

SEARCHING *The* SCRIPTURES

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



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

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THE 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 as been asserted that the church of Acts 2 was Communistic (the preceding term is here capitalized to denote the political ideology of Russian or Maxisit 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.

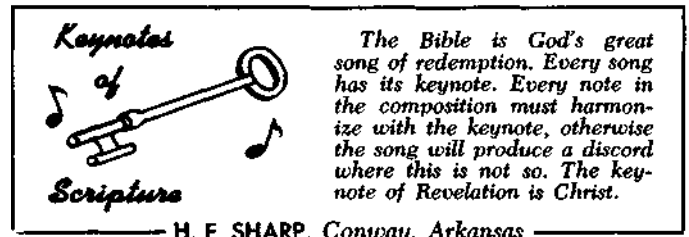
I said I wasn't going to debate these propositions with anybody else anywhere else. I am not going to give these cowards such a "sugar stick" on which they can appeal for sympathy. However I am not afraid of my position on LIMITED BENEVOLENCE. I will meet any man living anywhere and I will affirm that 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. **Irven 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.

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