for whom the prayers of thanksgiving were offered. In fact, there are no Non-Christians in the verse under study or in its context.

'Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service

not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; Whiles by the experiment of this ministration they glorify God for your liberal distribution unto them, and unto all men; And by their prayer for you, which long after you for the exceeding grace of God in you" (II Cor. 9:11-14).

The ninth chapter of Second Corinthians and Rom. 15:25-27 refer to the same contribution. From the Roman passage we learn that the object of the contribution was the "poor saints which are at Jerusalem." The Second Corinthian passage shows that this contribution not only supplied the needs of the Jerusalem saints, but also caused thanksgivings unto God (v. 12). Those who gave thanks are identified by the "us" of verse twelve and the "they" of verse thirteen—hence, Paul, the brethren working with him, and the Jerusalem saints. Those for whom the thanksgivings were offered are identified by the "your" and "you" of verses thirteen and fourteen, namely, the Corinthians. The thanksgivings were made because of the liberality of the Corinthians, not only in this instance toward the Jerusalem saints, but also in other instances toward all saints. Such liberality was proof of their sincerity in the religion which they had professed. Therefore, the Corinthian Christians were the ones for whom the prayers of thanks were given unto God.

Some have made efforts to include Non-Christians in the phrase "and unto all men" (v. 13). This, however, is a perversion of truth. The "men" in the K.J.V. appears in italics. The A.S.V. says, "and unto all." In the absence of any definite identification in the phrase or verse itself, the identity of the "all" must be established from the context. The only ones under consideration in the context as objects of charity are saints. Hence, the meaning is, the Corinthian Christians were liberal toward needy saints in Jerusalem as well as toward needy saints everywhere.

Furthermore, it is not very becoming to one who professes godliness to argue that something "stands to reason" according to worldly wisdom; but nothing is really reasonable, if it contradicts what God has said (I Cor. 1:18-31; Isa. 55:8,9).

The Bible teaches that baptism is necessary for the remission of sins (Acts 2:38; 22:16; I Pet. 3:21; Matt. 28:19,20; Mk. 16:15-16). The Bible also teaches that salvation cannot be obtained by the works of law (Rom. 3:19,20). Furthermore, without the shedding of Christ's blood there is no remission (Heb. 9:22-26; 10:1-4).

FAITH THAT'S IN VAIN

Lowell Blasingame, Grenada, Miss.

The word, vain, is defined as emptiness, fruitlessness, or worthlessness. Hence, faith that's in vain is one that is empty, fruitless or worthless. The value of faith is shown in that without it one cannot please God, Heb. 11:6. It is acquired by hearing the Word of God, Rom. 10:17. Religious matters not taught in the Word of God cannot be held by faith but must be placed in the realm of human opinion. We walk by faith, 2 Cor. 5:7, only as we walk in harmony with divine truth.

It is possible that one may have faith that is in vain. The incurable may believe in his recovery but his faith may be in vain. A mother may believe in her son's returning safely from war but her faith may be in vain. Such cases are pathetic but no more so than those whose religious faith is in vain. Paul taught the Corinthians that they were saved by the gospel unless they had believed in vain, 1 Cor. 15:2. This illustrates that one's religious faith may be empty, fruitless or worthless. There are different ways in which this may be possible.

One's faith is in vain if it is in the wrong person. "I said therefore unto you, that we shall die in your sins: for except ye believe that I am he, ye shall die in your sins." Jno. 8:24. One must believe in Christ as the Son of God or else he will die in his sins and where Christ has gone, he cannot go. Jno. 8:21. Such religions as Judaism, Masonry and Mohammedism deny this, yet they entertain hope for an eternal home of the soul with God. Their faith is one that's in vain.

One's faith may be in vain by believing the wrong doctrine. He may believe in the right person, Christ, then be taught doctrines not in harmony with that of Christ. Contrary to popular religious sentiment, it does make a difference what one believes. Paul taught that some would depart from the faith, 1 Tim. 4:1, and left Timothy at Ephesus that he might charge some not to teach a different doctrine. 1 Tim. 1:3. When one goes beyond the doctrine of Christ, he no longer has God. 2 Jno. 9. Following the doctrines and commandments of men causes our worship to be in vain. Matt. 15:9. Human error, though honestly believed, cannot be substituted for divine truth without rendering one's faith vain. One must believe the right doctrine as well as in the right person or he has a faith that's in vain.

One's faith is in vain if it has no works. James teaches that by works faith is made perfect, that by works a man is justified and not by faith only, and that faith without works is dead. Jas. 2:22-26. Inspiration taught that the faith that avails is one that works by love, Gal. 5:6, and that Christ is the author of salvation to those who obey him. Heb. 5:9. How different this is from the teaching of men that affirm that salvation is by faith only. Faith that does not lead to obedience, like faith in the wrong person or doctrine, is a faith that's in vain. Finally, one's faith is vain if it is not an abiding or enduring faith. Such passages as Heb. 3:6, 14; 10:23, 35; emphasize the importance of holding fast our confidence or the profession of our faith. Jesus talked about some who believed for a while but in time of temptation fell away. Luke 8:13. Those who do this are of that number that draw back unto perdition and do not believe to the saving of the soul, Heb. 10:39, hence their faith is in vain.

Our salvation is by faith but it is by a faith that's placed in the right person, Christ, and in the right doctrine, the doctrine of Christ. It is by a faith that expresses itself in obedience to that doctrine and one that abides and endures throughout our lives. Faith that falls short of this is a faith that's in vain.

HEAVEN

B. G. Hope, Bowling Green, Ky.

The idea of heaven, the heavenly abode of the righteousness, is perhaps the most inspiring promise that God has ever given to man. A belief in an eternal city" has influenced many people to live righteous lives in order that they might dwell there eternally. It appears to be natural for a man to believe in a life beyond the grave. A true conception, however, comes only from the Bible. It is the only book that describes life beyond the portals of the grave. David, Isaiah, and Daniel referred to heaven as the abode of God. Ps. 11:4: "The Lord is in his holy temple, the Lord's throne is in heaven. . . ." Isaiah 66:1: "Thus saith the Lord, The heaven is my throne, and the earth is my footstool. . . ."

On the night before Christ was crucified he told his disciples that he would prepare a place in the mansions of God for them (John 14:1-3). No human being has ever adequately described the beauty of heaven. Inspiration has used beautiful language of imagery to describe the dwelling place of God and the final abode of the righteous.

In the sermon on the mount Jesus taught that men should lay up treasures in heaven. Earthly treasures can be consumed by rust and can be stolen. They cannot be taken with us, but this isn't true with reference to treasures in heaven. They remain forever. One can lay up treasures in heaven by living a life of service and thus develop his soul. These qualities beautify his soul and prepare him for that eternal city.

HEAVEN IS ATTAINABLE

Regardless of who we are, God has made it possible for us to go to heaven when the natural universe is destroyed. However, it is only for the righteous. There are three elements of righteousness that must be possessed by every one who goes there.

The first element of required righteousness is to be pure and clean in life. Heaven isn't promised to the ungodly and the immoral (Rev. 21:8). But this element is not sufficient within itself. There are other elements that are necessary.

Second, one must be righteous toward others. Unselfishness must be indicated if a man expects to go to heaven. He must be interested in life's unfortunate.

Third, for one to be saved finally, he must have the proper attitude and respect for God's Word. If he possesses the two other elements and does not respect God's Word, he does not have the promise of heaven. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21).

In dealing with man, God has always given commandments that did not effect his morality or his relationship to his fellowman, and no one can be approved by the Lord who does not respect these requirements. We must do what God has said if we expect to enjoy the good things of heaven.

God has been mindful of man in creating this beautiful earth, and then he has shown his concern by making it possible for him to have a home without sorrows after this life is over. Let's strive to enter.



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and wept there. he washed his face, and and refrained himself, Set on bread. fver.>6. they set on for him by and for them by them-d for the E-gypitians, eat with him, by them- because the E-gypitians eat bread with the He'-or that is "an abomina-the E-gyp-tians. they sat before him, the according to his birth-

ch.4..34. Ex. 8.26.

*Ch. 37, 89, 34. Num. 14.6.

the youngest according nth: and the men mar-

The News Letter Reports

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

Who Will Go To Nigeria and Who Will Send? Here Am I, Send Me.

Jim Sasser, Joliet, Ill.

In Matt. 28:18-20, we have recorded what is referred to as the great commission. In this commission, given by Christ while upon the earth, we have instructions to go into all the world and preach the gospel to every creature. Seeing that the United States, with less than ten per cent of the total world population, has more than ninety per cent of the gospel preachers of the world, I cannot but feel that the rest of the world is being sorely neglected by the church of our Lord and individual Christians in the United States.

With this in mind, and with the help of the Lord and my brethren in the Lord, I have made up my mind to go into the western region of Nigeria (Lagos, Ibadan, etc.) to preach to the people of that good country the unsearchable riches of Christ.

I have no intentions of going into that country to establish secular schools, hospitals or any other organization other than the church of my Lord. My sole aim will be to preach the gospel of Christ and establish congregations of the Lord's people.

Nigeria is a very fruitful field for the gospel of Christ. In fact I would say it is one of the most fruitful fields in the world today. When I refer to it being a fruitful field for the gospel, I am referring to the ready reception of the truth and the great unmolested opportunities to preach it. I am in immediate contact with the two men already on the ground and they along with those that have previously been there have given me this wonderful information. Truly the Nigerian field is exceeding white unto the harvest but the laborers are pitifully few. Won't you pray that the Lord of harvest will send forth reapers into this great harvest? Won't you go further than that and help to send?

There are millions of precious souls living in the western region of Nigeria. These precious souls need the saving gospel of Christ. The first white man to take the gospel of Christ to this region is a man that I have learned to love dearly by close association. This man is bro. Leslie Diestelkamp of Aurora, Ill. He went to the western region of Nigeria in the latter part of 1959. In the latter part of 1960, bro. Sewell Hall of Birmingham, Ala. joined him there. During the four years of work that has now been done in that area, the net results have been thousands of baptisms and an establishing of more than 20 congregations, native preachers have been taught and developed by the white preachers. Many sessions of preaching and teaching are engaged in each and every week. Wherever a brother stopped to preach he would always have a hearing. Two white men have been there continuously since Brother Hall joined brother Diestelkamp there in 1960. Because of health conditions, brethren have come and gone to

and from there one at the time since 1961.

There are two brethren at this time, bro. Paul Eamhart, who will possibly come back next summer, and bro. George Pennock. We cannot afford to diminish the number of sound gospel preachers in that fruitful field, but rather, we should increase it every year. My intentions along with my family consisting of my wife and three children, are to sail for Nigeria the first of July in 1964. All of my financial assistance will have to be met before that time. I will here include a list of definite needs for this work. This list is supplied from information from those that have been there and know what it takes to work and live.

Support for me and my family — \$500.00 per month.
Rent — \$100.00 per month. Must have at least six months in advance — \$600.00.

Travel fund to and from Nigeria — \$4000.00. All must be had before sailing.

Car for transportation in the work — \$2000.00.
Furniture if Bro. Eamhart decides to stay another year — \$500.00.

Working fund, tracts printed, literature, etc. — \$50.00 to \$100.00 per month.

I need urgently to hear from congregations or/and individuals that will help to raise this support by sending money to me or by talking to other about it. This great work of preaching the gospel in this fertile field is the responsibility of us all. Won't you start right now to helping in this matter? All gifts will be properly recorded and acknowledgments made. Monthly reports will be sent to each one that has a part in this work.

This will not be a vacation trip in the lap of luxury. The hardships for me and my family in health and living conditions will be many. Loved ones will be left behind and loneliness will surely come. But God being with us will be a great source of comfort. My present work is one of the best that I have ever been in, it will be hard to leave. References can be obtained from the elders of this congregation, whose names and addresses are: Bro. Luther Brown, 818 Madison, Lockport, Ill.; Elmer Gunchin, 115 Washington, Lockport, Ill.

Other references concerning my stand for the truth and continuous fight against innovations entering into the church of the Lord can be obtained from such men as: Leslie Diestelkamp, 1833 Ivy Lane, Aurora, Ill.; Sewell Hall, 1801 N. 27th St., Birmingham, Ala.; Cecil Willis, Box 7245, Akron 6, Ohio; Roy Cogdill, 7054 Winnetka Ave., Canoga Park, Calif.; Homer Hailey, Florida College, Temple Terrace, Fla. Others can be supplied. Won't you let me hear from you soon? Send all help and correspondence to: Jim Sasser, 103 Margaret St., Joliet, Illinois.

J. Edward Nowlin, 1959 Barberrie Lane, Decatur, Ga., Nov. 27, 1963—It may be of interest to brethren in general that the brethren who divided Glenwood Hills church here in 1960, have expressed penitence,

and we have accepted their statement, which relieves the difficulties which have existed between Glenwood Hills and the Snapfinger Road church. This clears the way for each of the two congregations to give endorsement to the other and to work together in the spread of the Gospel.

On October 27, I preached the first sermon in the establishment of the new Northeast congregation which meets in Hawthorne Elementary School. A good work is anticipated for these brethren, eight families of whom went to Glenwood Hills, because they lived in or nearer that area. They are blessed with able leadership, including two brethren who are filling the pulpit alternately. They are Martin Broadwell and Wayne Cobia.

I am in my sixth year with Glenwood Hills, and am still teaching school in the Atlanta system. Last summer I preached in a meeting at Lawrenceville, Ga. with four added by identity, and at Ravens Branch, near Newport, Tenn. with four baptized. This is one of the congregations which I had a part in restoring from digression in 1942.

TO WHOM IT MAY CONCERN:

Oct. 6,

1963 Dear Brethren:

In a sincere effort to facilitate the settlement of the differences existing between the Glenwood Hills church and the church meeting in Wesley Chapel (now known as Snapfinger Road), we make these statements.

With respect to these differences, it is well known by many who had attended Glenwood Hills for some time prior to our departure, that differences were present even before Brother Nowlin began his labors with the congregation. Although this discontent was present, there was no talk or thought of an open division by either group, insofar as we know, for the differences were not of such a serious nature. Various sentiments exist in many congregations.

But during the 21 months from Brother Nowlin's coming to Glenwood Hills and the departure of several of us to form another congregation, the unrest and discontent of these brethren was heightened. It was our conviction that certain current problems in the church were not being dealt with properly and in an effective manner. Brother Nowlin did not concur with this, and was not amenable to our suggestions.

We felt that we, our children, and others coming into the congregation were not receiving proper instruction, and this led to our departure on June 15, 1960. We do not consider it a clear representation of the matter that we "made Brother Nowlin the scape-goat in the division." As noted previously, there was some division of sentiment even before Brother Nowlin's coming, but it was not the final thing which precipitated the division.

As is true in many divisions, there is seldom just "one side" to the question. In looking back, we can now see that we were hasty in some of our actions and words. In a letter dated Feb. 14, 1962, we asked forgiveness for our manner of leaving—leaving classes without teachers, and other places of service vacant without notice.

Now with respect to words, we feel that we may have been hasty in some of the charges made. We should not have left the impression that Brother Nolin or the congregation were unsound, or believed or supported error. We repent of these charges, and ask forgiveness. We do believe that the judgment of Brother Nowlin and others in the handling of the aforementioned issues was in error, but this does not necessarily mean that such charges of unsoundness or unfaithfulness would automatically follow.

In view of our convictions, we believe we had a right to leave, but we do wish that the departure had been in peace. At this late date, however, no one can definitely say that such a departure could have been peacefully carried out. We are deeply sorry for the trouble that came as the result of our action.

As far as future relationships are concerned, we hope this statement is acceptable to you brethren at Glenwood Hills, and that we can now work together in the building up of the kingdom. If this statement is accepted, we would then desire that all talk of past differences cease, that we might work in harmony for the common good of all.

In Christ,

Ronnie Collier	James N. Maltbie
Jerry L. Poss	J. H. Gasaway, Sr.
Hollis V. Collier	Don Gasaway
Roy L. Collier	James W. Wilkins

NOTE: We, of Glenwood Hills, gladly grant the forgiveness requested in the above statement, and join in the desire to forget the past and to work together in peace under our common Master. JEN

J. T. Smith, Tampa, Fla.—We just concluded a meeting at the Belmont Heights church of Christ in Tampa with brother James P. Miller doing the speaking. A wonderful interest was manifest by all, and the church was strengthened. Brother Miller did, as always, an outstanding job in the proclamation of the gospel of Christ. We had the largest attendance that we have had for a series of meetings in some time.

On Sunday morning November 17th, five confessed sins, and one was baptized. Then on Sunday evening, I preached at Riverview, Florida and one was baptized there. The word of God is still able to prick the hearts of men and cause them to render obedience to it.

I will be speaking in a series of gospel meetings with the Samaria church of Christ near Cookeville, Tennessee beginning December 16-22. Then, on the 25-29, I will be engaging in another series of meetings at the Jere Whitson Road congregation in Cookeville.

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**FLORIDA COLLEGE 18TH ANNUAL LECTURE SERIES
HUTCHINSON MEMORIAL AUDITORIUM - F.C. CAMPUS**

TEMPLE TERRACE, FLORIDA

JANUARY 27-30, 1964

Theme: If God Be For Us

Monday, January 27, 1964

- 7:30 A.M. "Waiting and Going Tom O'Neal, Jasper, Ala.
8:30 P.M. "They Hazarded Their Lives James P. Miller, Tampa, Fla.

Tuesday, January 28, 1964

- 9:30 A.M. "The God of Creation" Al Craig, Hillsboro, Ore.
10:30 A.M. "The Work of God in Jerusalem and Judea" Jimmy Tuten, Jr., St. Louis, Mo.
11:20 A.M. "Power of God—to Usward" Homer Hailey, Tampa, Fla.
1:20 P.M. "Debating Experiences — General" A. C. Grider, Meridian, Miss.
2:20 P.M. "The God of Modernism" John Clark, Columbia, Mo.
3:20 P.M. Round Table James W. Adams, Oklahoma City, Okla.
7:30 P.M. "Gladness and Singleness of Heart" Carol Sutton, Albertville, Alabama
8:30 P.M. "As Every Man Has Need" Charles Holt, Wichita Falls, Texas

Wednesday, January 29, 1964

- 9:30 A.M. "The God of Revelation" Roy Tidwell, Sr., Portland, Oregon
10:30 A.M. "The Work of God in Samaria" Ralph Gentry, Dayton, Ohio
11:20 A.M. "Power of God — That Raised Us Up" Homer Hailey, Tampa, Florida
1:20 P.M. Luncheon, no meeting at 1:20
2:20 P.M. "The God of Providence" Robert Harkrider, Pinson, Ala.
3:20 P.M. Round Table James W. Adams, Oklahoma City, Okla.
8:30 P.M. "Turning the World Upside Down" Connie W. Adams, Orlando, Fla.

Thursday, January 30, 1964

- 9:30 A.M. "Fruits of Atheism" Oscar Smith, Houston, Tex.
10:30 A.M. "What God Hath Done" Arvid McGuire, Huntsville, Ala.
11:20 A.M. "Power of God—That Works in Us" Homer Hailey, Tampa, Fla.
1:20 P.M. "Debating Experiences with Brethren" A. C. Grider, Meridian, Miss.
2:20 P.M. "The Godhead" Aubrey Belue, Jr., Portage, Ind.
3:20 P.M. Round Table James W. Adams, Oklahoma City, Okla.
7:30 P.M. "They took Knowledge That They Had Been
With Jesus" Robert Jackson, Nashville, Tenn.
8:30 P.M. College Program