

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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UNITY AMONG BRETHREN

Connie W. Adams, Akron, Ohio

For several years now the ecumenical spirit has increasingly penetrated the religious atmosphere. From the foundation of the YMCA in 1878, the YWCA in 1894 and the World's Student Christian Federation in 1895, the movement to merge denominational bodies into cooperative efforts to meet the social problems which press upon churches has been gaining momentum. In 1937 in conferences at Oxford and Edinburgh it was decided to merge the Universal Christian Council for Life and Work with the World Conference on Faith. This resulted in the World Council of Churches in 1948. This organization worked to promote ecumenical education, worship and cooperation among different denominations.

This effort has expanded in an attempt to unite Protestant and Eastern Orthodox churches of the world. A number of significant mergers have already taken place. Even the Roman Catholic Church has been holding out the olive branch and has invited prominent church leaders outside her own fold to sit in as spectators at some of her solemn deliberations.

For some time now Carl F. H. Henry, of Christianity Today, has been working to bring about closer cooperation among evangelical bodies. Billy Graham has been in on these efforts and some of our own brethren have attended conferences in Berlin and Washington to learn from the denominational leaders of the evangelical churches.

While a number of mergers have taken place, and there is closer cooperation between some church groups, the "unity of the Spirit" (Eph. 4:1-3) has not been realized. Compromises have been made, doctrinal distinctions have been minimized or else ignored, and the whole structure is bound together by something other than the "one faith" (Eph. 4:4-5).

Universally, the church is described as one. It has only one head, Jesus Christ (Col. 1:18). It is called a kingdom (Col. 1:13); a body (Eph. 1:22-23); a family (Eph. 3:15; I Tim. 3:11) and the bride of Christ (Eph. 5:22,32). Locally, it is an assembly, a congregation overseen by elders (Acts 14:23; Tit. 1:1; I Pet. 5:1-3), served by deacons and in which all are saints (Phil. 1:1). It has no party name, no denominational creed or law, being under law to

Christ who has given "the perfect law of liberty" (Jas. 1:25) containing "all things that pertain unto life and godliness" (II Pet. 1:3). It has no denominational organization or machinery. It engages in uncorrupted worship in "spirit and in truth" (John 4:24). It makes no entangling alliances and has no right to lose its separate identity in any movement whether politically, economically or socially motivated. (II Cor. 6:14-18). It recognizes God's word as the last word, as "the faith once for all delivered to the saints" (Jude 3). Within the framework of "the faith" all may speak the same things and be of the same mind and judgment (I Cor. 1:10). Upon no other foundation is there hope of unity with God except upon the one God, one Lord, one faith, one baptism, one body, one hope and one Spirit (Eph. 4:4-6).

Any defection from the simple identifying marks of the body of Christ is regarded by the Lord as sinful. Factions, divisions and parties are works of the flesh and they who practice such shall not inherit the kingdom of heaven (Gal. 5:19-21). Those who obey not the truth, being factious, shall receive the wrath and indignation of God (Rom. 2:8). Jealousy and faction belong in the realm of the devilish and are followed by every evil deed (Jas. 3:13,18). False teachers with destructive heresies shall be condemned (II Pet. 2:1-2).

The faithful Christian's attitude toward such as promote the foregoing is clearly spelled out. We are to "mark" and "avoid" those who cause divisions contrary to the doctrine of Christ (Rom. 16:17-18). One who comes bringing any such doctrine is not to be received nor bidden God's speed (II John 9-11). We are to first admonish, and then refuse heretics (Tit. 3:10-11). John said some "went out from us" because "they were not of us" (I John 2:19). Paul said "there must be also heresies among you, that they which are approved may be made manifest among you" (I Cor. 11:19).

It is a lamentable fact that divisions have arisen among the people of God in recent years. These have centered in the work of the church, involving church subsidy of benevolent organizations, sponsored programs in which many churches pool funds under a single eldership, and church supported social and recreational activities. There have at times been pressures for church support of evangelistic organizations and for schools. In community after com-

munity sad and jarring divisions have taken place. Brethren of diverse sentiments could no more walk together for they were no longer agreed. Every sincere child of God has been deeply concerned over such divisions and would give anything to see them settled and brethren once more working together in peace and harmony.

Great progress was made before the projects in question became so common. Reports of conversions, of congregations started and of great progress can be traced from the news and notes columns' of such papers as the Gospel Advocate and Firm Foundation during the 20's, 30's and 40's, before the present deluge of campaigns, sponsoring churches, and multiplication of institutions was off the ground. Compare the records of those years with those now, and then consider the hundreds and even thousands of divided congregations which now are a forlorn fact. W. W. Otey wrote me once that in 1908 when the division was about finalized with the Christian Church folks, there were less than 100 gospel preachers in the country who did not go with the innovations. Yet consider the rapid growth and progress even during the depression years without all the machinery over which brethren have divided.

In February of this year twenty-six brethren of diverse views met in Arlington, Texas to discuss differences and seek to find the way to unity. I am glad brethren who differed could sit down together without bitter recriminations and discuss their differences and seek to understand each other. I have written or talked with some who were present who feel that good was done. I have read the reports of some who were present. The Christian Chronicle reported that this might lead the way to settling the cooperation controversy. The reporter revealed that he did not have a clear-cut idea as to what the real issues are as far as conservative-minded brethren are concerned. One brother who is a conservative came home with what appears to be stars in his eyes. He expressed some sentiments which I, for one, cannot share. I believe there is a need for a word of caution.

The division never would have happened if all brethren had worked within the framework of divine law. We can have unity when those who have introduced the divisive practices and doctrines lay them down and come back to the New Testament. I am willing to meet, talk, debate, study with my brethren whom I regard as in error, but there is not one particle of New Testament truth which I am willing to relinquish to them. If they can find Bible authority for church contributions to private institutions, whether evangelistic, benevolent or edificational, then I, for one, will cease my opposition to these practices. Thus we can have unity. Or, they can put these things on a private enterprise basis to be supported by principles of business and individual donations, and there can be peace. They can either produce scripture for the church supported recreation and welfare projects of the social gospel movement, or else give them up. Find scripture for the sponsoring church or give it up, and we can have unity.

One brother says he apologizes for calling certain ones "liberal" and "unsound." I can offer no such apology. In his tract "Questions and Issues of the

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Day" on page 31, Batsell Barrett Baxter referred to us as "conservative brethren." I am not offended by this. I think it aptly describes my position in relation to Brother Baxter's. That naturally makes him "liberal" in relation to the problem over which he calls us "conservative." I do not object to being called "anti" as long as I am fairly represented as to what I am "anti." Surely the term "liberal" is a broad term and should not be used without proper distinctions. The brother said "Name-calling only infuriates." Well, that depends. None of us like to be called something we are not. It infuriates some denominationalists and some of the brethren, to call names of doctrines and churches in preaching. Surely, one should not be abusive, but the principle of identifying by name a person or system connected with error is a New Testament practice. As for calling some "unsound," I would like for the brother to tell us plainly what one is who preaches or practices a thing not authorized in the word of God. Is he "sound" or "unsound" on that point?

The jargon of (pardon me) some of my brethren who are more liberal than I on sponsoring churches, church supported institutions, church supported recreation and such like is shot through with the language of the denominations. They do not "speak as the oracles" (I Pet. 4:11). They do not use "sound speech that cannot be condemned" (Tit. 2:7-8). What they speak does not "become sound doctrine" (Tit.

EDITORIAL

H. E. Phillips, Post Office Box 17244, Tampa, Florida 33612

CHARLES A. HOLT'S REPORT ON A "DISCUSSION WITH H. E. PHILLIPS"

In the March, 1968 issue of **Sentinel Of Truth**, page 7, under "Personal From The Editor," Charles Holt gives a premature and presumptuous report of an agreement with me for a discussion through the pages of **Searching The Scriptures**. I have written him regarding this matter, and I intend to keep our personal correspondence out of this paper if at all possible. This was our agreement when we talked at Florida College last January and I hope to keep it that way. His report, however, makes it necessary to set the record straight regarding the discussion of which he speaks.

In the editorial of the January, 1968 issue of **Searching The Scriptures** I said in reference to a written discussion in this paper: "So far as I am concerned the best way to have an exchange would be to agree upon propositions and the number of articles to write and have the discussion put in book form. A written exchange in **Searching The Scriptures** would consume more space than I have available at present. However, if propositions that state the issue between us could be agreed upon, I shall be happy to try to arrange a written discussion through the pages of **Sentinel Of Truth** and **Searching The Scriptures**." This must be the basis for his report that I had agreed to a written discussion through the pages of this paper. The most that could be said for my "agreement" to the discussion in this paper was: "However, if propositions that state the issue between us could be agreed upon, I shall be happy to try to **arrange** a written discussion through the pages of **Sentinel Of Truth** and **Searching The Scriptures**."

I talked with Charles Holt twice during the lectures at Florida College in January. During the first conversation we talked about propositions and a written discussion in both papers. I told him at that time that I had asked several men to write for the paper and did not want to let a discussion on this subject dominate most of the space in the paper over a period of several months. As I recall, we parted with agreement to correspond about the matter. Nothing was agreed upon and nothing was decided regarding a written debate in this paper.

During the evening of January 24 (the same day we had the first discussion) I gave some careful consideration to using most of the paper for several months to discuss these theories of **Sentinel Of Truth**. I decided to talk with Charles again the next day and see if arrangements could be made to have a written discussion to be published in book form. The next day I told him that I did not want to push these men whom I had asked to write off the paper for several months to discuss these matters. I suggested again that we agree on propositions, number and length of articles and publish them in book form. I understood Charles to agree to this. Whether he misunderstood me or not, I do not know. At any rate

2:1). Read their bulletins. Consider their misuse of Bible terms and free use of the language of the denominational divinity houses. Then ponder I Tim. 6:3-5 about "wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness."

Certainly there have been extremes on both sides of the controversy. Perhaps some have been prone to label before listening, to boycott before properly trying to understand what the other fellow was trying to say. That bitterness has shown itself is beyond dispute. All right thinking brethren recognize this. But that does not change the fact that practices have been brought in which are not authorized, and conscientious brethren either had to compromise their honest convictions or get out and start over. We could have had unity with the Christian Church if we had accepted their boards and conclaves unknown to the New Testament, their instrumental music, and their fraternization with the denominations.

I believe the bulk of the conservative brethren (to use Brother Baxter's own term) would welcome unity on the basis of the Bible. But let me ask some of the dreamers if they really for one rational moment think that the Highland elders are going to stop their begging campaigns, or that Broadway is going to give up its Campus Evangelism ecclesiastical machine, or that the boards of the benevolent homes are going to stop soliciting and accepting funds from churches? Do you really and truly think so? Certainly, there will be some good, honest brethren all along who will awaken and leave it to come back to the truth, like Floyd Decker and E. C. Koltenbah and others left the Christian Church. If anyone thinks for one star-struck moment that the (pardon me) liberals are coming back in mass once they have tasted the heady wine of human wisdom, all I can say is he is a mighty poor student of history.

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we agreed to correspond in making final arrangements. That is the last I heard from him.

I suggested to Charles that our personal correspondence should not be spread over the pages of both papers. He agreed to this as the best way to deal with the matter, at least before we rush into print with personal matters. I promised him I would not do so, and I intend to keep that promise. He can do as he pleases in **Sentinel Of Truth**. I have written him personally about this matter and this reply is not a part of that letter. I am here responding to his published report of a discussion with me.

"DISCUSSION WITH H. E. PHILLIPS"

I wish to set forth the following facts as clearly as I can. First, I am not averse to a discussion with Charles A. Holt on his theories on the "Church" and the "Eldership" (if I can find out what they are; he has nothing to affirm, he just wants to oppose). I have stated my preference to a written discussion to be put in book form. I am not going to be stampeded into converting Searching The Scriptures into an avenue through which Charles Holt or anyone else can propagate their theories while pushing other matters aside. This does not mean that the pages of this paper are not open to anyone who opposes anything taught by any of the writers any time. I just mean that I am not going to turn over half or two-thirds of this paper for several months to a discussion of this kind. Sentinel Of Truth was created to oppose what is called "organized religion", "church of Christ" and "the Eldership" and nearly every issue has been filled with this theme. A written discussion on this subject through the pages of **Sentinel Of Truth** would in no way change its style and purpose.

Second, Charles does not want a definite proposition, but one "with only the subject understood." This is one of the main differences between us now. He claims that I do not know what he teaches — do not understand the subject — yet he wants to discuss "with only the subject understood." I wrote in the January issue of Searching The Scriptures: "I am not in the least interested in discussing an ambiguous proposition that does not clearly state what the real difference between us is." This would turn him loose to argue about abuses and double meanings of terms without ever getting to the real issue. It would also give him rope enough to evade any definite position on the subject.

In his report he gives me all the more reason for insisting upon a definite proposition. He says, "Why argue over the wording and details of a proposition? There are especially two subjects of great interest. One is the church — is there a definite, organic entity, an organization or institution, a functional unit, with life, identity, and work of its own, known as 'the local church?' Does it have character, entity and work separate and apart from that of the disciples themselves as individuals? Phillips believes, teaches and practices this concept." (**Sentinel Of Truth**, March, 1968, page 7). You see, Holt knows exactly what I believe, teach and practice, but I do not know what he believes, teaches and practices. The above is verbose, ambiguous and misleading. I told Charles I would affirm the following simple

proposition: The New Testament teaches that the ekklesia of Christ is an organized functional entity." This is exactly what I believe the New Testament teaches about the ekklesia of Christ.

Third, Charles Holt insists that it is my position that is under dispute. He did this in our conversation at Florida College last January. He contends that he has a negative position with reference to this matter. He says, "and I doubt that there is any way that I could state what I believe about the church so that he would deny it." Does Charles believe that I am in agreement with all his views on the church of the Lord? Is he saying that I am in agreement with him but he is not in agreement with me? Is it possible that Charles cannot state what he believes affirmatively about the church of Christ or the "eldership" because he does not really know what he believes?

Fourth, Charles is reluctant to write a definite proposition on the second subject — "The Eldership." In our last personal conversation he told me that he could not state an affirmative proposition that I would deny on this subject. Well, let him try. He certainly knows what he believes, or at least he says he does. I again insist that I do not intend to enter a discussion based upon a vague, wordy, ambiguous proposition.

The editor of Sentinel Of Truth needs to get his facts straight and plans definite before he rushes into print with an announcement of a discussion with me through the pages of Searching The Scriptures. I have no personal feeling against Charles Holt; I love him. I am sorry that he has left the faith and gone after strange doctrines. I am sorry that his ability is now being used to destroy that which he once preached. I pray that in some way he may come to himself and again proclaim the riches of the gospel as he once did.

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WHAT IS HAPPENING TO RELIGION?

Every reader of this journal who has made even a casual investigation of the conditions in the world of religion knows that great and important changes are being made. There is a dissatisfaction on the part of millions against established denominations, both Catholic and Protestant, that has resulted in a drop in attendance and a loss of interest almost unparalleled in our time. The decade that followed World War II saw a surge of interest and concern in religion that resulted in church buildings, expanded programs and an upsurge in concern about God and his word. The church of the Lord felt this rise of interest and made substantial progress.

In the year 1958 this trend began to reverse itself. This reversal was first marked by a decline in "church" attendance and was soon followed by outright cries against all established religions. The Roman Catholics felt this unrest and the late Pope John XXIII tried to head off the liberal elements within Catholic ranks by calling a world wide council only to die before it was finished. Pope Paul VI has tried to hold to the old positions and has given little encouragements to the liberal elements. The Protestants if anything are in worse condition. Creeds are crumbling and old standards are falling. Protestant teachers, such as Thomas Altier, have gone so far as to say, "God is Dead." Attendance in all religions is now less than half of the population.

WHAT IS HAPPENING?

The question that should concern every Christian is, what is happening and how will this affect the church of the Lord? It must be answered in two parts for it is a two part question. In the first place the things that concern the Catholics most in order are, first, birth control, Papal infallibility, celibacy and priest intervention. I marvel that the Catholic world has not been disturbed about these things before now, for not one of them is taught in the word of God. They should be concerned about them. It is regrettable that they have not been studying these things all along instead of following blindly the dictates of the council and the Pope. They are man made rules and not one of these things should disturb a single Christian on earth. Those who want to know what the New Testament teaches about the relation between man and wife should read the seventh chapter of Paul's first letter to the church at Corinth. For the answer to Papal infallibility read Paul's statements about Peter in Galatians 2:11-12. The doctrine of celibacy is simply a rule against the priests and others in various catholic orders marrying. This has long been a thorn in the side of men and women who sought to serve their faith. In a recent survey in the "National Catholic Reporter" Joseph Fichter polled 5,862 priests for their views on celibacy. Of this number 31 % said they would marry if the rules were changed and 62% said they thought the priests

should have a right to marry if they desired. If they had just read I Timothy 4:3 they would have known that celibacy was a part of the false religion Paul lists to young Timothy. As for the middle man in religion and the objections to priest intervention a simple study of the scriptures will reveal that we are priests ourselves (I Peter 2:9) and that there is but one mediator (I Timothy 2:5).

NOT TO TROUBLE CHRISTIANS

The thing that troubles me is that all of this unrest in religion will have an averse effect on the young people in the church of the Lord. It must not be true now or in the future. None of these practices are a part of the true religion of Christ. The Roman church is in serious trouble. There can be no doubt of this to any thinking person, but it is the old, old story. The trouble is caused, not by what they find in the scriptures, but over the things they cannot find. Let the young men in the Roman Catholic church examine all of these matters that trouble them. It is my hope and prayer that they will consider not only birth control, infallibility, celibacy and priest intervention, but the entire scope of the teaching and practice of Catholicism in the light of the Bible and return to the New Testament and to the church for which Jesus died. I only marvel that this unrest has been so long in coming. Next month we will look into the things that are troubling the Protestants.

Comments to the Editors

"We continue to receive much good from Searching The Scriptures and believe that it is serving a most useful and effective purpose in presenting truth and opposing error."— Bobby Witherington, Louisville, Ky.

"We enjoy the good articles and pray you may be able to continue the good work."— Glenn L. Shaver, Pocahontas, Ark.

"I continue to enjoy Searching The Scriptures." — Frank Thompson, Santa Barbara, Calif.

"I have appreciated Searching The Scriptures. I want to continue with the reading of the very fine articles." — Mrs. B. G. Mellum, Medicine Hat, Alberta, Canada.

"I appreciate your paper very much and commend you and brother Miller for the very fine job in publication. May the Lord crown your every effort for good with success." — James R. Trigg, Irving, Texas.

"Thank you very much for your fine publication for the past two years. Keep up the good work." — Albert M. Mitchell, Tucumcari, New Mexico.

"I would like to say one thing: I like Searching The Scripture. I can hardly wait to get my next issue." — Nubern Whitt, Woodbridge, Va.

"Searching The Scriptures is a fine paper. We enjoy reading it very much." — Mrs. Lena Lindsey, Bell, Fla.

"We have really enjoyed the paper and have subscribed for it another year plus a few others." — L. D. Brown, Lockport, Ill.

"I read the January issue of Searching The Scriptures yesterday, and wanted to tell you how much I appreciated it, and the various new features beginning with it.

"The word studies especially appealed to me, and, the Hebrew one gives you a feature no other paper published by our brethren has, to my knowledge.

"I also appreciated very much your front-page article, and your response to Bro. Holt's open letter. You manifested as good an attitude as I have ever seen, and I do certainly appreciate it in you. Also your recent exchange with Bro. Belo (Philippines) which again showed that good spirit. For some reason, brethren often do not display such, and it makes me feel good to see an exhibition of that." — Edward Fudge, Abilene, Texas.

"I enjoy Searching The Scriptures very much and hope you and brother Miller will be able to keep the good work going." — S. B. Hartsell, Haynesville, La.

"My prayers are with you both that God will bless you and give you the strength to continue the good work you are doing." — Florance Jedlicka, Miami, Fla.

"Find enclosed a check for \$3.00 for your very fine paper. It has fine articles written by fine gospel preachers." — Mrs. R. E. Davidson, Osceola, Ark.

"After a couple of years of receiving a bundle of Searching The Scriptures, and then mailing them ourselves, we still find good results. We mail these to new converts, etc. This publication has helped to strengthen many who are weak in the faith." — Jimmy Tuten, St. Louis, Mo.

"I regard Searching The Scriptures as highest quality." — W. Eural Bingham, Corinth, Miss.

"I enjoy the paper so much and have learned a great deal from it." — Mrs. S. E. Rea, Tampa, Fla.

"My wife and I continue to enjoy reading Searching The Scriptures. It is a source of encouragement to us in this 'difficult field,' as we often use the expression." — Horace Neely, Elizabeth City, N. C.

"I enjoy the many fine lessons and think you are doing much good with Searching The Scriptures. May God bless you that you may continue to fight the good fight of faith." — Randall Elrod, Sherman, Texas.

"It is a great paper! Keep up the good work." — Arnold Hart, Big Clifty, Ky.

"I continue to enjoy the magazine. Keep up the good work." — Lloyd Knight, Livingston, Tenn.

"This is an excellent religious periodical. It should help everyone." — L. Griffin Copeland, Temple Terrace, Fla.

"I have appreciated Searching The Scriptures from the very beginning, but as they used to say about the world's fair — 'Its' getting **bigger** and **better** every year.' Keep up the good work." — John Iverson, Deer Park, Texas.

"I enjoy reading Searching The Scriptures. You are doing a wonderful work." — Alberta Cameron, St. Petersburg, Fla.

"The paper is excellent and the addition of new writers has given it an even greater potential for good." — Peter J. Wilson, Hillsboro, Oregon.

"Keep up the good work and may God bless you both." — Edgar C. Walker, Flint, Mich.

DIFFICULT AND PERVERTED PASSAGES



Roy E. Cogdill, 35 West Par Avenue, Orlando, Florida 32804

I John 3:9

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

Perhaps this passage has given rise to as much controversy and to as many erroneous ideas as any other passage in the Bible. But if we look at what the author says in the light of the context we should be able to understand it without too much difficulty,

First of all we need to understand the terms used by the writer and the rule of interpretation is that the writer has the right to define the terms he uses and state what he has in mind when he used them.

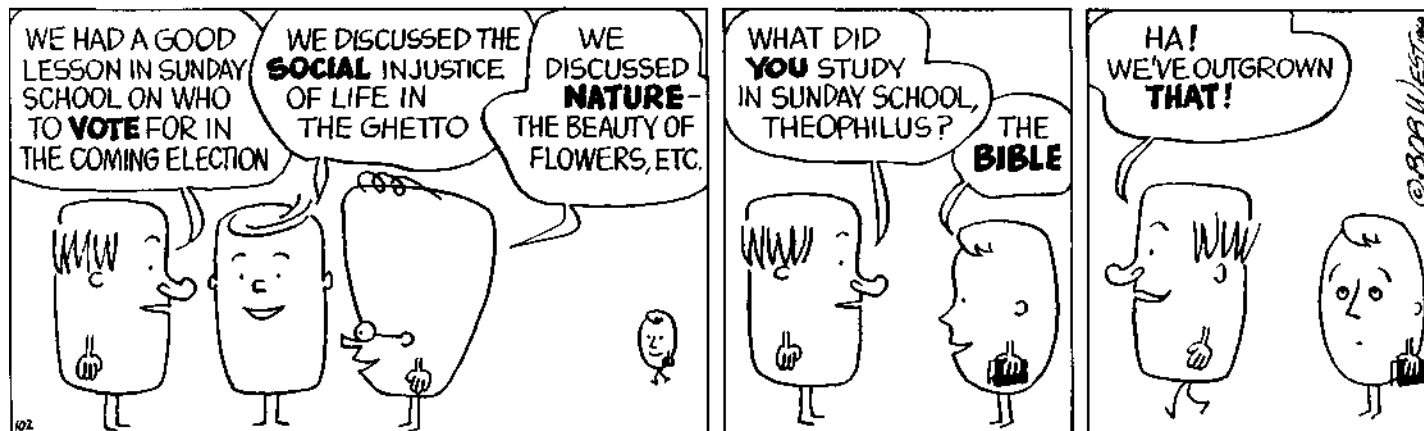
John is talking about those who "are born of God." Whom does he have in mind? Is he just talking about those who have become at one time the children of God? Let us allow him to define this term for us in the same epistle, I John 5:1, "Whosoever believeth that Jesus is the Christ is born of God." I John 4:7, "Everyone that loveth is born of God, and knoweth God." I John 2:29, "Ye know that every one that doeth righteousness is born of him."

In the three passages cited we have the means of knowing what John means when he speaks of one that is "born of God." He means one in whose heart dwells faith in the Lord, love for the Lord, and who practices the will of the Lord or "doeth righteousness." This is the man who is born of God. He is not simply one who once practiced righteousness but he is one that "doeth" righteousness.

For these three reasons he not only became a son of his Father but continues to manifest his nature and be like him. His likeness to his father, the fact that he manifests the nature of his Father evidences that he is the one in whom the "seed" (nature) of his Father remains. When a man's faith fails, and his love for things spiritual and divine fails, and he ceases to walk in the righteousness of the Lord, he is no longer like his Father and the likeness or nature of his Father does not remain in him.

Of this man who is "born of God" and in whom the "seed" of his Father remains, John says that for these very reasons he "cannot sin." What does the expression "cannot sin" mean? The original language of the text is in this form, "kai ou dunatai hamartanein." Of this language and the translation "he cannot sin" Dr. A. T. Robertson says, "This is a wrong translation, for this English naturally means 'and he cannot sin' as if it were 'kai ou dunatai harartein or hamartesai (second aorist or first aorist active infinitive). The present active infinitive

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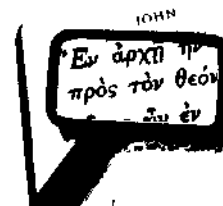
'hamartanein' can only mean 'and he cannot go on sinning,' as is true of 'hamartanei' in verse 8 and 'hamartanon' in verse 6. For the aorist subjunctive, to commit a sin, see 'hamartete' and 'hamartei' in 2:1. A great deal of false theology has grown out of a misunderstanding of the tense of 'hamartanein' here. Paul has precisely John's idea in Rom. 6:1 'epimenomen tei hamartiai' (shall we continue in sin, present active linear subjunctive) in contrast with 'hamartesomen' in Rom. 6:15 (shall we commit a sin, first aorist active subjunctive)." (Word Pictures in New Testament, Vol. VI, Page 223.)

So John does not say "cannot commit a sin" but rather that one "born of God" (with faith, love and righteousness as his characteristics) and in whom the nature (seed) of his Father remains "cannot go on sinning" or will not continue in the practice of sin. It is easy for us to see that if one has the right kind of faith in his heart, and proper love in his heart and if his life is following the practice of righteousness, it will be impossible for such an one to go on practicing sin. This is the sense in which the word "cannot sin" is used. Yes, it denotes impossibility for it means one in whom the nature of God remains cannot at the same time continue in the practice of sin.

Our friends who try to make this passage teach "perfect sanctification" or "sinless perfection" miss the mark and do not know what the passage says. Also our friends who try to make the passage say that the "inner man" who is the redeemed one, the child of God, cannot "commit a sin" but all the sins we do are the works of the child of the devil, the fleshly body, miss not only the meaning of this passage but of everything else the Bible teaches concerning the body and the spirit and man's responsibility for the sins which he commits.

I am reminded more and more of an expression which I have heard J. Early Arceneaux say over and over again. "If we can learn what the Bible says, we will not have any difficulty understanding what it means." This is true.

WORD STUDIES in the Greek New Testament



E. V. Srygley, Jr., Route 6, Box 420, Tampa, Florida 33610

"God Forbid!":

No. 3 Rom. 6:2

In Rom. 6:2, "God forbid" answers the question, "Shall we continue in sin, that grace may abound?" KJV. It has been pointed out in these discussions of the expression "God forbid" that it always occurs in the writings of Paul as an answer to a question. Further, it has been noted that Paul uses the expression to express his abhorrence of some conclusion that might be erroneously drawn from what he has said.

In the context of Rom. 6:2, Paul has argued that Christians are under grace and not under a law of works. It is only natural that some might conclude that a system of grace would only encourage sin. Paul violently rejects this idea. The fact that God is willing to forgive sins (even sins deliberately committed) when those sins are genuinely repented of, does not argue that God encourages or condones sin.

Rom. 7:7

In Rom. 7:7, "God forbid" answers the question, "Is the law sin?" KJV. In the context of Rom. 7:7, Paul has argued that under the Law (or under law) sin is revealed and men are condemned. It is only natural that some might argue, as, in fact, some today argue, that law simply encourages sin and is therefore actually a bad thing. Again, Paul strongly denounces this kind of argumentation. It should be remembered that law is not only negative but also positive. Law not only tells us what we cannot do, but also tells us what we are permitted to do.

Rom. 9:14

In Rom. 9:14, "God forbid" answers the question, "Is there unrighteousness with God?" KJV. Paul had just mentioned God's love of Jacob and hatred toward Esau. Also, Paul had repeatedly spoken of the rejection of Israel on account of their rejection of Christ. Paul strongly denounces the position that this action of God argues that God is unrighteous. To the contrary, God rejects only those who reject Him. Furthermore, man does not have the right to question or challenge the actions of God, even if man supposes that those actions are wrong. As Paul says in Rom. 9:21, the potter has power over the clay. We have no right to argue with God!

Rom. 11:1

In Rom. 11:1, "God forbid" answers the question, "Hath God cast away his people?" KJV. Paul has argued the rejection of the Jews, as a nation. This was not to argue, however, that every Jew was irreparably lost. Paul's own salvation was irrefutable proof that this was not true.

In modern times, people seem to reason that any given Jew is beyond hope of salvation just because he is a Jew. It seems to be argued that the rejection of Israel means that every Jew is unconditionally doomed to hell. In reply to this reasoning, it might be stated, along with Paul, "God forbid." The Jew who will accept the Way of Christ has the same hope of salvation that is extended to any other man.



THE CONTEMPORARY KETCHERSIDE

NO. 2

J. Edward Nowlin

DUBIOUS POSITIONS

Carl Ketcherside has gone a long way since 1952, when he said in debate with G. K. Wallace that the "hireling ministry" was as sinful as instrumental music (p. 56), and that located preachers were "show-offs," "enthroned hirelings," "blind as a do-do," "ignorant as a Hotentot," "interested only in money" and making "puppets" of the elders! (p.87) Then, he freely admits, he was an extremist; now, he has outgrown such things and goes about the country speaking to and for Christian Churches. On September 27, 1966, he said essentially the same things in a speech on "Fellowship" at Westside Christian Church in East Point, Georgia, that he says in this article. Among other things he is in error on the following:

(1) He follows the old digressive line in making individual cups, classes, and instrumental music in worship all matters of opinion. Using individual cups is a method of serving the Lord's Supper, and meeting in classes is a method of teaching; both of which are items of specific judgment authorized by the commands to eat the Lord's Supper and to teach the Word of God. Instrumental music in worship, on the other hand, is not a method of doing anything the Lord has commanded; but is an added act of worship; therefore, is unauthorized and unscriptural.

It is not a method of singing, neither is it necessary to singing (Eph. 5:19 ; Col. 3:16; Heb. 13:15) ; hence, it is an addition to the worship of God, and is condemned as surely as the sacrifice of Cain.

(2) He would have us think that there is no way to separate opinion from faith. This is easy for those of us who have not become so broad that we cannot see distinctions. Singing as an act of worship is a matter of faith, because faith comes by hearing the word of God (Rom. 10:17), and the word of God commands singing. Playing instrumental music in worship is based upon opinion, because the word of God nowhere authorizes it by direct command, approved apostolic example, nor by necessary inference. Ketcherside says those who use instrumental music "affirm their right to do so," and do not insist that all must use it. Where do they obtain that right? Certainly not from the Bible, and this is what the argument has always been about. Furthermore, they do insist that all who attend worship with it where it is used or go somewhere else. Many a church has been divided in this manner; but they blame those who object for the division, and Ketcherside defends them in it. (See number 2 under Misrepresentations, above.) The "movement" he talks about started out with the slogan, "Where the Bible speaks, we speak; and where the Bible is silent, we are silent." (Incidentally, this slogan is in agreement with I Pet. 4:11; Gal. 1:8 9, and many other scriptures.) But those who wanted the societies and the instrument departed from it and claimed the right to speak where the Bible does not speak. S. S. Lappin said, "True, we are a Bible people, but where the Bible does not speak, we are entitled to do so." He didn't bother to tell where they obtained this right, but Carl says they got it from their consciences like the right to eat meat and we are naughty if we try to deny it to them!

(3) Ketcherside says, "Fellowship is not something you extend but something you experience." How on earth can one experience fellowship if he does not have it? And one does not have it unless it is extended. The brethren at Jerusalem extended fellowship to Paul and Barnabas, the Bible says. How did they manage this if fellowship cannot be extended? "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship..." (Gal. 2:9. See also, Acts 9:26,27.)

(4) Ketcherside says, "Of course, the Bible does not teach that instrumental music is a sin." With this bland statement this erring brother seeks to put the use of instrumental music in worship on the same basis as Paul put the eating of meats in Romans 14. Note:

	PAUL	KETCHERSIDE
One believes he may	eat meats	play instruments in worship
One, weak in the faith Purpose involved	eats not	plays not
Brother not to judge if	eats to the Lord	plays to the Lord
Nothing wrong with it	eats or eats not	plays or plays not
Weak brother would	meat is clean	playing not a sin
sin	if he eats	if he plays
Would violate the intent of God	if he eats	if he plays

Neither saved nor condemned	if he eats	if he plays
Keep conviction to self	if he eats not	if plays or not

This sounds very convenient, but the worst thing about it is that it is not true; and Ketcherside meets himself coming back when he says of those who conclude that use of instrumental music would violate the intent of God, "I share their view . . ." Since when is violation of the intention of God not a sin? (See Deut. 4:2; Lev. 10:1,2; I Pet. 4:11; II John 9-11; Rev. 22:18,19). Weakness of one's faith has nothing to do with making violation of God's intention a sin. Such violation is a sin whether recognized or not (John 4:24; Matt. 15:9).

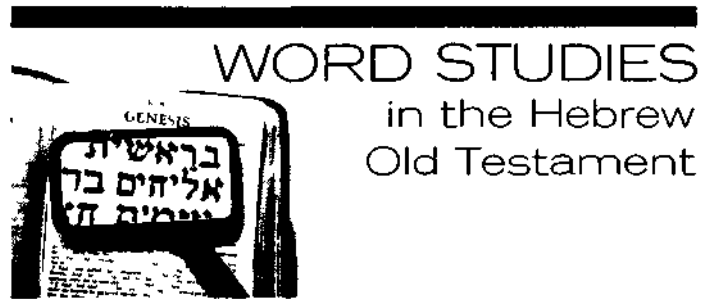
However, if Ketcherside insists upon equating the eating of meats and instrumental music, I Cor. 8 would eliminate both, because: both become stumbling-blocks to others; the weak brother stumbles and perishes; the strong brother sins against the weak brother, and sins against Christ (v. 12); therefore, instrumental music in worship would be sinful! But, Ketcherside is in error in trying to parallel meats and music. Meat is an item of food for the body to sustain human life. Playing music is an act of worship unto God which is not included in the revealed will of God; therefore, is parallel with Cain's vegetable offering, and Nadab and Abihu's "strange fire." It stands justified only by the doctrines and commandments of men, like incense burning and dancing in worship.

(5) Ketcherside takes an exception in Hezekiah's prayer for Israel, and uses it to try to prove that God will accept worship with instrumental music. His reference to chapter 38 is probably a typographical error. The passage is II Chron. 30:18-20, and tells about Hezekiah's restoration of the worship of God after a period of idolatry. Priests were few and the Levites helped with the offerings. He neglects conveniently, verses 16, 17: "And they stood in their place after the manner, **according to the law of Moses**, the man of God: the priests sprinkled the blood, which they received of the hand of the Levites. For there were many in the congregation that were not sanctified: therefore, the Levites had the charge of the killing of the passovers **for every one that was not clean**, to sanctify them unto the Lord." Note: The only thing not according to the Law was that many people were ceremonially unclean. These were not allowed to kill their own passover lambs nor to sprinkle the blood upon the doorposts and lintels, but the Levites did it for them to sanctify them unto the Lord. **Every act of worship was done according to the Law of Moses.** The unclean people were justified as result of Hezekiah's prayer so that they could eat the Passover at their last opportunity, the second month; for the proper time, the first month, had passed (Num. 9:10,11). The deviation was in the worshippers; not in the worship. **If they had offered pigs** on this occasion instead of lambs, Ketcherside might have a parallel to offering instrumental music instead of vocal music.

In conclusion, Brother Ketcherside issues a blanket challenge to all brethren of the "restoration movement" to accept his olive branch, quit viewing each other "through the jaundiced eyes of partisan prejudice," neither endorse nor condemn each other; but love each other and all work together to fight the

"forces of decay which threaten us all." This sounds like a pitch for the social gospel, and fits in better with the "ecumenical movement" than with the "restoration movement." We stand committed to the New Testament pattern in the organization, work, and worship of the church, and opposed to all attempts of the modern Sanballats to get us to sell the church down the river through compromise in the unity meetings of Ono.

1959 Barberrie Lane
Decatur, Ga. 30032



Harold Tabor, 2721 North Pecan St., Nacogdoches, Texas 75961

ANATHEMA

Anathema is another English word that has been transliterated from a Greek word. The primary Hebrew word translated by this Greek word is herem (Heth, Resh, Mem). It comes from the root which means "to shut up or shut in." Gesenius gives the original idea as "to shut up or prohibit from common use and devoted to a religious use."

There are two kinds of uses described by this word. (1) There are those things or persons which remained permanently devoted to God which could never be redeemed (Lev. 27:28-29; Num. 18:14; Micah 4:13). (2) There were those things or persons which were devoted to destruction. Girdlestone points out that this word is rendered destroy some forty times and that most references are concerning the destruction of the Canaanites or the inhabitants of the promise land (Syn. of the Old Test, p.279). Inanimate objects such as idols, gold, silver were also described as devoted to destruction (Deut. 7:26; 13:17; Josh. 7:17-f; 7:11-f).

Herem is used of the destruction of the nations: of Nebuchadnezzar (II Kings 19:11), of Judah (Jer. 25:9), of Egypt (Isa. 11:5). Malachi's concluding prophecy (4:5-6) gives the warning to heed the admonition of Elijah and "turn the heart" or God would "come and smite the earth with a curse." In Zech. 14:11, the promise is given that "there shall be no more utter-destruction (curse)." Elijah did come in the form of John. Jerusalem did not heed his voice and God smote the land with a curse and scattered the people.

Have you renewed your subscription?

THE NEWS LETTER REPORTS

"... They rehearsed all that God had done with them..." —Acts 14:27

REPORT FROM THE ANNANDALE CHURCH, WASHINGTON, D.C. AREA

J. W. Evans

The Annandale (Va.) church of Christ is a "conservative" church located in the Metropolitan area of our nation's capitol. It had its beginning with about 15 members in 1963 resultant from a meeting I held in 1962. I began work with this congregation January 1, 1965, receiving about half of my support from churches elsewhere. Beginning January 1, 1967 the Annandale church assumed my full support. We now have about 70 members. The church meets in the Belvedere School, 6540 Columbia Pike, Annandale, Va. Rent and janitor fees for this meeting place costs about \$250.00 per month.

In June of 1967 the church purchased a 2 acre lot in Annandale, within Beltway 495 which encircles the Metropolitan Area. We paid a down payment of \$7,540, the balance to be paid in five yearly installments, with an option to pay it off at any prior time. The seller subordinated the First Mortgage to us, enabling us to issue First Mortgage Bonds by which to finance the construction of a building and to pay the balance on the lot.

Through the Greater Continental Investment Company, brother Kenneth R. Morrison, President, the church has issued \$90,000 in Serial Sinking Fund Coupon Bearer Bonds. These Bonds bear 7% per annual interest from January 1, 1968, payable semi-annually. These First Mortgage Bonds are issued in denominations of \$50, \$100, \$250, \$500, and \$1,000, with a maturing range from 1 1/2 years to 10 years. All pertinent facts and information are set forth in a prospectus, which we will be glad to send to anyone interested in making such an investment and thereby lending the Annandale church money with which to construct its building. Dear readers, here is an opportunity not only to draw more monetary interest on any surplus with which the Lord has blessed you, but also thereby to have a part in making it possible for a "conservative" church in this "liberal" area to have its own building. Such will surely "abound unto your account" which is not computed in digits of percent-age. In the national economical situation banks tell us that the "tight money situation" renders them unable to make a loan to us. We are hoping that such a "tight money situation" does not prevail in our "brotherhood economical situation" (Christians with any amount of savings or means above a livelihood) and from them we may receive a loan by way of this Bond method.

Our payments into an account for the interest and maturity of these Bonds began January 1, 1968. We do not plan to begin construction until we have sold about 75% of the Bonds. As of this date (February 28th) we have sold about 40% of them. The high rent which we have to pay, together with the payments into the Bond account, imposes quite a financial strain upon us. Thus it is imperative that we

consummate the sale of these Bonds as soon as possible that construction may get under way. Therefore, we are urgently asking you readers of this report to please consider investing in these Bonds. Write for the prospectus, addressing your request to — J. W. Evans, 6115 Brandon Ave., Springfield, Va. 22150. Please tell others of this Bond program.

James L. Denison, Box 481, High Springs, Fla. 32643 — The Santa Fe Hills congregation had three gospel meetings in 1967. One four day meeting in January — myself doing the preaching; one in April with **Billy Duncan** of Trenton, Florida; another in October with James Rodgers of Freeport, Texas. Our Sunday morning attendance in 1967 averaged about 60. We had 10 additions last year.

Santa Fe Hills came into existence several years ago because of unscriptural practices and positions, as well as restrictions against preaching the "whole gospel," in the Alachua and High Springs congregations. Thus, the prejudice against us is very strong. It is extremely unusual when a member from one of these two liberal congregations will attend our services — even during a meeting. Misrepresentations of our practices and teaching have been made by some. To offset these things, in June, 1967, we began publication of a weekly bulletin with a mailing list of about 150. We later made this a bi-weekly bulletin. It now has a mailing list of over 400.

We are located 2 miles N.W. of Alachua on U.S. 441, just beyond Interstate 75. When traveling in our vicinity worship with us.

Frank Chumley, P.O. Box 1121, Sumter, S. C. 29150 — If you have relatives or friends stationed at Shaw Air Force Base please send their name and mailing address and I will be happy to contact them. We are meeting at 3370 Broad Street Ext. in Sumter, S. C. **Guy Roberson** from Franklin, Tennessee will do the preaching in a gospel meeting here May 6-12.

James L. Denison, Box 481, High Springs, Fla. — Two confessions of wrongs last Sunday. I am scheduled to conduct a meeting at Mayo, Florida, April 21-28, and another at the Gap Road church in Batesville, Arkansas, June 16-23.

Max Ray, P.O. Box 37, Hodgenville, Ky. — After two years with the Greensburg, Kentucky church, I have moved to Hodgenville, Kentucky to work with the church here. The Hodgenville church was started some four or five years ago through the efforts of the Valley Station church. At present the attendance on Lord's Day averages somewhere near 40. The membership is zealous, energetic and well taught. I am the first to labor full time with these brethren. The church meets in a modest basement building on S. Lincoln Blvd. (U.S. 31-E) about two miles north

of Abraham Lincoln Birthplace National Park. Anyone visiting this area is invited to worship with us.

The church in Greensburg desires to contact someone who would be interested in moving there to work with them. Anyone interested may contact D. B. Coakley, 123 Public Square, Greensburg, Kentucky 42743.

G. Allison Driskell, Middleton, Va.—A few months ago four families, including my wife and myself, started a new work at Winchester, Virginia. To our knowledge this is the first effort at establishing the true church of Christ in this city. We are meeting in our homes until we can find a permanent place. We have worship services from 10:00 to 12:00 each Lord's day and at 7:00 p.m. We meet at 7:00 p.m. on Wednesday evenings for Bible study. Any members in this area wishing to contact us may do so by contacting any of the following: F. M. **Straight**, phone 662-1744, Winchester, Virginia; D. B. **Moses**, phone 667-7393, Winchester, Virginia; or G. A. **Driskell**, phone 869-3176, Middletown, Virginia.

John W. Pitman, P.O. Box 272, Mountain View, Ark. 72560 — Thanks for all the letters and phone calls that came in response to the advertisement appearing in the **Gospel Guardian** and **Searching The Scriptures** concerning our being available to work with congregations desiring a preacher with most of the needed support. Several calls and letters came in after we had accepted work with the East Side church in Mountain View, Arkansas. We are looking forward to doing a good work with the church here. We need \$100.00 per month to make our support up to enough that we can work with the church here. We believe the church here can fill in some of the needed support within a year. We will be willing to furnish information if needed to any church that desires to help us preach the gospel in this place. Further information on the work here will be furnished upon request.

AUSTRALIA REPORT

When **Harold Comer**, **Jim Everett**, and I moved to Australia in May, 1967, much groundwork had been laid to warn the brethren against us. One preacher from Perth wrote and circulated a letter to all the churches in Australia admonishing Christians to beware of us, that our "anti" convictions would jeopardize the cause of Christ in Australia. The misrepresentations of our views had a telling effect, at least in regard to our initial reception. Even the brethren of conservative convictions were wary of us and uncertain about extending the right hand of fellowship.

However, these efforts served a good purpose by causing some to investigate for themselves. As our personal contact with brethren enlarged, we have been surprised and thrilled to find the strength of convictions maintained by many. Lessons that we have labored to teach in the U.S.A. were easily explained and a frequent comment has been "we have always believed that." This reaction has been true especially of brethren who made the initial break

some 10 to 13 years ago from the Associated Churches of Christ (Christian Church).

The promotional spirit manifested in U.S. churches has reached Australia mostly in the form of "end result." In other words, these churches are not large enough to contribute financial to the programs, but they have been on the receiving end of Herald of Truth and the Ivan Stewart Campaigns. I have been aware of the pressure exerted on the "supporting side" of these centralized cooperation programs, but now I am convinced of the pressure which is exerted on the "receiving side" too. Many brethren in Australia have expressed how they have been sickened at heart to now see similar innovations within independent churches which they had formally opposed in the associated churches.

In January I circulated an "open letter to Christians" in which the scriptures were set forth regarding the Lord's church and its work. This letter was mailed widely throughout Australia in order to clarify and expel misrepresentations which had been made. This week I received a tape recording from a man whom I have never met, but who was so thrilled to have received the letter and to know our convictions that he made this response. Let me share with you a portion of his statement:

"I know from north to south, east to west of this continent there are people of like mind. Over the years I have preached in Bundaberg, down to Sydney, Albury, Wangaratta, Melbourne, Adelaide, and in Perth; and I met many people in these places, some whom I have known for many years, that most certainly will agree and stand fast with this position. This is the reason why we are so thrilled, that at last things have come to a head. It is out in the open, where people can make a choice for themselves without needing to blindly swallow everything they are told. We know what it means now when James wrote that 'the effectual fervent prayer of a righteous man availeth much.' Over many years I believe many people in this country have been praying for such teaching, for such a stand for truth as it was in the first century.

"In such a vexation and turmoil of spirit and soul over this last decade or so, coming to a point where we can't go any further, on a dead end road; we can't afford to take a turn that we know is wrong. We come to a point where we just wonder what to do for the best. We can't turn around and go back, we can't turn to the right, we can't turn to the left, and we seem to be up against a brick wall. Then we see answered prayers. What a thrill it is, what an encouragement that not all of Australia seems to be giving you a poor reception."

And what an encouragement this tape was to us! However, as I considered it, I began to feel an impending need for able men and women to come to Australia to assist these brethren shine forth the light. The brethren here are few in number and scattered; one family here, perhaps two families there. The largest congregation in Australia has only 80 members, and the majority of cities have no known Christians at all. Brethren, Australia beckons — **can you come?**

— Robert Harkrider
P.O. Box 52
Caringbah, N.S.W. 2229
Australia

Jerry D. Eubanks, 4056 Cedar Knoll Drive, Tucker, Georgia — Enclosed are three clubs of subscriptions for Searching The Scriptures. A word of commendation is certainly in order to you for a job well done in the last eight years of editing the paper. The excellent staff of writers dealing with a good variety of subjects continues to keep Searching The Scriptures among the best in religious journalism. The recently stated plans for Volume 9 sounded so interesting that I did want to send some new subscriptions to you so that others might be edified.

The Lord's cause in Atlanta continues to progress. For this we rejoice. Our membership at Embry Hills is higher than it has been at any time. Eight souls answered the Lord's invitation in recent months and we have also been made happy with some good families coming our way from other states. We are looking forward to having brethren Bill Hall and Curtis Flatt with us for our meetings this year.

Garreth L. Clair, Glendale, Ariz. — In our recent meeting there were three responses to the gospel invitation. Since we began work here with the brethren there have been seven new additions. Our meeting was well attended by all the brethren here from other congregations in the area. Among preaching brethren attending were K. Maars from Valley, Ariz.; R. Nichols from Mesa, Ariz.; Bell and others. We are very elated at the apparent interest in truth in the area. Our first two months have been the most rewarding of our preaching career.

R. L. Templeton, Tyler, Texas — the church of Christ meeting at 3510 Chandler Highway has no preacher shortage. We have 10 and 4 song leaders. The men of the congregation are doing all the preaching. Property has been purchased, the building remodeled and our attendance on Sunday morning between 40 and 50. Yes, the Lord's work can be done.

Owen H. Thomas, Akron, Ohio — Since moving to work with the Kenmore church about five months ago we have had 10 to confess sin and one to be baptized. The work is the most pleasant I have had since beginning to preach.

Charles J. Elyard, Ft. Walton Beach, Fla. — The church at Ft. Walton Beach has been meeting since February. We had a good ten day meeting with brother James Sasser from Griffith, Indiana in October. We feel there is great potential for the church in this area. We are now in the process of trying to buy property.

EXPRESSION OF THANKS

Dear Fellow Christians:

Words cannot express the deep gratitude we feel in our hearts for the many wonderful ways in which

you have helped us. This past year has been very difficult for me and my family, and we needed you. We thank you for your prayers, good wishes, and services which money cannot buy.

While I have not yet returned to teaching, I am happy to report that I was able to resume full time preaching in the Lord's kingdom at the first of last month. The Lord's work continues to grow at University Heights. This congregation, with the help of the Lord, is able to serve the young Christians who come to this state university by furnishing them Christian fellowship and spiritual nourishment. Strong Christian men, some of whom teach at the university, are providing the leadership and instruction needed as these students achieve their secular education. Gradually but steadily, others are being attracted to the Truth.

We have been able to almost liquidate our building debt and are now initiating plans for the construction of a building which will more nearly meet our needs for additional class rooms and a larger assembly hall. We solicit your continued prayers.

Harris J. Dark
Murfreesboro, Tenn.



Paul Foutz, 8230 S. Laramie Avenue, Oak Lawn, Illinois 60459

CREATION OR EVOLUTION? I. DEFINITION OF TERMS

EVOLUTION (No. 2) We suggest that you read the article in last month's Searching The Scriptures for it serves as a foundation for this study. In the previous article we spent some time setting forth the sense in which we accept and believe in "evolution." We also discussed the common usage of the term which we say is assumed and asserted but completely unproved. This dogma and "theory" we deny and reject. The last article developed in some detail the use of "evolution" which we believe to be untrue. This article will be devoted to citing specific definitions by various men, all evolutionists, either "theistic" or "atheistic," but all involving the very same naturalistic, materialistic philosophy they hold in common.

The definition often used by brethren is found on page 7 (16th Ed.) of the booklet "Evolution," published by International Christian Crusade., Toronto, Canada; "Evolution may be defined as the hypothesis that millions of years ago lifeless **matter**, acted upon by **natural** forces, gave origin to one or more minute living organisms, which have since evolved into all living and extinct plants and animals, in-

cluding man." See a fine review of this statement by Bro. Luther Blackmon, in a recent issue of TRUTH MAGAZINE.

Prof. T. Dobzhansky, in SCIENTIFIC AMERICAN, page 40, says, "Evolution is due neither to chance nor to design; it is due to **natural** creative process." The late Sir Arthur Keith declared that "In evolution the vitalising creative power acts from **within; it is an inherent property of living matter.**" ("Darwinism and its Critics" page 7.) Prof. G. G. Simpson states in SCIENCE, page 969, "Evolution is a **fully natural** process, **inherent** in **physical** properties of the universe, by which life arose in the first place and by which all living things past or present, have since developed, divergently and progressively." Simpson also says these things in THE MEANING OF EVOLUTION, pages 230, 291, 343-344, "The evolutionary process was basically **materialistic** with no sign of purpose — organic evolution is a process **entirely materialistic** in its origin and operation — Man is the result of a purposeless and **materialistic process** that did not have him in mind. He was not planned. He is a state of **matter**, a form of life, a sort of animal and a species of the Order Primates akin nearly or remotely to all of life and indeed to all that is **material** — it is already evident that all the objective phenomena of the history of life can be explained by **purely materialistic** factors." In the last mentioned work Simpson affirms that wholehearted acceptance of evolution is inconsistent with belief in the activity of God as a First Cause or Purposer in the universe.

This noted Harvard paleontologist gave an important speech at the Darwinian Centennial Convocation at the University of Chicago several years ago. Among other things he said this, "The doctrine of uniformitarianism (discussed later—P.F.) finally established early in the 19th century, widened the recognized reign of **natural** law. The earth has changed throughout its history under the **action** of **material forces** ONLY and of the SAME forces as those now visible to us and STILL acting on it. The steps that I have briefly traced reduced the sway of SUPERSTITION (He means "supernaturalism" or Divine CREATIVE activity — P.F.) in the conceptual world of human lives." "SCIENCE," page 967. (All emphasis mine — P.F.) The most brazen indictment of "Fundamentalism" and "supernaturalism" I have read (said to be "more formidable and durable than Nazism and Communism") is in "The Unleashing Of Evolutionary Thought" by Riddle. See "Evolution and Christian Thought" by Mixer, pages 198, 199.

Prof. Curt Stern, in Scientific Monthly, page 196, says, "Given the existence of **matter** in its elementary **physical** form, it was **inherent** in this **matter** to compound itself into **self-reproducing** elementary **biological** units." Prof. G. B. Beadle gave this as the modern concept of evolution, "Beginning several billion years ago the universe has gradually developed from a few elementary compounds into its present state through the simple laws of **physics** and **chemistry** and in accordance with the doctrine of **uniformity**. Man finds himself today at the pinnacle of the evolutionary process and he has now reached the point where **he** can control **his own** des-

tiny." E. D. Cope defines evolution as, "the teaching which holds that creation has been and is accomplished by energies which are **intrinsic** in **evolutionary matter, without interference** of **agencies which are external to it.**" Le Conte says, "Evolution is progressive change, according to **certain laws, by resident** forces. Hear H. W. Conn, "The essential idea which underlies the whole theory is that species have had a **natural** rather than a **supernatural** origin." Haeckel declares, "Evolution is the **non-miraculous** origin of the universe." M. D. Shutter (a "theistic" evolutionist) says the earth was not a ready-made sphere from the hand of God but took its rise in nebulous mists of clouds by a process of whirling and cooling and condensing through countless ages. (The last five quotes are from Elam's "The Bible vs. Evolution," page 228). If you care to read additional material about the last named "theistic" and want to see how "atheistic" he is I suggest you read pages 231-233 in "God and the Cosmos" by Graebner.

The Century Diet, and Ency. says "Evolution is opposed to Creationism." Huxley affirms there is "**no Divine** intervention involved — the doctrine of evolution is directly opposed to that of creation — Evolution if consistently accepted makes it impossible to believe the Bible." Sulley, in Ency. Britannica says "Evolution is a **natural** history of the cosmos, including **organic** beings, expressed in **physical** terms as a **mechanical** process — in the modern doctrine of evolution the cosmic appears as a **natural** product of elementary **matter** and **its laws.**" Lamarck declares, "All changes in the **organic** as well as the inorganic world was the result of **law** and **not** of **miraculous** interposition, that is, of **Divine Power.**" Chas. Darwin stated, "The more complex organs and instincts have been perfected, not by **means superior to human reason**, (i.e. not by **God**) but by the accumulation of innumerable slight variations, i.e., by **purely natural, mechanical** means and **resident forces.**" (His term "natural selection" **rules out** the thought of **creation** or anything beyond the operation of **blind** forces.) Herbert Spencer's definition is **purely mechanical** and **anti supernatural**. He sets the idea of Evolution through **resident forces** over **against** the doctrine of creation. His thought of God got no higher than "The Eternal Energy," an impersonal thing he called "The Unknowable."

Haeckel (mentioned earlier) said "Evolution entirely excludes supernatural process, every prearranged and conscious acts of a **personal** character. Nothing will make the full meaning of the **theory of descent** clearer than calling it the **non-miraculous** theory of creation — this notion (of a personal **God** or **Creator**) is rendered **quite untenable** by the advancement of monistic science. It is **already anti-quoted** and is destined, before the present century is ended, to drop out of currency throughout the entire domain of **purely scientific** philosophy." No wonder Carl Vogt says, "Evolution turns the **Creator** out of doors." Dr. H. F. Osborn sees nothing except dead **matter, blind forces** and **chemico-electrical** agencies as the first Cause. (All quotes and references in this paragraph and the one preceding it were taken from I.B.C.E., page 1048b.) Sir Julian Huxley said, "**In the evolutionary** pattern of thought there is no longer need or room for the **supernatural.**"

The earth was **not created; it evolved.** So did all the animals and plants that inhabit it, **including our human selves,** mind and soul, as well as brain and body. So did religion." Associated Press Dispatch, November 27th, 1958. In similar fashion the "theistic" preacher, Lyman Abbott, says, "Evolution is the doctrine that this life of **man** — this moral, this ethical, this spiritual nature has been developed by **natural** processes."

We believe we have stated the case correctly as to what is involved in the term "evolution," with common ancestry and descent; the doctrine that all forms of life **INCLUDING MAN,** came from a common source (a one cell creature) and all have "evolved" and developed from the lower and simple to the higher and complex by **resident forces — power within.** It declared that nothing, and no one, **external** played any part in the process. It was purely and completely by "inherent" **NATURAL** and **MATERIALISTIC PROCESSES.** The **EXTERNAL — THE FACT AND MIRACLE OF CREATION — SUPERNATURALISM AND GOD ARE RULED OUT BY THE EVOLUTIONISTS.** (Next month — **THEISTIC EVOLUTION.**)

OPPORTUNITY HOPKINSVILLE

Jack S. Dugger, Nashville, Tenn.

Every person who becomes involved in helping to start a new congregation feels that the opportunity in that particular locality is greater than in any other — those in Hopkinsville, Kentucky who compose the Hopkinsville church of Christ are no exception.

While the details of the joys and trials of our efforts in Hopkinsville are interesting to those directly involved, they would serve no purpose to the reader. On October 30, 1966 three persons from Hopkinsville with some from Nashville, Tennessee, met for the first time in Bill Harrison's living room at 1704 Moseley Drive. Eleven persons from Hopkinsville now meet regularly in a rented dwelling at 308 East 14th Street. These brethren, including the writer, have provided for the necessary expenses and have accumulated a small balance preparatory to purchasing a suitable meeting place. The presence of visitors from Louisville, Murray, Elkton and Dunmore in Kentucky, Perry Heights, Eastland and Franklin Road in Nashville, Tenn. has encouraged and strengthened the work. Intense interest and unusual liberality have characterized each member from the outset. The only financial help has been from Franklin Road in Nashville by defraying the expenses of Charles M. Campbell in a meeting during July of 1967.

An interesting sidelight to the meeting was that the leaders of the Seventh and Cleveland church in Hopkinsville requested that none of their members attend the meeting or have contact with the "anti" group. Some years ago Charlie preached and worked with that congregation when it was known as an "anti" church because they refused to participate in the missionary society or use instruments of music in worship. A few came to meet with us while others

came by to shake hands with Charlie and his good wife, Mary, but would not stay to hear him speak.

Concerning the future outlook and plans for the work in Hopkinsville, with the blessings and good providence of God, it is hoped that a convenient and well-located lot or building can be found as a permanent meeting place. While sarcasm or criticism from those who watch our progress with envy (and who earnestly hope that we will soon cease to meet), means little to us, it is evident that a permanent meeting place will indicate stability and growth to all concerned. Any acquisition of physical facilities will necessitate financial problems, however the problem of reaching others that we may teach them the will of God far outweighs any financial considerations. In this regard, contact with those in Hopkinsville who recognize the liberal trends and apostasy among many churches has been difficult — this writer lives in Nashville, a distance of seventy-five miles and other members are but scarcely known among the people of Hopkinsville.

Opportunities for employment in Hopkinsville are excellent. It is a town of approximately 20,000 population; the county seat of Christian County; a rich and productive agricultural section; located approximately ten miles from Fort. Campbell, a permanent government installation; located only a few miles from both Kentucky and Barkley Dams with the huge "Land Between the Lakes" recreational area being developed by the T.V.A.; has a branch of the University of Kentucky for those interested in college work; is the site of Western Kentucky State Hospital for mental patients; now has a number of new industries with employment possibilities for all trades; and will soon be "connected" with Louisville, Paducah, Lexington and other localities by super highway. Adequate housing is available in every price range in subdivisions now developed or in process as well as excellent shopping facilities in new shopping centers with several under construction and others planned.

Admittedly, those of us who are involved in the work of the Hopkinsville church are prejudiced regarding the opportunities for young families who seek a location for a permanent home with financial and educational possibilities, but we also feel that the opportunity for teaching God's word in this community is unlimited. Should there be anyone who wishes to know more about Hopkinsville and the work there, please contact Jack S. Dugger, Sr., 1725 North Observatory Drive, Nashville, Tenn. 37215, telephone 269-5429, area code 615.

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<p>Tampa, Fla. SEMINOLE CHURCH OF CHRIST meets at Roma Ave. & Wishart Blvd. <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist James P. Miller James G. Walker</p>	<p>Decatur, Ga. GLENWOOD HILLS CHURCH OF CHRIST meets at 2957 Glenwood Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist J. Edward Nowlin Phone: 377-7782</p>	<p>Louisville, Ky. EXPRESSWAY CHURCH OF CHRIST meets at 4437 South 6th Street <i>Schedule of Services</i> LORD'S DAY Morning Worship 9:00 a.m. Bible Study 10:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Jas. P. Needham Phone: 366-0884</p>	<p>Romulus, Mich. ROMULUS CHURCH OF CHRIST meets at 9426 S. Wayne Road <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:00 p.m. Evangelist Philip A. Morr Phone: 721-2884</p>	<p>Tallahassee, Fla. WESTSIDE CHURCH OF CHRIST meets at 2150 Belle Vue Way <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. For information phone: 222-2881 or 877-3832</p>
<p>Jackson, Tenn. HOLLYWOOD DRIVE CHURCH OF CHRIST meets at Hollywood Drive at Hattan <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist L. Earl Fly Phone: 424-2821</p>	<p>Pascagoula, Miss. 25th STREET CHURCH OF CHRIST meets at 1/3 Mi. from Hwy 90 on Chico Rd. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Dick Blackford Phone: 475-9354</p>	<p>Jacksonville, Fla. HYDE PARK CHURCH OF CHRIST meets at Corner Lake View & Conant Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Jamie Rhoden Phone: 781-5704</p>	<p>Birmingham, Ala. ELM STREET CHURCH OF CHRIST meets at 1625 Elm Street, S.W. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Dennis L. Reed Phone: 788-8335</p>	<p>Murfreesboro, Tenn. WESTVUE CHURCH OF CHRIST meets at 316 Kings Highway <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Thomas G. Neal Phone: 893-3355</p>
<p>Miami, Fla. SOUTHWEST CHURCH OF CHRIST meets at 1450 S.W. 24th Avenue (Coral Gables Area) <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Leo Rogol Phone: 443-3376</p>	<p>Nashville, Tenn. FRANKLIN ROAD CHURCH OF CHRIST meets at 3815 Franklin Road <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 10:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist D. W. Claypool Phone: 832-9456</p>	<p>Gainesville, Fla. NORTHEAST CHURCH OF CHRIST meets at 1433 N.E. 16th Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 10:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist John Witt Phone: 378-5023</p>	<p>Leesburg, Fla. CENTRAL CHURCH OF CHRIST meets at 107 South Oak Avenue near 14th & Main Sts. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Contact G. R. Wheeler Phone: 787-7916</p>	<p>Clearwater, Fla. HERCULES AVENUE CHURCH OF CHRIST meets at 801 So. Hercules Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Preston Weeks Phone: 442-9267</p>
<p>Columbus, Ga. CHURCH OF CHRIST IN ROSE HILL meets at 2216 Hamilton Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Preacher: Charles G. Caldwell, Jr. Phone: 323-9331</p>	<p>Memphis, Tenn. TREZEVAULT STREET CHURCH OF CHRIST meets at 3090 N. Trezevant Street <i>Schedule of Services</i> LORD'S DAY Bible Study 9:30 a.m. Morning Worship 10:30 a.m. Evening Worship 5:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Leslie E. Sloan Phone: 357-2513</p>	<p>Spartanburg, S. C. CHURCH OF CHRIST meets at 1681 Union Street <i>Schedule of Services</i> LORD'S DAY Morning Worship 10:30 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Raymond Smith Phone: 585-5014</p>	<p>Oak Lawn, Illinois BURBANK MANOR CHURCH OF CHRIST meets at 8230 So. Laramie Ave. <i>Schedule of Services</i> LORD'S DAY Bible Study 9:30 a.m. Morning Worship 10:30 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Paul Foutz Phone: 499-1834 or 423-6703</p>	<p>Ft. Walton Beach, Fla. NORTHSIDE CHURCH OF CHRIST meets at 200 Beal Street off Hwy 98 1 block <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:00 p.m. Contact H. N. Eubanks Jr. Phone: 243-2860 J. F. Glass II Phone: 244-5045</p>

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JENKINS-HEINSELMAN DEBATE

Akron, Ohio

December 4-8, 1967

1ST NIGHT: "Resolved: It is scriptural for a local church of Christ to contribute funds from its treasury for the care of the needy to such institutions as Mid-Western Children's Home, Cincinnati, Ohio and Potter Orphan Home and School, Inc., Bowling Green, Ky." Bill Heinselman affirms — Ferrell Jenkins denies

2ND NIGHT: "Resolved: "It is not scriptural for a local church of Christ to contribute funds from its treasury for the care of the needy to such institutions as Mid-Western Children's Home, Cincinnati, Ohio and Potter Orphan Home and School, Inc., Bowling Green, Ky." Ferrell Jenkins affirms — Bill Heinselman denies

3RD NIGHT: "Resolved: "It is not scriptural for a local church of Christ to contribute funds from its treasury for the preaching of the gospel to such as the Herald of Truth Radio and T.V. programs conducted by the Highland church of Christ, Abilene, Texas." Ferrell Jenkins affirms — Bill Heinselman denies

4TH NIGHT: "Resolved: "It is scriptural for a local church of Christ to contribute funds from its treasury for the preaching of the gospel to such as the Herald of Truth Radio and T.V. programs conducted by the Highland church of Christ, Abilene, Texas." Bill Heinselman affirms — Ferrell Jenkins denies

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GRIDER-TOTTY DEBATE

Glasgow, Kentucky
November 13-16, 1967

FIRST TWO NIGHTS: It is unscriptural for churches to contribute to one church, as is done in the Herald of Truth, to preach the gospel.

A. C. Grider affirms — W. L. Totty denies **LAST TWO NIGHTS:** "It is scriptural for churches to build and maintain benevolent organizations for the care of the needy." W. L. Totty affirms — A. C. Grider denies

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GARRETT-SMITH DEBATE

Trenton, Ohio October
30-November 3, 1967

1ST NIGHT: "The scriptures teach that God does not employ the preaching of the gospel as a necessary means in the regeneration of sinners." Eddie Garrett affirms — J. T. Smith denies

2ND NIGHT: "The scriptures teach that God uses the gospel as a necessary means in the regeneration of sinners." J. T. Smith affirms — Eddie Garrett denies

3RD NIGHT: "The church of Christ, of which I am a member, is in origin the church of the New Testament." J. T. Smith affirms — Eddie Garrett denies

4TH NIGHT: "The Primitive Baptist Church, of which I am a member, is in origin the church of the New Testament." Eddie Garrett affirms — J. T. Smith denies

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BINGHAM-HIGHERS DEBATE

Corinth, Mississippi
November 20-24, 1967

FIRST TWO NIGHTS: "It is in harmony with the Scriptures for churches of Christ to contribute from their treasuries to benevolent institutions such as Childhaven, Southern Christian Home, and others of like character." **AFFIRMATIVE:** Alan E. Highers **NEGATIVE:** W. Eural Bingham

LAST TWO NIGHTS: "The scriptures teach that in benevolence churches of Christ may relieve saints only." **AFFIRMATIVE:** W. Eural Bingham **NEGATIVE:** Alan E. Highers

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