

SEARCHING *the* SCRIPTURES

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



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

VOLUME X

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"NOW IS THE TIME..."

Larry Ray Hafley

"Now is the time for all good men to come to the aid of their party" is a famous quotation that every beginning typist has practiced at one time or another. However, there is "more truth than poetry" involved in the statement, for some brethren are taking it literally. There are sects of every hue and dye, and brethren, who are eager to "take a stand" lest they be labeled as "middle of the roaders," are quickly and carelessly coming to the aid of their respective parties.

The word "heresies" in Galatians 5:20 is variously translated as "sects," "dissensions," and "party spirit." Thayer says it means "that which is chosen, a chosen course of thought and action; hence one's chosen opinion varying from the true exposition of the Christian faith." Those who attempt to force their "chosen opinion" upon others are frequently mistaken as men who are mightily, meticulously contending for the faith, while in reality they are motivated by strife, jealousy, and pride. Such people may have an air of scholarship that masks their true character of partisanship. They have an insatiable craving for controversy, a wrangling phobia, and wherever they go they are followed by quarrels, questions, and endless disputing. "These are they who make separations, sensual, having not the Spirit" (Jude 19).

The sectarian loves his party more than the unity of God's family. He has a popularity rating among his party which he must protect, therefore, he will "make the rounds" of those of "like factious faith" and persuade them in essence that "Now is the time for all good (sound) men to come to the aid of their (our) party." Perhaps the pungent pen of R. L. Whiteside best describes such an one:

"A factious man, or a heretic is a man who stirs up a faction or adheres to a faction. The factious man may offer any number of excuses for his actions, but selfishness is at the bottom of it. ... The more time he has the more trouble he will make. He is the sort of man who CAN-VASSES THE MEMBERSHIP, misrepresents

matters, pretends great devotion, GETS THE MEMBERS TO SIGN PETITIONS and documents, with the sole design to carry a point. ('Fire' the preacher or the elders.) He will fill others with the same spirit; and as he proceeds he becomes more and more unreliable in his statements." (Emphasis mine — LRH) What, though, are the symptoms that sire sectarianism and promote partyism?

1. If, whenever one begins to talk to a brother, he must "feel him out" to see if he agrees with his viewpoint on a certain "issue," he is (whether consciously or unconsciously) seeking another amen to his opinion. This is one of the first, fatal steps toward becoming outright, downright factious!

2. The sectarian spirit is often developed by a person's thoughts as he reasons: "Brother So and So is a smart man, really knows the Bible, and he thinks that you have to ... so I guess ..."

3. The potential partisan looks at a united body and says to himself. "Now, if I could just convince most of these brethren concerning what 'I' believe about... we would have true harmony."

4. The future factionist becomes uneasy and has doubts about the "soundness" of those who, though their deeds have shown they are "approved in Christ" (Rom. 16:10), disagree with his opinion.

5. Dormant deliverers of "destructive heresies" (II Pet. 2:1), while talking to one with whom they agree and attempting to persuade him to stay away from certain others will say: "After all, you do not want to associate with them. Why, they do not believe it is alright to ..."

These are but a few of the characteristics that spawn schisms. Those who possess one of the traits will inevitably acquire the others that breed radicalism, partyism, and sectarianism. All concerned Christians must beware of the danger of becoming opinionated party pushers — "they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21). We should carefully, scrupulously avoid adamant, alienating attitudes toward those with whom we may disagree. As brother Paul would admonish, "Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than ourselves" (Phil. 2:2,3).

"THE LIVING VOICE"

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TAPES

BARR-HOGLAND DEBATE

Vernon L. Barr & Ward Hogland
Greenville, Texas
March 25-29, 1968

- Reel 1—"The scriptures teach that the alien sinner must be baptized in water for his sins to be forgiven."
Hogland affirms — Barr denies
- Reel 2—"The scriptures teach that alien sinners are saved at the point of faith before and without water baptism."
Barr affirms — Hogland denies
- Reel 3—"The scriptures teach that it is impossible for a child of God to so sin as to be finally lost in hell."
Barr affirms — Hogland denies
- Reel 4—"The scriptures teach that it is possible for a child of God to so sin as to be finally lost in hell." Hogland affirms — Barr denies

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HOLCOMB-SMITH DEBATE

J. W. Holcomb & J. T. Smith
Neon, Kentucky June
5-7, 1969

- Reel 1—"The scriptures teach that when the church comes together for the purpose of having Bible classes, women may teach some of the classes."
Smith affirms — Holcomb denies
- Reel 2—"The scriptures teach that when the church comes together for the purpose of having Bible classes, only men may teach the classes."
Holcomb affirms — Smith denies
- Reel 3—"The artificial head covering of I Corinthians 11 is binding today on women who are Christians."
Holcomb affirms — Smith denies
- Reel 4—"The artificial head covering of I Corinthians 11 is not binding today on women who are Christians." Smith affirms — Holcomb denies

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MARTIN-WILSON DEBATE

S. O. Martin, Seventh Day Adventist
John W. Wilson, Christian
Needles, California
October 1 - 4, 1956

- REELS 1 & 2 — "The Lord's Day to be kept by Christians today"
- REELS 3 & 4 — "The Sabbath Day is to be kept by Christians today"

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LION-WILSON DEBATE

Don Lion, Unitarian
Gordon Wilson, Christian
Sunnyvale, California
November 2 & 3, 1962

- REEL 1 — "Divine origin of the Bible"
- REEL 2 — "Human and Evolutionary origin of the Bible"

TWO REELS - \$8.00

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AFTER TEN YEARS

With this issue we close ten years of publishing **Searching The Scriptures**. In one way it seems like a long time, but from another point of view it seems but a few months. Many friends have been made and a few enemies. The labor has been hard, the funds short, the hours long, but many friends and brethren have stood close by to encourage and help in whatever way they could. Above all the merciful and loving Father in heaven has provided the opportunity and ability to continue without interruption for these ten wonderful years. Whether I shall remain another ten years, I do not know. But should it be the good pleasure of the God of heaven that we continue this effort another ten years, I pray that I shall be able to crowd into them twice as much as in the past ten.

As we prepare to embark upon the eleventh year in "Searching The Scriptures" with you who read this journal, we shall continue to strive to accomplish the same goal we have had from the beginning: **to get people to study the word of God to find the truth.** We try to cover a wide range of studies and present them in such a way that anyone can understand. We urge people to not only subscribe to this journal, but to study it in the light of divine truth. It is the truth that will make men free (John 8:32).

The only way that truth can be obtained is by a diligent study of the word of God. Too few people put forth the effort to learn the truth, and even less will obey it when they learn it.

Janie Ward, one of the faithful young ladies who helps with the publication of this paper, wrote the following in an effort to call attention to the need for individual effort in studying the word of God:

"Is there a part of your day set aside to study the word of God? You should get to know the author of the Bible by spending some of your time reading his word. As **Searching The Scriptures** comes into your home, do not be content just to glance hurriedly through it, but read it carefully and compare with the word of God. Perhaps some light will be shed upon some passage that you have never before understood. This paper is published for people who are interested in spiritual growth. The best part of reading **Searching The Scriptures** is the time when your mind is filled with spiritual things. These are rare moments in our busy world. While you enjoy reading the articles from the pen of the different writers, why not make it possible for others to have this opportunity? You have a responsibility to help teach others the word of God, and this is a good way to help do it. Do not let a lapse of memory be the cause of your subscription expiring. Renew now!"

Several able men have been enlisted to prepare studies on a regular basis. Articles from other good men will appear from time to time. It has been made clear that I do not intend to edit articles in the sense of changing the wording and rewriting them. If an article is not suitable or is too long, it will be returned with suggestions that will make it suitable for this publication. I have also stated before that we do not intend to publish articles that have been written in other papers. The only exception will be news items and reports of special significance.

I reiterate again that I am not obligated to be in agreement with all that one may write in this paper. I accept the responsibility for publishing the articles, and will try to understand what each says, but I will not be obliged to defend what another has written. If, in my judgment, an article will afford some opportunity to learn something of truth and is designed to edify, I will publish it as space is available. Personal battles can be fought upon another battleground. I do not intend to provide the arena for preacher conflicts over opinions and personal feelings. If error is involved and the word of God perverted to support a false doctrine, we shall not shrink from using the sword of the Spirit with all the force we possess. And we shall not fear to identify the error and those involved. This will always be done in love for the truth and the souls of lost men. I welcome any helpful criticism and suggestions. I do not promise to accept every one, but I will listen and learn as we all grow together in the grace and knowledge of our Lord Jesus Christ. Please send your renewal today. Even better, send a club of four for only \$10.00. Thank you for your prayers, your encouragement and your subscriptions.

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Ward Hogland, Post Office Box 166, Greenville, Texas 75402

A CRAVING FOR FELLOWSHIP

It is a well known fact that the brotherhood is going through an era of craving fellowship. Papers come to my desk flooded with articles pleading with brethren to have fellowship. The **Firm Foundation**, a religious journal out of Austin, Texas, tells of a meeting between brethren we commonly call "liberals" and "Ultra-liberals." This meeting brought together men like Reuel Lemmons and members of the conservative wing of the First Christian church. There have been meetings between "Conservatives" and "Liberals" to try to solve problems among us. For years Jimmie Lovell, editor of **Action**, a paper published on the West coast has plead for unity. Carl Ketcherside and Leroy Garrett both plead for unity. B. C. Goodpasture of the **Gospel Advocate** wants unity. Ward Hogland wants unity. H. E. Phillips, editor of **Searching the Scriptures**, pleads for unity. Yater Tant, of the **Guardian** wants unity. Stanley Lovett of the **Preceptor** and Cecil Willis of the **Truth Magazine** both plead for unity. Am I opposed to meeting brethren with whom I disagree? Certainly not! Am I opposed to writing on unity? That would be foolish. But what about this dream? Where has it led? What has it accomplished? Personally, I believe that much of the work on fellowship and unity has been in vain. If you build a house, you don't start with the roof; you start with the foundation. The same is true in regard to the subject of fellowship. When I think of unity, I also think of what an older preacher told me several years ago. I was working with this problem and he said, "Ward, you cannot put a square peg in a round hole." It took a little while for it to soak in, but I got the message. I believe that older preacher was right. Brethren can't shove their honest convictions under the table and worship and work together as though nothing is wrong. Until they obey Paul and begin to speak the **same thing** and become of the **same** mind and **judgment**, their work on fellowship is vain.

Paul said, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). The church at Corinth had a number of problems. They did not see alike and many of them were wrong. This false teaching had broken fellowship and would have lead to an open split (separation) if it had not been corrected. Technically, the church was already split even though they were meeting under the same

roof! If this false teaching had not been corrected by Paul, there is no doubt that the congregation would have split up and gone their various ways. However, fortunately the matter was corrected and fellowship was restored to this congregation. We should all get a lesson from Corinth. If brethren do not **SPEAK** the same things, will they worship together long? I don't think so. If brethren are not of the same mind will they work for a common cause? You know the answer.

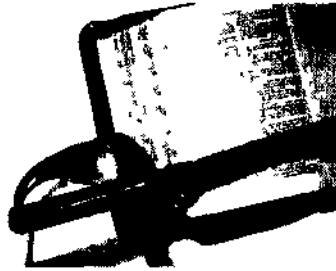
It seems that some brethren have such a craving for fellowship they feel brethren should forget about their conviction on church cooperation, instrumental music, missionary societies, the cup question, Pre-millennialism, etc. They feel these things should be shoved under the table. But will it work? Certainly not. This would be like playing cards out of two decks. One would never know what to expect next. It is my firm conviction that we need to emulate Paul and discuss the **problem** and not the **result** of the problem. Of course, when we discuss the problem, fellowship becomes a related subject. When Paul wrote Corinth, fellowship was a side issue to the real problem. The problem at Corinth was **wearing human names** and being **baptized in the name of preachers** instead of Christ. This disrupted fellowship and it was not restored UNTIL they all began to speak the same thing and became of the same mind and the same judgment. Brethren, I still believe this is the only solution to our problem. I believe too much emphasis has been put on FELLOWSHIP and not enough on the CAUSE of division. I do not believe the Bible teaches one group that baptism is necessary to salvation and another group that it isn't.

I do not believe the Bible teaches one group of brethren that Herald of Truth is scriptural and another group that it isn't. Paul didn't say, "Now some of you in Corinth can wear my name and another group may wear Peter's name for after all we can't all see alike." The problem had to be solved. I believe the Bible solves all of our problems. If it doesn't we might as well throw it in a trash can! May I say that I believe it solves them in away we can all speak the **SAME** thing, just like brother Paul said. Our problems are not solved when one group of brethren say it is scriptural to support colleges, hospitals, orphan homes etc. and another group says such is not scriptural. To say the Bible teaches both sides of this question would make mockery both out of the Bible and fellowship.

Gentle reader, I crave fellowship, but I do not believe it will come until we solve our problems. I also believe they will be solved one at a time. People do not go into digression all at one time, and I doubt that they will be brought back any different. Yes, let us all work for fellowship but let us follow Paul's instruction on how to attain it. If we refuse Bible instruction I fear that our big dreams of fellowship will turn out to be a long nightmare.

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Eugene Britnell, 8909 Mayflower Road, Little Rock, Ark. 72205

SHALL WE PUT CHRIST IN CHRISTMAS OR IN CHRISTIANS?

(Note: I would like to devote my space this month to the following article which was written several years ago by my brother, Charlie, who now preaches for the Centerview church near Russellville, Alabama. I believe that our readers will find the article interesting and timely. E.B.)

"Put Christ back in Christmas." This is a saying that reigns supreme at this season of the year. Borrowing this phrase, I would like to admonish, "Put Christ back in Christians." The contrast between these two sayings is readily seen. The superiority of the latter is equally as readily seen. To put Christ in Christmas, a holiday which the Bible does not authorize, is to put the Messiah in a **thing**; to put him in Christians is to place him in persons. To place the Saviour in Christmas is to confine Him to a **day**; to clothe Him in Christians is to grant Him the freedom of a **life**. In the former, Christ is but an annual visitor, in the latter he is a permanent resident. We need to honor the advent of Christ not just on a day, but daily! Instead of having an annual day as a holiday for Christ, let us make every day a holy-day for Him. Rather than striving to let our Christmas lights shine so that the world can see Christ in Christmas, let us let our Christian lights shine so that the world may see Christ in Christians! Paul told the Philippian Christians, "ye are seen as lights in the world" (Phil. 2:15).

"Christ in Christians" is our hope of glory, not "Christ in Christmas." Again the apostle said, "Christ in you, the hope of glory" (Col. 1:27). He also said, "I have been crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me" (Gal. 2:20). "For me to live is Christ" (Phil. 1:21).

From these scriptures we can see that our hope of glory rests not alone in the fact that Christ was **born**, but rather that he abides in our lives. His advent into the world is of no significant benefit unless he is permitted to make an advent in our lives. Thus it is no marvel that Christ himself said, "Ye must be born again" (John 3:3-5). This new birth embraces an entering into Christ and He into us. This entitles us to wear the name Christian, that is, a follower of Christ. But the responsibilities do not end here — in fact, they only begin here. The admonition then is to "walk worthily of the calling wherewith you have been called." The new convert, having adopted the name "Christian" is to realize that just as the word

Christ is clothed in the word Christian, even so the Saviour Christ abides in the saved Christian. The Christian now makes it his supreme aim to be "well-pleasing to Christ." This is the incumbent responsibility upon all professing Christ. Unfortunately, all who make this profession do not live it. Consequently, Paul speaks of those who profess that they know God but in works deny Him (Titus 1:16). This makes it necessary for us to plead that Christ be put back in Christians.

Advancing the theme "Put Christ Back in Christians" even further, people often point to the profound influence Christ has had on the entire world. This influence is readily seen when we contemplate that time itself is reckoned from his birth! The B. C. and A. D. seen in every date is truly a virtue to the sublime influence of Christ on the world. Advancing further our theme, "Put Christ Back in Christians," I would like to say that there is an additional B. C. and A. D. in the life of a Christian. There is the time Before Conversion and the time After Dedication. Too many professed Christians make no distinction between these two vastly different times. Consequently, they try to "bring over" their Before Conversion behaviour to their After Dedication lives. To the extent that such is accomplished, to that same extent Christ is expelled. Just as it is utterly impossible to reckon time in our era with the letters B. C. even so it is equally impossible for Christians to live in the Before Conversion of their lives. Because many are not living faithful to the After Dedication years, Christ has fled. Thus the timeliness of our theme, "Put Christ Back in Christians."

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LECTURES ON EVOLUTION

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at Seminole church of Christ
Tampa, Florida

August 15, 16, 17, 1966

August 15 — "Creation or Evolution?"

August 16 — "Evolution, Fact or Fancy?"

August 17 — "Deceptions And Unfairness of the Evolutionist."

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at Clinton Blvd. church of Christ
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April 25 — "The Deception of Evolution."

April 26 — "The Claims of Evolution"

April 27 — "Unbridged Chasms."

April 28 — "The Consequences of Evolution"

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THE NEWS LETTER REPORTS

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

Charles F. House, P. O. Box 1031, Douglas, Ariz. 85607 — **Santos Gomez**, P. O. Box 344, Tecate, Calif. 92080, is in need of support. If you have support available, please send it direct to him. Several other faithful, experienced gospel preachers are in need of support, including a preacher recently converted from the liberal church. Write for details if interested and we can supply the names and addresses and you may contact them directly.

E. Warren Needham, 3090 Trezvant St., Memphis, Tenn. 38127 — I am moving to work with the Trezvant Street church in Memphis, Tenn., October 27, 1969. My home address is 1871 Coventry St., Memphis, Tenn. 38127. I have been with the Mill Street church in Leitchfield, Ky. for nearly four years.

Hugh W. Davis, 310 Little Road, Marietta, Ga. 30060 — After meeting in the old Y. M. C. A. Building for three years, the church in Marietta, Georgia has now moved into its own new meeting house located at 2651 Power Ferry Road in Southeast Marietta. Those traveling on Interstate 75 should take the Dobbins AFB-Lockheed exit, then go east to Powers Ferry Road. Turn left and look for the church on right. It is only 1 1/2 miles from the Interstate exit.

Leo Rogol, Rt. 4, Box 12-D, Greensburg, Ky. 42743 — **Larry DeVore**, of South Bend, Indiana, preached in a gospel meeting at the Greensburg church of Christ, October 27 - November 2.

J. H. French, 8480 Steleta Dr., West Chester, Ohio 45069 — The church at 4667 Cooper Road, Blue Ash, Ohio is in need of a preacher as of now. Write to: Church of Christ, 4667 Cooper Road, Blue Ash, Ohio 45242, or call me at (513) 777-6042.

NEW PUBLICATION

A new paper called **Facts For Faith** enters upon the field of journalism in January of 1970. Gordon Wilson is the editor and the subscription will be \$2.00 per year. You may subscribe by sending your check with your name and address to: 3451 Clairemont Mesa Blvd., San Diego, Calif. 92117. The emphasis of this paper will be on Evidences. Studies in this field are sorely needed in our day. Send your subscription today.

Mike Rogacs, P. O. Box 264, Lilbourn, Mo. 63862 — After nineteen months laboring with the saints in Lilbourn, Mo., I will be moving to begin work with the Southside church in Fort Smith, Arkansas on December 1. Please address all correspondence to: 1408 Cavanaugh Road, Fort Smith, Ark.

Hoyt H. Houchen, 12528 E. Alaska Place, Aurora, Colorado — October 13th marked our first year's

work with the Boston Street church, 1297 Boston Street, Aurora, Colorado. Our first year has been pleasant and we believe profitable for the Lord. We had a total of 54 responses, 15 of these by baptism.

My meeting schedule for 1969 is now completed. Meetings this year were at Northeast, Gainesville, Florida; Santa Barbara, California; Clarksville, Indiana; Central, Pampa, Texas; and North Park, Abilene, Texas where we formerly labored for six years. These were all enjoyable meetings and I am looking forward to my 1970 schedule.

We are now in the process of remodeling our building at Boston Street. In addition to my support, the church here is assisting in the support of Herbert Fraser at Fort Collins, Colorado; Karl Diestelkamp at Milwaukee, Wisconsin; and Ron Houchen at Colorado Springs, Colorado.

We are looking forward to our second year's work with this church. When in this vicinity we shall be happy for you to worship with us at Boston Street.

Otis Jordan, 714 N. Calhoun, Perry, Fla. 32347 — I preached for the young congregation of God's people in N. Fort Myers, Fla. Oct. 5-12. We had good attendance with above 70 average each night. One young man was baptized into Christ. Brother **Danny Tarn** is the regular preacher there. On Nov. 2-9 I preached for the small church in Greenville, Fla. One young lady was restored and one was baptized. Brother **Jim Poppell** is the regular preacher. We were happy to be a part of these meetings. It is rewarding to see the results of labors. It gives us added determination and zeal.

Frank Raisin, 963 W. 12th St., Flint, Mich. 48502 — We are a small group of Christians in Flint, Mich., who are in need of a sound gospel preacher. We are few in number and until recently were able to support a man full time. But due to the fact that several families have moved back south and some have fallen away, we are not now able to support a man alone. Our attendance is from 20 to 25 and the contribution about \$120.00 per week. We are all factory workers, with backgrounds of the south. There are only five faithful congregations in the entire state, with three full time preachers. The need is great. We will be grateful for support in this work. We can give references from several good preachers who have been here in meetings.

Gale Cummings, P.O. Box 955, Altus, Okla. — The Lord's church here in Altus continues to enjoy His blessings. We now number 32 members and recently enjoyed having 65 present for Sunday morning worship. When traveling through S.W. Oklahoma, stop and worship with us.

William C. Sexton, 2804 Lafayette, St. Joseph, Mo. 64507 — We continue to push forward in the Tenth and Lincoln congregation in St. Joseph. **John Iverson** from Deer Park, Texas preached in a meeting April 20-27. The preaching was the finest, and attendance was good. We had one family to be identified with us after being restored. We have a meeting scheduled with brother **Billy Moore** from Butler for October 13-19. Brother John Iverson and I are to assist the congregation which formerly met at 120 So. Leanord Road in Sioux City, Iowa, but now have a new building and I do not know their present address. This work is to be September 7-14. We will be working during the day studying and contacting people and preaching at night. If in this area contact Carl E. Emery, 2541 So. Helen in Sioux City, Iowa; phone: 712-276-8808.

I preached in a meeting August 3-9 at Solgoahchia, Ark. This is about eight miles north of Morrilton. We had good attendance and met a number of brethren in the area. I was delighted to find several small congregations in the area dedicated to the propagation of the gospel of Christ. This is in the heart of "Liberal-Country," but we found some men ready and willing to stand for the truth. **Haden Maihand** taught a class on singing before the services. **Jim Maihand** is preaching for this congregation part of the time. August 10 I preached for the congregation in Etna, Ark., a few miles south of Ozark. Anyone in these areas is encouraged to meet with them.

BAPTIST EXPLOSIONS

Olen Holderby,

San Pablo, Calif.

The small but dedicated group of Christians meeting in the Veteran's Hall in Atwater, California were much encouraged by the recent debate conducted there. On August 18, 19, 20, 21, brother Voyd Ballard met A. A. Harris, a Missionary Baptist, on the general question of the origin of the church. The first two nights Mr. Harris affirmed the church to have begun during the personal ministry of Christ. The last two nights brother Ballard affirmed that the church was begun on the first Pentecost after the resurrection of Christ. I moderated for brother Ballard and a Mr. Harless and a Mr. Wright moderated for Mr. Harris. No objections could be raised to Mr. Harris' general conduct.

In many ways I suppose we could call this just "another Baptist debate." However, a few highlights may be of interest. On the first night Mr. Harris read some thirty-four passages of scriptures, with little comment, and called these thirty-four arguments. With one minute left in his first speech he referred to a chart on which he had listed thirteen different things which the disciples had before Pentecost; at the end of which he had a question: "What did the disciples receive on Pentecost that they did not have before, that made them a church?" He asked brother Ballard to list his answers to this question. Brother Ballard did not take up every passage individually that Harris had read, but merely pointed out that most of these passages talk about the same thing: the soon-to-come kingdom. Before Mr. Harris could apply these to an

existing kingdom, he needed to prove the kingdom established during that time. Anyone reading the Bogard-Smith Debate will find a list of the passages used by Harris, and almost in the same order, and some of the same comments.

In his second speech Mr. Harris insisted that the promise in John 16-13 was to an institution, and he insisted that Jesus was praying for an institution in John 17. Mr. Harris admitted in this speech that the Holy Spirit was not a Comforter until Pentecost and that the great commission did not begin until Pentecost. He also referred to Judas as an apostate. He later tried to alter this by saying he "can fall from grace, but not out of grace." In anticipation of this line of argument, brother Ballard had prepared two charts answered well the claims of Mr. Harris. One chart showed what was actually preached concerning the kingdom before Pentecost. The other chart showed what was not had or could not be done before Pentecost. In this second speech Mr. Harris introduced Matthew 16:18, with the usual Baptist application or "embellish" for the meaning of "will build."

On the second night Mr. Harris offered nothing new in the way or arguments. However, during this speech was to begin a long list of misrepresentations of both the scriptures and brother Ballard. Brother Ballard had objected to his use of Matthew 16:18 on the words "will build." On the second night Harris read from Thayer on the present tense of the word and his comments about the continual growth of the church, passing over the part Thayer had to say about the future tense of the word. Brother Ballard had arranged on the board the Greek word for "will build" and merely revealed it when he walked to the platform. When he asked Mr. Harris if this was the right word, he nodded, yes. Brother Ballard then read what Thayer said about the future tense of the word — "to found."

Hebrew 9:16,17 gave Mr. Harris a great deal of trouble concerning the time that the will of Christ should become effective. Of course, Mr. Harris contended that Christ administered his own will while on earth, and beginning on Pentecost the Holy Spirit continued to administer Christ's will.

On the third night brother Ballard presented only three arguments. His first was on Matthew 16:18. His second and third arguments were charts on Mark 9:1 and Isaiah 2:2,4. Mr. Harris did little with the two charts, but insisted that Joel 2 and Isaiah 2 both referred to a kingdom yet in the future, a thousand years reign of Christ on earth. He insisted that the "mountain" in Isaiah 2 referred to the government or reign of Christ on earth. The fact that this had him placing the foundation in "Zion" and the church in Galilee didn't seem to disturb him. In his last speech, when brother Ballard would have no further reply, he returned to Matthew 16:18 and asserted that Thayer was right on the present tense of the word, wrong about the future tense on Matthew 16:18, and right about the continual growth of the church.

As might be expected Mr. Harris introduced Campbell. Brother Ballard offered to deny, in public debate, that Campbell started the church of Christ, but refused to otherwise be led onto the subject.

PLACING MEMBERSHIP

James Denison, Tampa, Fla.

The word "church" in our English Bibles is translated from the Greek word "ekklesia". This word is also translated as "assembly" in Acts 19:32, 39, and 41; Acts 7:38, R. V.; and as "congregation" in Heb. 2:12, R. V., as well as an alternate reading in Mt. 18:17, R. V.

In relation to Christians, the word "church" is given two different applications in the New Testament. (1) The totality of all the saved (redeemed, saints, etc.) of the whole world. Such usage is found in Mt. 16:18, Eph. 1:22, Col. 1:18. We generally speak of this usage as the "universal church". (2) A group of Christians who have united together to work and worship as a single unit. Such usage is found in Acts 20:28, 1 Cor. 1:2, Gal. 1:13, 1 Thes. 1:1. We usually speak of this as the "local church".

In Acts 14:23, and Phil. 1:1, we find that the "local church" is given a plurality of elders whose task is: (1) to "oversee" (Acts 20:28, 1 Peter 5:2); literally, "to look over — or after — a flock". (2) To "feed (or tend) the flock" (Acts 20:28, 1 Peter 5:2). (3) Teaching (1 Tim. 3:2). (4) Protect (Tit. 1:9). (5) "Rule" (1 Tim. 5:17, Heb. 13:17); literally, "To stand before" or "To be at the head as leader". (6) To be an example, or pattern (1 Peter 5:3). (7) To watch after, and give an account to God for, souls in their charge (Heb. 13:17).

If elders adequately perform their God-given tasks, and discharge their responsibilities to the flock, they must know who are members of the "local flock — church", which they oversee. This necessitates what is generally called "being identified" or "placing membership". By this process the elders know that you are not "just a visitor" but that you intend to "work and worship" as a member of that congregation, and to be under their oversight.

The scriptures indicate that Christians should be not only a part of the "universal church", but also a part of a "local church". When Paul arrived at Jerusalem, he endeavored to "join himself" to the disciples there (Acts 9:26). Paul and Barnabas later became "identified" with the church at Antioch (Acts 11:26, 13:1).

Though it is conceivable that conditions may exist, where for a time one is a member only of the "universal church" (Acts 8:35-39), he should, as soon as possible, become "identified" with a "local church", as did Paul and Barnabas (Phil. 4:9). If there is not a faithful congregation of the Lord's people meeting in that area, he should begin one. Thus, the idea that one can be a member of a "local church" where he has not worshipped for weeks, months, and sometimes years, is denominational in origin and unscriptural in concept.

Some, to avoid responsibilities and discipline will become "floating members"; just visiting around from place to place, never "identifying" with any one congregation. If these people become needful of discipline, and are approached by the elders of **any** of the congregations where they attend, their immediate reply is; "but, we're not members of your congregation!" Therefore, to eliminate this, when we move to another town, or permanently sever our connection

with a congregation, we should find another faithful congregation of the Lord's people and "join" ourselves to them; settle down and go to work.

Also, we should not lightly sever our connection with one congregation and "place membership" with another. Naturally, if we move from one town to another, it becomes essential that we do so at once. Sometime we may deem it necessary to become part of another "local church" within the same general area where we have previously worked and worshipped because: (1) We feel it necessary for our own spiritual growth. (2) We feel that such will enable us to be more effective and useful for the Lord. (3) There are unscriptural doctrines and/or practices in the former congregation which we are unable to correct. However; let us be sure that we can substantiate our claim of such. (4) There is such a strong difference of opinion as to the advisability — not scripturalness — of a particular work or activity that we feel it is better for peace and harmony that we work and worship elsewhere (Acts 15:36-41). If this is the reason, when at all possible, we should "forbear" with one another (Eph. 4:2). (5) We have been unscripturally and unjustifiable "withdrawn" from and are unable to get the mistake corrected. This sometimes happens. But let's be **positive** it is **they** that are wrong, and not us! Also, that we have done **ALL** in our power to rectify the error!

When we leave one congregation and become "joined" to another, we should be **ENTIRELY POSITIVE** that our motives are honest and justifiable. It should **never** be done: (1) To put pressure on the former congregation to honor our particular whim. (2) Because the truth has been preached and our toes thereby stepped on. (3) To escape discipline or responsibilities. (4) Through jealousy and envy because we have been passed over for some particular work. If it be for such reasons as these, we will soon be dissatisfied with the new congregation!

When one "identifies" himself with a congregation, he should be admitted into the fellowship of that "local church". If there seems any reason to doubt or question his previous faithfulness, the elders should exert every effort possible to satisfy themselves that this person is faithful and not in need of restoration. If it is found that he has not been faithful, or transferred membership to escape needed discipline, then the church should institute disciplinary action against this new member just as they would against any other. Likewise, if we seek to sever our connection with one congregation that we may be "joined" to a religious body in error, the elders have no course open but to begin disciplinary procedure.

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SPIRITUAL UNBALANCE — A LURING SOFT WIND

Jimmy Tuten, Jr.

The closing portion of Acts records the Apostle Paul's journey from Caesarea to Rome (27 :1-28:16). Lenski's commentary on the book appropriately states: "Luke's account of the voyage to Rome is considered a masterpiece, which throws more light on seafaring matters of that time than any other description" (P. 1061).

Though the voyage began under favourable conditions with a leading westerly wind, it shortly thereafter became a succession of accidents and delays due to the storm and dangers over a two month period. The journey culminated in a hopeless shipwreck.

After transferring to an Alexandrian wheat ship at Myra (Acts 27:6), the voyage took Paul from island to island north of Rhodes and then to the south to Crete. They finally made their way to Fair Havens to the east of Cape Matala (27:7-8). During this period the Mediterranean was always stormy and dangerous (27:9). While at Fair Havens on the island of Crete, considerable discussion took place as to whether the ship should stay in the little port or press on to Phenice, a harbor to the west on Crete (27:12). The decision was made to move on and when a moderate south wind filled the sails, the ship weighed anchor. All went well until a northeastern wind known as "Euraquilo" unleashed its fury. Many dark and fearful days followed until the ship was finally broken up on the coast of Malta far to the West.

The Soft South Wind

The "moderate south wind" is a fitting illustration of how many souls are led to their destruction in spiritual matters. Time and time again Satan has used the "soft south winds" of modernism and liberalism to deceive and entice individuals to make a definite beginning down the road of sin and destruction. God only knows the number who in the past have been led from the sound mooring of His Word into the uncertain and perilous sea of destruction by its gentle breezes. All seems well at first, but alas, there comes a stern reality resulting in the shipwreck of one's faith (II Tim. 4:10; I Tim. 1:19).

Five Verbs Applied

It has been pointed out that there are five verbs in Acts 27 which describe the ill-fated ship in its several stages of trouble. These verbs will be used to demonstrate how the spiritual man travels the route to a state of spiritual unbalance; how he is led to err greatly by the lure of the "soft wind" of Satan's wiles.

1. "**LOOSING THENCE**" (Acts 27:13). The disengagement of things religious with respect to what is bound, what is loosed, what is good or evil, is essential to the spiritual well being of the Christian. The lack of just proportion is often demonstrated by one's attitude toward doctrinal matters. Thinking in terms of broad-mindedness and toleration regarding those who are in error soon brings one to the point where they advocate that there are Chris-

tians in all sects. Therefore, the conclusion that God has more people than exist within the walls of an organization calling itself the church of Christ is the inevitable conclusion. This "loosing thence" in one's attitude toward the church of our Lord begins with a loosing of mind regarding the New Testament. More and more preachers are giving lip service to the Scriptures as the final and last plea in matters of faith and practice, while at the same time displaying alarming, liberal tendencies. The August issue (1967) of Sentinel of Truth claimed that the New Testament (English translations thereof) is **not** the holy scriptures, and that more are led away **from God** than are led **to him** by it (P. 10). Conclusions such as this falls into the same modernistic camp as the one that advocates that we ought to **cease our efforts** to be **in accord** regarding our interpretation of scripture (I Cor. 1:19-21; I Thess. 5:21). Such gentle breezes are subtle instruments of Satan. This luring soft wind leads to loose, soft preaching where emphasis is on edifying morally, **commitment** to or **emphasis** upon Christ rather than to the plan of salvation or the church. No one denies that there is a need to emphasize the Lord more, but when the so-called "emphasis Christ" movement labels the "old way" of preaching the gospel of Christ as "legalism" and the proponents thereof as "partisans," then we see it for what it really is — liberalism and modernism budding forth. There is sufficient evidence available along this line among some preaching brethren to give cause for alarm. Our brethren had better wake up and recognize its ugly reality!

2. "**WAS CAUGHT**" (Acts 27:15). When one is loosed from God's standard of right and wrong there is an attachment to something "new" in concept. In this whirl of excitement **human reason** becomes the standard of authority, old concepts are shackles of yesteryear and the one thus caught up feels that for the first time Christ's spirit is really manifested. Love for everyone and mistaken humbleness leads to politeness in which little is specifically condemned. The loose idea that if we take it easy with the denominations and those in error among our own brethren we will keep the door of communication open and really demonstrate our Christ centered lives is a demonstration of how gullible some brethren are. Was Paul manifesting the spirit of Christ when he condemned Peter and then recorded the incident for all mankind in generations to come? (Gal. 2:11). Was he closing the door of communication when he withstood the "false brethren" who were sent to spy out his liberty? (Gal. 2:4-5). To fail to take a stand is compromise (Matt. 12:30). Familiarity with those in error leads to joint participation in things that are contrary to God's word. "Faith in Christ" will become the sole basis for fellowship for immersed individuals regardless of whether they are Baptists, Methodists, or whatever. "They have sown the wind, and they shall reap the whirlwind" of denominational fraternization and concept.

3. "**WERE DRIVEN**" (Acts 27:17). As the Adramyttium ship was driven by the tempestuous wind so biblically-loose minded brethren are driven by the storm of passion for their new found position. Not realizing that "emphasis Christ" movements borders modernism and sincerely believing that they stand on the rock which is Christ, they denounce their brethren (usually not in the spirit of Christ) who speak

out against their liberal tendencies, charging them with being guilty of Pharisaic biblical literalism (an expression which is supposed to mean that we have been so busy keeping the **form** of New Testament that we have forgotten the **spirit** of it). "Such legalism stymies the church in its work and engenders strife and quarrels regarding insignificant detail methods," we are told. At this point the true picture of the modernistic attitude toward the Bible comes to the forefront.

Having passed from the gentle breeze of liberal tendencies to the storm of modernism, individuals are bold in denouncing the church as refusing fellowship and cooperation with other religious bodies. They would have us believe that it is a sin to bind where God has bound (II Jno. 9), and to be no more broad-minded than the Scriptures (Matt. 7:21). The charge that we are more concerned with **our** interpretations than with loyalty to Christ is false! Don't think for a moment that the "meek, humble" liberalistic brother does not have his guns pointed toward and his ammunition discharged in **our** direction. Only by being informed can we defend the truth (II Tim. 2:15).

4. "**LIGHTENED**" (Acts 27:18). Those described in the foregoing remarks have been relieved of their convictions based on the all-sufficiency and completeness of the New Testament. Broad-mindedness and pious brotherliness leads to the assumption that a special status has been achieved. "Independent" (or is it "idealistic"?) in thinking leads to an air of superiority. Others who have not attained this status, or disagree with them are viewed as second-rate. Being lightened of sound conviction, hooked on the sectarian "Christ-centered" philosophy, and allowing human reason to be supreme, the spiritually unbalanced conclude that Bible passages have meaning only when they fit the critical mind. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

5. "**BROKEN**" (Acts 27:41). Broken on the rocks of destruction! Those who in any way reject the inspiration of the New Testament in order to harmonize it with some phase of modern thought; those who strive to make the methods and results of modern thinking the norm for judging the claims of religious tradition, and those who in **any** way reject the Bible as the standard of authority come under the heading of a modernist. Those who do not realize that we ought to be as exclusive as the New Testament allows, i.e., as **broad** and as **narrow** as that taught in the Bible (Matt. 6:13-14), are restless and dissatisfied. Having made shipwreck of their faith and come under the captivity of Satan (II Tim. 2:24-26), they are not satisfied with the fences which the Lord has built and do not want to be confined exclusively to God's Word. Because we stress the authority of Jesus Christ (Jno. 12:48; Lk. 6:46; Col. 3:17), we are accused of authoritarianism. The spiritually unbalanced person who insists on loosing where God has not loosed is really not "Christ centered." Accepting Jesus means we must be submissive to His will both in things which are great and things that are small (Matt. 7:21-23; Lk. 6:46).

Those who shipwreck their faith on the rocks of modernism and liberalism, will suffer the consequences. There will be a storm of destruction and a

day of reckoning (Gal. 6:7-8; Rom. 14:12; II Cor. 5:10).

Conclusion

The concern of each Christian should be to please God rather than follow some phase of partyism within the church. We must constantly seek for truth, for certainly none of us have achieved the ultimate. There are truly various stages of growth and development among us (I Cor. 3:1-3; Heb. 5:11-14). We must remain willing to study with brethren who are seeking for truth, but who may not have found all of it and are willing to accept it when they find it. However, we must not endorse that which does not constitute truth. We must not abandon the Bible as our standard of authority simply because there is some aspect of diversity among us. It is important that we try to agree in those things essential to our salvation and have one mind as to the ideal (I Cor. 1:10-12). We all need a closer walk with the Lord, but we do not need to abandon the church of our Lord or His word to have closer communion with God. God help us to avoid the "luring soft wind" which is leading many into the storm of destructive modernism. Remember that Satan does not draw us with chafing, heavy ropes, but with slippery, silken cords. We are not ignorant of his devices (II Cor. 2:11).

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Evening Worship 6:30 p.m.
Wednesday Bible
Study 7:30 p.m.

Evangelist: Hugh W. Davis
Phone: 428-4658

Bradenton, Fla.

WEST BRADENTON CHURCH OF CHRIST

meets at
1619 10th Avenue West

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Morning Worship 10:45 a.m.
Evening Worship 6:00 p.m.
Wednesday Bible
Study 7:30 p.m.

Evangelist: Olin Hastings
Phone: 746-0305

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meets at
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Morning Worship 11:00 a.m.
Evening Worship 6:00 p.m.
Wednesday Bible
Study 7:30 p.m.

Evangelist: Bobby Thompson
Phone: 685-3203

Orlando, Fla.

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meets at
1000 22nd Street

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Bible Study 9:45 a.m.
Morning Worship 10:50 a.m.
Evening Worship 7:00 p.m.
Wednesday Bible
Study 7:30 p.m.

Evangelist: Oaks Gowen
Phone: 424-3533

Tampa, Fla.

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meets at
1011 W. Linebaugh Avenue

Schedule of Services LORD'S DAY

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Morning Worship 9:50 a.m.
Evening Worship 6:00 p.m.
Wednesday Bible
Study 7:30 p.m.

Evangelist: H. E. Phillips
Phone: 935-3691

Tampa, Fla.

SEMINOLE CHURCH OF CHRIST

meets at
Rome Ave. & Wishart Blvd.

Schedule of Services 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
W. N. Meyer

Decatur, Ga.

GLENWOOD HILLS CHURCH OF CHRIST

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2957 Glenwood Avenue

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Bible Study 10:00 a.m.
Morning Worship 10:50 a.m.
Evening Worship 7:00 p.m.
Wednesday Bible
Study 7:30 p.m.

Evangelist: J. Edward Nowlin
Phone: 288-0563

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meets at
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Morning Worship 10:50 a.m.
Evening Worship 6:00 p.m.
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Study 7:30 p.m.

Evangelist: Bob L. West
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Study 7:30 p.m.

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Phone: 523-8867

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Bible Study 10:00 a.m.
Morning Worship 11:00 a.m.
Evening Worship 6:00 p.m.
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Study 7:30 p.m.

For information phone:
222-2881 or 877-3832

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Wednesday Bible
Study 7:30 p.m.

Evangelist: L. Earl Fly
Phone: 424-2821

Pascagoula, Miss.

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Chico Rd.

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Morning Worship 11:00 a.m.
Evening Worship 6:30 p.m.
Wednesday Bible
Study 7:00 p.m.

Evangelist: Ronald Lehde
Phone: 762-9692
and 762-2030

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Schedule of Services LORD'S DAY

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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

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ELM STREET CHURCH OF CHRIST

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1625 Elm Street, S.W.

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Morning Worship 11:00 a.m.
Evening Worship 6:00 p.m.
Wednesday Bible
Study 7:30 p.m.

Evangelist: Dennis L. Reed
Phones: 788-8335
and 785-3000

Murfreesboro, Tenn.

WESTVUE CHURCH OF CHRIST

meets at
316 Kings Highway

Schedule of Services 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. O'Neal
Phone: 893-3355

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Evening Worship 6:00 p.m.
Wednesday Bible
Study 7:30 p.m.

Evangelist: K. A. Frazier
Phone: 443-3376

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FRANKLIN ROAD CHURCH OF CHRIST

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Schedule of Services 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

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meets at
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Schedule of Services 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

Leesburg, Fla.

CENTRAL CHURCH OF CHRIST

meets at
2220 West Main St.

Schedule of Services 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

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meets at
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Schedule of Services LORD'S DAY

Bible Study 9:00 a.m.
Morning Worship 10:00 a.m.
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Study 7:30 p.m.

Evangelist: Preston Weeks
Phone: 442-9267

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Phone: 323-9302

Concord, N. C.

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Bypass

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Morning Worship 10:50 a.m.
Evening Worship 7:00 p.m.
Wednesday Bible
Study 7:30 p.m.

Evangelist: Jack G. Byars
Phone: 782-3645

Lake City, Florida

LAKEVIEW CHURCH OF CHRIST

meets at
Highway 441 So.
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Schedule of Services LORD'S DAY

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Morning Worship 11:00 a.m.
Evening Worship 7:30 p.m.
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Study 7:30 p.m.

Contact: Vernon Crawford
or John A. Thurman
Phones: 752-2829 or
752-1718

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meets at
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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

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meets at
105 Racetrack Rd.
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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: 243-2660
A. D. Puterbaugh
Phone: 242-2441

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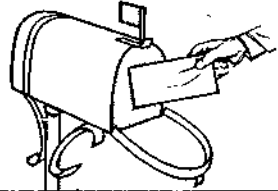
<p>Montgomery, Alabama GAY MEADOWS CHURCH OF CHRIST <i>meets at</i> 2665 Fisk Road <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Bible Study 6:00 p.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Carroll W. Puckett Phone 288-1461 & 272-6054</p>	<p>Daytona, Fla. HOLLY HILL CHURCH OF CHRIST <i>meets at</i> 1234 Flomich Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Bible Study 5:00 p.m. Evening Worship 8:00 p.m. Wednesday Bible Study 7:00 p.m. Evangelist: Bill Simmons Phones: 252-8113; 253-5237; 253-0198</p>
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HAVE YOU RENEWED YOUR SUBSCRIPTION?

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THE MISUSE OF SCRIPTURES

William C. Sexton

Most every scripture has at one time or another been misused by some one to advance an idea contrary to the will of God. Perhaps some of us have mis-used a passage now and then to advance an idea not in the Spirit's mind when he revealed and recorded it.

Certain scriptures have been employed to advance doctrines foreign to the will of God. One that stands out in my mind is John 3:16. This passage is quoted time after time to prove the idea that one is saved AT THE POINT OF FAITH. This passage teaches no such thing! The statement made by Jesus contains a great message, one very dear to the heart of every believer. It affirms the **fact, extent, and purpose** of God's love. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Three points are made, and each of them is important: (1) God's love for man is demonstrated — he gave his only Son, for man; (2) His purpose: that man might be saved from destruction; the announcement of the availability of salvation to all; (3) The method of obtaining — through faith.

This passage has been quoted as though it taught that the moment a person believes he is saved, he has salvation, the remission of his sin. Many labor long and hard to establish this idea in the minds of men and women, and some who have heard such preaching so often accept it as teaching just that.

The scriptures do teach that salvation is available to all. Faith is the means by which such **must** be obtained. Yet no passage teaches that a person is saved the moment he believes! I have often heard the following passages presented to establish that point: Jn. 5:24; Acts 16:30-31; Rom. 5:1. All of these teach that faith is necessary to salvation, and is the means by which it is obtained, but none of them teach that one is saved at the point of faith or by faith ONLY!

When one follows the directions given him by God, he is saved at the point God designates; when his faith will not cause him to follow the directions to the point where God designates that he is saved, then he is NOT SAVED and will perish. Notice the **point** God designates as the saved **position**: He must repent after he believes (Acts 2:36-38; 17:30-31); he must also confess with the mouth (Matt. 10:32-33; Rom. 10:9-10); he must also be baptized in water for the remission of sins (Acts 2:38; 22:16; Gal. 3:26-27; Rom. 6:3-4). Some who had faith were not **courageous** enough to confess, therefore, they were not saved (Jn. 12:42-43). Only when one is led by faith through these steps to be baptized is he a child of God by faith. Notice this in Gal. 3:26-27. You cannot escape the fact that ONLY those who are **baptized into Christ** are children of God by faith!

When these facts are pointed out to one, and he continues to insist that a person is saved **before** and **without baptism**, he ceases to be honest, and his prejudice will cause him to be lost in a hell prepared for the devil and his angels (Cf. Matt. 25:41-46; II Thess. 2:10-12). One can see the truth, but I understand from experience if you have been taught for a long time this untruth, it is hard to accept. But one

must accept the truth if he is to be freed from his sins, and be saved by the blood of Christ. The alternative: Tribulation and anguish (Rom. 2:6-10).

In the same manner some brethren today are mis-using a passage of scripture to promote an idea contrary to the New Testament, in the same manner and to the same extent as denominational preachers do John 3:16. That passage is James 1:27. That verse says: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Like John 3:16, this passage has three points, and they are significant. These points are: (1) That there is a religion which is pure and undefiled, this is in contrast to the "vain" religion of the preceding verse; (2) That part of this pure religion is visiting two classes of people when they are afflicted — fatherless and widows; (3) a part of that pure religion is keeping oneself unspotted from the world.

Preachers have said that God is HERE charging the CHURCH with taking care of the widows and orphans. Quickly then they add, "But the church cannot care for the needy, thus the CHURCH must build and maintain institutions to do this." They affirm that if you think this passage is teaching something other than this, you are prejudiced and care not for the "poor orphans" and are "making laws where God made none." But if one will be honest with himself, he can see the truth. This passage is teaching that CHRISTIANS are to care for widows and the fatherless when they are afflicted, to keep themselves from being contaminated from the world, and that this constitutes pure and undefiled religion.

Only when one has been INDOCTRINATED with the idea, and wishes to substantiate it by scriptures, will he ever see anything close to the institutional idea in this passage. The one who is to "visit the fatherless and widows" is to keep HIMSELF unspotted from the world.

Why will men labor so hard to sustain a position so obviously unscriptural? I suggest the following: (1) Because such a position appeals to men as being progressive and standing for a worthy position. Also once something is started and approved by influential men, others like to be identified with it. (2) Once a position is taken by certain men it is very difficult for them to turn back. Such would imply that they are imperfect. (3) Many just don't like to be governed by the scriptures, and feel that to abide so close to the written word suggests that one is "out of date." Back of all this is the working of the devil. He plants in the mind that spirit of disobedience.

Examples comparable to these are found from Genesis to Revelation. Why did Eve turn away? The food was good, pleasant, and provided wisdom, so she reasoned (Gen. 3:6). Nadab and Abihu had no real reason to take "strange fire" (Lev. 10:1-3). There is no real reason for men to leave a PERFECT LAW OF LIBERTY, to go onward from the doctrine of Christ (James 1:25; III John 9), yet many say, "Lord", but do not what He says (Matt. 7:21-23; Lk. 6:46).

The affirmation is plain that if one will not be satisfied with the TRUTH, but finds pleasure in unrighteousness, he can be satisfied with something, but he will sure be "damned" (II Thess. 2:11-12).

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Preachers have said that God is **HERE** charging the **CHURCH** with taking care of the widows and orphans. Quickly then they add, "But the church cannot care for the needy, thus the **CHURCH** must build and maintain institutions to do this." They affirm that if you think this passage is teaching something other than this, you are prejudiced and care not for the "poor orphans" and are "making laws where God made none." But if one will be honest with himself, he can see the truth. This passage is teaching that **CHRISTIANS** are to care for widows and the fatherless when they are afflicted, to keep themselves from being contaminated from the world, and that this constitutes pure and undefiled religion.

Only when one has been **INDOCTRINATED** with the idea, and wishes to substantiate it by scriptures, will he ever see anything close to the institutional idea in this passage. The one who is to "visit the fatherless and widows" is to keep **HIMSELF** unspotted from the world.

Why will men labor so hard to sustain a position so obviously unscriptural? I suggest the following: (1) Because such a position appeals to men as being progressive and standing for a worthy position. Also once something is started and approved by influential men, others like to be identified with it. (2) Once a position is taken by certain men it is very difficult for them to turn back. Such would imply that they are imperfect. (3) Many just don't like to be governed by the scriptures, and feel that to abide so close to the written word suggests that one is "out of date." Back of all this is the working of the devil. He plants in the mind that spirit of disobedience.

Examples comparable to these are found from Genesis to Revelation. Why did Eve turn away? The food was good, pleasant, and provided wisdom, so she reasoned (Gen. 3:6). Nadab and Abihu had no real reason to take "strange fire" (Lev. 10:1-3). There is no real reason for men to leave a **PERFECT LAW OF LIBERTY**, to go onward from the doctrine of Christ (James 1:25; III John 9), yet many say, "Lord", but do not what He says (Matt. 7:21-23; Lk. 6:46).

The affirmation is plain that if one will not be satisfied with the **TRUTH**, but finds pleasure in unrighteousness, he can be satisfied with something, but he will sure be "damned" (II Thess. 2:11-12).

PLEASE CHECK YOUR
EXPIRATION DATE
AND SEND YOUR
RENEWAL TODAY

TWENTY-FOURTH ANNUAL LECTURE PROGRAM OF FLORIDA COLLEGE

Hutchinson Memorial Auditorium, Temple Terrace, Florida

January 26 - 29, 1970

THEME: "FAITH FACES THE FUTURE"

MONDAY, JANUARY 26

7:30- 8:30 p.m. "THE NEW FREEDOM" Ed Harrell
8:30- 9:30 p.m. "LAW AND LIBERTY" Roy Cogdill

TUESDAY, JANUARY 27

9:00- 9:45 a.m. "CHRIST LIVETH IN ME" Luther Martin
9:55-10:40 a.m. "WAYS THAT WORK" Earl Robertson
10:50-11:35 a.m. "DIFFICULT PASSAGES" W. L. Wharton
11:45-12:30 p.m. "ATTITUDES TOWARD SCRIPTURE — AND CONSEQUENCES"
Homer Hailey

AFTERNOON — COLLEGE PLAY

7:30- 8:30 p.m. "WHAT EDUCATION IS DOING TO CHRISTIAN YOUTH" Louis Garrett
8:30- 9:30 p.m. "LAW AND MORALITY" LaGarde Smith

WEDNESDAY, JANUARY 28

9:00- 9:45 a.m. "CHRIST LIVETH IN ME" Luther Martin
9:55 -10:40 a.m. "WAYS THAT WORK" Earl Robertson
10:50-11:35 a.m. "DIFFICULT PASSAGES" W. L. Wharton
11:45-12:30 p.m. "ATTITUDES TOWARD SCRIPTURE — AND CONSEQUENCES"
Homer Hailey

AFTERNOON — SINGING - VARIOUS LEADERS 8:30-9:30 p.m.

"LET US RISE UP AND BUILD" James P. Miller

THURSDAY, JANUARY 29

9:00- 9:45 a.m. "CHRIST LIVETH IN ME" Luther Martin
9:55 -10:40 a.m. "WAYS THAT WORK" Earl Robertson
10:50 - 11:35 a.m. "DIFFICULT PASSAGES" W. L. Wharton
11:45-12:30 p.m. "ATTITUDES TOWARD SCRIPTURE — AND CONSEQUENCES"
Homer Hailey

AFTERNOON — BALL GAME

7:30 - 8:30 p.m. "GOD BLESS AMERICA" The Honorable Dick Greco, Mayor of Tampa
8:30- 9:30 p.m. CHORUS