

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 VI

DECEMBER, 1965

NUMBER 12

MASS-MAIL EVANGELISM

Herschel E. Patton, Lawrenceburg, Tenn.

"I know you believe in the autonomy of the local congregation. Now, please maintain that autonomy without any unsolicited and unwanted help from the ----- congregation. . . Please respect our wishes in this matter by removing the ----- addresses from your mailing list." Thus wrote an elder unto me with reference to my sending copies of the church bulletin I edited to members where he was an elder.

The above words are representative of the attitude manifested in many places and in many congregations. When a cherished faith or practice is under attack, and the thing cannot be made to scripturally stand, all opposition is resented and efforts are made to silence or stigmatize the opponent in numerous ways rather than openly and honestly studying and investigating the matter. Some elders apparently feel that they have the right (like the Catholics) to decide the faith and practices of their flock and censure or control what is read or heard by them. I have often wondered about the reasons many of our liberal brethren have for resenting and so bitterly opposing their more conservative brethren mailing their bulletins to many individuals, including those of a liberal persuasion. Some have protested **using the mail to send out unsolicited material**. However, this is perfectly legal, and if one does not want the material, he can deposit it in the waste basket, or what is more honorable, kindly inform the sender that it is no longer desired. Some, as the elder quoted in the beginning, say it is **a violation of church autonomy** for one church to mail its bulletin to a member of another church. Yet, it should be obvious to students of the New Testament that there are no dioceses, or diocesan bishops, in the Lord's church. Each congregation is obligated to "sound out the word" to any and all who will hear. When teaching done by one congregation flows into the ears and heart of one who happens to be a part of another congregation, whether by person, radio, or press, no violation of local church autonomy is present.

I have suspected that these objections did not reveal the REAL reasons for the protests, but were cover-ups for the REAL—a **fear that members would become informed**, and see the error being practiced, and the **inability to meet the opposition with scriptural answers**. These suspicions were con-

firmed to me by a recent news item (10/22/65) in the Christian Chronicle, published in Abilene, Texas and edited by James W. Nichols.

We are informed that the elders of the Brown Trail church of Christ in Hurst, Texas have announced a "new and bold venture in carrying the gospel to the entire nation and perhaps to nations abroad, by means of direct mail." It is declared that "so far as is known, extensive use of mass-mailed periodicals has never been undertaken by any church." (From the cries I have been hearing, you would think the "antis" had been doing it a long time.) Soon, we are told, "a quarterly 'Reporter' will be mailed out to most of the 18,000 churches of Christ telling of THE SERVICE THE BROWN TRAIL GROUP IS OFFERING TO OTHER CONGREGATIONS OF THE BROTHERHOOD." (Emphasis mine.— H.P.)

This "unique mass-mailing project" came about through suggestions made at a "Campaigns Workshop in Dallas May 14 when Alvin Jennings presented a film depicting pioneering efforts in direct mail in Vermont." After the Brown Trail elders got the suggestion, we are told that after many planning sessions they came up with this decision or program. The program involves employing Alvin Jennings as "Minister in direct mail evangelism" (it seems that this is the program of Jennings which he was able to sell to the Brown Trail elders just as James W. Nichols and James Williford were able to sell their "Herald of Truth" program to the elders of the Highland church in Abilene, Texas a number of years ago), the appointment of a group to work with Jennings, secretarial help, an artist, approximately 20 area ministers to aid in an editorial capacity, and the use of office and work areas in a new \$200,000 church edifice. "Target date for the first mass-saturation has been set for January, 1966, when it is hoped that every household of rural and town USA will receive its first free 16-page gospel quarterly."

What has happened to all the objections we have been hearing from our liberal brethren about bulletins and papers being sent — unsolicited? — a violation of autonomy for one congregation to send its bulletin to a member of another congregation? I suppose the great evil (?) of one congregation mailing out a few hundred periodicals to individuals — unsolicited, and all of whom happen not to be members of that congregation, becomes right when ONE CHURCH, with financial aid from all churches, does it for all the churches!!

Where do the Scriptures authorize any church to set itself up, and equip itself for "rendering a service to other congregations of the brotherhood?" Right here we have the malignancy that has wrought such havoc among God's people today. If each church would be concerned about ITS OWN obligations and responsibilities, discharging these to the extent of its ability, instead of trying to plan and supervise some brotherhood program for all the churches, we would have New Testament Christianity manifested instead of "Centralization" and "Institutionalism."

Here is where autonomy breaks down and Scriptural precept is forsaken — when one eldership begins to plan and function for numerous churches — when numerous churches turn over portions of their funds and responsibility to another, or to some human institution, for a brotherhood work. This philosophy has brought into existence a brotherhood TV and radio program (Herald of Truth), brotherhood advertising agency (Gospel Press), brotherhood meeting agency (Campaigns for Christ), and now a brotherhood publishing agency (Mass-Mail Evangelism). Besides ambitious churches (or elders) planning and setting up "services" for other congregations, there are the institutional minded brethren who are also quite busy setting up "Homes for Orphans and the Aged," "Hospitals," "Camps," "Schools," etc. under a board of directors to be supported by funds from the churches.

How long do you think it will be until some church or institution will announce "a new and bold venture" as a "Co-ordinating Agency" for the churches. What, with all the programs being "sponsored" and institutions calling for contributions from the churches, how will the churches determine which and where for their funds? Might not the ones with the most talented "fund-raiser" get the bulk of the contributions? Why not a "Co-ordinating Agency" to receive ALL funds from the churches that would then distribute them to the various programs and institutions according to the information gathered by the agents and workers for "The church of Christ Co-ordinating Agency?" Brethren, how much further is it to Rome?

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P. O. Box 17244
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Searching The Scriptures

Published Monthly At
Tampa, Florida

Entered as second class matter at U. S. Post Office at Tampa, Florida, under the Act of March 3, 1879.

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Editorial . . .

H. E. PHILLIPS

A TRIBUTE TO A GREAT MAN

H. E. Phillips

Late in the afternoon of November 16, 1965, while at work, Thomas W. Schneider suddenly passed from this life as the result of a heart attack. I was shocked when I received the phone call just before 6 o'clock that my close friend and brother in the Lord had just passed away. He lived in Tarpon Springs, Florida and he with his good wife were instrumental in starting the faithful church there, located on Disston Avenue. The church there will suffer a great loss because his faithfulness and zeal served as an example to every member of that church.

Brother and sister Thomas Schneider moved to Florida in 1947 when he was transferred by the company for which he worked in Mt. Pleasant, Tennessee. They moved to Crystal Beach near Tarpon Springs, Florida (between Tarpon Springs and Clearwater) and began worshipping with the church in Clearwater where I was then preaching. I loved him and his wife the first time I met them and that love grew through the years to one of the closest upon this earth.

Tom and Bertha Schneider drove back and forth to worship in Clearwater to every service in all kinds of weather. They were two of the most faithful servants of God I have ever known. After about three years he talked to the elders and some brethren in Clearwater about beginning worship in Tarpon Springs where they had moved. They searched until they found a few members in Tarpon Springs who were not worshipping anywhere, and, if I recall correctly, began meeting in their home. With the help of brethren in Clearwater and some brethren in lower Pinellas County a building was started on a

lot purchased by brother Schneider and another brother at that time. The church steadily grew until liberalism invaded and the church was divided, but brother and sister Schneider stood firm in the truth and now a good, sound and faithful church still meets on Disston Avenue in Tarpon Springs, Florida. I preached in a meeting there just one month before his death and he directed the singing during that meeting.

I have never known a man who lived more closely to God every day than did Tom. His life was known to all, both in the church and out of the church, as an example of the believer "in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). He was an encouragement to every person he met and he was not ashamed of the Lord and his word. He was only 57 years of age at his death but he lived a rich and full life in the service of God during those years.

Brother O. T. Romine and I spoke at his funeral in Tarpon Springs at 10 o'clock, November 18, 1965. His body was carried to Nashville, Tennessee for burial. At a service in Nashville on November 20, 1965, brother Tom Akin, former preacher in Tarpon Springs, read from the word of God, brother O. T. Romine, presently preaching in Tarpon Springs, ex-pressed prayer unto God, and I spoke briefly again on that occasion.

I, with the staff of writers for Searching The Scriptures, and the many, many readers, friends and brethren in the Lord, express our profound sympathy to sister Bertha Schneider in the loss of her husband and a great man. I have lost a great friend and brother in Christ. My hope in Christ is that we both may spend eternity together in the presence of the Master, our Lord Jesus Christ.

BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

E. V. Srygley, Jr.

"Biblical" Words of Luke and Acts

Various attempts have been made to list the so-called "Biblical" words of the Bible. These were supposed to be words found only in the Bible and in ecclesiastical writers. Kennedy found some 550 such words (*Sources of New Testament Greek*, p. 62). This list was probably based upon that of Thayer, which runs up into the 700's (*Lexicon*, pp. 693-698). Cremer does not list the "Biblical" words in one collection, but words described as such are interspersed throughout his lexicon.

Recent archaeological research has reduced the number of "Biblical" words of the older lexicons. Many of these words are now seen in inscriptions and/or papyri; that is, words that the older lexicographers thought occurred **only in the Bible** and ecclesiastical literature have been found in non-Biblical and non-ecclesiastical sources. This further serves to show that the Greek of the New Testament is not a special "Holy Ghost Greek."

In several articles, the writer proposes to illus-

trate the occurrence of some "Biblical" words in non-Biblical sources.

Allogenes

The word **allogenes**, "of another race, a stranger, foreigner," is found frequently in the LXX (some 40 passages contain the word), but it occurs only once in the New Testament, Luke 17:18.

Of **allogenes**, Cremer says, "... belonging only to biblical and patristic Greek, synonymous with **allophulos**, which is used in the classics and LXX, but more general and less strong than this." (*Lexicon*, p. 150)

Thayer says, "sprung from another race, a foreigner, alien." Then he adds, "In Sept....but nowhere in prof, writ..." (*Lexicon*, p. 28)

It is now known that the Roman authorities placed inscriptions on the marble barriers of the inner court of the Temple at Jerusalem, as a notice to Gentiles not to enter. One such inscription was discovered in 1871 by Clermont-Ganneau. The stone on which it was cut is now in the Imperial New Museum at Constantinople. The inscription is as follows: "Let no foreigner (**allogene**) enter within the screen and enclosure surrounding the sanctuary. Whosoever is taken so doing will be the cause that death overtaketh him." The stone itself on which the inscription occurs is a limestone block, 22 1/2 inches high, 33 1/2 inches long, and 14 1/2 inches thick. The letters are more than 1 1/2 inches high.

COMMENTS TO EDITORS

"I sure do not want to miss one of the papers. They teach one so much." — Mrs. S. G. Rogers, Bradenton, Fla.

"We enjoy Searching The Scriptures very much. Consider it one of the best." — James Martin, Columbia, Tenn.

"I certainly enjoy your paper very much and am planning a bundle arrangement for the members meeting here, shortly." — Robert E. Dillinger, Noblesville, Ind.

"My family and I enjoy Searching The Scriptures very much. The paper is doing a good work. The writers are presenting articles that are of great value to all who stand on God's truth and love his church. Keep up the good work." — C. O. Tucker, Jacksonville, Fla.

"We sure do enjoy the fine work you and brother Miller are doing with your paper. It sure is encouraging to know that there are still men who are willing to follow the old paths. We pray that the Lord bless you both and grant many more years in this fine work." — E. T. Henderson, Nashville, Tenn.

"I enjoy your paper very much." — Jesse T. Elder, Morrison, Tenn.

"Appreciate your excellent paper." — Lloyd Barker, Hammond, Ind.

"We are newcomers to Florida. We've been reading Searching The Scriptures nearly ever since we came. We have run across several of our friends through the paper. It is certainly an informative magazine." — Otto Lindsey, Orlando, Fla.

"You are doing a splendid job teaching the word

of God." — Sam W. Garrison, Nashville, Tenn.

"I don't want to miss a copy, so here is my zip code." — Jesse Odell Hatman, Buchanan, Tenn.

"We enjoy your paper very much." — Newton Thrasher, Jr., Hartselle, Ala.

"Enjoy Searching The Scriptures very much. It is a well rounded publication." — Ted Beever, Fullerton, Calif.

"We enjoy your paper very much. You are doing a fine work." — Ellis Garland, Knoxville, Tenn.

"I enjoy reading Searching The Scriptures very much. It is being paid by someone else as I only live on a small pension. I am 71 years of age." — Ira O'Kieff, Tampa, Fla.

"Among the religious papers I get, yours is the only one I get anxious about if I think it is delayed. Hope life and good health abides with you that you may continue with this important need." — Max Ogden, Horse Cave, Ky.

"You have a nice little paper." — David Castleberry, Saugus, Calif.

"I enjoy your paper Searching The Scriptures very much, and always look forward to receiving each edition. Keep up the good work." — Troy C. Irvin, Birmingham, Ala.

"Have enjoyed reading Searching The Scriptures very much." — Rafor J. Petty, Miami, Fla.

"May God bless you in your work, for we know that you truly are striving to walk in His paths." — Jim Lovell, Pine Mountain Valley, Ga.

"I enjoy every article in every issue of Searching The Scriptures. Wish you continued success with your good paper in teaching the truth. I have brother Ward Hogland of Greenville, Texas to thank for my subscription." — Earl Bates, Fannerville, Texas.

"I sure enjoy the paper very much and read it through before I lay it down. Keep up this good work." — Mrs. Grace Sandusky, Bradfordsville, Ky.

"The articles in your paper have been a great help to me." — Norman Bullington, Winter Garden, Fla.

"I enjoy your paper very much." — Mable Woodrome, Pine Bluff, Ark.

"Searching The Scriptures is truly a good work and we don't want to miss any issues." — Lynn Robinson, Rockledge, Fla.

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"I enjoy reading Searching The Scriptures. It sure is a wonderful and true paper." — W. B. Crawford, Lake Butler, Fla.

"We want you to know we continue to enjoy your paper and appreciate your efforts to uphold the truth." — W. C. Sawyer, Louisville, Ky.

"Enclosed is my check for renewal of my paper which I look forward to receiving each month." — Ethel Thrasher.

"Have enjoyed reading Searching The Scriptures for the past year." — Giles Painter, Salisbury, N. C.

"I appreciate your fine publication. You are doing a fine work for the cause of truth and righteousness. Keep it up." — Ardie P. Brown, Jr., Port Arthur, Texas.

THERE IS A PATTERN

James P. Miller

God does not leave his church to wander with aimless feet. The New Testament contains the pattern for its work just as it has for its worship.

In Matthew 26:26, 27 we are told to partake of the Lord's Supper. The only way man can know **when** it is to be observed is to follow the apostles' example in Acts 20:7 when the church at Troas met on the first day of the week to break bread. This constitutes the divine pattern. The Lord commands us to eat and the apostles show us **when**.

In exactly the same way in the sixth chapter of Acts the apostles show us **who** is to relieve the needy saints. When the widows were to be provided for, the apostles, in verse three, instructed the church to appoint seven men "over this business." This is God's pattern. When there are needy widows or other saints who are the charge of the church, the church is to relieve them. In I Tim. 5:16 the church is to "relieve them that are widows indeed."

All of this was done without any human institution. The church did the relieving. For the church of our Lord to build and maintain organizations unknown to the word of God is sinful. It is a departure of the most serious consequence from the doctrine of Christ. II John 9.

The Bible tells us **WHO** is to do the work. The Missionary Society a century ago violated the very same principle. Preaching the gospel was the work of the church (I Tim. 3:15). This work could not be turned over to an organization unknown to the word of God.

You owe it to your soul to investigate these and other dangers that threaten the very existence of the church of Jesus Christ.

AN OPEN LETTER TO THE MEMBERS OF THE ROLLA, MISSOURI CHURCH OF CHRIST

October 18, 1965

Inasmuch as only nine selected members of the Rolla congregation were present for the two hour "across-the-table-discussion" between your preacher, Jerry Jones, and me, I believe that it is in order for you to be "filled in" on some of the liberal positions and ultimate consequences that your preacher takes in a vain effort to foster his modern hobby.

You need not be surprised when Jerry Jones begins to call upon sectarians to word prayers in your assemblies, because he took the position that non-saints and sinners are on praying terms with God. This was done by Jerry, in an effort to be consistent with his announced position on II Corinthians 9:13, which is a passage of scripture which deals with the benevolent help which Corinth and other congregations sent to the saints in Jerusalem, and to saints in other places. Verses one and twelve of that chapter indicate that the collections were for saints. But in an effort to justify the church in using its funds for any and all peoples, Jerry espoused the position that the expression "unto all (men)" was for sin-

ners, non-saints, etc., but he failed to reckon with the next verse, the 14th, which reads ... "And by their prayer for you,..." Thus, Jerry put himself in the unscriptural position of advocating that non-Christians are upon praying terms with God ... no matter what John 9:31 states: "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth." Already, there is a "church of Christ" in Wichita, Kansas, that is so modern and liberal that they think nothing of calling upon denominational people to take part in their services to God.

Earlier this year, in another private discussion, Jerry Jones took the position that Phil. 4:16 cannot be used as scriptural evidence authorizing a congregation to support (pay) a gospel preacher. This passage reads: "For even in Thessalonica ye sent once and again unto my necessity." Paul was commending the Philippians for their having supported him in the preaching of the gospel. But Jerry Jones says that this cannot be used as authority for paying a preacher today ... that it is merely an example of paying an apostle. When Jones was referred to II Corinthians 11:8, he also took the dodge that such a passage is not an example of paying a preacher, but only an example of paying an apostle. It reads: "I robbed other churches, taking wages of them to do you service." Paul was here reminding the church at Corinth that he had been supported by other congregations while he preached at Corinth.

I do not charge that Jones has become so liberal that he rejects all New Testament passages that teach by example ... But some alleged "gospel preachers" have become so shallow and liberal as to reject the practice of setting forth New Testament authority by means of examples. For example, this has been done by a number of modernist churches of Christ, where they want to ape the sectarians by observing communion on Thursday evening before Easter. The only New Testament teaching relative to the specific day on which we must observe the Lord's Supper, is found by example in Acts 20:7. But, by rejecting New Testament examples, these modernists leave themselves free to select whatever day they choose for the observance of the Lord's Supper. Jerry is not in this class, but his handling of New Testament examples will take him there if he isn't careful.

That examples are to be followed, I demonstrate from the following passages:

"... leaving us an example, that ye should follow his steps" (I Peter 2:21).

"I have given you an example, that ye should do as I have done to you" (John 13:15).

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted" (I Cor. 10:6).

Jerry Jones refuses to engage in either a public or written discussion involving these and other matters. Yet, Paul "was set for the defense of the gospel." If Jerry preaches what Paul preached, why won't he defend it as Paul did?

A servant of Christ,
/S/ Luther W. Martin

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: If there be any virtue, if there be any praise,

"THINK ON THESE THINGS"

Phil. 4:8

MIRACULOUS DIVINE HEALING (No. 5)

Connie W. Adams, Akron, Ohio

We continue in this article an examination of the major arguments made by the so-called faith healers in defense of their practice. Their main line of defense is the relating of endless testimonies, which we covered in the last article, but some of them do attempt to sustain their practice from the scriptures.

3. Isaiah 53:4-5 and Matt. 8:16-17. The first of these passages says "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." They assume that the healing of this passage is physical and not spiritual. They then argue that healing of the body is a part of the atonement of Christ and cite Matt. 8:16-17 to show proof of this contention. That passage says "When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sickness."

The word "atonement" means reconciliation. "For if when we were enemies, we were reconciled to God by the death of his son, much more, being reconciled, we shall be saved by his life. And not only so, but we joy in God through our Lord Jesus Christ, by whom we have received the atonement" (Rom. 5:10-11). This atonement was made by blood. But it is significant that Matthew did not quote Isaiah 53:5 which says "by his stripes we are healed." Rather, he quoted Isaiah 53:4 which says "Surely he hath borne our griefs and carried our sorrows." What took place in Matt. 8:16-17 was fulfilled before Christ died and therefore before the atonement was perfected. It was not a part of the atonement. We do not read that Jesus died for our sicknesses, but we do read that he died for our sins. "Thou shalt make his soul an offering for sin" (Isaiah 53:10). When Paul preached the gospel in Corinth he proclaimed that "Christ died for our sins according to the scriptures" (I Cor. 15:3).

The healing of physical infirmities was no part of soul healing. Paul said "We were reconciled unto God" (Rom. 5:10). This was soul healing. Yet he had infirmities of the flesh (II Cor. 12:7-9). The soul of Timothy had been saved by the gospel but his body had "oft infirmities" (I Tim. 5:23). The soul of Trophimus had been healed by the gospel but Paul left him at Miletum sick (II Tim. 4:20). In view of these facts, if the argument of the present day healers is worth anything, then the atonement of Christ

failed with Paul, Timothy and Trophimus.

4. Exodus 15:26. "And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." The afflictions brought upon the Egyptians were a chastisement for the hardness of Pharaoh's heart. They were not ordinary illnesses but were divinely visited upon those idolatrous people. The Lord here promised that he would not divinely impose such illnesses as a chastisement for sin if they would keep his commandments. This is not a promise that all sickness will be removed from Christians, for the passage concerned Israel and not New Testament Christians.

5. Exodus 23:25. "And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." This is quoted often in books and pamphlets by present day "healers" to prove that the gift of healing continues to the present. In the first place, they don't know the difference between the old and new testaments, and the children of Israel and Christians. This passage concerned the sojourn of Israel in the wilderness. God also prevented their shoes from wearing out and their clothes from becoming old. I wonder if these pretenders expect that to continue to the present. There were several occasions when the traveling Israelites did so vex the Lord in their murmuring and unbelief that he visited affliction upon them. Remember the serpents which came among the people, bit many of them who died? (Numbers 21).

6. **Eph.** 5:23. "He is the saviour of the body." T. L. Osborn actually made an argument on this passage in his book, *Healing the Sick*. He implied that this concerned the healing of the physical body. Any casual reading of the passage shows that Paul is speaking of the church as the body of Christ. Yet men who know so little about the Bible expect us to believe that they are chosen of God to bring deliverance to body and soul.

7. **Heb.** 13:8. "Jesus Christ, the same yesterday, today and forever." This is quoted over and over by those who believe the gift of healing continues until now. This refers to the nature of Christ. He has always been divine. He has always existed. He is a part of the Godhead. We could say, "God the Father, the same yesterday, today and forever." Yet the acts of God are not the same in every age. Adam was fashioned from the dust of the ground and Eve was made from a rib taken from his side, but thereafter God set in motion a law of birth by which we have all entered the world. The passage cannot be taken to mean that God continues to do everything he once did. He sent the flood once. He punished sin by sending serpents once, another time by sending fire out from the altar to devour Nadab and Abihu. On another occasion the ground opened to swallow those who followed in the rebellion of Korah, Dathan and Abiram. Jesus not only healed the sick while on earth, he also fed a multitude with a few loaves and fishes. If the statement, "Jesus Christ, the same yesterday, today and forever," means that men can still do now what Christ did then, why can't these "healers" perform a miraculous feeding?

8. Jas. 5:14-15. "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him." These instructions pertained to the miraculous age of the church. There were elders in the early church upon whom the apostles had laid their hands. The book of James was the earliest book of the New Testament in point of time, being completed about 50 A.D. The fact that there were elders in the early church with the power to heal the sick does not argue that the gift of healing was a permanent fixture in the church.

9. Mark 16:17-18. "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." These verses do not argue that these signs would follow all believers in all time to come. They did follow the apostles (Acts 2:43). They followed those upon whom they laid their hands (Acts 8:12-18; 19:1-7; Rom. 1:11, verse 8). These signs were to follow believers for a limited time; i.e., until the gospel had been preached in all the world. That was done within forty years of the establishment of the church. "Their sound went out into all the earth, and their words unto the ends of the world" (Rom. 10:18). Paul said the gospel was "preached to every creature under heaven" (Col. 1:6,23). These signs did follow during this time. Modern claimants do not like to be challenged to do the other things listed in this passage besides laying hands on the sick. They are long on that but mighty short on taking up serpents and drinking deadly poison. I presented one such claimant with a bottle of Roman Cleanser Bleach in a debate one time. Need I tell you that he did not drink it? He didn't. These people make great claims based on this passage, yet cannot do anything the passage says, including healing the sick.

There are perhaps other arguments made at times to support the claims of "healers," but these are the major arguments. There is no scriptural defense of their position. The next article will deal with the lying wonders and deceptive antics of some of the present day "healers."

Debates on Tape

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August 16-20, 1965

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Matters of Controversy

"Earnestly Contend for the Faith"—Jude 3

Ward Hogland

A PLAY ON WORDS

A great deal of the controversy in the religious world is due to semantics. I firmly believe that many of our differences are due to a play on words. So many of our words have two or more meanings. For example, the words "hear", "work", "faith", "Home" etc. have many different meanings. I shall discuss in succeeding articles these, as well as other words, which cause trouble among professed Christians.

In this article I plan to take up a study of the word "hear". Most people will agree that the word "hear" is used in at least two different senses in the Bible. Paul said in Acts nine, that the people with him HEARD the voice of the Lord. In Acts 22, he said they did **not** HEAR the voice of the Lord. This is not a contradiction in the Bible but rather ONE word used TWO different ways. Paul evidently meant the people heard a noise but did not UNDERSTAND what the Lord said. If someone would have asked Paul whether his colleagues actually HEARD the Lord, he probably would have answered, "It depends on what you mean by HEAR."

Many times people will ask, "DO you believe God will hear an Alien sinner pray?" I believe that the answer to this question depends on what one means by "hear." I do not believe that God hears and answers prayer for the alien in the way he does for the child of God. Many passages could be given to show he hears his people. However, I believe there is a sense in which; God hears the alien. Webster says in one of his definitions of "hear" that it means "To perceive or take cognizance of..." I believe that God KNOWS or perceives when any person prays. This does NOT mean he answers the prayer. The word HEAR is sometime used in the sense of knowing or being cognizant of a situation.

I firmly believe that the ALIEN who seeks the Lord will find him. To back up this belief I call your attention to a number of scriptures. First, Jesus said, "If any man will to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (Jno. 7:17). Then, Paul said, "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder to them that DILIGENTLY SEEK him" (Heb. 11:6). These passages teach that the alien will find the Lord if he seeks **diligently** to know his doctrine. The Bible teaches that the alien who seeks the truth will find it; not because of his prayers but because of his **seeking!** Prayer is just one of the ways the alien expresses his desire to find the Lord. The Bible DOES not teach that the Lord saves the sinner by prayer. It does teach that the man who SEEKS will find. He will find the Lord whether or not he ever prays. Since the Lord knows all things,

he is cognizant of his seeking and praying, and in that sense he HEARS the alien. What the alien needs to do is STUDY the word. It is true that prayer is a trait of all humble men who seek the truth. Cornelius was a sinner but at the same time he prayed. The Lord did not save him through prayer but by the gospel. Cornelius saved his soul, not by prayer but by diligently SEEKING the Lord. His prayers were simply an attribute of a good, moral, humble man who needed the Lord.

Yes, there is a great play on words, so make sure you know the sense in which your querist uses his words.

ANENT TRUTH

John Iverson, Deer Park, Texas

Nearly two thousand years ago a confused and bewildered Pilate asked, "What is truth?" Many in our day are as hopelessly confused as he, for they contend that truth is only **relative**, that such a thing as absolute truth is non-existent! Yet, our Lord has plainly and emphatically declared, "I am the truth" (John 14:6), and "thy (God's) word is truth" (John 17:17). What a powerful force is truth, for it (and it alone) is capable of completely liberating the sin-shackled soul (John 8:31-32).

But to be a recipient of this priceless blessing one must come to a knowledge of the truth (I Tim. 2:4). A saving knowledge of the truth of the Lord, however, is not without its price, for it does not come to us miraculously nor through haphazard, short-cut methods, but only as a result of **diligent** study (II Tim. 2:15) and tireless search (Prov. 2:1-5).

In this connection, John Ruskin appropriately remarked, "Without seeking, truth cannot be known at all. It cannot be declared from pulpits, nor set down in articles, nor in any wise prepared and sold in packages ready for use. Truth must be ground for every man by himself out of its husk, with such help as he can get, indeed, but not without stern labor of his own."

In addition to a **knowledge** of the truth, to be eternally saved every accountable being must **believe** the truth (I Tim. 2:4), **obey** the truth (I Pet. 1:22), **love** the truth (II Thess. 2:10-11), worship God according to the truth (John 4:24), serve the Lord in harmony with the truth (Josh. 24:13), and die if need be to **defend** the truth (Acts 21:13; Phil. 1:17; Jude 3).

The wicked, by turning away from and offering resistance to it, thus clearly manifest their diabolical attitude toward the truth (II Tim. 4:4 and II Tim. 3:8). It is to such individuals that the Lord will send a "strong delusion," because "they **love not** the truth" but have "pleasure in unrighteousness" (II Thess. 2:10-11). God grant each of us the grace to accept and follow the truth.

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A STATEMENT OF FACT IN THE MILLER-WALLACE DEBATE

James P. Miller

There are many statements in the report of my recent debate with G. K. Wallace by W. L. Totty that are misleading, incorrect and untrue. There is one, however, that is such a misrepresentation of fact that it needs an answer. This is the charge that Wallace proved by the 1965 budget of the "Seminole church where Miller preaches which showed that the Seminole church was contributing to Florida College by buying literature, office supplies, etc. for the college." I am sure that all those who will take time to hear the tapes or read the book will lose all confidence in the liberal cause when they find that this consisted of nothing more than putting the dates of the lectureship in the bulletin for the benefit of the members of the Seminole congregation. Nothing more than this was involved. And certainly nothing more than this was "proved." The rest of the report is about as inaccurate. Many have wanted to know what the results of the debate were. A sample will be found in a letter published in this issue of the paper.

Seminole congregation has had over 40 additions since the discussion. Let me urge you to get the tapes from brother Phillips and hear the whole debate for yourself, then you will know whose report is true.

THE MILLER-WALLACE DEBATE

Isaac Newman, Tampa, Florida

The prospects for the work at Seminole have never been brighter. We are as nearly free from internal friction and strife as it is possible to be. The greatest ailment with us and the church in general is a lack of zeal for the spreading of God's word. We need to catch on fire for the Lord with enough enthusiasm to cause us to go out and work as did the early disciples in New Testament times.

As Paul and Barnabas reported to the brethren, "what God had done with them," in Acts 14:26,27, we are glad to report that we have two preachers, three elders, nine deacons, and almost 300 members. Last year we sent preachers to help with six different series of gospel meetings where the groups were not financially able to have these meetings. We support or help support five different preachers regularly. In the last seven years, we have retired approximately \$75,000 of indebtedness on our property, and have never asked for outside help. We borrowed a major part of our building fund from the First Federal Savings and Loan. When the necessity arose, our own brethren came to our aid and helped us. As long as the elders of this portion of the Lord's vineyard do the will of God and have the support and backing of a group such as Seminole, there should never be an end to what can be accomplished.

Seminole, like other churches, I am afraid, takes

much for granted. Of a certainty, each one of us is expendable. It is up to us as individuals to do the very best possible to properly fill our small space as "just a Christian." One may get the idea that they just can't get along out there without me, but nothing is farther from the truth. Instead, I should realize that I am one of many, all depending on each other for aid and strength as taught in Eph. 2:21. We are told that these stones are fitly framed together and groweth into a Holy Temple in the Lord for a habitation of God in the Holy Spirit, and again in I Peter 2:5 that we are to be as living stones built into a Spiritual House, to be a Holy Priesthood, to offer up spiritual sacrifices (our own bodies, daily) acceptable unto God through Jesus Christ.

To the extent that each Living Stone fulfills his duty and obligation to the Lord and His Bride, His Church (Eph. 5:15), he assists or hinders the growth of this Spiritual House. The way of the Lord is so plain that we need help to misunderstand what the Lord expects of His children. Each Christian must learn to study and think for himself. Until we learn to do that, there will be discord and discontentment among brethren.

Some brethren are more concerned about what someone else thinks or says and does than about what Jesus Christ says, and the examples left us by the Apostles. We hear much these days about **Good Works**. We do this or that today because some man says it is a **Good Work**. However, the Good Works which we are to do as Christians were not left to man to decide. Neither is a Christian allowed to decide which he will or will not do. Consider the statement made by the Apostle Paul in Eph. 2:10, "we are his workmanship, created in Christ Jesus for GOOD WORKS which God afore prepared that we should walk in them."

We have brethren in the Lord's Church today who would have us believe that we are allowed the choice of what are or are not Good Works. We must go outside the Word of God to find substantiating evidence for arguments to back this kind of doctrine. I am reminded of the statement made by Paul to Titus in Titus 1:15-16, "Both their mind and their conscience are defiled. They profess that they know God but by their very works they deny him."

The debate has now become history between brother James P. Miller and brother G. K. Wallace on whether or not it is scriptural to support human institutions with money from the treasury of the Church. For a Bible scholar, and also one who at one time taught the scriptures just as we are able to read and understand them, Brother Wallace certainly made many blunders and failed so very sadly in presenting facts which he can back up by the Bible. To many of this area, this was a first experience in attending a discussion such as this one. The Word of God will reign supreme. This has always been so, it is true now, and will be true throughout eternity. Brother Wallace and others who have affiliated themselves with unscriptural support of human institutions such as orphan homes, Herald of Truth, schools, etc., can never hope to obtain the crown of Righteousness given to the faithful in the last day (II Tim. 4:8). In denying the Supreme Authority of our Lord and Savior in the examples left by his Apostles, they go beyond what is written (I Cor. 4:6, II John 9). When one digression is let in, there is no

place to stop. We thank our God regularly for such men as brethren James P. Miller, Roy Cogdill, Robert Jackson, Ward Hogland, and many more, who are capable and do ably present God's Word in its purity over a large portion of the country.

In the debate, brother Miller scripturally and ably answered every point presented by the opposition to the satisfaction of everyone except possibly those liberal brethren who did not want to see and understand. Even they could not help but know the way of the Lord more perfectly. I am certain this is one of the best such efforts ever conducted in this area. There are no scriptures to substantiate any of these modern-day digressions or departures. If we cannot find Scripture as foundation for our teaching, then for the love of God and the salvation of our souls we must leave it alone. Say as the preachers of bygone years said, "Speak where the Bible speaks and be silent where it does not speak."

The Lord alone knows just how much good may be accomplished in an effort of this kind, and the results will continue to be seen for months to come. I am sure that the truth brought out by brother Miller will live in the hearts of the people, and that the lack of scriptural backing for brother Wallace's statements will also live on and on. Brother Wallace repeatedly made the statement that we at Seminole had done a lot of changing, but that he had not. It is indeed strange that about 15 years ago brother Wallace stood for the very things that Seminole now stands, yet he has never changed! Yes, we at Seminole have made some changes. When we find that we are standing for a thing that is wrong, we try to make it right. The Apostle Paul was an honest man. At one time he was honestly mistaken. We all know that he changed, and brethren, can we do any less?

DEBATES DO GOOD

5677 Ventura Lane
Pensacola, Florida
25 October 1965

Mr. James P. Miller
c/o Searching the Scriptures
Tampa, Florida

Dear Brother Miller:

This letter is written with a great deal of mixed emotions. I am happy to report my own personal reaction to the debate and sorry to have to make a report about their reaction. After hearing both sides of the debate and considering other factors I am forced to admit my previous supporting of the institutions and the Herald of Truth was in error. I have therefore left my previous place of worship and am now worshiping with the East Hill brethren. This, Brother Miller, proves beyond a shadow of doubt that truth will emerge victorious and anyone who will recognize it. The renouncing of my own error and the acceptance of truth on my part is always refreshing and stimulating. I am happy to be with the East Hill brethren.

The sad part of the matter concerns the people I left. When you have such close people who love you and whom you love it compounds the seriousness of these issues. It also makes such decisions and actions

such as mine extremely painful. I no doubt realize many other people have been in the same predicament I have.

Consequently Proverbs 23:23 has a very special meaning for me now. The higher the price we pay for the truth the more precious truth is. It will also demand greater service and devotion to it.

It was not in the weakness of Brother G. K. Wallace that caused me to change, but in the position he took. This position was weak. He said the last night of the debate when we heard you we had heard just about as good a defense on your part as could be heard. Well I do not know whether this to be true or not, but I do believe no liberal could have done so well and ably as did Brother Wallace. He conducted himself on the highest level. The sad part was he did not have truth on his side.

Even though we have the truth on our side we can defeat our own position by failure to be doing what we know to be the truth. We can prove the liberals wrong by practicing what we preach. Let none of us be guilty of closing our doors to homeless and neglected children. Also, let's get busy preaching the Gospel.

An interesting survey you could make would be to add up the number of children being kept in institutions and see how this contrasts to those being kept in private homes. These figures could be interesting. Of course, they really have no real proof either way insofar as the orphan home issue goes. Also who supports more missionaries overseas, the liberals or the conservatives?

To conclude, I will appreciate anything of encouragement and prayers anyone has to offer. The prayers of a righteous man availeth much. If I may be of service or help in anyway or anywhere, please let me know.

You may, if you like, place this letter in Searching the Scriptures.

May God bless us all.

With kind regards,

/s/ James M. Vander Molen

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

BELUE- FRENCH DEBATE

Aubrey C. Belue, Jr. and Sidney French will discuss the following proposition at 3634 W. 11th Ave., Gary, Indiana, December 13, 14, 1965: "It is scriptural for churches of Christ to build, maintain and support Orphan Homes among us such as Tennessee Orphan Home." Sidney French will affirm and Aubrey Belue will deny. On December 16, 17, 1965 at Midwest church building, 556 N. Leclaire, Chicago, Illinois the following proposition will be discussed: "It is unscriptural for churches of Christ to build, maintain and support Orphan Homes among us such as Tennessee Orphan Home." Aubrey Belue will affirm and Sidney French will deny.

HENDERSON- SMITH DEBATE

Dempsey Henderson of the Missionary Baptist church of Gracey, Kentucky, and J. T. Smith of the church of Christ in Oklahoma City, Oklahoma will engage in a four-night discussion in December. On December 6, 7, 1965 they will discuss the question: "Is Baptism Essential To Salvation?" On December 8, 9, 1965 the question under discussion will be: "Can a Child of God So Sin As to Finally Be Lost in Hell?" The debate will be in the building of the Tenth and Francis Streets church of Christ, Oklahoma City.

Guthrie Dean, Fort Smith, Ark. — After nearly nine years of work with the Bald Knob church, my family and I moved to work with the Park Hill church in Fort Smith. At Bald Knob membership and attendance more than doubled during our stay. Brother C. R. **Mansfield** is doing a fine work there now with the church. During the first four months of this year at Bald Knob and during my four summer meetings, there were 50 responses. My last meeting was at Marion, Indiana, in which there were 10 baptisms and several restorations. Since moving to Fort Smith there have been 22 additions here. The church is at peace and vigorously working for the Lord. At present we are supporting two full time preachers, a radio program, an active local work, and hope to add a television program soon.

J. Edd Lindsey, Trenton, Fla. — We are interested in locating a full time preacher for the church in Trenton, Florida. We would like to get someone 35 years of age or above, with no liberal tendencies.

Brother Mitchell of Tampa has been driving up to preach on Sundays, but we need someone full time. If interested write to me or phone 463-2431, Trenton, Florida.

H. E. Phillips, Tampa, Fla. — During the month of November three good meetings were conducted in Tampa. **Robert** Jackson of Nashville, Tennessee did some excellent preaching at Forest Hills church where I labor, and during the same week **Granville Tyler** of Decatur, Alabama preached in a very good

meeting at North Street where **Paul Andrews** preaches The following week **Rufus Clifford** of Nashville, Tennessee did the preaching in one of the best meetings in many years at Seminole church where **James P. Miller** preaches.

Doyle Banta, Athens, Ala. — Our work at Sardis Springs has been most encouraging this year. **Joe W. Pruett** and **W. L. Whorton, Jr.**, both conducted good meetings. So far seven have been baptized and several restored this year. I preached in a meeting with the Sulphur Springs church at Tampa, Fla. in February. I am to be there again the last of January. We hope to begin construction of a new building next spring. Along with my church work I continue to serve as Assistant Vice President of Southern Hermitage Life Insurance Company.

M. Fred Stacey, West Point, Miss. — The Highway 45 W congregation here in West Point has recently closed a meeting (October 11-15) in which we had a different speaker each night. Those who spoke were: **Charles Bland**, Houston, Miss., **J. R. Snell**, Grenada, Miss., **W. M. Tally**, Columbus, Miss., **Horace Huggins**, Meridian, Miss., and **Lynn Headrick**, Tuscaloosa, Ala. These men gave their time to help us have this meeting. The church in East Mississippi is not strong, however, we believe that now we are beginning to make some progress. I will be on the radio two Sundays per month starting this month over station WROB at 8:15 a.m. The congregation in West Point is the closest sound church standing for the truth near Mississippi State University at Starkville. Any students attending this university are invited to worship with us. If you know anyone attending the university, please send me their name and address.

V. C. McCormick, Portsmouth, Ohio — The elders of the Harding Avenue church planned a spiritual feast to strengthen, stimulate and inspire the saints here in a greater effort while "working for God." This meeting was conducted with different speakers on November 14-21. The following subjects were discussed: **Weldon Warnock**, Akron, Ohio: "Be a Servant of God" and "Study To Be Approved." **Earl Robertson**, Moundsville, W. Va.: "Personal Dedication." **Cecil Willis**, Akron, Ohio: "Edify The Church." **Harold Comer**, Brownsburg, Ind.; "Evangelize The World." **William Wallace**, Indianapolis, Ind.: "Effective Leadership." **Ronald Mosby**, Louisville, Ky.: "Danger of Drifting." **Kenneth Frazier**, Portsmouth, Ohio: "Using Our Talents." I spoke on the subject: "Facing The Future" the last service.

Frank Ingram, Blue Ash, Ohio — I closed a very enjoyable meeting at MacDill Avenue in Tampa, Florida October 24. One was baptized and one restored. **Tom Thornhill** is a fine worker and the help of **Harry Pickup**, Sr. there is most appreciated. Our work in Cincinnati (Blue Ash) continues well.

Cecil B. Douthitt, Fort Smith, Ark. — My booklet **Centralized Control Of Church Resources** is now in its second printing. This 52 page booklet on vital issues facing the churches today is ready for distribution, and may be obtained at 30 cents per single copy, or at 25 cents per copy when four or more copies are ordered. You may order from me at P.O. Box 752, Fort Smith, Ark. 72902.

C. O. Tucker, Jacksonville, Fla. — **Henry Gilbert** of Miami, Florida concluded one of the finest gospel meetings we have had on October 31, 1965. Brother Gilbert was faithful to the word of God in his preaching, preaching it in its simplicity, with courage and conviction, without fear or favor. The Lord's church at Marietta is better for his coming our way. Our next meeting, the Lord willing, will be the second week of January, 1966 with **A. C. Gridler** doing the preaching.

Charles R. House, P. O. Box 641, San Luis, Arizona — Monthly Report, October 31, 1965.

Baptisms: Santos Gomez of Tecate, Calif, reports one baptism in Mexico this month. The church there will soon be meeting in their new building.

Sonoyta, Sonora, Mexico: It was my privilege to preach to the largest audience I have ever preached to in Sonoyta on Wednesday, October 13th. A total of 35 people, mostly adults, attended. **Fidel Cisneros** is the faithful preacher there and is doing an outstanding job.

Tijuana, B. C. Mexico: Jim Middleton of San Diego, California has been preaching in Spanish each Sunday during my absence from Tijuana. He reports the church met for the first time in the new, ample sized, rented store building, October 13th. The field is hard and discouraging, as are most places in Mexico, but the opportunities for preaching the whole truth are great in this frontier city of 260,000 people.

San Luis R. C. Sonora, Mexico: Marvel and I returned to San Luis on October 8th, after 13 weeks work in Baja, California, including Tijuana. The Lord willing, I will be teaching the Wednesday night classes and preaching Sundays through this month. We plan to return to the Tijuana area for the entire month of November to continue assisting in this new work. During my absence from San Luis in November various Mexican preachers from along the border will preach in my stead. We all need your prayers.

W. Eural Bingham, Corinth, Miss. — A nucleus for a sound church has just been forced to come out of the church in Clearfield, Utah. This is in the Ogden and Hill Air Force Base vicinity. This new group consists presently of four or five families and contains good, sincere, informed, and zealous people who are willing to work for the cause of Christ in its purity. So far as I know or they know, they are the only group in the state of Utah standing for the truth against institutionalism and social-gospel trends of the day.

Their immediate problem is a place to meet. A meeting place is hard to come by, and financing of any kind is just about impossible due to Mormon

control there. They have located a desirable piece of property (a building vacated by a denominational group, on a good, large lot) which could be purchased if financing could be arranged, involving \$20,000 or less. If any reader is able and willing to assist them in this or can direct them to where such help can be had, it would be a great service in a strategic and needy area for the Lord's kingdom.

I was in Clearfield for a meeting in August, 1964 and know the situation and commend this new group highly as being worthy of any assistance that can be given. Those having friends or relatives stationed at Hill Air Force Base or in the vicinity of Ogden and to the south, tell them of this new church. Contact: **Sam H. Bynum**, 910 N. Hill Blvd., Layton, Utah, 48041.

WEAVER-DAVIS DEBATE

Ward Hogland, Greenville, Texas — **Walton Weaver**, of the Northside church of Christ, Conway, Arkansas will meet **Pat Davis**, Baptist, in a four night debate at Conway, Arkansas. The dates will be January 10, 11, 13, 14. There will be no session on Wednesday night. Proposition the first two nights will be on the plan of salvation and the last two nights on Apostasy. It will be conducted either in the High School auditorium or Court House. Sessions each evening at 7:30. **Vernon L. Barr** will moderate for Mr. Davis and I will assist brother Weaver. This should be a very interesting discussion. Contact **Walton Weaver**, 1800 Hairston Ave., Conway, Arkansas for further information.

Verl Fielding, Palmetto, Fla. — The church in Palmetto is in need of a preacher this month. Any faithful preacher of the gospel interested please contact me, P.O. Box 157, Palmetto, Florida.

Harold V. Trimble, San Antonio, Texas — The Valley-Hi church of Christ will open its new brick-veneer building with a gospel meeting January 2 through 9 with the following speakers: Stanley Lovett, W. L. Wharton, Bill Reeves, Leon Odom, Dana Halstead, Dan Shipley, and H. B. Gist.

The beautiful auditorium is paneled in mahogany with vinyl tile floors and comfortable opera chairs. It is situated on Loop 410 just west of Lackland Air Force Base. There will be singing from 2:30 until 4:00 p.m. January 2nd and services will begin at 7:30 nightly from Monday through Saturday. Sunday services are 10:00 and 11:00 a.m. and 6:00 p.m. The evangelist for this work has been supported by Highland Boulevard from its beginning. We stand in the old paths wherein is the good way.

Norman W. Fisk, Merced, Calif. — I just moved to Merced to work as full time minister for the congregation which meets at 2711 Childs Avenue, Merced, Calif. Brother **Olen Holderby** was preaching for them, but due to his busy schedule and a need for a full time man, I agreed to come and work with them. We have a small group, but with the help of the Lord we will grow. All in attendance at this time stand for the truth and work is going very well. Faithful brethren are encouraged to meet with this church.

DOES I TIMOTHY 5:16 TEACH THAT THE CHURCH MAY CARE FOR ANY WIDOW WHOSE RELATIVES REFUSE TO CARE FOR HER?

Jimmy Tuten, Jr., St. Louis, Mo.

Riding the "bandwagon of sympathy" to drum up support for unauthorized church support of benevolent organizations is yet in full swing. Liberal brethren are still crying about the "poor three-year-old" children going hungry, and that "antis are letting them starve rather than help the non-saint." Where is the evidence to sustain such allegations? There is none! Besides, who needs it? Repeat a thing long enough and some will believe it. When Potter Orphan Home dejected the "small built, pretty baby" girl abandoned on its door steps, turning it over to the Child Welfare authorities, they turned the tables on the liberals. This should have caused them to cease their "saints only" bid, but the incident has been swept under the rug and the memory thereof conveniently forgotten. The appeal for sympathy via the "saints only" route is still very much alive!

Just a few days ago I had a visit with the "Liberal" about which an article was written in "Searching The Scriptures" (February, 1965). He was smarting over having had his hand called with reference to some remarks reflecting upon one or two preachers in the St. Louis-Rolla area. He made the usual approach in the discussion, asking loaded questions and crying about the poor little neglected non-saint. Within minutes he was riding his "saints only" horse.

I learned that he not only denies that apostolic approved examples are binding (as an authoritative pattern), but repudiates express statements and commands as well. During the course of the discussion, I applied the law of "inclusion and exclusion" to limited benevolence (Acts 2:33-45; 4:34-35; etc.), just as one would apply it to "Singing in Worship" and the "Lord's Supper." My friend demonstrated that he had no respect for the silence of the Scriptures. It was then that I referred him to the distinction between widows in general and "widows indeed" (I Tim. 5:16). He mumbled something about his belief that Paul was talking about "permanent assistance," then quickly reversed himself and took the position that if a widow was neglected by relatives, the church could look after her anytime! Though I tried to inject II Thessalonians 3:10 into the discussion in order to show that such reasoning would cause a lazy saint neglected by relatives to become the ward of the church, this fizzled when the pressure applied for some form of discussion on the "issues" took-effect, and my visitor make a quick exit.

This "lesser light" demonstrated to me what yielding to the liberal persuasion will do for a fellow, viz., inject one's own opinion into the place of positive statements and commands. Look at it friends: this preacher says a "widow indeed" is one whose relatives refuse to care for her and that this within itself makes her the object of the church. Such perversion demonstrates how badly these people need scriptural support, even if it means twisting scriptures out of context and pitting Scripture against

Scripture. The New Testament not only teaches that a "widow indeed" is a Needy Saint who has been widowed, but it lays down in unmistakable terms other qualifications that are equally important (I Tim. 5:5,9-10). We are taught, therefore, that the church is not charged with helping everybody, and under certain conditions is expressly forbidden to do so (I Tim. 5:16; II Thess. 3:10). Observe:

1. A "Liberal" says a "widow indeed" is a widow who is neglected by relatives.
2. The New Testament says a "widow indeed" is one who is "desolate, trusted in God, and continueth in supplications and prayers night and day." It says that she must be "threescore years old, having been the wife of one man," etc. (I Tim. 5:5,9-10).

Now if the second is true, which it is for the New Testament says so, then the first has to be false. Our brother is guilty of wresting the Scriptures to suit his own mind.

Another thing is that two wrongs do not make a right. Instead of insisting that churches engage in unauthorized practices because brethren fail to fulfill personal responsibilities, this preacher should do some preaching on James 1:27 and Galatians 6:10. But then, he is in trouble for he says that these passages constitute church action! No wonder his brethren are mixed up and neglect their personal obligations by shelving them at the expense of the church treasury. His position on I Timothy 5:8 dooms brethren for shifting their obligations to the church and his preaching on James 1:27 dooms them if they do not. He must be talking about his own brethren when he talks about neglecting orphans, for this is the very thing his preaching encourages. Besides, I do not know of a single "anti" who has a widow who is being neglected. Do You? ?

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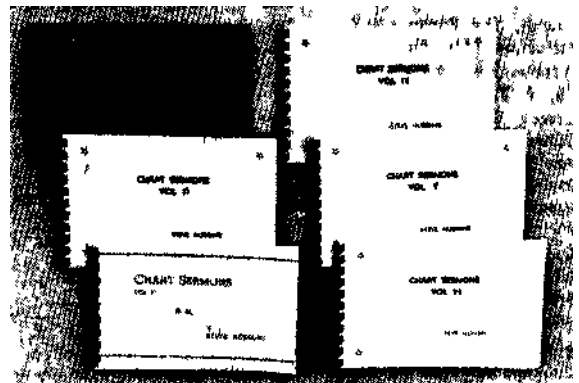
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