

# 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 PURITY OF THE CHURCH

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**THE CHURCH MUST BE KEPT IN WORK.** Various churches are engaging in certain practices which are not the work of the church at all. There is a prescribed work for the church outlined in the New Testament and we are warned not to go beyond this. The only safe course in any field of religious belief or practice is to begin where the New Testament begins and end where it ends. Corrupt practices will destroy the purity of the church as quickly as false doctrine.

Let us notice a few practices which characterize some churches and constitute an impurity. These are contributions to human institutions such as orphan or missionary societies; so-called fellowship dinners; contributions to sponsoring church arrangements; contributions to the Red Cross or United Fund, etc.; contributions to schools or colleges; maintaining kitchens, fellowship halls, or other facilities which are unrelated to church work; sponsoring ball teams, youth camps, youth rallies, or such like; and engaging in social functions of any kind; promoting pancake suppers, tea parties, chicken dinners and ice cream suppers. The list could be multiplied but these are some of the more prominent things, and all or any of these constitutes an impurity in the work of the church. Some churches evidently think they have to engage in some of these things to survive. It has been said and I agree that any church that has to be supported by pancake suppers, tea parties, ice cream suppers, and chicken dinners, is as **DRY AS THE PANCAKE, WEAK AS THE TEA, COLD AS THE ICE CREAM and DEAD AS THE CHICKEN.**

The work of the church is very simple. Paul said that the church is the pillar and ground of the truth (I Tim. 3:15). This shows a responsibility of the church to the truth. A number of churches supported Paul while he preached the gospel to others (II Cor. 11:8).

Again, it is the work of the church to care for its own destitute or needy members. In Acts 6 when

the widows were being neglected in the daily ministrations, they selected seven men to take care of the situation. This was done by the church. No outside help or agency was solicited or needed. The church did its own work. Other examples of the same nature may be found in I Cor. 16:1-2; II Cor. 9:12; and Acts 11:27-30.

The work of the church is also that of edifying itself in love (Eph. 4:11-16). The building up of the church is by or through its own edification. No other institution is to be employed for this task. This is a work of the church and it must be accepted and carried out by the church. Thus these three things — (1) Support the preaching of the gospel, (2) Supply the needed relief to its destitute members, and (3) Edify itself in love, constitutes the work of the church. Anything else constitutes an impurity and corrupts the church.

### THE CHURCH MUST BE KEPT PURE IN LIFE.

Paul said, "That he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (Eph. 5:27). Paul said, "I therefore, the prisoner of the Lord, beseech you to walk worthily of the calling wherewith ye were called" (Eph. 4:1). He also said, "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service" (Rom. 12:1). Again we are taught, "Follow after peace with all men, and holiness without which no man shall see the Lord" (Heb. 12:14). Impurity in our living corrupts the church.

Purity is the thing that God desires above all. God esteems purity above sacrifice. In I Samuel 15 we have the record of king Saul and the people's attempt at sacrifice to please God. But Samuel the prophet said, "It is better to obey than sacrifice," and "God has more pleasure in obedience than he does in sacrifice."

God desires purity over accomplishments. Those in Matt. 7 that had cast out devils, prophesied, and done many wonderful works in the name of Christ will be turned away at the judgment for failing to obey the pure gospel of Christ.

God esteems purity above peace. There can be no peace where men corrupt the church of the Lord. Read II Kings 9 and James 3:17. Let us keep the church pure in all respects.

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### NOVEMBER ISSUE

The November issue of Searching the Scriptures will be largely devoted to a review of the Miller-Woods Debate in Montgomery, Alabama, and related subjects. Several have inquired about bundles of this issue for distribution in their area. These may be acquired at the price of \$15.00 per hundred. We would like to have your order before going to press so that we may know how many to print of that issue.

### BAPTIZED FOR REMISSION AND HANGED FOR MURDER

L. A. Mott, Jr., Wayne, Michigan

Baptist preachers say "be baptized for (eis) remission of sins" (Acts 2:38) means because of a remission already obtained. Their usual illustrations are: A man is (1) imprisoned for — because of — stealing or (2) hanged for — because of — murder.

It just so happens that their illustrations are eminently scriptural: Barabbas was cast into prison FOR insurrection and murder (Luke 23:19,25).

This passage would serve as a remarkable confirmation of the Baptist view but for one small hitch — but that one small detail wrecks their whole position. The preposition used in Luke 23:19,25 is dia — not eis as in Acts 2:38.

This proves (1) that the preposition which would be used to say "imprisoned for murder" in Greek is dia — not eis; and (2) that if "baptized for remission" were parallel to such illustrations as "imprisoned for murder" Peter would have used dia — not eis.

## THE MEANING AND ESSENTIALITY OF HUMILITY

Roger M. Hendricks, Mt. Pleasant, Tenn.

A distinctive feature of the gospel is its teaching about pride and its converse — humility. It is a design of the gospel in providing for man's salvation to dethrone the mighty, the majestic, and to exalt the humble and meek. The Old Testament anticipated this and throughout it there is a condemnation of pride and a commendation of humility. The following verses will serve to illustrate this truth:

"Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of a humble spirit with the lowly, than to divide the spoil with the proud" (Prov. 16:18,19).

"A man's pride shall bring him low: but honour shall uphold the humble in spirit" (Prov. 29:33).

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15). When the Son of God came on the scene, He began immediately to make humility the road to exaltation both by precept and example. As we look at the meaning and essentiality of humility, therefore, let us begin by defining the term.

### THE MEANING OF HUMILITY

The pre-Christian significance of humility was, according to Trench in his work on New Testament synonyms, quite base. It had reference only to that which was cowardly, weak, grovelling, and slavish. In the gospel, however, there is no reference to such base dispositions. The term in the New Testament indicates "to have a modest opinion of one's self." It is the "esteeming of ourselves small, inasmuch as we are so."

Now, while the gospel enjoins humility in our relationships with others, it especially demands that we be humble before God. This humility toward God (as denoted above) is simply the natural recognition of our station and rank as compared to the majesty and dignity of Him who is our Maker. Furthermore, such humility involves (1) a confession of our sinful state, (2) recognition of our utter dependence upon God and (3) a bowing in submission to the Divine Will.

This humility is what the Lord styled being "poor in spirit."

"Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Mt. 5:3). "Poor" in the passage indicates one who is reduced to beggary. "Spirit" is a reference to man's inward disposition. The statement deals, therefore, with man's spiritual destitution, his moral poverty and helplessness, and his cognizance of the same. It bespeaks the man filled with humility. These compose

the kingdom of heaven! These enjoy the Lord's salvation!

### THE ESSENTIALITY OF THIS GRACE

The essentiality of this grace is seen in the fact that it was:

1. A fundamental principle in the **teaching** of Jesus. We have noted His statement in Matthew 5:3. He enjoined upon his disciples the humility of little children (Mt. 18:1-4), bade them refuse titles and honor (Mt. 23:8-10) and condemned their seeking positions of exaltation in their relationship as brethren (Mk. 10:35-46). Furthermore, the Savior warned against pride of social position (Lk. 14:7-11), pride of religious affiliation—self-righteousness (Lk. 18:10-14) and, allowing the statement of John the Baptist, pride of race (Lk. 3:8). The cultivation of this grace of humility is, admittedly, extremely difficult. Man is inclined to pride and delights in having his own way. Especially is this true of the rich, famous and/or talented. Not that there is any virtue in poverty, obscurity or inability; but these blessings, while increasing responsibilities, tend to produce feelings of self-sufficiency which too often drive out humility.

2. Exhibited in the **life** of the Master, Paul wrote:

"Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:5-11).

The wonder of the Divine humility is revealed in the manger at Bethlehem, in the life of a working man in Nazareth and on the rugged cross atop Golgotha. And if the picture is not yet obvious enough, there is the clear-cut example of John 13 where Jesus washed the feet of the disciples. In verses 14-16 He observes:

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him." Certainly the lesson here taught is one of humility!

3. Characteristic of the apostles. At first they desired to be "greatest." But notice them later; when the full significance of the risen Lord and His gospel dawned upon. Consider Peter at Solomon's porch (Acts 3:12), the same apostle before the house of Cornelius (Acts 10:25,26) and the beloved Paul in the presence of the idol worshippers of Lystra (Acts 14:14,15).

4. The clear statements and commandments of truth concerning humility which have been delivered unto us by the inspired men of God. Statements of

the Lord have already been discussed. Examine, also, the following:

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love . . ." (Eph. 4:1,2).

"But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God" (James 4:6,7).

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time . . ." (I Pet. 5:5,6).

There can be no denying that the New Testament enjoins humility upon those who would be loyal followers of the Lord Jesus Christ. Heaven is dependent upon our humbling ourselves before God.

## COMMENTS TO EDITORS

"We enjoy the paper so much. We read it, then pass it on for others to read. It is a very interesting paper and can do much good." — Walter I. Massey, Victoria, Texas.

"I have read copies of it and have enjoyed the fine teaching very much." — David Smitherman.

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### The Errors of Catholicism

II Thessalonians 2:3,4

Luther W. Martin  
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### A CONFUSED CATHOLIC AND THE PELICAN

The **Tablet**, a Catholic newspaper, published in the interest of the Roman Catholic Diocese of Brooklyn (N.Y.), regularly contains a column entitled, "The Question Box," whose replies are written by a priest named Raymond J. Neufeld. In the issue of September 24, 1955, a Catholic adherent asks:

**"Of all the symbolism used in the Church (Roman Catholic. L.W.M.), the pelican confuses me. What significance has this bird in any doctrine of our Faith?"**

ANS. "The pelican is supposed to wound herself with her beak in order to feed her young with her blood. Therefore, she has been chosen in Christian symbolism to typify the Atonement, Our Lord's shedding His Blood and the Redeemer, Who gives us His Blood for the nourishment of our souls.

"St. Thomas, in his beautiful hymn to the Eucharist, the 'Adoro te,' addresses Our Lord through this symbolism as 'Pie pellicane' or Holy Pellican, begin that He wash our uncleanness with His Blood."

The Bible, in symbolic language, speaks of Christ as the Lion of the tribe of Juda, the Root of David . . . (Rev. 5:5). He is also referred to, as the Lamb of God, which taketh away the sin of the world (John 1:29). But a "pelican" as a symbol of Christ, is of man's imagination.

In catalogs showing Catholic religious articles and vestments, you can find such items as "Benediction Burses" with "Pelican Design."

The Catholic Dictionary, edited by Attwater, states under the heading entitled;

**"Pelican in her piety**, or vulning herself. The heraldic way of expressing an image of a pelican wounding herself with her beak in order to feed her young with her blood, used in Christian symbolism to typify the Atonement and our Lord as redeemer and given of the Blessed Sacrament" (page 376).

Even this absurd use of the pelican as a symbol of Christ's atonement, is based upon the Roman Catholic distortion of Bible truth. With Roman Catholicism, the offering of Christ's blood **MUST BE A CONTINUING** thing, in order to fit in with their concept concerning the "real presence" in the "Mass" and the doctrine of Transubstantiation.

The Pelican, in feeding her young, is engaging in a continuing process . . . while the sacrifice of Christ upon the cross, occurred **ONLY ONCE**. Therefore, in point of time, Christ died **ONCE** . . . shed His blood once . . . ;while the pelican engages in wounding herself throughout the feeding period of her young. Consequently, this Roman Catholic symbol just fails to properly fit the inspired biblical record of Christ's sacrifice.

The Apostle Paul wrote to the congregation in Rome and stated concerning Christ: "For in that he died, he died unto sin once. . ." (Rom. 6:10) : In the preceding verse, Paul wrote: "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." Yet, Catholicism holds that Christ is offered daily in the sacrifice of the Mass.

The Hebrew writer said: "... we are sanctified through the offering of the body of Jesus Christ **once** for all" (Heb. 10:10). "So Christ was **once offered** to bear the sins of many..." (Heb. 9:28). "Nor yet that he should offer himself **often**, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now **once** in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:25-26). "Neither by the blood of goats and calves, but by his own blood he entered in **once** into the holy place, having obtained eternal redemption for us" (Heb. 9:12). The pelican symbolism of Catholicism nullifies each and every one of the above given Scripture references.

The Catholic doctrine of the "Real Presence" was defined by the Council of Trent (1545-1563 A.D.) as . . . "in the Sacrament of the Eucharist the body and blood of our Lord Jesus Christ together with his soul and divinity are contained truly, really and substantially, and not merely in sign, figure, or virtue" (Catholic Dictionary, page 418). "The Real Presence is effected by Transubstantiation" (Ibid, page 418).

The Catholic doctrine of Transubstantiation was also defined by the Council of Trent (1545-1563 A.D.) as "the wonderful and singular conversion of the whole substance of the bread into the Body of Christ and of the whole substance of the wine into the Blood, the species of bread and wine alone remaining" (Catholic Dictionary, page 499).

If you wonder what the Catholic means when he says . . . "the **SPECIES** of the bread and wine alone remaining," the expression "species" is also defined by the Catholic Dictionary as "The accidents of the bread and wine (colour, taste, smell, quantity, etc.)

which remain after the substance has been converted into the Body and Blood of Christ in the sacrament of the Eucharist" (Ibid., page 471).

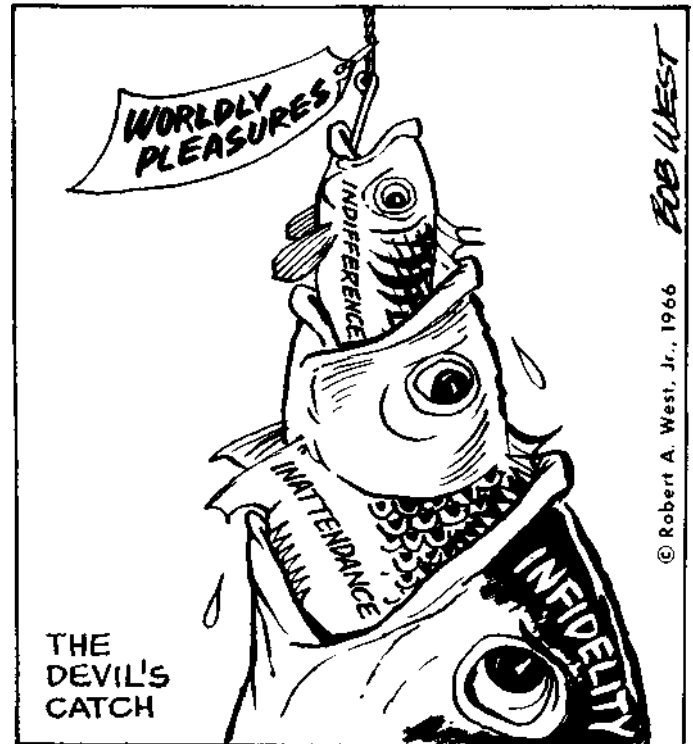
It is a combination of such man-made doctrines as those described above, that permits the idea of a pelican to symbolize Christ... a Christ, according to them, who is offered over and over in the "sacrifice of the Mass" . . . whose literal body and blood is really present in the interior of every Roman Catholic Church edifice in the world, at the time of the celebration of the Eucharist.

#### **The Pelican... An Abomination** (Lev. 11:13-18)

As long as Catholicism was evolving a tradition on the subject of fowls, one would think that the Old Testament commandments would at least be respected as regarding abominable and unclean birds. "And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle . . . the vulture . . . the swan . . . **the pelican** . . . the stork . . . the heron, etc." (see Lev. 11:13-18). Also Deut. 14:12-18.

Of course, the above instructions were given to the children of Israel, and as such, are not directed to Christians. However, inasmuch as Roman Catholicism has seen fit to add books to the canon of the Old Testament, even though the Jews had had it several centuries in the same form and canon as it is received today by non-Catholics, one would expect the Roman Church to abide by the Old Testament laws, since she considers its canon worthy of latter-day alteration.

## Our Religious World



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<b>EVOLUTION</b> OR <b>CREATION?</b>	PAUL FOUTZ 6007 DeMoss Houston, Texas 77036
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### *MY VISIT TO CHICAGO NATURAL HISTORY MUSEUM*

Last October, en-route to a gospel meeting in Cleveland, Ohio, I had an opportunity to spend about three hours visiting the Chicago Natural History Museum. This museum has 17 acres of floor space, attracts over one million visitors a year and is regarded by specialists as one of the four great museums in the world. It was established in 1895 as the Columbian Museum of Chicago but from 1905 to 1953 was called the Field Museum of Natural History, since much of its growth and success was due to millions of dollars being given to it by Marshall Field. The museum was housed in its present beautiful building of Georgia marble in 1920 after five years being spent in its building. The present building was opened to the public May 2nd, 1921 and is a massive edifice, 706 feet long, 438 feet wide, and 105 feet high, involving 3 levels, and is divided into 47 different "halls."

While on my tour, I made careful observations of the various exhibits and copied down many statements found on and in display cases. I also secured quite a number of leaflets and cards which explain the museum, the various sections and their display cases. I also purchased two good-sized booklets the museum has prepared to "enlighten" its visitors relative to these things. One booklet, "One Billion Years At Our Doorstep," hereafter designated "white," and the other, "General Guide — Chicago Natural History Museum," hereafter designated "green," shall be quoted at some length in this and several other articles to show the complete "Evolutionary" bias of the people who built, molded, formed and arranged the exhibits and display cases in this museum as they, supposedly, set forth the beginning, record and history of the Universe, the World, Life, Man, etc. These articles will set forth my observations and reflections regarding what I saw, read, and heard during and since my visit to this museum.

The Dogma of "Evolution" with common descent and ancestry has been defined in various ways but basically there is little difference between any of them. It means that all living form and beings, including man, share a common origin and ancestry; that man and the lower animals all "evolved" from a one-cell creature or bit of protoplasm; that man came into existence via the animal route and, in the past was something other than a **human** being; man is the highest order of an evolutionary process that involved and included a fish (and other forms of marine beings), amphibian, reptile, mammals (such as ape and gorilla), etc. Although most evolutionists disclaim the position that man descended directly from the monkey or gorilla, most all of them say they are close relatives, due to descending from the same family. More in the next issue.

### **DANGERS FACING THE CHURCH**

"beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."  
— II Pet. 3:17

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### *THE NEED FOR ELDERS TO BE INFORMED*

God's order is that in every church there should be a plurality of men to serve as elders of the congregation (Phil. 1:1; Acts 14:23; Acts 20:28). These men have the charge of tending the flock of God among them (Acts 20:28; I Pet. 5:1-4). Paul told Titus that elders were to hold "fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Tit. 1:9). There has been false teachers in days gone by and there will be false teachers among the children of God today (II Pet. 2:1-2). Elders are charged with the care and protection of the flock against these false teachers.

Error will present itself in various forms among the children of God. One time it may be Premillennialism and another time institutionalism. Children of God will be taught error concerning the nature of the Godhead and at another time the error of the Baptist church concerning the establishing of the church. At another time false teachers will arise teaching their doctrine concerning marriage and divorce, while at some other time they will teach error concerning the Lord's Supper. In order for the elders of the flock to be able to handle these and other matters of false doctrine, they must be informed on what is going on in the religious world as well as the Lord's church. They need also to study the Bible daily so as to be prepared at all times to be able to expose the false teachers who would lead the church astray. The fact that we are the Lord's people does not guarantee us that we will not have false teachers to arise among us, yes, even among the eldership, itself (Acts 20:28-32). Elders need to be informed as to what arguments the false teacher is making on institutionalism and to know what passages in the word of God to use in answering the error. They should study the passages of Premillennialism so as to show how these false brethren pervert them. They should keep themselves informed as to the very work of elders as from time to time false doctrine arises here. Some have arisen in the church teaching things which they ought not about marriage, divorce, and remarriage, and elders need to know what is being taught so as to be able to instruct the congregation in the truth along these lines. Information is needed by elders in order to guard the flock of God as God would have those men serving as elders to do.

Elders need to inform themselves what the Bible teaches children of God to do in order to serve the Lord. Elders are to watch for the souls of the sheep (Acts 20:28; Heb. 13:17). From time to time elders will see those under their charge engaging in things that will lead them away from the Lord into eternal destruction. Elders need to know what the Bible teaches will lead one away from the truth and when

evidence of such is shown, go to that individual and teach them what the Bible says about this matter. If elders have not studied the Book themselves, they cannot know what is required and consequently they will not be able to see the Lord's teaching in order that they might teach others. There will be times when elders will see certain ones forsake the assembling of themselves together with others of like precious faith. When such is done, they will need to go to them and encourage them to be steadfast in attendance. Elders will see brethren become stingy and they will need to go and teach them to give of their resources according to their ability as the Lord has taught them. Elders will see the zeal of some cool down for teaching the lost and it will become their duty to encourage them to go and tell others the gospel story. Elders from time to time will see some soul become discouraged in the service of the Lord and want to quit. It will be necessary for them to go to that one and encourage them to remain in faithful service to the Lord that they might be saved.

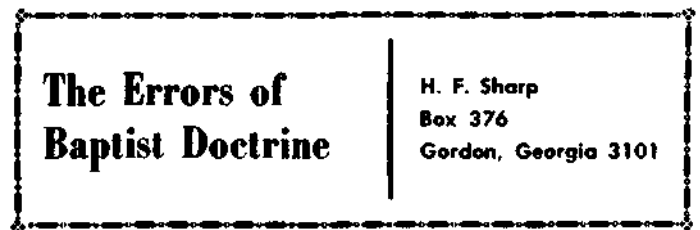
There will be times when one brother has wronged another. Failing to win his brother as he carries out Matt. 18:15-18, it will become necessary to bring this matter before the church. Elders need to know what the will of the Lord is in any circumstance and be able to point it out to those in the wrong, keeping in mind to do nothing by partiality (I Tim. 5:23). Often the very one that a brother will ask to go with him to see a brother who has done him wrong will be an elder. If not, certainly when such does come before the church, the elders must deal with the matter in keeping with New Testament teaching. Sometimes one will show malice, hatred, anger, and envy. Elders need to inform themselves concerning the Bible passages that, deal with these matters and be able to point them out to the one guilty of these sins so as to turn them in the direction of salvation. How much grief could have been avoided if elders would have in a given situation taken the word of God and gone to the individual in error and pointed it out to the saving of his soul. If elders do not inform themselves they can not accomplish this God-given task.

The unity of a congregation is a vital matter. Elders need to inform themselves of the verses that show the necessity of a united church. They have the charge of overseeing the church so as to keep it united and working toward accomplishing the mission given by the Lord. Often churches come to the point of division. If elders have informed themselves in the word of God, they will be in position to show the congregation the attitudes required of the Lord so as to maintain the unity of the church. How often a church could have been spared the shame of division if the elders had been informed and had got to work at once on the matter.

Sometimes elders find themselves divided. If each is informed concerning the will of God and each is willing to esteem the other elders better than himself, Phil. 2:1-5, how often could they work personal matters out to not only the salvation of their souls but the unity of the church. This is one of the problems that elders face from time to time and they need to inform themselves about New Testament teaching so that they can maintain the love and respect for each other and at the same time the unity of the church.

Yes, there are grave matters that come up before those godly men known as elders in the New Testament and they need to inform themselves of what is happening in the land that they in turn might be able to watch over the charge given them by the Lord. If elders had been informed as they should have been, many of the disappointments of recent years would have never taken place. But because some elders had not taken the time to inform themselves both as to what was happening among the churches and also what the Bible said about these matters, when the time came for teaching they were neither interested in such teaching not able to administer it.

When an eldership is taught, the church will make progress; when the elders are not informed, the church will go backward.



#### *PRIMITIVE BAPTIST DOCTRINE*

We now pay attention to use of the world in several passages of Holy Scripture. John 3:16, "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life." John 3:17, "God sent not his Son into the world to judge the world; but that the world should be saved through him." John 17:14, "I have given them thy word; and the world hated them, because they are not of the world."

1. Who is the "them" to whom Christ gave God's word; and who is the "world" that hated "them"? Who are the "they" who are not of the "world"?

John 12:31, "Now is the judgment of this world: now shall the prince of this world be cast out."

1. Who is the prince of this "world"? Who is this "world" that God loved? "Now is the judgment of this world." Who is this "world"? "The prince of the world" shall be cast out. What "world" did Christ come to save?

I John 5:19, "The whole world lieth in the evil one."

1. Who is the "world" in this passage? Who is the "evil one" in this passage? Is the "evil one" of this passage the "prince of the world"? (John 12:31). Is this the "world" out of which the Lord's disciples were chosen? John 15:19, "I chose you out of the world."

John 12:47, "I came not to judge the world, but to save the world."

1. Christ came to save the world. Christ came to save the lost. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). Therefore the world was lost. If the "world" he came to save was the elect only, then the non-elect were not lost, they did not need to be saved. Again, Christ came to save the world, John 12:47. Christ came to save the lost, Luke 19:15. But he came to save the "elect only," Cayce. But Christ came to seek and

save sinners, I Tim. 1:15. Therefore the "elect only" were sinners. It follows then that the "non-elect" were not sinners. Therefore, according to Primitive Baptist Doctrine, the non-elect did not have to be saved from sin.

Is the "world" God loved the "elect only"? Will some of the elect be damned? John 3:16, "For God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have eternal life." If the "world" in this passage, the "world" that God loved — the elect only? Then, Christ came to save them, the elect, only. But he saves only those who believe, only those who believe will have life. Therefore, belief is a condition of life to the elect world. But disbelievers are condemned — will be damned. It follows then that those of the "elect" world who do not believe will be damned. If those of the "elect" world who do not believe will be damned, what will become of those of the non-elect world who do not believe?

I John 5:19, "The whole world lieth in the evil one." God loved the world, John 3:16; the whole world lieth in sin, I John 5:19, so if God's love alone saved then the whole world will be saved. But all will not be saved. Matt. 25:46, some will go into eternal punishment. Therefore God's love alone does not save. But God does save those who obey him, Heb. 5:9. Therefore salvation is not unconditional.

**BIBLES AND BOOKS**

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**THE POWER OF ONE FAMILY**

**Curtis E. Flatt**

**P.O. Box 1166, Florence, Alabama 35631**

Men frequently write articles about people who have contributed much to the Lord's cause. There is one family at whose accomplishments I have often marveled. These people were from Pontus in Asia Minor. They had lived in Italy and had been deported from there. They were living in Corinth when first record of them is found. Of course, I refer to Aquilla and Priscilla.

It was at Corinth where Paul met them. They, like Paul, were tent-makers. They worked with Paul at Corinth. Paul lived with them during this time. For some reason, after several months, they left Corinth with Paul when he sailed to Ephesus. They remained in Ephesus when Paul journeyed to Jerusalem. At this time nothing is revealed about their religion. However, soon after their separation from Paul, they began to demonstrate the depth of their Christianity.

**KNOWLEDGE, COURAGE, AND WISDOM**

At Ephesus, when a preacher came knowing only the baptism of John, they were quick to teach him the whole truth. There is no indication that Aquilla ever stood in a pulpit. Nothing is known of his formal training. It is not known how he learned what he learned. But he and Priscilla knew the truth and

did not hesitate to face Apollos even though they knew they were facing an eloquent man who was mighty in the scriptures. Not only did they manifest knowledge and courage, but they also used great wisdom, for they neither created a scene nor raised a big squabble over this but took Apollos unto them and taught him more perfectly the way. There is no way of knowing how many people they guided into truth by showing Apollos the way.

**DEDICATION AND PERSEVERANCE**

We do not know how long these people remained in Ephesus. Some time later, they were still there when Paul wrote the first epistle to the Corinthians. In his farewell scenes of the epistle, he sent greetings from Aquilla and Priscilla and from the church in their house. Whether it was the Ephesian church with which we are acquainted or another which had been established, we know not. But they had a church meeting in their house. Such shows their dedication to the Lord's cause. This is not unheard of today and while it may or may not be the best plan, it does show that it is not necessary to have an impressive meeting place and strong backing for dedicated people to establish a church.

By the time Paul wrote the epistle to the Romans, Aquilla and Priscilla were back in Rome. And strange as it may seem to many, they had a church meeting in their house there, also. Wherever they went, soon a church existed. It would take but a few families like this scattered over the country to make us again sing:

"The Kingdom is spreading, Oh, tell ye the story,  
God's banner exalted shall be!  
The earth shall be full of his knowledge and glory,  
As waters that cover the sea!"

One of the highest commendations in the Bible is paid to this family. "Greet Priscilla and Aquilla my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles" (Romans 16:3,4).

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## **BY FAITH OR HUMAN REASON?**

**Roy S. Fudge, Clovis, California**

When we go back and take a look at the United Christian Missionary Society, we see an institution built with a noble purpose. Men saw the need of preaching the gospel in the most effective way to get the job done. They began to look for a more effective way to do the job than to do it like the apostles and other disciples did it in the early church. Instead of walking by faith and accepting the pattern as given by the Lord, they began to reason by human wisdom. This led to an apostasy over the United Christian Missionary Society.

Let us take a look at another departure by the reasoning of man. Concerning infant baptism, it is assumed by some that there were infants baptized in the household of Lydia and the Jailer. They reason that in any household there must be infants and thus come to the conclusion that infant baptism is taught in these examples. In neither case does the Bible mention an infant. Other scriptures bear out the fact that infants are not subjects of baptism. If we will just take the word of God by faith and leave off human reasoning we will have no trouble on this point.

In recent years many in the church have seen a need of caring for homeless children. So they begin to reason that the Lord told us to care for them and we must build and maintain places in which to do this work. Since this is a problem to which we are all related we will take the money from the church treasury for this purpose. It seems never to enter the minds of many to ask what does the Lord say concerning the care of those in need. If we are to walk by faith not by sight, we must work according to what the Lord says, not according to what he does not say. If we have no scripture that authorizes us to use money given to the Lord, in this way, it is not by faith.

Then there are the sponsoring churches and elders taking the oversight of works other than the work of the church among them. Many reason that this is the best way, since some governments require some church to stand good for a man in the Lord's work on foreign soil. Can this be done without doing the work in a different way from what the Lord authorized? Where does the Lord authorize churches to pool their resources to do any work of evangelism? If the Bible does not teach this plan, it is not of faith, since faith comes by hearing the word of Christ.

Does the idea that an unmarried man can serve as an elder come from the word of God or from human reasoning? I have heard the argument made that Paul was not married, he laid his hands on Timothy to bestow the gift of God (II Tim. 1:6), but Timothy received the gift by the laying on of the hands of the presbytery (I Tim. 4:14), therefore, Paul, an unmarried man was an elder. Nowhere does the Bible say that Paul was an elder. It does say a bishop is to be the husband of one wife (I Tim. 3:2).

It seems to me that one must use human reason instead of faith to reach this conclusion.

There is also the teaching that a person who is guilty of fornication and has been put away may marry again. If they obey the gospel after they marry they need not put away their partner. Where is the scripture that shows God's approval of such a union? Matt. 19:9 gives the innocent party a right to marry another but condemns the guilty if they marry another. To say it would be hard for one to live alone the rest of their lives, is to revert to human reason. As members of the body of Christ we are to live by faith.

I have heard many try to justify a Christian taking human life in time of war. I have yet to see a passage of scripture that would authorize such. One example given is Cornelius. He was a Roman soldier, and the Bible does not say he quit his job when he became a Christian. Neither does it say he ever went to war or took the life of his fellow man. This is like the household of Lydia having infants, it does not deal with the subject, but rests on the silence of the scriptures. If the government had commanded Cornelius to kill his fellow Christians, would this have made it right for him to do so? Let us rest our hope on what the Bible says instead of the silence of the scripture. As one man said concerning a man living in an adulterous state, continuing to do so after baptism, all we need is the passage that authorizes it.

The latest to come to my attention is the idea of the local church not being an organization. Some have made light of calling the church "it" as though there was a body or unit of some kind involved. The apostle Paul spoke of the church as one body (I Cor. 12:14, 20). He also said "Ye are the body of Christ and severally members thereof" (I Cor. 12:27). Also in Eph. 5:27 he said "it should be holy and without blemish." Then in I Tim. 5:16 Christian individuals are told to care for their own and "let not the church be burdened; that it may relieve them that are widows indeed." If the church is only the individual, then this verse does not make sense. Much human wisdom and reasoning must be used to conclude that the Lord taught many things being taught today. Are we trying to follow the Lord in His way, by faith, or our way, by worldly wisdom?

Many other things could be studied under this heading such as, such sponsored recreation, church socials, instrumental music in worship, Herald of Truth, and many other things found among churches of Christ. Let us keep open minds to receive truth yet guard our minds against error. "For without faith it is impossible to please God" (Heb. 11:6).

### **BOOKS BY W. CURTIS PORTER**

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# The News Letter Reports

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

**Harry Pickup, Sr.**, Tampa, Fla.— The MacDill Avenue church in Tampa, Florida is in need of a preacher. Anyone interested may contact me at: 116 Greenfield, Temple Terrace, Florida 33617.

**Donald R. Givens**, 1309 Chase, Novato, Calif.— In recent weeks at Novato we have had three baptisms and other additions with Christians moving into our area. If you are being transferred to Hamilton A.F.B. or have friends there, please contact us. The church meets at 807 Grant Avenue. Our next gospel meeting will be November 2-9 with brother **Ted Beaver** preaching.

**B. J. Thomas**, Box 705, Haynesville, La. — I am in my seventh year with the church in Haynesville, Louisiana. Progress continues to be made and the work continues in peace and harmony. Sunday four were baptized. The church has five elders and their good work is much appreciated. We are glad to have a part in the support of three other preachers: brother **James Beech, Jr.** who preaches in Magnolia, Arkansas; brother **Leo Christ, Jr.** who preaches in Bossier City, Louisiana; and brother **Keith Sharp** who preaches in El Dorado, Arkansas. Besides this, the church is doing a lot of radio work over KLUV in Haynesville. Brother **Leonard Tyler** was with us in our spring meeting and brother **Ward Hogland** was in a meeting with us in August. We had a number of additions in these meetings.

**G. R. Wheeler**, 202 Main St., Leesburg, Fla. — A new congregation will begin meeting here Oct. 2, at 610 West Dixie Avenue. Anyone desiring information can write P.O. Box 851 Leesburg, or to me direct. This congregation is known as the central church of Christ, Leesburg, Fla.

**E. Paul Price**, 404 Bandera, Dr., Tyler, Texas — Since July eight have been added to the membership of the Garden Valley Road church. Two have been baptized, and six have identified with us. On the dates of September 26th through October 2 brother **L. R. Hester** from Henderson, Texas was with us in a meeting here.

September 5th through 8th **Elmer Moore** and **Ronny Wade** were engaged in debate in Fredrick, Oklahoma. Discussed were cups, classes, and women teachers. The discussion was of the highest order and it is believed that much good was accomplished. This debate will be available for you to order from Phillips Publications, P.O. Box 17244, Tampa, Florida 33612, and I recommend that your money will be well spent to secure the tapes of this discussion.

On July 1st through August 7th I preached in a meeting for the church at Teel, Texas. Good crowds and interest was manifested during the meeting. Even though this is a country church eleven different preachers visited with us during the meeting, which was most encouraging.

**Ules G. Reid, Jr.**, 400 Enslin Circle, Hartselle, Ala. — Recently, we made the decision to resign from secular work and devote full time to the preaching of the gospel with the Westview church of Christ. About three and one-half years ago, a few faithful brethren left the liberal congregation to begin a sound scriptural work. By the good providence of God, substantial progress has been made. At present, our attendance is averaging over one hundred. The Westview congregation is the only one in Morgan County that conducts a daily radio program. We are in the process of appointing elders, which will be a great asset to our work. The prospects look good for a pleasant and profitable work. We have a gospel meeting scheduled in March, 1967 with brother **Jimmy Thomas** of Columbia, Tennessee, and in August, 1967 with brother **Hiram Hutto**, Peoria, Illinois. Our building is conveniently located in Hartselle, on the Vaughan Bridge Road, just two blocks west of Highway 31. When in North Alabama, be sure to stop by and visit with us. My phone number is 773-6480. ,

**Albert F. Robinson**, Box 105, Bowling Green, Mo. — I am now preaching for the church in Bowling Green, Mo. This is the only church of Christ in this city of about 3,000. We number 22 and all stand opposed to church support of human institutions and other innovations. We have gained seven from a liberal church about 20 miles away in the last two months. Presently, I am in need of \$75.00 support per month. At the first of the year I will need \$150.00 to \$175.00 per month. If anyone desires information about me and my work, please contact Alton Jenkins, Sr., Clarksville, Mo., or Westvue church of Christ, 316 Kings Highway, Murfreesboro, Tenn.

**Robert H. West**, Ventura, Calif. — Brother **Gordon Wilson** of San Diego, is to be with the Main Street church, October 3rd-9th for a series of lectures on "Christian Evidences," in Ventura, California.

**H. E. Phillips**, Tampa, Fla. — I am to be with the Westvue church in Murfreesboro, Tenn., in a gospel meeting, October 23rd-30th. **Leslie E. Sloan** will be the speaker in a gospel meeting at Forest Hills church in Tampa, Fla., November 13th-20th.

**Quentin McCay**, Birmingham, Ala. — A small congregation at Graysville, near Birmingham, Ala., is in need of a full time preacher. The church at Graysville can furnish a nice house and part of the support. Other churches in the Birmingham area will, if the right man can be found, supply the remaining support. If any preacher is interested, please contact me or **James Shear**, Adamsville, Alabama.

**Charles F. House**, P.O. Box 641, San Luis, Arizona — Marvel and I spent three days here August 19

through 21 with brother Gabriel Ortiz, evangelist for the Spanish speaking church of that city. He devotes full time to the work, but only receives \$390.00 per month. The faithful churches at Santa Ana (Fairview and Birch), Ontoria, Home Gardens, Berea, Coalinga, California, plus West End at Bowling Green, Kentucky, are presently supporting him. This man needs \$260.00 per month right now. He and his family are suffering. His address is 416 West Los Angeles Drive, Vista, California.



### ***CHRIST SAID "GO", IRELAND SAYS "COME"***

Carl McCullough

Who will be the first to say "Here am I; send me." Ireland and its people are a part of the "all nations and every creature" our Lord commanded the gospel to be preached to. Brethren, this is an urgent appeal. We need at least two families to come to Belfast as soon as possible and then as many others as will in the months to follow. My wife and I have been in Belfast for nearly three years trying to the best of our ability to found a congregation faithful in all things to our God. With our Father's help, there now meets in Belfast a congregation of New Testament Christians. Last Lord's day morning in our home there were nineteen in classes. To my knowledge, we are the only conservative congregation of the Lord's church in the whole of the United Kingdom comprising Scotland, England, Wales and Northern Ireland. Would you like to live in a land with one gospel preacher for over 50 million people? What will the Lord say to us when the larger portion of those teeming millions reply in the final judgment, "We did not hear . . .?" The Carl Shaver family, who recently came to Cork, Southern Ireland from Canada, constitute the church in that part of Ireland and are finding it very difficult in the "Catholic South." An article about the Shaver family appeared in the Gospel Guardian a few months past.

#### **SOME DISTURBING DATA**

It is estimated that 90% of the members of the church of Christ in the entire world live in six states of the United States. The population of the United States of America comprises only about 7% of the world's people. It is a sad commentary indeed that 99% of true gospel preachers are preaching to this 7% while 1% preach to 93% of the population of the world.

The statistics minded brethren tell us of the hundreds, yea thousands, of missionaries sent out by the Mormons, Jehovah's Witness, Adventist and other Denominations. I know the Mormons have more American workers in Belfast than churches of Christ have throughout the world. These have been moved by error to leave America while only 1% of gospel preachers have been moved by the Truth. These are willing to go, but we are not. If finances, government restrictions, lack of visas or other obstacles stood in our way, perhaps our miserable failure would be justifiable. The fact that our people lack the will to go is serious because of the spiritual decay it indicates. Do we not go because of what we'd have to give up, because of the hardships we'd have to

face, or is it because we just don't care what happens to the millions of lost outside of the United States? Is it any wonder that all members of the church outside of the United States could be seated in one of our small university football stadiums? Careful consideration of how little we are doing to carry the gospel to every creature should move the heart of every Christian to greater liberality and zeal.

#### **ADVANTAGES IN NORTHERN IRELAND**

There is no language barrier. Immediately you arrive in this country you can teach, preach and be understood. You will find a friendly and helpful people. The Northern Irish seem to be about the one people left in the world who have respect for and will listen to an American. This is undoubtedly because of the close ties so many Irish have with the States. Most you meet and talk with have relatives living in some part of the States. So you see, we do have much in common. Schools are good. Cost of living is about equal to the States while the standard of living is lower. Taxes are high. The weather? Personally, I don't mind it at all. Our hottest day this summer was 73 fahrenheit. You will not be bothered with flies, mosquitoes or the many other household pests one must contend with in certain parts of the States.

#### **OUR PLANS**

My wife and I plan to return to Texas the first part of October this year. I plan to be there for at least four months or more during which time I will visit with some of those who have been so good and generous to support us and the work in Belfast. While in the States I will visit and talk with families who want to come to Northern Ireland. Let me hear from you.

Beginning in November, if any congregation would like to use me in a gospel meeting I would be happy to hear from you very soon.

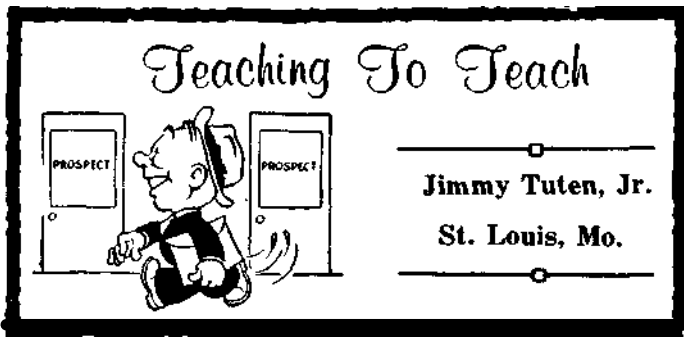
I estimate our travel back to the States plus my books and a few personal items to be at least 800.00 dollars. I have made one appeal through the Newsletter I send to a hundred congregations and individuals and we have received five dollars as of the first of August. I must also appeal to you for help on our return. Send dollar checks soon and mark them "travel fund."

The work here will be left in the able and capable hands of brethren William Crozier and Samuel Millar. They have been prepared for this responsibility and are looking forward to being on their own.

Finally, brethren, are YOU willing to come help preach the gospel to the lost? As a congregation, will you start looking for men to send to the millions who have never heard instead of men having to spend months traveling, talking to scores of congregations and individuals, and begging for funds to go?

Our need is not less preaching in the United States but more preaching throughout the world.

Write to me air mail (15 cents per half ounce) 30 Glenhurst Drive—Newtownabbey, Belfast—Northern Ireland as to arrive not later than 15 September, 1966, or in care of the church of Christ in South Houston, P.O. Box 346, South Houston, Texas 77587.



### THE COTTAGE MEETING

A great deal is said about conducting cottage meetings these days, but for the most part those are merely theories. There is only one way to really learn how to conduct this type of class, viz., getting into homes and making application of those things learned from various publications. Unless one is willing to apply the various theories and ideas relative to teaching in homes, personal evangelism through cottage meetings will never become a reality. Experience is the best teacher.

As long as we merely talk about the cottage meeting, Satan has no fear. But, when we start knocking on doors and getting into homes with Bible centered lessons, Satan has something to worry about, for the Gospel is God's power to save (Rom. 1:16-17). Satan knows that cottage meetings are an effective way of winning converts to Christ, and that many who cannot preach sermons can become very active to evangelism through this means.

#### WHAT IS A "COTTAGE MEETING?"

A "Cottage Meeting" is a class conducted in a home, a dwelling, or cottage in which the gospel of Jesus Christ is taught. Usually it is a series of classes in which the scheme of redemption or a series of lessons designed to edify saints are taught. This may be one in which saints alone meet for study, or it may be for non-saints. In either case, those lessons best suited for the occasion are the ones presented.

Usually, a series runs for six to eight weeks, one evening a week. The schedule should be set up to suit the convenience of those in whose homes the classes are conducted.

#### HOW MANY DOES IT TAKE TO MAKE A COTTAGE MEETING?

The size of the cottage meeting class depends upon the conditions and circumstances under which the class is arranged. It may vary from one student to a dozen or more. Large numbers do not have to be present to reap a harvest of souls. As a matter of fact, the smaller the class, the more the freedom exists. Prospects find themselves more at ease and find it easier to join in with the discussion. Hence, the fewer the number in the group, the more personal the contact between the teacher and pupils.

The importance of teaching one person at a time is illustrated in numerous passages. Paul reminded the Ephesian elders how that he "shrank not from declaring ... anything that was profitable, and teaching you publicly, and from HOUSE TO HOUSE (Acts 20:20). Ananias was sent to Paul and straightway commanded him to be baptized (Acts 9:11; 22:16).

Personal contact with individuals through personal work is illustrated by the church in Jerusalem going about preaching the word when scattered abroad by the great persecution (Acts 8:1,4). To this could be added the house of Cornelius (Acts 10), the jailer (Acts 16:32), Lydia (Acts 16:14-15) and others.

Mass selling among salesmen in secular fields is forbidden for the most part. Salesmen know the importance of personal contact. Take the auto salesman for example: He has "floor time" where the people come to him, but at the same time, his "out time" "where he goes to the prospect" consumes the greater portion of his schedule. Personal contact is the key to the personal worker's success. This brings us to the question:

#### WHY HAVE COTTAGE MEETINGS?

Cottage meetings are effective in converting people to Christ and activating the working potential of the local church. There are several reasons for this.

**The Personal Appeal:** Many are convinced of the truth, but are hesitant to obey it. These are often reached by a personal appeal in which the question "Why tarry; why not be baptized" is posed. People appreciate individual attention, and when they know you are personally concerned about them, they become more receptive. No other type of teaching method can touch the cottage meeting in demonstrating personal interest of the teacher for his student.

**Effective Approach:** A teaching situation is more easily created in the cottage meeting class than any other type. There are no strange buildings to go to, no strange or new people to meet, and no worship service to conform to in order to be taught the gospel. The only thing needed is the prospect's permission to have a study in familiar surroundings. When the conditions and approach are right, it is easier for the prospect to answer affirmatively when confronted with the need of obedience. Because of this environmental advantage, he is more at ease and able to talk freely with more confidence.

**Individual needs:** The private study helps the teacher to meet the individual needs of the student. Each interested party is different from others in their religious background, personality and disposition. This is why people could attend regular services for months and not hear the lesson that answers their needs. In the cottage meeting class, the teacher is able to begin where the student is and work him toward truth. For some, this is the only approach.

**Proper Foundation:** To be successful, the teacher must lay a good foundation. Only faith in Christ will cause one to reject former religious training in preference for truth. Through the cottage class, with its atmosphere of friendliness and ease, the teacher creates a deep acquaintance which causes the teacher to be able to get to the root of the prospect's problem. This makes it easier for the prospect to admit his error and overcome the stumbling block of pride. It is easier to confess sin to the sympathetic ear of an interested party than to do so to the critical public.

#### CONCLUSION

By no means is one to conclude that the cottage meeting type of teaching is a cure all for what ails the local church. Furthermore, it is not going to be 100% effective. But, the fact still remains: this con-

tinues to be one of the most effective methods in evangelizing the world. We should not abandon other methods of teaching for this alone. But we should utilize this method to the fullest extent.

## **THE CHURCH IN CALIFORNIA No. 2**

**Don Bassett, Sacramento, Calif.**

In our first article on the church in California we tried to give our brethren in other parts of the country an idea of the moral and spiritual atmosphere which prevails in the most populous state in the union. Though our estimate of the situation may have sounded a bit exaggerated and pessimistic to brethren living in more stable areas of the country we nevertheless reaffirm that the spiritual condition of the "Pro-Cals," as California residents are called, is fast becoming exactly what Paul must have encountered upon entering Corinth two thousand years ago. The "nut" state is directionless, morally unscrupulous, spiritually hapless, and — physically topless. The writers of Look magazine have recently predicted that what California is today, the rest of the nation will be in fifty years or less. Brethren, make hay while the sun shines; preach as though tomorrow were judgment day. Your days for a reasonably law-abiding environment, a relatively moral social order, and God-fearing neighbors are numbered.

But what inroads have our brethren made into this degenerate mass of highly-paid, well-fed, over-recreated Californians? To be frank, little evidence has come to our attention that the faithful churches of this state are having much success in reaching the lost. Oh certainly, nearly every place is baptizing its one or two a year and some are doing far better. But the fact of the matter is that the Berkeley brain-twisters and their kind have so undermined respect for authority of any kind in this area that it is difficult to find anyone who can be persuaded to "humble himself that he might be exalted" someday. Out here every man wants "his" now and "church" is not the place to get it. The only religious bodies that have found a wide-based response from the Californians who are not ensnared by morally lax Catholicism are the handout groups — i.e. our institutional, recreational, pro-denominational brethren.

In southern California the institutional brethren, under the insidious influence of Pepperdine College-trained preachers, sewed-up and delivered most of San Diego and Los Angeles to the liberal camp long before a shot was fired elsewhere. From 1950-55 scarcely a church in San Diego, our home town, was even vaguely taught on the institutional issues. The 1955-60 period saw only two or three established churches out of twenty or more take a stand for the truth in this city. The number is slightly larger now.

In Los Angeles and the surrounding vicinity there were more brethren in the early fifties who knew what was coming and were already teaching on the issues. As a teenager I can recall hearing men like

Wright Randolph and others who were laboring in that area called quacks, cranks, screwballs, alarmists, and hobbyists. The great Mountain View church in San Bernardino, under the leadership of outstanding elders like Gowan Evans, stood squarely for the truth during these years of awakening and paid the price of derision, scorn, and mockery. Most southern California brethren in those days who loved the word of God could not be persuaded that there was actually an element in the church that wanted to lead us into denominationalism. From about 1952 to 1956 they were made to realize this fact as they awoke in the streets outside their meeting-houses, having been kicked out there by their "orphan-loving" brethren. Nearly all of southern California went to the would-be sectarians among us during the fifties. Today, men like Roy Cogdill, Arthur Atkinson, Bill Fling, Gilbert and Jady Copeland, Brent Lewis, and many others are preaching the truth in this area but the going is not easy.

In central and northern California the story has been much the same. Men like the Moyer brothers, the Wilsons, Norton Dye, and others sought for years to turn the tide but as in southern California, so in the north; there are two meeting-houses in nearly every town. The old one perennially belongs to the liberals, the other, smaller, newer one belongs to faithful brethren. One notable exception is the Sunnysvale church in the San Francisco Bay area. Under strong elders, two of whom are completely financially supported by the church, it has built to around four hundred members and has a great influence for truth. As the population explosion pushes north out of the southern California urban areas it may be that the churches of northern California will be able to make great strides though the worldliness we have described will prove a formidable obstacle. Our next article will concentrate on the new crop of churches in this last frontier of the state.

## **THE "NO PATTERN" THEORY — SAME SAD RESULTS**

**Dick Blackford, Owensboro, Ky.**

While visiting the World's Fair during the summer of 1964. I had the opportunity to attend the services of the Exodus Bayshore Church of Christ in West Islip, N.Y. Since then I have been fortunate to receive the weekly bulletin (EXODUS MILESTONES) of that congregation. I say I am fortunate because the usual trend of digressive brethren is to mark those off the mailing list who disagree with their compromising spirit and their engaging in other unscriptural practices.

This congregation is caught up in campaigns, youth movements, institutionalism, conferences, brotherhood workshops, plays, etc., and it is not unusual to read such items as:

(1) Teenagers have been invited to a Valentine Banquet, Feb. 11, at 7:00 p.m. in the banquet room of the Quality Motel in Riverhead. This is being sponsored by the Riverhead church. (Feb. 3, 1966 bulletin — emphasis mine, DB).

(2) Sunday evening, June 19, the a capella chorus of the West Islip church will present a special message in song. This will likely be one of the most inspirational evenings of the year.

(June 16, 1966)

(3) CAR FOR SALE: -----, faith corps candidate in training at Harding College, has a 1965 six-cylinder Mustang for sale. It has a radio and heater, 3-speed transmission, and in like-new condition. She owes \$2400, payable at \$75 per month and is seeking someone who would take up the payments on the car.

(June 16)

And in another issue just a few weeks ago there appeared an announcement that two had placed membership with the church. One was a Baptist who claimed to have been baptized for the remission of sins and the other was a member of the Church of God. No mention was made of confessing error but that they had "placed membership." Nor was there mention of the Church of God member's having been scripturally baptized. As Mark Twain said, "All I know is what I read." **BUT** the irony came in the June 23, 1966 issue. The elders decided that the congregation had been having too much activity so they cancelled their vacation Bible school.

The bulletin usually consists of three pages about their projects and a general overall bragging on themselves. And one page is usually devoted to teaching (but not always). A typical bulletin is the one dated June 2, 1966. The first page tells of a trip to Madison, Tenn. to visit the largest Church of Christ in the world which has 3300 members. The third page tells of other exodus movements and the last page announces the coming of the Bloodmobile, a nearby campaign, and an article in the **Wall Street Journal**. The second page was devoted to teaching(?). The article on that page is the primary cause of this writing for it truly shows the sad result of the "no pattern" theory. It was written by their minister and it is entitled **THE CASE FOR TOTAL ABSTINENCE**. Here is the full article in print:

Christ's disciple does not abstain from alcoholic beverages because of scriptural injunction. Nowhere does the Bible say that it is morally wrong to drink an alcoholic beverage. It does teach that it is a sin to drink to excess or to become intoxicated. The scripture says that those who are guilty of drunkenness shall not inherit the kingdom of God. It is readily apparent that wine was a legitimate beverage for first century disciples. Paul told Timothy to "use a little wine for the sake of your stomach" (I Tim. 5:23). A deacon must not be "addicted to much wine" (I Tim. 3:8). The older women were told not to be "slaves to drink" (Titus 2:3). John's gospel states that Christ turned water to wine.

The Christian's case for total abstinence is based then upon a voluntary restraint of his freedom. In this realm of Christian liberty Paul teaches us that we are not to judge each other (Romans 14). We have an awesome responsibility to use this freedom properly. Now we don't really like this. It would be much easier if Christ had been entirely authoritarian. We practice total abstinence not because it is a legal command but because it is a matter of conscience.

The culture in the day of Christ was quite different from ours. There is in the minds of many a moral stigma attached to drinking in any form. Out of consideration for the alcoholic, the weak brother, and those outside Christ, the mature Christian chooses to abstain. While we voluntarily limit our freedom in this respect, we must at the same time concede that the Christian has the liberty to drink alcoholic beverage in moderation. This means we must be extremely careful how we judge a brother who drinks conservatively. The brother who drinks conservatively must also respect the coincidence of that one who chooses not to drink. "Then let us no more pass judgment on one another." — Dwain Evans.

I should be surprised at such an article but I am not. This is the only course that the "no pattern" believer can follow. It is all right to drink moderately because the Bible doesn't say "Thou shalt not." Of course this kind of reasoning opens the door for gambling, instrumental music, counting beads, etc., because the Bible doesn't say "Thou shalt not." It makes one wonder if that author is not trying to justify himself in something.

Due to lack of space we will not attempt to answer Brother Evans in this article. A later article will follow on the subject of drinking "moderately." The purpose in publishing these facts was to show those who supported this exodus movement just how much of an "exodus" those brethren made and to further illustrate the sad results of the "no pattern" theory.

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*Evangelist:* Aude McKee  
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*Evangelist:* J. T. Smith  
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*Evangelist:* J. Edward  
Nowlin

PHONE- 377-7782

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*Evangelist:* L Earl Fly  
PHONE: 424-2821

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*Evangelist:* Jim Ward  
PHONE- 424-3533

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