

# 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.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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## WHAT DOES THE FUTURE HOLD?

H. E. Phillips

With this issue we begin the eleventh year of publishing **Searching The Scriptures**. From the beginning we have held to the original purpose of encouraging people to search the scriptures and prepare themselves for that meeting with Christ at the judgment. We must keep alive every effort to create an attitude for interest in Bible study. Atheism, rebellion and immorality abound everywhere and have taken their toll among the younger generation as well as many who once stood upon the rock of truth. Moral standards are low. Ignorance of the word of God is greater and more widespread than at any time during this century. It seems to me that no matter how long we cry nor how much we plead, men are not inclined to hear and obey the truth.

During my lifetime so many radical changes have occurred that it is impossible to adequately explain them to the younger generation. These changes have involved the social, political, moral and spiritual phases of man's life. It is not just a local problem, it is world wide. The means of communication, both to eye and ear, is such that one now knows within a few minutes what happens half way around the earth. Not only does this complex communication system serve to inform people all over the earth of news items, but it also serves to form the attitudes, morals and goals of people. If the next ten years bring as many changes of the kind that have occurred in the past ten, this old world is in for some real trouble.

What the future holds for humanity upon earth depends entirely upon the choice between two alternatives: to return to the pure word of God and obey it in all walks of life, or to continue on toward complete apostasy by lives of iniquity. Man cannot live without God, and his effort to do so will destroy him as a civilized being. If we can persuade men and women to turn from their iniquity and serve the

true and living God, this life will be happier and eternity will hold the greatest blessing man can imagine.

The printed page is powerful. I suppose there is no power that will in the long range surpass the power of the press. The written page lives now and it will live on after the writer has gone the way of all men. Generations yet unborn will read and be influenced by those things which are now being written, just as we read the works of men who have long since passed from this life. The printed page may be read over and over again, studied and re-studied. We are, through this means of teaching, trying to help preserve the future by urging as many as possible to read and study the living word of God. It will change the hearts and lives of men that the future may hold hope for us and our children.

You can be of immeasurable help toward this goal by renewing your subscription today. You could also send a club of four subscriptions and help us help others to realize the need for "searching the scriptures." If every subscriber would send a club of four right now, think of the people we could reach with good reading material that would help them understand and obey the will of God. Think of the effect this would have upon countless thousands in the years to come through the influence of those who read and study with us and the influence of their lives upon others. Send your club of four subscriptions for only \$10.00.

### THE WRITERS AND SUBJECT MATTER

Each regular writer for this paper has been asked to write because of my confidence in him and his ability to teach the truth. Each prepares his own article and expresses himself in his own words, and I do not attempt to rewrite it. He is totally responsible for what it teaches, I am not. I may not always be in agreement with everything said (although 95% of the material by the regular writers I believe to be in harmony with the New Testament), but he is at liberty to say in his own words what he believes the truth to be.

What is said for the regular writers may be said for others and for the news items. Each man is responsible for his reporting, and it does not necessarily mean that I approve of him as a faithful child of God or what he says. In some cases I do not know the man or the circumstances about which he writes.

I believe we have a good selection of very able men who will present thought-provoking lessons from the word of God. The variety of material should be of interest and profit to every one regardless of age or position in life. Some of the men are new as regular writers, others have written for many years. Word studies in both the Old Testament Hebrew and the New Testament Greek will be presented by Harold Tabor and E. V. Srygley. A series of first principle lessons will be presented by a very able man, J. T. Smith. Lessons on the very important subject of worship in spirit and in truth will be written each month by Thomas G. O'Neal, who has submitted profitable material for several years. Very able and mature men in the gospel, whom I love and respect for their work in the Lord, will present thought-provoking lessons on various subjects under the general headings: "Using The Sword of the Spirit" by Eugene Britnell; "Evolution or Creation?" by Paul Foutz; "Arrows of Truth for Denominational Error" by Ward Hogland; and "Reviewing the Doctrines of Catholicism" by Luther W. Martin. One of the best friends a man ever had and a fellow-worker in the gospel, James P. Miller, will write timely and profitable lessons under his column heading "I Marvel."

Dr. William P. McElwain, a fine medical doctor and faithful preacher and teacher of truth will present lessons from a physician's point of view on the spiritual and moral implications of divine truth. Another good friend and brother who has given valuable help from the beginning, Marshall E. Patton, will continue to do the excellent job of answering questions sent to him by you. In my judgment no man in the brotherhood is better qualified to take this assignment than brother Patton. He is exact, studious and thorough in his answers. Finally, a column will be given to "Lessons From Young Preachers" in which any young man who has been preaching less than five years may write. Not often do these young men get the opportunity to express themselves in writing, and we want to give them the opportunity. We will provide all the help we can to these young men in their efforts.

**THE PAPER TO BE ON TAPES**

The suggestion and encouragement of a number of blind, aged and infirmed brethren have caused us to put forth the effort to provide for these the paper on tapes each month. Others also may desire to have these tapes for study while riding to and from work, or just to listen as you read. All the men who write for the paper have agreed to provide a recording of their articles each month in their own voices, or allow this to be done when they cannot. This will add variety as well as interest and life to the articles to hear them in the voice of the author. These tapes will be provided in cassette, reel-to-reel, and cart-ridges at the most economic prices possible. Cassette and cartridge tapes will be \$2.50 per month and reel-

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# I MARVEL

## Galatians 1:6



James P. Miller, 213 E. 12th St., Bowling Green, Ky. 42101

### THE YEAR'S END

By the time this article sees the light of print another year will pass into history of the church of our Lord. No man among us believes in the worth of Gospel Meetings more than the writer. I have been engaged in such efforts for over three decades with travels that have carried me over much of the brotherhood of Christ. In this thirty odd years I have seen the results of the series, change and change again. I am more than ever convinced of one thing. Regardless of how they change, without them the church will be seriously damaged in its work and mission.

When I say that the nature of the meetings change I mean that at one time they were a season for a great ingathering of lost souls. Time and again in the past we would baptize thirty or forty in a single effort. It seems for a while at least, this phase of work is passed and they are becoming more and more a time of sowing instead of reaping, a time of indoctrination and teaching when the church is fortified and strengthened and made more able to face the task ahead. Who can say but that perhaps this is even a greater service to the kingdom of our Lord. Regardless of this, the church needs and must have the stimulation that comes from visiting preachers and a time of intensified study of the word of God.

I believe that after thirty-three years of such work I am in a position to make some suggestions that will make Gospel Meetings more effective. Let me share some of them with you.

**The Meeting As a Matter of Routine.** It seems to me that far too many churches are in a rut when it comes to meetings. They have two meetings a year simply as a matter of routine. They do not stop and ask if a meeting is really needed or even if it is a proper time for a meeting. Many times the effort is booked years ahead when the condition and need of the church at a future date could not possibly be known. When the time comes they go about the series in an established fashion without any real enthusiasm or purpose. I am suggesting that in some places at least we need to get out of the rut and break the routine cycle. It might be well to miss a year. We might be surprised how good a meeting we could have if the brethren were really "hungry" for a good round of outside preaching. It might also be well to vary the length of time for the meetings and instead of having two a year just conduct one of a longer duration. I know that this has worked in the last year or so in a number of places.

**We Need Better Plans.** If we take a series as a


matter of routine we will never have the right kinds of plans for a meeting. We do all the usual things such as putting an ad in the paper, printing some advertisement of some kind and etc., but we seldom get down to making real and vital plans that involve the entire church in specified work for the success we hope to have. In a day past and gone, some of the older preachers had a simple way to get a congregation ready for a gospel meeting. They would come a day or so before the series was to start and meet with the church. Starting down the row they would ask every member what they intended to do to help in the days ahead. Some might say that they intended to attend every service, others that they intended to attend and to bring one of their neighbors with them and etc. In this way all of the membership would be committed to the series and would be on record to that end. Another method that was worked well in the last few years is a simple task, every family in the congregation concentrates their efforts on just one other family with whom they had influence and who were out of Christ. This keeps a gospel series from being "everybody's business and nobody's business." Any plan is all right as long as it is scriptural and in order but it is of the greatest importance to have one. Know what you hope to accomplish. Make plans for definite ends. Do not have a meeting just because it is time to have one and cross your fingers and hope it is successful. It is not unscriptural to have a plan of work.

Give **Some of the Younger Men a Chance.** I did not realize until my son Rodney began preaching how hard it was for our younger preachers to compete for meetings. I know and realize that meeting work is a special task for special men. Like debating it is not for all. When I started to preach in the middle thirties there were but few preachers, young or old. I have said many times that if I had started the first meeting on the first Sunday in June instead of the first in August I could have preached all summer in one series after another. Brethren would come and tell me they had not had a meeting in several years and ask if I could get to them before the summer was over.

Brethren are slow to invite younger men for meetings for at least two reasons. First, they want someone they know. Of course, this has its advantages but it also has some disadvantages. Brethren have heard some of us speak so many times that they are slow to drive any distance to hear us again. They feel that if they miss us this year we will soon be back in the general area and they will have another chance. They might be interested in hearing some man who would be new. Secondly, brethren are afraid of a young man's ability. You can not blame them for this. If they just knew how able a preacher they are getting they would be glad to have him. There is an easy solution to this problem and that is a simple tape recording. In this day of tapes and tape recordings brethren anywhere can hear a preacher without seeing him. Young men bring an enthusiasm and vigor that sometimes older brethren do not have. Why not give them a chance?

Have a List of Prospects: Of all that I have written this is the most vital. Know who you are going to work to save in a meeting. Do not make the mistake of shooting "the scatter gun" in the hope that it will hit some sinner and save him. I have seldom seen a

meeting- fail to produce fruit if the brethren had a good list of men and women who should obey. The list does not have to be written down but the congregation should have an idea of the ones who are lost. In this way almost every word spoken in the meeting house can be designed for their benefit. Too many efforts today begin and close without any idea at all of who should obey. Start working on this weeks before the meeting and be ready to follow up any impression that is made for good. These are simple suggestions but they will work for better meetings.



**WORD STUDIES**  
in the Hebrew  
Old Testament

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

### SELAH

The word Selah will be associated with the poetical sections of the Old Testament. It occurs seventy-one times in the Psalms and three times in Habakkuk (3:3, 9, 13). It appears nowhere else in the O. T. and is always transliterated.

Most of the Psalms bear the name of David or of the Levitical singers (the sons of Korah, Asaph, Heman, Ethan). Many Psalms have "For the Chief Musician" in the title. The eleven exceptions have other musical terms (8 mizmor, 2 maschil and 1 shiggaion).

It is generally agreed that **Selah** is a technical term of antiquity and has reference to a musical pause or a sweep of the harp strings. Its exact meaning is still uncertain.

There are two main lines of traditional meaning. First, in the Septuagint, it is rendered diapsalma and signifies either an instrumental interlude without singing; or, a louder playing, forte. This rendering is adopted by Summachus, Theodotion and the Syriac Peshito (cf. Delitzsch, **Commentary on Psalms Vol. I**, pp. 101-104). Second, Jewish tradition from the Targums and Rabbinical writings render the word 'forever'; but it has no etymological support.

Most modern explanations suggest that **Selah** is derived from either the root **Salal** meaning 'to raise up or lift up' signifying a raising up of the voice or from the root **Salah** meaning 'to cut off' and denotes a pause or an ending. The word usually occurs at the end of a strophe or stanza.

Whenever we see **Selah** we should observe both the passage which precedes and succeeds it with a pause of solemnity and prayer.

"O may my heart in tune be found Like  
David's harp of solemn sound"<sup>1</sup>

NOTE: For a full discussion of this subject cf. the art. Selah in Smith's **Dict. of the Bib.** by W. A. Wright.

<sup>1</sup>C. H. Spurgeon, **The Treasury of David**, Vol. I p. 23.



Reviewing the  
**DOCTRINES**  
OF  
**CATHOLICISM**

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### THE BOOK OF KELLS

The Book of Kells (Codex Kenanensis) contains the four Gospels in Latin, but the hand-printing and exquisite art work, was done by two or more unknown Irish scribes in the seventh or eighth century. Although I do not wish to detract from the beauty of the art-work contained in this priceless manuscript, nevertheless, it is an example of misplaced emphasis on the part of the monk or monks who devoted (probably) years of their lives to the physical labor involved, instead of learning and applying the lessons contained in God's Word.

A Welsh writer first makes reference to this manuscript in the latter part of the twelfth century, at Kildare, in Ireland. It was next located at the cathedral of Kells, from whence it now gets its name, until the year 1541. In the seventeenth century, the man famous for adding the suggested chronology to the margin of the King James Version of the Bible, Archbishop Ussher, presented the Book of Kells to the Trinity College, Dublin, where it remains to the present time, and is considered to be the most precious manuscript in the Trinity College Library. We might add, that such a work would still be in Roman Catholic hands had not King Henry VIII, of England decided to break away from the Pope of Rome and the Catholic Church. And, although we have no admiration for King Henry VIII, his actions at least interrupted the stranglehold that Catholicism had upon Ireland, for a time, and this enabled Archbishop Ussher to present the Book of Kells to a non-Catholic educational institution.

Another work of art in Ireland is the Book of Durrow, which also contains the four Gospels plus a great amount of extra art work. This, too, is located at Trinity College, Dublin. It is named after the School of Durrow (Plain of the Oaks) which according to Catholic claims, was a famous school centuries ago. Now, no sign of it remains except for an alleged "holy well" and a church-yard.

A third (and last to be mentioned in this article) copy of the four Gospels in Latin, is known as the Lindisfarne Gospels, which takes its name from the island of Lindisfarne, which is located some two miles off the Northumberland coast. It is supposed by some that the same scribe who worked on the Book of Durrow also worked on the Lindisfarne Gospels. In addition to the Latin Vulgate Text of Jerome, the Lindisfarne Manuscript contains an interlinear version of the Gospels in Saxon, an early form of English. This book remained at Lindisfarne until about 878 A.D.,

when with other relics it was taken by sea toward Ireland. However, according to legend it fell into the sea, and after four days in the deep it was "miraculously rescued." Eventually when the church at Lindisfarne was rebuilt, the Gospels were returned, where the Book remained until the Dissolution of Roman Catholicism in 1536 . . . which, as we have mentioned, was the result of Henry VIII's succession from the Pope's authority. The work disappeared for about one hundred years until 1623 when it came into the possession of the clerk of the House of Commons, Robert Bowyer. The Lindisfarne Gospels has been in the British Museum for many years. Experts have examined it and declare that at some time in its past, it has been soaked in sea water. Very recently, a complete photo-copy edition of the Lindisfarne Gospels was offered to scholars and collectors at approximately \$150 per copy.

The three foregoing examples of the treatment given to portions of the Bible by ancient Irish, Celtic and English churchmen, show how the Bible was valued mostly as a work of art, and a thing to be physically revered . . . much like the veneration of idols, images and statues by Roman Catholics. Isn't it a shame that the same amount of labor, time and love, was not devoted to the teaching of the unadulterated word of God to the common people of that day and time, so that congregations after the New Testament pattern could have resulted, rather than the almost totally apostate Roman Church, copied after the pomp and luxury of the medieval courts of Europe.

Mrs. Martin and I recently were privileged to visit the Library of Trinity College, Dublin, Ireland, and see the Book of Kells. Thus, the basis for this article.

Luther W. Martin



## ARROWS OF TRUTH for denominational error

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

### INSTRUMENTAL MUSIC— THE PSALMS APPROACH

The instrumental music question is not a dead issue. The fact that about ninety-five per cent of all denominational people use the instrument in worship keeps it very much alive. Add to this the fact that more and more of our own brethren see no harm in its use makes it a real problem.

In the next few issues of **Searching the Scriptures** I plan to discuss the various approaches men have taken to vindicate the use of the instrument in worship. It shall be known that all innovationists do not use the same arguments to uphold its use. Some use the "Psalms approach"; others use the "Aid approach"; while others use the "Home approach." I shall, in succeeding issues of this paper discuss these various approaches. It shall be my purpose in this issue to discuss the "Psalms approach." Mr. Albert Garner, whom I met in debate several years ago in Lakeland, Florida used this as the very citadel of his arguments for the instrument. The argument Mr. Garner made on the Psalms is also made in his tract. He said, "Jesus foreknowing the future, set forth the proper divisions of the Old Testament. Luke 24:44 reads, 'These are the words which I spake unto you while I was yet with you that all things must be fulfilled which are written in the Law of Moses, and in the Prophets and in the Psalms concerning me.' Thus Jesus made three divisions in the Old Testament." He then goes on to say, "Jesus made three divisions of the Old Testament; 1. The Law of Moses, 2. The prophets, 3. The Psalms. The first two divisions have been deleted, that is, set aside as a rule of faith and practice. The third, the psalms, we are commanded to teach, and with them admonish, and it is in them that we are authorized to use instrumental music in Christian worship."

Mr. Garner insists that the Law and the Prophets have been fulfilled but the Psalms have never been fulfilled. His next step is to go to Psalms 150 which says, "Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs." Thus, his argument goes something like this: Since Psalms have not been nailed to the cross, we are to obey them under the New Covenant. The Psalms tells us to praise God with instruments of music therefore we are authorized under the New Testament to use them.

The answer to this argument pivots on one basic point. Is the book of Psalms a part of the law? Mr.

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Garner readily admits that the law was nailed to the cross or fulfilled. If it can be proved that the Psalms are part of the Law, then his theory on Psalms goes down the drain. For proof of this, I call your attention to John 10:34. Jesus said, "Is it not written in your law, I said, ye are gods?" You will observe that Jesus said this statement was written in **your law**. The next question is **where** in the **law** was this statement made? The answer is Psalms 82:6 which says, "I have said, ye are gods; and all of you are children of the most High."

You will observe that the wording is the same or five words out of five. Mr. Gamer knowing this would completely obliterate his Psalms theory had to get rid of this statement in Psalms. He came up with the unbelievable idea that this statement of Jesus came from the book of Exodus instead of Psalms. He insisted that the statement of John 10:34 came from Exodus 22:28. Now let us put the measuring rod of God's word to this little bit of foolishness. The only way any person may know where a passage of the Old Covenant is fulfilled is by the wording. Exodus 22:28 says, "Thou shalt not revile the gods nor curse the ruler of thy people." Now what possible similarity is there between this verse and John 10:34? Only one word (god) out of thirteen is the same. By what stretch of imagination could one say this is a fulfillment of the text? Mr. Gamer knew very well that it would be necessary to get this passage out of Psalms or it would become a part of the law and thus be abrogated. This shows how far one will go to uphold a theological doctrine.

Another passage which shows that Psalms is a part of the law is John 15:25. "But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." This was a fulfillment of Psalms 69:4 which says, "They that hate me without a cause are more than the hairs of mine head—." You will observe six out of the six words are the same! Mr. Gamer said this statement did not come from Psalms but rather Numbers 14:11, which says, "And the Lord said unto Moses, how long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?" Out of the thirty-three words in this verse only three are the same as the text. This isn't batting a very good average for one who is trying to explain prophecy and its fulfillment. The truth of the matter is that the statement written in **their law** was written in the book of Psalms and this along with all the law has been nailed to the cross (Col. 2:14).

The old Psalms approach may sound good to one who is not informed. But a close observation of the scriptures will show without question that Psalms is a part of the Law and is no longer binding. Thus the Psalms approach may be thoroughly routed by these two statements given by our Lord. It just goes to prove that we have an antidote in the Bible for all false theories if one will take the time to study.

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## ANSWERS for our hope



Send Bible questions to

Marshall E. Patton, 806 Muriel Dr., S.E., Huntsville, Ala. 35802

**QUESTION:** Is there any difference, as far as divine authority is concerned, between a church paying for a picnic, refreshments, etc., during a Vacation Bible School and the church paying for paving the parking lot at the church building?—O.H.

**ANSWER:** Yes, there is definitely a difference between the two matters. There is divine authority for the latter and none for the former. Proof that this difference exists follows.

First, let us consider paving the parking lot. Authority for the parking lot grows out of the command for saints to assemble (Heb. 10:25). Since they cannot assemble without a **place**, it follows that some kind of **place** is authorized by **necessary inference**. Since the kind of place is not specified, the authority for it is generic. **Within law** (I Cor. 10:23) human judgment must determine what kind of place will expedite the divine purpose for which saints assemble. This involves the Bible doctrine- of expediency. While an expedient is something that aids or is helpful in carrying out a command, it should be remembered that all expedients must first be lawful (I Cor. 10:23), hence, only those aids can be used that are **within law**. Within the law authorizing a place for saints to assemble are such expedients as rest rooms, drinking fountain, parking lot, lights, pews, heating and air conditioning systems, etc. In some cities nearly all of the above facilities (including off street parking) are demanded for any public gathering place, otherwise no building "permit" is granted. These things accommodate the needs of the people during the time of the gathering. In providing such facilities (expedients) good judgment ought to be used in view of the standards of the time, country, and other prevailing conditions. In some instances leaving the parking lot unpaved (especially under the conditions described by our querist in his letter) would be very poor judgment.

In this connection some might ask — are not kitchens, fellowship halls, playgrounds with recreational equipment, etc. — all provided by the church — justified on the same grounds? The answer is, no. While such facilities may serve the needs of the human body, such needs do not exist during the time the saints are assembled for the divine purpose authorized in Heb. 10:25. Therefore, such facilities are not expedients **within law** — they do not expedite the divine purpose of the divinely authorized assembly. If someone can show divine authority for the church to assemble for the purpose of satisfying man's social, entertainment, and recreational needs, then a place

servicing such purpose could be provided by the church. Furthermore, all the facilities expediting that purpose would then be **within law** and could be provided by the church. However, no man has yet found authority from the Holy Scriptures authorizing **such purpose**.

The Vacation Bible School is a functional arrangement of the church by which it carries out its mission of teaching. While there are expedients that serve or aid the divine purpose of teaching, serving refreshments is not one of them. Refreshments may well serve the need of man in the social, recreational and entertainment area, but the church is not authorized to meet this need of man. If so, where is the passage?

Concerning the work of the church the following quotations are interesting, especially in the light of modern day developments:

"Many schemes have been laid and plans formulated by men to carry on the work of the Lord. If people would scheme less and study more, plan less and obey God more, conditions spiritually would improve. What the New Testament teaches is not difficult to understand, but men are vain enough to think they can improve on it. We hear of suppers, parties, and programs to raise money for the Lord. Just at the time when the sectarian world has failed in its claptrap methods of religious work and worship and is ready to give it up, shall the church of Christ take up their schemes and lose her greatest opportunity? Churches are building fine meetinghouses and equipping them like hotels. Here they meet, not for worship, but to eat and have a social time. None of these tend to spirituality. These things, perhaps, may hold the time servers and pleasure lovers, but will not promote the spirituality of the church." — *The Life and Works of C. M. Pullias*, pg. 68.

"For the church to turn aside from its divine work to furnish amusement and recreation is to pervert its mission. It is to degrade its mission. Amusement and recreation should stem from the home rather than the church. The church, like Nehemiah, has a great work to do; and it should not come down on the plains of Ono to amuse and entertain. As the church turns its attention to amusement and recreation, it will be shorn of its power as Samson was when his hair was cut: Only as the church becomes worldly, as it pillows its head on the lap of Delilah, will it want to turn from its wonted course to relatively unimportant matters. Imagine Paul selecting and training a group of brethren to compete in the Isthmian games! Of his work at Corinth he said: 'For I determined not to know anything among you, save Jesus Christ, and him crucified.'" — B. C. Goodpasture, *Gospel Advocate*, May 20, 1948, p. 484.

"Again I say to you, with caution and thought, that it is not the work of the church to furnish entertainment for the members. And yet many churches have drifted into such effort. They enlarge their basements, put in all kinds of gymnastic apparatus, and make every sort of an appeal to the young people of the congregation. I have never read anything in the Bible that indicated to me that such was a part of the work of the church. I am wholly ignorant of any Scripture that even points in that direction." — N. B. Hardeman, *Tabernacle Sermons*, 1942.

"Building recreation rooms and providing and

supervising recreational activities at the expense of the church is a departure from the simple gospel plan as revealed in the New Testament. The church might as well relieve the parents of feeding and disciplining all the young people at church expense as to take over the job of entertaining and supervising their recreation at church expense. Be sure to get a clear conception of the duties of the home as contracted with the duties of the church in the matter of recreation. To confuse the two realms of activity will involve us in absurdities." — *Gospel Advocate Commentary*, 1951, p. 229.

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## WORSHIP IN SPIRIT AND IN TRUTH



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### WHAT IS WORSHIP?

With this issue "**Searching The Scriptures**" begins another decade of publication. Brother Phillips has from the first requested that I submit articles for publication herein. I appreciate more than I can say the confidence which he has placed in me with this task. In the past I have written on different themes, each of which has had as its supreme desire to teach the truth, warn of error, and help prepare souls for heaven. The many hours required each month by all of those working with this paper would be more than we would want to put in were we not interested in the salvation of souls. Brother Phillips has asked that I write on the theme "**Worship In Spirit and Truth.**" I begin this task with a great amount of fear and trembling because your soul and mine is at stake (I Tim. 4:16; Jas. 3:1).

### INTRODUCTION

Our worship must be "in spirit and in truth" (John 4:24). Anything we do is worth doing right. It is right to worship God; therefore, it is right to learn how to worship. Man becomes like what he worships (Rom. 1:23-25). Men "dishonour their own bodies" because they change the "glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

### WHAT IS WORSHIP?

There is a need for man to know **what** he is to do "in spirit and in truth." W. E. Vines defines five words which are translated 'worship' in the English testament. (1) **proskuneo** — "to make obeisance, do reverence to (from **pros**, towards, and **kuneo**, to kiss), is the most frequent word rendered worship." (2) **sebomai** — is defined "to revere, stressing the feeling

of awe or devotion." (3) **sebazomai** — is defined "to honour religiously." (4) **latreuo** — is "to serve, to render religious service or homage." And (5) **eusebeo** is "to act piously toward."

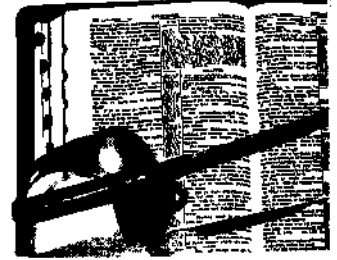
Thayer says the word **proskuneo** means "prop, to kiss the hand to (towards) one, in token of reverence: . . . hence among the Orientals, esp. the Persians, to fall upon the knee and touch the ground with the forehead as an expression of profound reverence (to make a 'salam'); . . . hence in the N. T. by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication."

Mr. Thayer says the word is used "of homage shown to men of superior rank;" and "of homage rendered to God and the ascended Christ, to heavenly beings, and to demons." In our study we are concerned with "worship God" (Rev. 22:9).

**CONCLUSION:**

From the above definitions we can draw some conclusions about our worship. We worship God when we obey him; when we reverence him; when we show him honor; when we bow in service to him; when we act piously toward him, when we fall before him in awe or devotion; and when we do him homage. "Worship God . . . in spirit and in truth" (John 4:24; Rev. 22:9).

Using the  
**SWORD OF  
THE SPIRIT**



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

**DEATH AND THE STATE OF THE DEAD**

A correct understanding of death and the state of the dead would obviate much error in the religious world and produce a greater appreciation of this decree of God and His eternal plan for man. A failure to understand what happens at death has been the basis of many doctrinal errors in religion. This has also kept many Christians from fully appreciating death, its necessity, and its blessings.

We don't like to study about death. There seems to be an innate fear of it among men. But is that which God has universally decreed such a curse that it is not to be studied and understood by those who must experience it? I think not.

Is man conscious after death? Where does the spirit go? Is there such a place as purgatory? Does man go directly to his eternal destiny at death? Is there a separation of the spirits of the dead? If so, why the judgment? These are common and interesting questions, and they are clearly answered in the Bible.

Some people believe that the dead are unconscious. Perhaps many hope that it is so. A columnist for the **Arkansas Democrat**, a daily newspaper, recently wrote:

"What happens after death? What is the state of existence after the transitional process from life on this speck of dust to the Great Beyond?"

"These are questions that have baffled man since the beginning of the human race. They have instigated many theories; they have incited no end of speculation. Every race of people, both primitive and civilized, have entertained certain and varied notions about the 'hereafter.' But aside from what we read and hear, we know no more about the mysterious after-life than the caveman knew."

After stating that all theories are vulnerable and nothing is definite, the writer said: "Even the Bible is vague and incomplete in its description of what lies beyond this vale of tears." He then said:

"One thing, and one thing only, is comprehensible to the naked eye and our mundane understanding; that is, the dead are apparently unconscious. And, as a result of expert services of today's morticians, they invariably appear relaxed and contented."

"I appreciate the fascinations of Heaven, as preached from the pulpit, and what I can comprehend from reading the Scriptures, I would like to spend my eternal existence there. It is much preferred to the other place. But I can conceive of nothing more blissful than everlasting, unending, uninterrupted unconsciousness."

Obviously, the author of the above does not under-

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stand the state of the dead. And I don't see how he could believe in either heaven or hell for there can be no punishment or reward for the unconscious. Had he read Luke 16:19-31 he would have known that the dead are conscious and that some are rewarded while others are punished.

May I give another example of ignorance and unbelief concerning the state of the dead and the immortality of man. In April of 1969, the press carried a N. Y. Times News Service article concerning Groucho Marx and the famous Marx brothers. It covered his life and philosophy — both political and religious. Among other things, he said:

"You only live once, despite what Jesus or somebody said. That's belly-wash. Harpo and Chico promised me if there was anything to that bit they'd get in touch with me. I haven't heard from them. Go out to the garden and tear a flower in four. It won't be a flower again."

If Mr. Marx knows what a Bible is, I suggest that if he will read Luke 16:26-31 he will understand why he has not heard from Harpo and Chico!

Then there was Bishop Pike who claimed that he was in contact with his deceased son. I don't believe it, for that is also contrary to the teaching of the Bible. It doesn't seem that Pike was even in contact with Jesus Christ! He died while searching the "holy land" for the Christ and peace of mind which he had been unable to find in the Bible.

Many people do not appreciate the truth nor see the need for a general judgment because they believe that the soul of man goes to its final destiny at death. Some deny that there will be a general judgment or that man will be judged according to his works.

Concerning the state of the dead, where the soul goes at death, the need for the resurrection of bodies and a general judgment, I find the following statements very interesting and meaningful:

"This argument in proof of Hades as distinct from heaven and hell — as the condition of all human spirits from death to the final resurrection — is itself our tenth argument against the doctrine of destructionism" (Popular Lectures and Addresses, p. 441).

"To explain the term Hades, it must be observed that there are three states of human spirits entirely distinct from each other. The first state of human spirits is in union with an animal body. This state terminates at death. The second state is that in which human spirits are separated from their animal bodies. This commences at death and terminates with the resurrection of the body. This is precisely what is called Hades. The third state commences with the re-union of the spirit and the body, and continues ever after. Hades is said to be destroyed when the third state commences. The termination of Hades is clearly foretold by John in these words, 'Death and Hades were cast into the lake of fire. This is the second death' " (Alexander Campbell, Living Oracles, Appendix, p. 58).

"The resurrection of Jesus is not appreciated by the religious world now, as it was by the apostles. As respects the return of his soul from Hades, Protestant writers have fled so far from the justly-aborred purgatory of the Catholic, and the gloomy soul-sleeping of the Materialist, that they have passed beyond the scripture doctrine, and either ignore altogether

the existence of an intermediate state, or deny that the souls of the righteous are short of ultimate happiness during this period. . . . As long as men entertain the idea that their spirits enter into final bliss and glory immediately after death, they can never be made to regard the resurrection of the body as a matter of importance. This idea has ever produced a general skepticism among the masses, in reference to a resurrection of the body; for men are very apt to doubt the certainty of future events for which they see no necessity" (J. W. McGarvey, Commentary on Acts, First Edition, p. 34).

"We stop not here to raise the question as to what paradise is or where it is. It is enough for us to know that it is the abode into which Jesus and the poor man who died with him entered immediately after death . . . the abode perhaps in which dwell the spirits of all the just until they enter their spiritual bodies at the resurrection" (Moses E. Laird, Quarterly, December, 1863).

I commend these statements to you for your consideration, comfort, and hope. May we all live in such a manner that we will be prepared to receive what the Lord has prepared for those who love him and keep his commandments.

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## ARGUMENTS ADVANCED IN PROOF OF EVOLUTION

### MUTATIONS (No. 1)

**DEFINITION. In Darwin: Before and After, R.E.D. Clark** (pp. 129-130), after showing how Darwin's theory was tried and proved to be inadequate, says, "It is now generally recognized that **one and only one** possibility remains — the possibility that evolution is the result of **Mutations** or changes both in the ultimate units of heredity, the genes, and in their relative arrangements." The Dutch botanist De Vries is the founder of the Mutation theory and it is **the** key word applied to his dogma. Vance and Miller, in **Biology For You** define **Mutations** as "a change in the structure or composition of the gene which is heritable" (p. 549). All living organisms are composed of cells. Each cell has a number of structures called "chromosomes." Arranged in linear order on each chromosome are small bodies called "genes." Although chromosomes can sometimes be seen through powerful microscopes, genes cannot. Genes contain hereditary traits that are passed on to offspring. With this background, we can now understand a simplified definition of "**Mutations**" — a change of some type in the genetic structure (or genes) of a reproductive cell resulting in the development of a new or different characteristic in the offspring.

Prof. Byron Nelson discusses the work of de Vries and his experiments with the evening primroses. He found that from them came forms he had never seen before. These he called new "species." They appeared abruptly and unexpectedly among the offspring. As a result he offered the following explanation of **how** living things evolved. "New species rose suddenly, spontaneously, by steps and jumps. They jumped out among the offsprings." His speculation was, therefore, called the "mutation" theory (**After Its Kind** p. 100). So, all so-called **mutations** appear suddenly. Before the observer is aware of their presence they are there. — One special feature which is supposed to distinguish a "mutation" from a simple "variation" is that a mutation is a form that appears seldom, a 'chance happening,' and 'abnormal occurrence,' a 'mistake,' 'errors in gene replication,' 'monstrosities,' 'genetical freaks,' a 'flaw,' a 'slip' of heredity (**all** of these terms are used by scientists in talking about **mutations** — P.F.) while a variation is a form that appears often — a normal, natural thing. This, however, is not a proper distinction for it is significant that a **new form** is called a mutation, as **long as the exact manner of its production is not understood.**

When, however, the Mendelain Law, by which a **new form** arises is discovered and men know that they can themselves produce it by breeding, it is no longer called a "mutation" but a "variation" of **old** material (*ibid.*, 175, 177).

On page 177, Nelson defines **mutations, according to the evolutionists**, as "the spontaneous origination of the gem cells of species of new genes which did not exist before. A mutation, **in the evolutionary sense**, is a new creation, something "coming out of nothing," or at least "something **greater** coming out of something **less.**" In the **glossary** of **The Monkey's On the Run**, p. 51, we have this definition of **mutation**. "The building block of cells, chromosomes and DNA are chemical compounds made of atoms whose building blocks, in turn, are protons, electrons and neutrons. A mutation is any off-standard component whose atoms could have been disarranged by accident or by strong chemicals, or whose sub-atomic building blocks could have been disarranged by x-rays, by ultra-violet light or by nuclear radiation or bombardment. Since such mutations alter basic biological building block patterns, such resulting changes can be heritable.

In talking about Thermodynamics the eminent Dr. Henry Morris said, "A mutation operates within the Second Law of Thermodynamics." He further said, "We have a wonderful highly ordered system in the genetic structure of the gem cell, but when that system is penetrated by a disturbing agent, such as radiations or mutagenic chemicals, then a random change in the order of the system may occur. It can be shown, and it is also intuitively obvious, that any highly ordered system subjected to a **random** change will, to an exceedingly high degree of probability, be less ordered after the change than before. A **mutation**, which is a sudden random change in the gem cell, will naturally cause a **decrease in order** in that system and this will show up in the form of deleterious characteristics in the organism which experiences it. Probably it will cause its death. It almost certainly will be harmful. A **mutation** represents a random change in a highly ordered system, and this is in accord with the Second Law of Thermodynamics, that an increase in entropy will **decrease the order** of that system. **To say that the tremendous complexity of the 'ordered' world of life has arisen from a common ancestor by chance mutation and natural selection is thus utterly fantastic. The evolutionist must believe in magic to believe in this!** (My Emphasis — P.F.) **Evidences for Creation**, pp. 21-22. See also **Twilight of Evolution**, pp. 43-44. (In future issue we shall discuss, in some detail, the harmful, deadly effect of mutations, as well as the **odds** against enough **favorable** mutations being present for the **evolutionary theory** to be true. — P.F.)

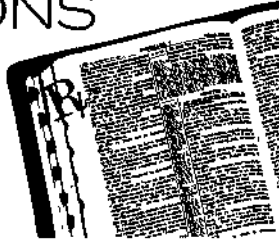
The same thoughts, expressed by Morris, are stressed by the Scientist Jean Rostand in **The Orion Book of Evolution**, p. 20. "No, decidedly I cannot make myself think that these 'slip' of heredity (mutations) have been able, even with the cooperation of natural selections and even with the advantage of the immense periods of time in which evolution works on life, to build the entire world, with its structural prodigality and refinements, its astonishing 'adaptations' — I cannot persuade myself to think that the

eye, the ear, the human brain have been formed in this way."

(To Be Continued)

## PRESCRIPTIONS

from the  
Great Physician—  
Jesus Christ



Dr. W. P. McElwain, 696 Providence Rd., Lexington, Kentucky 40504

The sexual nature of man is a subject of great interest in our time. I intend to pursue the subject in a very general way and it would be most helpful to me to have your comments and questions if you would like specific topics discussed.

The point was made some time ago that we are prone to deal with some things that are potentially dangerous or capable of being abused by denying that there is any benefit or pleasure in them. I believe our present subject has been dealt with on this basis far too often. Some say "nice" people don't discuss the subject. Others will imply that sex is dirty or vulgar. This is done with the intention of guarding against any sin of a sexual nature but I believe it to be a very poor approach. A better approach is to understand the sexual nature of man and God's law regulating his sexual behavior. Then we will be able to enjoy good sexual behavior and shun evil practice. The distinction between good and evil has its foundation in the Word of God and not in old wives tales.

The contemplation of man alone in the Garden of Eden is most interesting. God said this was not good — it is not good that man should be alone. (It is interesting to compare this with Matthew 19:12 which we will discuss later.) The need for a help meet was recognized by God and nothing suitable was found in the remainder of the animal world. So woman, the opposite sex, was created and brought to man. Adam explains woman's purpose in Genesis 2:24 when he says, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." From the apostle Paul's use of this passage in I Corinthians 6 I understand this cleaving to have reference to their sexual union and that as a result of this union the man and his wife shall be one flesh.

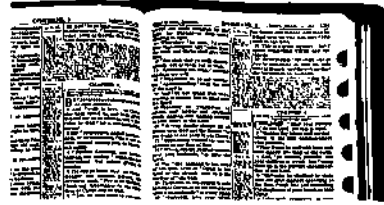
Man then was created with a sexual nature that was not to be gratified by himself nor with animals. Woman was created for the satisfaction of this desire of man within the state of marriage. Does this mean that the sexual desires of men are normal? Most certainly in every sense of the word. Does it mean it is all right to satisfy them with woman? Most certainly when done in accord with God's law.

The introduction of sex into the Garden of Eden came before the introduction of sin so obviously sex

is not synonymous with sin. The sexual nature of man was put there by God and its enjoyment and satisfaction regulated by God. Sex should not be viewed as inherently vulgar or wicked.

Its beauty should be seen in its fulfillment of man's need and the union of male and female into one flesh.

## SOWING THE SEED of the KINGDOM



J. T. Smith, 1320 Gardiner Lane, Louisville, Kentucky 40213

### SOWING THE SEED

As I begin my work with this very fine paper, **Searching The Scriptures**, I feel it would be ungrateful on my part if I did not express my appreciation to my good friend and brother, H. E. Phillips (who is editor of this paper), for this opportunity of coming to you each month and sharing with you some of the fruits of the studies I have made and am making on subjects that pertain to life and godliness. As has already been stated by brother Phillips, this column will serve each month to bring articles that will help the person outside the body of Christ to know what he or she needs to do in becoming a Christian. We will be examining the things the Bible teaches that are essential for the alien sinner to do in receiving the forgiveness of sins. We are interested in people being converted to the Lord Jesus Christ that they might be saved eternally. In this first article, we want to examine the thought that is contained in the format of these articles, **Sowing the Seed of the Kingdom**.

#### SEED = WORD OF GOD

The most simple explanation of the word "seed" is found in Luke's account of the gospel that was preached by Jesus in chapter eight. As Jesus presented the parable of the sower he said, "the seed of the kingdom is the word of God" (vs. 11). Jesus did not leave us to wonder to what he had reference when he talked about the "seed," but says it is the "word of God."

#### WHAT BENEFIT IS THE WORD?

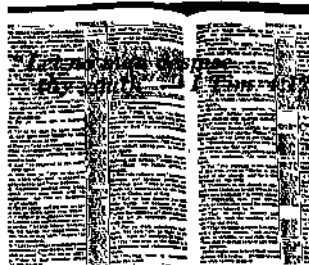
Jesus said the "soil" on which the seed (or word) fell was the hearts of the people, for the Devil came and took away the WORD out of their HEARTS. These are called "wayside hearers." Those whose hearts were good and honest Jesus called "good ground," and said they kept the word and "it brought forth fruit with patience" (vs. 15). But again, what benefit is derived from the "word" bringing forth fruit with patience? It is the salvation of our souls. David said, "thy word is a lamp unto my feet, and a light unto my path" (Psalms 119:105). Peter tells

us not only what the seed is, but what it does and how long it will last. He said in I Peter 1:22,23,25, "Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.; Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." Hence we see from this reading that: (1) the word is the truth, (2) that it is the incorruptible seed by which we are born again, (3) that it is to abide forever, (4) and that we receive it by receiving the gospel. But listen to what James says about this "word." ". . . receive with meekness the engrafted word which is able to save your souls" (James 1:21).

#### CONCLUSION

Since we believe that all of the things Jesus, Peter, and James said of the "word" is true, it will be our desire to sow the seed of the kingdom so that many souls may be born again by receiving this seed (word) into their hearts — making them a part of the family of God, a part of the kingdom of God. We hope that you will read the articles that shall be presented in this column as we endeavor to try to Sow the Seed of the Kingdom, as well as the rest of the fine articles that will appear in this paper; and that you will encourage others to subscribe for the paper that many may be led to the Lord Jesus Christ through this effort. When and if they are, to God be all the glory.

## LESSONS FROM YOUNG PREACHERS



Douglas Kanatzar, Temple Terrace, Fla. 33617

### "SELLING YOUR LOVE"

Doug Kanatzar

I work for a national retail department store chain as an assistant department manager. For identification purposes we label our merchandise with a code date. At the end of every year (as inventory draws near), we attempt to sell all the items labeled with certain letters. This year we are trying to sell goods marked with "L." To help remind my associates to sell "L" merchandise, I taped to each register a sign reading: "Sell 'L'." One young lady altered the sign to read: "Sell Love." This change in the sign caused me to stop and think. Many people often think of love in this way without realizing it. As Christians we are to "love one another with a pure heart fervently" (I Peter 1:23). Yet, as Christians, I believe we often try to "sell" or barter our love.

Love is not something that we can trade or sell. Love is a gift and must be given freely. Paul wrote: "But God commendeth his love toward us, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him" (Romans 5:8-9). God loved us while we were still in sin. He gave of his love freely for our salvation. Christ said, "Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you"; (Matthew 5:43-44). Christ tells us to love our enemies. Does he mean love our enemies if they love us? I think the scriptures are clear; Christ says to love our enemies. This love is a free love, not traded or sold, but given freely by Christians.

If we fail to demonstrate our love for one another, we also fail to keep the commandments of the Lord. "That we should . . . love one another, as he gave us commandment" (I John 3:23). John also speaks of Christians that have not love of the brethren as being dead. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (I John 3:14). Yet many Christians do not get the full importance of these words. John continues by saying, ". . . Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life." Yes, brethren, we can lose eternity forever, the promised home with the Father, by simply hating.

Love is most important to the Christian, for without it he has no hope. Love was necessary for God to send His son to the earth among men. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). One can easily see from this that love is the basis of Christianity. Christianity is a system of love — love of the Father to send His son to die for our sins, the love of the Son in his willingness to die the cruel death for our miserable souls, the love of his followers one for another; and finally, the Christian's love for every soul upon earth.

In order for us to appreciate the love of the Father, we must love one another. Not by word only, but by deed. John says, "my little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:17). If we have love one for another, God will dwell in us and we will be demonstrating that God dwells in us. John says, "Let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God . . . If God so loved us, we ought also to love one another. If we love one another, God dwelleth in us, and his love is perfected in us . . . If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him; That he who loveth God love his brother also" (I John 4:7-21).

We cannot trade or sell our love. We must give love freely, even to those that persecute us for our belief in Christ. "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you" (I Thes. 3:12).

## BIBLE LANDS AND CUSTOMS



Melvin D. Curry, Jr., 209 N. Willowick, Temple Terrace, Fla. 33617

### THE PLAIN OF SHARON

The first phrase of a familiar hymn reads, "Jesus, Rose of Sharon." Sharon is a fertile plain situated south of Mt. Carmel that widens to about twenty miles in its southern extremity (Fig. 4, September issue). Here are located the ancient sites of Joppa and Caesarea and the modern cities of Tel-Aviv and Lod. In fact, most tourists to Israel see Sharon first, since they arrive by plane at Lod International Airport.

Today the Plain of Sharon is a rich and prosperous agricultural region, famous throughout Europe for its delicious citrus fruit and bananas. Its chief city, Tel-Aviv, is a booming metropolis that functions as the heart of the modern nation of Israel.

#### THE OLD TESTAMENT PERIOD

The sounds of Old Testament history echo throughout the entire area. One may hear the horrible sounds of war as the tribal armies of Dan, Ephraim, and Manasseh clash with Philistines, Amorites, and Canaanites, who eventually became thorns in their sides and whose gods became a snare unto Israel (Judges 2:3). He may even hear the voice of Jonah in Joppa where the pouting prophet boarded a ship bound for Tarshish in order that he might flee from the presence of Jehovah (Jonah 1:3).

#### THE NEW TESTAMENT PERIOD

Also the sights and sounds of the New Testament come alive. A group of saints dwelt at Lydda (Lod) where Peter healed Aeneas. He said to him, "Aeneas, Jesus Christ healeth thee: arise, and make thy bed" (Acts 9:34). Nearby at Joppa another band of disciples "hearing that Peter was there, sent two men unto him, entreating him, 'Delay not to come unto us'" (Acts 9:38). Their beloved sister, Dorcas, lay dead in an upper chamber. Soon, however, Peter again demonstrated the power of God, saying, "Tabitha, arise" (Acts 9:40). Afterward he stayed many days in Joppa with Simon whose home was beside the sea. The salt water was essential in Simon's line of work; he was a tanner of animal hides (Acts 9:43; 10:5, 6).

As one sits on the porch of a hotel room overlooking the shimmering blue water of the Mediterranean Sea that possesses a natural beauty that defies description but points to the touch of the Master's hand, he ought to be brought to his knees like Peter who prayed on the housetop.

The site of Antipatris (the Aphek of the Old Testament, Joshua 12:18) lies ten miles north of Lydda

on the important trunk road that runs in a north-south direction where the eastern edge of the Plain of Sharon and the foothills of Samaria meet. In New Testament times it served as a Roman military relay station between Jerusalem (40 miles distance) and Caesarea (25 miles distance). Paul was escorted here from Jerusalem by a Roman guard of "two hundred soldiers, seventy horsemen, and two hundred spearmen," then on to Caesarea by the cavalry (Acts 23:31,32).

Caesarea, formerly called Strato's Tower, became a flourishing seaport during the building program of Herod the Great. Herod finished rebuilding the site in 10 B.C. and named it in honor of Caesar Augustus. Caesarea is where Cornelius was stationed when he became a Christian (Acts 10-11) and is where Philip the evangelist settled (Acts 21:8).

So many significant events of Bible history occurred in the Plain of Sharon that one may overlook the fact that it was never extensively settled by the Israelites. In fact, most of the area was "off limits" because of the damp marshes, the dense oak forests, and the sand dunes along the coast. Even the famous "Rose of Sharon," as Denis Baly points out, "indicates not so much beauty that is natural to the region as something lovely amid much that is ugly" (*The Geography of the Bible*, p. 137).

"I am a rose of Sharon,

A lily of the valleys.

As a lily among thorns,

So is my love among the daughters.

As the apple-tree among the trees of the wood,  
So is my beloved among the sons."

— The Song of Solomon 2:1-3

Finally, who does not remember that foreboding invitation issued to Nehemiah by Sanballat, Tobiah, and Geshem, "Come, let us meet together in one of the villages of the Plain of Ono" (Neh. 6:2)? Mischievous mischief may lurk in the most unsuspected places.

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**Thomas J. Elliott**, 520 Hemmingway St., S.E., Winston-Salem, N.C. 27107 — After three and one-half years with the church in Marion, N.C., we have moved to work with the Winston-Salem church, meeting at 8th & Buxton St., N.W. While with the church in Marion, I was supported by the following churches: Huffman, Birmingham, Ala., Jonesboro, Tenn., Washington Avenue, Russellville, Ala., Hessville church in Hammond, Ind. These good churches continue my support while I am with the church in Winston-Salem. Any Christian traveling this way is invited to worship with us. My phone number is 784-7393.

**Wiley Adams**, Macon, Ga. — During November two were baptized into Christ at the Bloomfield church in Macon, Ga. I was with the Barberton, Ohio church in a gospel meeting November 10-16. No additions, but interest was good. Here on the local scene the Bloomfield church has purchased an acre of land in a fine location for a building site. We hope to explore the possibilities for a building right away. We presently meet in a community building. Interest, attendance and contribution is up. When passing through, stop and worship with us. Call 788-5882 or 788-5016 for information. We are ten minutes drive from the intersection of 1-475 and Highway 80.

**E. Warren Needham**, 1871 Coventry St., Memphis, Tenn. 38127 — After three years and nine months with the Mill Street church in Leitchfield, Kentucky, I am moving to work with the Trezevant Street church in Memphis, 3090 Trezevant Street. My home address is listed above.

**Claude C. Truex**, 1009 West 4th St., Rector, Ark. 72461 — Since October 19th two have been restored to their first love and one has been baptized into Christ.

Elders, East Paris Avenue church, Peoria, Ill: — Brother James H. Fox, formerly a deacon at the Expressway church in Louisville, Kentucky, is preaching with this congregation now. Since moving here in July of 1968 we have had 23 baptisms and 32 restorations. With the situation stabilized here we feel free to make brother Fox available for meeting work. Any church who can use him may contact him. We will be happy to send him where the work is small and unable to financially conduct a meeting. Call him at (309) 691-6864 or write to 5916 Graceland Dr., Peoria, Ill. 61614.

# 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.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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NUMBER 2

## THE "CHRIST LIKE SPIRIT" H.

E. Phillips

In this day of compromise and lack of conviction (and there is plenty of it both in and out of the church), we hear a great deal about "the spirit of Christ." I have no desire to reflect upon the real spirit of Christ as revealed in the New Testament, but I do want to show the false and cowardly dodges often made under the guise of "the spirit of Christ" in an effort to keep from "standing" for the truth.

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). The subject is the power or force by which one lives. By the "flesh" we mind the things of the flesh; by the "Spirit" we mind the things of the Spirit. Verse 5 says: "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." To have the Spirit of Christ in this passage is to be dead to sin and alive to the things of the Spirit, to follow or obey what the Spirit sent from Christ teaches. This is in contrast to obeying "the things of the flesh."

In speaking of the attitude of Christ, which is generally meant by "the Christ-like spirit," Paul wrote: "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). This "mind" (state of thought; what one has in mind; attitude) is shown to mean obedience even unto death in the case of Christ. The "spirit of Christ" and the "mind" of Christ have to do with obedience to the word of God. But this is not what denominational people and liberal minded people in the church mean by the "Christ-like spirit."

The "Christ-like spirit" to some means to be tolerant of everything; to allow almost any situation to remain without opposing it. Is this the attitude the Lord had toward sin? He drove out the moneychangers from the temple and overthrew their tables (Mark 11:15). He condemned the Pharisees in the strongest possible terms (Matt. 23). This was the mind of Christ toward evil. One is most unlike Christ to tolerate sin and error without rebuke. "And have no fellowship with the unfruitful works

of darkness, but rather reprove them" (Eph. 5:11). Would it be a "Christ-like spirit" to obey this statement of inspiration.

To some the "Christ-like spirit" means to "let me have my way about every thing." This has become the predominate attitude of denominationalism today. They DO NOT WANT TO ENGAGE IN BATTLE! They do not want to have to "earnestly contend for the faith" (Jude 3). They prefer to live by the "live and let live" rule. They are content to oppose nothing and promote everything on God's green earth that satisfies the lust and vanity of man. I have confidently said publicly and in print that the day of religious debates is about over. The false teachers who have engaged in one or more debates have lost their taste for it. They want to profess the "Christ-like spirit" and disassociate themselves from battle. The few who believe they are right will engage in one debate and then they lose their taste for it. But a greater controversialist never lived than Christ. He opposed spiritual wickedness in all forms and in all places. We are taught to "fight the good fight of faith."

Perhaps the greatest charge of not having the spirit of Christ comes upon those who dare expose sin in all forms. This opposition comes from within the church as well as from outside. Some brethren who have no conviction except that one ought to be baptized and be a "member of the church of Christ" cry to high heaven when someone stands for New Testament truth. When sin and wickedness in high places are exposed, we are "fanatics"; when the one way of Christ is taught, we are "narrow-minded"; when the religious errors of denominationalism are exposed, we are "bigots"; when complete obedience to the gospel of Christ is taught, we are "legalists."

The spirit that desires to compromise truth with error stands for nothing in doctrine, agrees with all plans and doctrines of men, and promotes all sorts of unauthorized projects in the name of religion. This is the "antichrist spirit" rather than the "Christ-like spirit." The Spirit of Christ requires complete obedience to all that the Spirit requires. The mind of Christ requires complete submission to all that Christ commands of us, even unto death. It means to oppose error with the same force that Christ used.

It means to stand for something and against something— stand for all truth and against all error. It means to regard the New Testament as the final and complete will of Christ, and to presume to do nothing without his authority. If you want the "Christ-like spirit," go to the New Testament and there you will find it. Eternal happiness depends upon "walking in the Spirit" (Rom. 8:6).

## PRESCRIPTIONS

from the  
Great Physician—  
Jesus Christ



Dr. W. F. McElwain, 696 Providence Rd., Lexington, Kentucky 40504

Young people enter into the reproductive age at what we call puberty. This is the beginning of the development of their reproductive capabilities and their secondary sexual characteristics. These are the characteristics that distinguish males from females in other than purely anatomical ways. The boys will begin to grow beards, develop pimples, sing bass or tenor, and develop their body musculature in an obvious male fashion. The girls will continue to sing soprano or alto while their bodies rearrange themselves into an obviously feminine form.

It is at this point that most of the activity about sex education begins. The perplexing question of who's going to tell them about the birds and the bees must be faced. So the parent (hopefully) tells the child about the anatomy of the sex organs and how babies are born. This is usually done with all due haste in the midst of great embarrassment.

However, the anatomy of the sex organs is really no great revelation to anyone at the age of puberty. The mechanism of childbirth doesn't seem to be especially pertinent either. The real question is how come the girls are now attractive to boys and boys attractive to girls? What is the difference between a girl who was once a boy's pal but is now his girl friend? Obviously, the difference is in the mind of the boy and this he needs help in understanding. The girl needs help in understanding why she blushes, giggles and feels so giddy when certain boys come around. What's happened?

This is the time to tell young men about the desires of the flesh — the sexual desire of the male to be satisfied with the female. They need to appreciate that this desire is a perfectly normal one. The sensations associated with sexual stimulation are pleasant and their satisfaction is enjoyable. God meant for it so to be. To deny its pleasantness in an attempt to insure control is dishonest. The young man needs to know that this desire, like every other desire of the flesh, is subject to the will and control of the person and that God demands abstinence before marriage. The lesson to be taught is that God

# Searching The Scriptures

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expects the desire to be controlled, not denied. Provision for its complete satisfaction is made in marriage and one must wait until then to enjoy it.

Society has been even more stringent with the female. The young girl develops the same desires of the flesh and yet for her to admit sexual desires is usually to call forth all kinds of prophecies of ruin as a result of wanton depravity. However, again she needs to appreciate the naturalness of her desires and the pleasure that she will derive later from her relations with her husband. Her reproductive period starts with the beginning of her menses. The onset of menstruation is heralded as her cross to bear as she endures the curse of womanhood. In reality, it is a physiological process which is perfectly normal. The great difficulties it supposedly presents have to be taught because they are not naturally obvious. The difference between those women incapacitated during this period and those not is usually the results of old wives' fables.

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## ANSWERS for our hope



Send Bible questions to

Marshall E. Patton, 806 Muriel Dr., S.E., Huntsville, Ala. 35802

**QUESTION:** The local hospital has set up worship services each Sunday for the patients (hospital announces to public and patients that this is a worship service) in the hospital chapel. A sound congregation is invited to attend and conduct services every 5th Sunday with the services being given to liberal churches, Baptist, and other denominational bodies the rest of the time. No contribution is taken. It was announced that a group from the congregation would meet and sing, pray, have a lesson preached, and observe the Lord's supper with the patients. After objection they deleted the Lord's supper and went ahead with the service and are continuing with it. My objections are as follows and I would like to know if they are correct and if this arrangement is scriptural?

1. That the Lord's supper is to be observed in the assembly of the saints and must be observed each Lord's day.
2. Contribution is required to be engaged in on each Lord's day and cannot be deleted from a worship service on the Lord's day.
3. Since it is recognized as a worship service by the hospital administrator, public, and patients, this makes the church fellowship error since denominational bodies are taking part on the other Lord's days.
4. If this is a separate worship service they violate God's law by meeting only every 5th Sunday.
5. They put the church under the authority of the Hospital since a non-Christian Hospital Administrator tells them when to meet.
6. Brethren may be fellowshiping brethren from other congregations who are in the hospital and who may be disfellowshipped by their home congregation.
7. If it is to be considered a work of the local congregation, they have deactivated the local congregation and set up a service which forces most of the members to forsake the assembly due to size of the chapel. — R. G.

**ANSWER:** It seems to me that the above objections to the current arrangement grow out of two unwarranted assumptions: (1) That every "worship service" must be provided and controlled by a local church, and (2) that every period of worship on the Lord's day must include all items of worship authorized for that day.

While no church can fulfill its mission on the Lord's day without providing a period of worship which includes the Lord's supper and an opportu-

ity to give (items peculiar to this day), it does not follow that every period of worship on this day must include such. Furthermore, it is not true that every period of worship must be arranged for or provided by a local church. Paul and Silas worshipped in prison at Philippi (Acts 16:25). This worship was not provided for by any congregation. Any group of individuals may, as opportunity affords, join one with the other in worship unto God so long as it is in "spirit and in truth" (John 4:24). Any individual may do the same.

Opportunities to conduct a religious service or to teach are often provided by institutions of industry, education, etc. Often a systematic arrangement prevails whereby different religious groups alternate in conducting the services. Radio stations frequently do this. Just because different religious groups participate in such an arrangement does not necessarily imply endorsement of or fellowship with all participants. Usually it is clearly understood that each group differs from the other and that the basic reason for alternating among them is this lack of fellowship and endorsement of each other. I would not participate in any arrangement wherein the whole truth could not be taught, or if such participation implied endorsement of those in religious error.

In the above arrangement, the Hospital Administrator simply designates the time and provides the opportunity. I presume that what is said and done in the service is done at the discretion of the church, individual, or individuals making use of the opportunity. Unless such liberty were extended, it would be pointless to alternate among different religious groups.

Other points of objection made by our querist may be answered upon the grounds of the two unwarranted assumptions referred to in the beginning of this article. (NOTE: Other questions from the above letter on a different subject will be answered later. — M.E.P.)

## BIBLE ANSWERS

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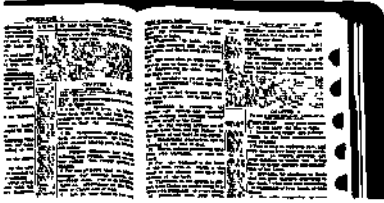
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## SOWING THE SEED of the KINGDOM



J. T. Smith, 1320 Gardiner Lane, Louisville, Kentucky 40213

### HEARING THE WORD

Last month, we noted that the seed of the kingdom is the word of God. We also uncovered the fact that the word, or gospel, "is the power of God unto salvation to everyone who will believe it" (Rom. 1:16); and that we should "receive with meekness the engrafted word which is able to save our souls" (James 1:21). In this article we want to set forth the Bible teaching on how we may receive this word which is able to save our souls.

#### IT COMES FROM GOD — BUT NOT THROUGH A MIRACLE TODAY

We ought to learn, first of all, that the word that is able to save us comes from God. Jesus said in John 6:44-45, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, 'And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father cometh unto me.'" Jesus said, the ones who come unto him are the ones who have heard. What did they hear? That which Jesus quotes from Isaiah literally says, "they shall all be taught **from** God," or God shall teach them. That is, God is the author of this teaching.

In John 14:24 Jesus said, ". . . and the word which ye hear is not mine, but the Father's which sent me." Thus, when Jesus came he spake the words given him of the Father. Also, when the Holy Spirit came, Jesus said the Spirit would not speak **from** himself, that is, the words which he spake were not his own, but whatsoever he would **hear** that would he speak and he would show them things to come (John 16:13). The apostle Paul confirms this in two passages of Scripture. In I Cor. 2:12-13 we read, "Now we have received, not the spirit of this world, but the spirit which is **of** God; that we might know the things that are freely given to us **of** God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth — comparing spiritual things with spiritual."

In I Thessalonians 2:13: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of man, but as it is in truth, the word of God, which effectually worketh also in you that believe." In I Cor. 14:37 Paul said, ". . . let him acknowledge that the things I write unto you are the **commandments of the Lord.**"

Therefore, when we read the New Testament, we are not reading the commandments of men, we are

not even reading the commandments that originated with the apostles; we are reading the **commandments of the Lord**. Someone might say, "Oh, if I could only know what Paul knew." My friend, we can know what Paul knew. Listen to Paul: "How that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye **read**, ye may **understand** my knowledge in the mystery of Christ)" (Eph. 3:3,4). Thus Paul says that when we read what he has written, we are reading the commandments of God, and this will furnish us with his knowledge in the mystery of Christ. We ought, therefore, to study the Bible that we may know what God commands and expects of us.

#### JESUS AND PAUL AGREE

Jesus said those who will come to him are the ones that will be drawn unto him by the things they hear from the Father (John 6:44-45). Paul said "without faith it is impossible to please God" (Heb. 11:6), and also that this "faith comes by hearing the word of God" (Rom. 19:17). Thus, we, according to Christ and Paul, come to Christ by hearing and learning the things that come from God; and we receive faith by which and through which we can please God, by hearing his word. Will you read your New Testament that you might hear God speaking to you and that you might learn what God says and be drawn to Christ, today?

### NEGATIVE ARGUMENTS ON BAPTISM: CORNELIUS

L. A. Mott, Jr.

The opponents of baptism for remission make a very plausible negative argument based on the case of Cornelius. Cornelius received the Holy Spirit before baptism (Acts 10:44-48): But the world cannot receive the Spirit (John 14:17), the possession of which marks a person as a child of God (Rom. 8:16; Gal. 4:7). Therefore, Cornelius was a child of God before baptism, and baptism is not necessary to sonship.

#### LOGICAL END OF THE ARGUMENT

This argument makes sons of God of (1) Balaam's ass, on which God's Spirit evidently acted in miraculous fashion, causing him to speak (Num. 22:28-30), (2) King Saul (I Sam. 10:9-10), the sonship of whom the Baptists cannot concede without surrendering their position on apostasy, for the Spirit later departed from Saul (I Sam. 16:14), and (3) Caiphas, on whom the Spirit operated even at the time he plotted to kill Jesus (John 11:51).

Here is a good place to learn the meaning of the axiom, "What proves too much proves nothing." The logical consequences of this argument are unacceptable. The argument inevitably leads to positions which cannot be true. Any argument which forces

one to accept positions which are clearly unsound cannot be sound itself. One may not know what the fallacy of the argument is. But he knows that something is wrong with it.

#### CORNELIUS AN EXCEPTIONAL CASE

This case also provides an excellent illustration of a second axiom: "The exception proves the rule." Cornelius is the only case after the Spirit came on Pentecost in which baptism did not precede the reception of the Spirit. And the manner in which the coming of the Spirit to Cornelius is treated shows that it was something special, exceptional, extraordinary, and definitely not the rule.

First, the purpose of this incident marks its exceptional character. According to the use actually made of it, its design was to show the Jews that Gentiles are acceptable with God and to silence any objection that could be raised against their admission to the church (Acts 10:44-48; 11:15-18). Cornelius was the first Gentile as such ever to be converted.

The Jewish attitude toward Gentiles, indicated in Acts 11:1ff., for example, made it imperative that God declare his will on the acceptability of Gentiles and that he do it at that time. God did manifest his will on this subject; he did it in the case of Cornelius; and he did it by sending the Holy Spirit upon Cornelius in this extraordinary manner. But what happened at the house of Cornelius would never need to be repeated. When the "Gentile" question was agitated again by the Judaizers God did not deem it necessary to repeat the miracle. It was only necessary for Peter to make an appeal to the case of Cornelius and to relate what happened the first time the gospel was ever preached to Gentiles. God had in that case declared his will one time for all time. His act in that case settled the matter for ever. It would never need to be repeated. The Judaizers were tempting God, pressing his patience to the limit, by demanding more proof. See Acts 15:7-11.

The inescapable conclusion is that what happened at the house of Cornelius had a purpose peculiar to that case, and was not of general application. That purpose will never need to be served again, and therefore no repetition of the incident can be expected.

Second, Peter implied the extraordinary character of the incident when he had to go all the way back to Pentecost to find something similar to it (Acts 11:15).

Thus, the coming of the Holy Spirit upon Cornelius is treated in the word of God as an extraordinary and exceptional case. This manner of treatment given to it proves that it is not intended as the rule. The rule is that the Holy Spirit is bestowed upon a child of God. Cornelius received the Spirit before he became a child of God. But his case is treated in such fashion as to show that it is not the ordinary procedure or the rule, but an exceptional case. Thus the exception, by its being treated as exceptional, only proves and more firmly establishes the rule.

In dealing with this negative argument I have also incidentally shown that no one living today can expect to receive the gift which Cornelius received. It was an extraordinary gift designed to serve a purpose peculiar to that one case.

— Box 155; Romulus, Michigan 48174



#### ARGUMENTS ADVANCED IN PROOF OF EVOLUTION MUTATIONS (No. 2)

DEFINITION (Con't) : Many scholars and scientists say that mutations appear abruptly, unexpectedly, suddenly, spontaneously, Nelson's After Its Kind, pp. 100, 175, 177. They are called "chance happenings," BSCS Textbook-Yellow, p. 158, De Vries, in Evolution-Hypotheses and Problems by Collins, pp. 90, 91 and B.S. newsletter, Aug. 1966, p. 1. They are said to be "abnormal," Whitcomb, Creation According to God's Word, p. 17, and Creation or Evolution; "different from the normal," Prof. Enoch, pp. 75-76; "mistakes," Lammerts, The Challenge of Creation, pp. 2, 5; "monstrosities," Dobzhansky, Genetic and the Origin of Species, p. 73; a "flaw," Klotz, Genes, Genesis and Evolution, p. 286; "accidental" and "genetical freaks," Phillip Hughes, Christianity and the Problem of Origins, p. 14, 16; "errors in gene replication," Biology for Today, p. 273, and "slips of heredity," Rostand, The Orion Book of Evolution, p. 20.

The mutation theory was first formulated by the Dutch botanist Hugo de Vries in his Mutation Theory (1901— translated into English in 1910) after a long series of investigations from 1886 to 1901 made on the Evening Primrose. Although the variations observed by de Vries had not, as has since been realized, the importance he gave to them, they led him to formulate conclusions very similar to those of the present mutation theory. According to de Vries the basic element of organic evolution is the mutation, a sudden variation, directly inherited, strictly random from the point of view of adaptation, occurring with greater frequency in certain specific "periods of mutability," and giving rise to new elementary species, "selection" playing the same sorting role as in Darwinism — thus it is a postulate common to the mutation theory and to Darwinism that selection acts either on variations or on mutations; so one or the other would have to be such as could account for all aspects of the evolutionary picture of the story of life. See Evolution: Hypotheses and Problems, Remy Collin, pp. 71-72.

The same writer says (pp. 90-91), "The origin of genetic variation was attributed, by de Vries, to chance. Variation becomes evident in individuals by a well-marked deviation from the original type, as happens for Medelian characters. De Vries gave it the name mutations. It has kept that name in biology, not only as the unit of variability but also as

the unit of trans-specific variability, and as a **unit of evolution TOUT COURT.**" In **Does Science Support Evolution**, Hooper (p. 66) gives these definitions of **mutation**, (Webster), "A sudden variation, the offspring differing from its parents in some well-marked character or characters, as distinguished from gradual variations, in which NEW characters become **highly developed** only in the course of many generations."

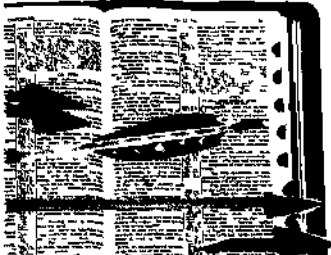
He quotes Chapman and Miller, "The fourth method is through the appearance of spots or mutations. A mutation means that by chance some offspring are born different from the parent stock. Evolution requires that they have the power of transmitting these peculiarities of structure ..." Also quoted is the definition according to an Evolutionist, "A mutation is of a spontaneous origination in the germ cells of species of **new factors** for visible characters in a manner similar to a spontaneous production of one chemical element from another, e.g., gold from lead, or silver from nickel. A mutation **in the evolutionary sense is a 'new creation,'** something coming out of nothing, or at least something **greater** coming out of something **less.**"

#### THE IMPORTANCE OF "MUTATIONS" TO THE EVOLUTIONARY THEORY

No evolutionist will or can deny that the **mutation theory** is indispensable to their proof (?) that Evolution, with common descent of beast and man, is a "fact" or "true." In the July 1969 issue of this paper, while stressing the many authorities that cite the importance of NATURAL SELECTION to the Evolutionary theory, **ten** of these quotes associated MUTATIONS with NATURAL SELECTION as being important and vital to establishing the FACT(?) that Evolution has taken place. (Five are quoted on page 7 and five are found on page 8 — P.F.)

The BSCS "Yellow" Biology Textbook says, "The chief mechanism of evolution, in general terms, is fairly simple. The hereditary material of all species — the different kinds of DNA — are subject to change — they 'just happen,' that is they are chance events. We call these changes MUTATIONS. But because they occur in DNA, they are hereditary; they are passed on during reproduction and they cause changes in the offspring. Most mutations are harmful; that is, they upset the carefully adjusted physiology of the organism. But **if, by chance,** mutations produce changes that help an organism to live and have offspring, **we have the basis of an evolutionary change.** — Successful mutations, then, could produce **by degrees a new species** — the new species would survive — unless, in time it was replaced by an even more successful species. — individuals and species with mutations that provided better chances for survival in the particular environment would be favored. We speak of this process as Natural Selection. — **Mutation plus Natural Selection results in Evolution.**" (My emphasis, P.F.) p. 158. Dobzhansky says in **The Biological Basis of Human Freedom**, p. 56, "Mutations produce changes in the genes and variants of the gene structure; they are the **raw materials of Evolution.**" And in the book **The New You and Heredity**, p. 476, Schein-

feld affirms "It is through the **rare instances of favorable mutations, of innumerable kinds** and in **countless numbers**, occurring successively over **very extended periods**, that the **whole process of Evolution may now be explained.**" (My emphasis, P.F.) (To Be Continued)



ARROWS  
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error

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

#### INSTRUMENTAL MUSIC-AID APPROACH

Instrumental music is not a dead issue. In a preceding article I emphasized the Psalms approach to this subject. Our study this month is on the "Aid" approach. It must be conceded that aids must be used to expedite many commands given in the Bible,

For example, we have the command to observe the Lord's supper on the first day of the week (Acts 20:7). Common sense teaches us that we must have some sort of a container for the fruit of the vine. What shall it be? Well, one might like a cup with a handle on it while another prefers a glass. Still others prefer the individual containers made of glass. Some prefer and use the disposable paper containers. Is there a law governing such? Certainly not. This container, whatever it may be, is an aid in executing what God has told us to do. Please keep in mind, if God had given some kind of a command with respect to the container we would be constrained, by law, to obey. God tells his people to assemble (Heb. 10:25). Where and in what shall we assemble? God knew we would need a place to carry out this divine command but he left it to our discretion. For this reason brethren through the years have met in all sorts of buildings. God tells us to give upon the first day of the week (I Cor 16:1-2). In what shall we take up the collection? I saw one man use his own hat. I believe this was scriptural as long as he removed the money before he put it on to go home! Some use little wooden plates to aid in obeying this instruction. Yes, we use aids to expedite what God tells us to do when he has NOT told us HOW to do it!

When we get into this area of Bible study many get confused and fail to differentiate between the AID and the INNOVATION. For example, we could not use a little **honey** along with the **fruit** of the **vine** just because someone thought it would make it more palatable. Honey could not be used as an aid to fruit of the vine because they are both specific in nature and there is authority for only one. Honey in this case would be an innovation and not an AID

When the instrumental music innovator wants to bring in the instrument, he usually argues something like this: He says, "Well, you have a public address system to aid your preacher in preaching the gospel. You have a building to aid you in assembling together so why can't we have an instrument to aid us in carrying out the command to SING? This is a good question but if you will notice he slipped a cog in his reasoning. He tries to make a parallel out of something which is not. One does not have to be a Solomon to see that Honey is an addition and not an AID. The fruit of the vine is specific. Sing is specific. As far as I have been able to learn only TWO kinds of music exists. One is vocal (singing), the other is instrumental (playing). When God gave instructions to his people on the music question he didn't say make music (generic), but gave them a specific called sing. Playing cannot be used as an aid to singing any more than walking could be used as an aid to riding!

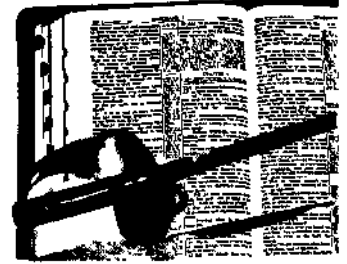
Nine times in the New Testament God tells us to SING. Not one time does he tell us to PLAY. One of these passages is Col. 3:16, which says, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." It will be observed that the type of songs to be sung are psalms, hymns and spiritual songs. When we use the song book or tuning fork, we are still just singing. These things aid either in preparing to sing or singing itself. By way of illustration, when God told Noah to build the ark he could use tools as an aid in building but not another kind of wood. When God tells us to baptize, we may use a baptistry as an aid but cannot use milk as the element. When God tells us to teach, we may use a blackboard as an aid but cannot use the Missionary Society as an organization through which to teach. When God tells us to give, we may use plates to take up the collection but cannot use the Christian Fellowship Federation as an organization through which we give. The instrument is another kind of music and becomes an addition to God's command. "Whosoever goeth onward and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John 9:11).

### "THE WOMAN'S COVERING"

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## Using the SWORD OF THE SPIRIT



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

### LOST AND FOUND DEPARTMENT

Well, well, will wonders never cease! A few months ago the Roman Catholic Church announced that it had found Peter's bones, and now they have lost his throne. If ever a religious organization needed a lost and found department, the Roman Catholic Church needs one. In addition to the throne, they have also misplaced a number of their most venerated saints.

The following article, date-lined Rome, appeared in the press on November 28, 1969:

"St. Peter did not sit there after all. A commission of engineers, scientists and scholars, appointed by Pope Paul VI, concluded Thursday that one of the most revered relics in St. Peter's Church was not what it was supposed to be — a chair once occupied by Peter.

"It is a throne dating back to Charles The Bald in 875 and came to be known as St. Peter's Throne only through the accident of historical usage.

"The finding left the Pope with a perplexing problem. Should the precious chair be returned to the ornate bronze case in which it was set as a holy relic by the sculptor Bemini in the 17th Century? Or should it be relegated to a place in the Vatican Museum as the secular curiosity which it has turned out to be?

"For 700 years it had been identified as a chair in which Peter sat when in Rome. From the 12th and 13th centuries popes sat in the chair for special ceremonies and with its special usage grew the tradition of its origin. . . .

"Church leaders, including the Pope, remain confident that the Basilica of St. Peter stands over the site of Peter's tomb and that the bones found under the high altar are indeed those of the man regarded by Roman Catholics as the first pope.

"What happens to the artifact is up to the Pope, according to Msgr. Michele MacCarrone, president of the Pontifical Committee on Historical Sciences."

When I read such reports as this, which are common in the Catholic Church, I am always reminded of what the apostle Paul wrote about the development and characteristics of that apostate body.

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . Even him, whose coming

is after the working of Satan with all power and signs and lying wonders; And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (II Thess. 2:3,4,9,10).

Could a better description of the Pope and Catholicism be written? Not only does it describe his exalted position and blasphemous attitude, it speaks of the "signs and lying wonders" which have been so common in Catholicism. In fact, the entire system is built upon one of the greatest lies ever told and perhaps the greatest fraud ever perpetrated on the world — the doctrine that Peter was a pope!

Their stories about Peter's bones, his tomb, and his church have no higher authority than the one about his chair. It is all a matter of tradition and the imaginations of Romanism. There is no evidence that Peter was ever in Rome, much less that he had a chair or seat of authority there.

The fake chair is not the only "perplexing problem" the Pope has. Millions of people, including many Catholics, are coming to doubt his position and authority. The doctrine of papal infallibility has become a joke. It is obvious that they have changed and reversed themselves on many doctrinal issues, and they all could not have been right all the time. On such issues as celibacy, birth control, eating of meats, order of worship, dress, order of authority and infallibility the Pope is having a difficult time enforcing his authority. During an important meeting of the Pope and Cardinals in Rome recently, a large number of Catholic priests were meeting in another location in the city denying his authority and challenging his decisions.

There is one thing certain about the Pope and Catholicism these days; they are sure to get full coverage by the news media! The Pope can't sneeze without the world knowing it, and yet where they can they try to deny free people the right to buy time and space to teach the truth. I know, for I have had some experience with them.

## WORSHIP IN SPIRIT AND IN TRUTH



T. G. O'Neal, 318 Kings Highway, Murfreesboro, Tenn. 37130

### THE HEART'S ATTITUDE IN WORSHIP

Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

#### ATTITUDE OF HEART

In order for worship to be pleasing to God, we must have the proper attitude of heart when we worship. We must "worship him in spirit." Our heart must be in our worship. If we worship God properly, we must put out of our minds the cares of the world in order that we might center the heart entirely upon God. Denominationalism says that if one worships "in spirit" this is all that matters. How one worships is not important declares the denominationalist. Jesus said our worship must also be "in truth" (John 4:24). In another article we will notice this part of our worship.

If we are not careful, our worship can take upon the form of a ritual and not be "in spirit." We may engage in the correct act, but do it out of habit without our heart being engaged in the act. An act may be performed and mean nothing because of the attitude of the heart and the same act performed by another may mean much because the heart engages in the act "in spirit."

#### CORRECT ATTITUDES TO WORSHIP

In order that our worship is pleasing to God, we must have the proper attitude of heart when we come to worship. I do not suggest that this list of attitudes is complete; rather suggestive for thought.

(1) **We must have an attitude of sacrifice.** After David sinned in the numbering of Israel and came to offer sacrifice unto God, Araunah offered to David the provisions for an offering. David said, "I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (II Sam. 24:24). We should be willing to sacrifice our time, talents, efforts and money in order to worship our God.

(2) **We must have an attitude of whole-hearted service.** Moses told Israel "to love the Lord your God, and to serve him with all your heart and with all your soul" (Deut. 11:13). We are to do "the will of God from the heart" (Eph. 6:6). "And whatsoever ye do, do it heartily, as to the Lord, and not unto men;" (Col. 3:23). God will not have our half-hearted service. "I the Lord thy God am a jealous God" (Ex. 20:4).

(3) **We must have attitude of peace.** Jesus taught we must be at peace with our brethren in worship.

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"First be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23-24).

(4) **We must have attitude of unity.** Paul wrote to Corinth that when they came "together in the church . . . there be divisions among you." They did not come together "to eat the Lord's supper." Paul said, "I praise you not." In order that worship is pleasing to God, brethren should be united in this service (I Cor. 11:17-22).

(5) **We must have an attitude of humility.** We are "justified by faith" (Rom. 5:1). This justification was provided "while we were yet sinners" (Rom. 5:8). I am just a sinner saved by God's grace. We need to "walk worthy of the vocation wherewith ye are called, with all lowliness and meekness" (Eph. 4:1-2). I am the creature created by God. I should approach the worship of my God in humility since I am his creature.

(6) **We must have an attitude of obedience.** Christ said, "For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). The "doctrine which was delivered" the Romans was "obeyed from the heart" (Rom. 6:17). Obedience is an attitude of the heart. In order that worship is acceptable to God, man must obey him in worship.

(7) **We must have an attitude of drawing near to God.** "Let us draw near with a true heart in full assurance of faith" (Heb. 10:22). Our worship should be rendered with the attitude of drawing nearer to God and becoming more like him. Man becomes like what he worships. In our worship of God we should become more like God. We should be God-like.

#### CONCLUSION:

Having seen some attitudes which we should have when we worship, it is in order to ask ourselves if our worship vain in the sight of God because we come to worship with the wrong attitude of heart?

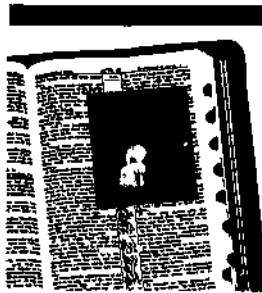


#### I'D HATE TO HATE

I'd hate to hate my brother, And  
that without a cause — To hate the  
hate of vengeance; Regardless of  
God's laws. To murder him in  
substance With hate all stored  
within; So much the bitterness  
overflows, And others see my sin.

Someone has said that the vessel;  
In which our hate is stored,  
Suffers far more damage,  
Than the vessel upon which it's poured.  
So I'd hate to hate my brother,  
It would pierce me through and through,  
And I'd much rather choose that you hate me  
Than to choose that I hate you.

Mrs. John W. Wilson



## Reviewing the DOCTRINES OF CATHOLICISM

Luther W. Martin, 707 Salem Avenue, Rolla, Missouri 65401

#### McNAMARA'S NEW TESTAMENT — PUBLISHED, 1818 A.D.

For quite a number of years, this writer has been collecting different versions and translations of the New Testament, in the English language. Having reached the area of some fifty-six different English New Testaments, it becomes increasingly difficult to secure additional versions.

One of the most interesting and difficult works to find, was an edition of the Roman Catholic New Testament which was originally translated into the English from the Latin Vulgate, in the year 1582 A.D., at Rheims, France. With the circulation of the Bible in the common languages of the people, beginning with Wycliffe's English version in 1380, Tyndale's in 1526, Coverdale's in 1535, Matthew's in 1537, Taverner's Bible in 1539, The Great Bible in 1539, Cranmer's Bible in 1540, and by 1560, the Geneva Bible . . . each and all of these different Bibles and New Testaments in the language of the common people, had Roman Catholicism on the defensive, because up to this time, the Catholic Church had not bothered to translate the Bible into the language of the people. Therefore, in 1582, the first Roman Catholic English New Testament was published by three Catholics: Gregory Martyn, William Allyn, and Richard Bristow, with the claim that it was "out of the authentic Latin." Footnotes were added by a man named Thomas Worthington, which were obviously slanted to promote Roman Catholic doctrine.

The hard-to-find edition of the Rheims New Testament was one that was published in the City of Cork, County Cork, Ireland, in the year 1818 by a Roman Catholic adherent, James A. McNamara. McNamara added numerous anti-Protestant barbs and comments in this version and re-printed "The Principles of Catholics", by the "Right Reverend Dr. Coppinger, Roman Catholic Bishop of Cloyne" which had been first published in London in 1688.

For a number of years, I had seen published references to "McNamara's New Testament", and although I had purchased many books from English and Irish booksellers, I had been unable to locate this particular work. However, during September, 1969, my wife and I were privileged to make a trip to Ireland, and after visiting almost every bookseller and publisher in Dublin, I finally located a fairly well preserved copy of McNamara's edition.

This edition contains the foolish assertion of the Council of Trent, in the Preface, to the effect that "all errors being taken away" . . . actually meaning

that the Latin Vulgate, which was a **copy** in another language of the Greek Scriptures, was supposedly made more pure than was the ORIGINAL! In fact, later in the Introduction of the Rheims-McNamara Version, it is claimed: "Thus when we see that by all means the old vulgar Latin translation is approved good, and better than the Greek text itself ..." Can you imagine a stream being more pure as it flows along, rather than being purest at the mouth of the spring from whence it begins? Yet, that is what Catholicism claims is the case with her Latin Vulgate Translation, in comparison with the Greek from which Jerome, the translator, rendered his Latin Vulgate. Incidentally, Jerome, the "Father of the Latin Vulgate" rejected the extra books of the Old Testament, which in later centuries, the Council of Trent included in the canon of Scripture for Roman Catholics.

Concerning the attitude of the Roman Catholic Church relative to the use of the Scriptures in common languages, the Preface states in part: "To prevent and remedy, and to guard against error, it was judged necessary to forbid the reading of the Scriptures in the vulgar languages, without the advice and permission of the Pastors and spiritual Guides whom God has appointed to govern his Church, Acts xx;28." So the Catholic Church found it necessary **to forbid the reading of the Scriptures in the vulgar languages** ... yet the Apostle Paul by Inspiration, wrote: "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth" (II Tim. 2:15).

"All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God, may be adequate, equipped for every good work" (II Tim. 3:16-17).



**NEW CHURCH IN ORLANDO, FLORIDA**

**James P. Needham**, 1600 Oneco Ave., Winter Park, Fla. 32789 — After seven and a half years with the Expressway church in Louisville, Ky., I have moved to Orlando, Florida for the purpose of beginning a new work in Altamonte Springs which lies just north of the city of Orlando. This work is the result of long-range planning on the part of the Par Ave. church.

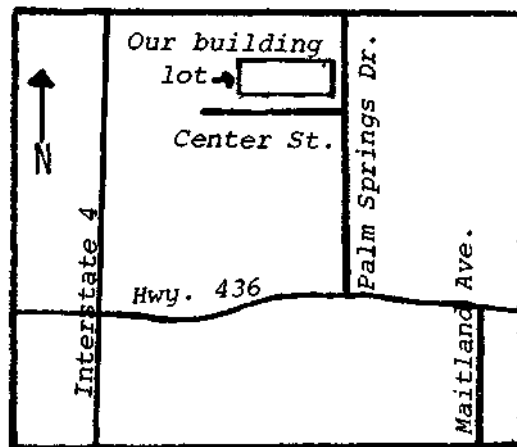
I had a rather heavy schedule of meetings to finish for the year, so we made plans to begin our new work on December 14, 1969. At our first meeting we had 65 present, and a contribution of \$467.00. We have now been meeting about two months, and our average attendance on Sunday morning is about 70, with contributions averaging about \$400 per week. We have been self-supporting from the beginning, and plan to be so even after we enter our new building, even though the Par Avenue church has agreed to underwrite the preacher's salary, if needed.

The Par Avenue church has made long-range plans for this new work. They bought and paid for a \$23,000 lot, and transferred about \$54,000 to the building fund when we began. We have just received our plans for our new building, and hope to have it under construction within the next few weeks. The auditorium will seat 270, with 10 class rooms, preacher's study and work room. Cost is roughly estimated at \$80,000.

The new building will be located at 600 Palm Springs Dr. in Altamonte Springs. We will be located just north of Highway 436 which is a very busy outer belt to the east of Orlando. We will be just east of where Highway 436 intersects Interstate 4, north of Orlando. We feel that this is a splendid location. Already large development programs are under way in our area, both commercial and residential. The following map will help you locate us when coming to our city.

This will be the location of our new building. We are presently meeting in the Woman's Club of Caselberry, which is about 3 miles east of our lot.

The Palm Springs Drive church is made up of a wonderful group of people. We have a fine spirit of enthusiasm and cooperation, and we are determined to develop this into one of the finest works to be found anywhere. We hope you will visit us when you come our way, and pray for our prosperity in the work of the Lord.



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## THE NEWS LETTER REPORTS

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

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**B. Hall Davis**, Rt. 1, Box 235, Zachary, La. 70791 — A new congregation has begun in Baker, Louisiana. Baker is a small suburb of Baton Rouge, home of Louisiana State University. We began meeting the first Sunday in June. Attendance is about 25 on Lord's days. We meet in the Scout Hut on Magnolia Drive. Services are at 10 a.m. and 6 p.m. Sundays and on Wednesday evenings. If some preacher has some support and desires to do work at L.S.U. we would like to hear from him.

**Jay B. McCoskey**, 8824 W. Richardson Road, Pasco, Washington — The church of Christ meeting at 3221 West Court Street in Pasco, Washington is looking for a man to work full time with the congregation here. We are a small group. If interested write to: Church of Christ, 3221 West Court St., Pasco, Washington.

**Roy L. Foutz**, 2301 Franklin Drive, Texarkana, Ark. — I have been working with the Franklin Drive church for four months and have been encouraged thus far. My meeting work in 1969 has taken me to Pensacola, Florida; Pine Bluff, Arkansas; Sinton, Beaumont, Brazoria, Greenville, Atlanta and Houston, all in Texas. Five of these meetings included series on "The Bible vs. Evolution." Worship with us when in Texarkana.

**Grady Bailey**, Love Station church of Christ, Erwin, Tenn. 37650 — I have been a member of the Lord's church here for approximately 25 years. About ten years ago we had to withdraw ourselves from the liberal brethren here and some who were with us have gone back to the liberal group. Such men as David Claypool, Jack Batey, Jr., J. Edwin Harrell, Harold Dowdy, Cecil Belcher, Earnest Shoaf, J. Edward Nowlin, Cecil Willis, Colin Williamson, Norman McDonald, Jamie Rhoden, Douglas Black, James Walker, Titus Buttrey and others have preached for us. I am the only male member to carry on the work now. We have about 12 or 14 in attendance on Lord's day. We have a 15-minute radio program on a local station each Lord's day at 8 a.m. and approximately \$300 on hand.

We have located a preacher who is sound in the faith with several years' experience. He was with the church in Umatilla, Florida for 9 years. He is 51 years of age and all of his children are faithful and live in this area except one daughter, whose husband will move to Jonesboro to preach there the first of 1970. This man who will preach for us is Fred Smith, who now lives in Morganton, N. C. He has driven 100 miles one way the past three Lord's days to preach for us. He will continue to do so until his support can be raised then he will move here. If you can help support this man in this needed area, please let us know and we will give him the information. You may write to Fred Smith, 401 E. Union St., Morganton, N.C.

**Robert E. Herndon**, P.O. Box 561, Plymouth, N.C. 27962 — Weyerhaeuser Company has opportunities for college graduates with degrees in engineering, forestry, chemistry and the sciences, and accounting, with or without experience. The Company's operations in Plymouth consist of a 2,400-man complex in which pulp, paper-board, paper and plywood is manufactured, supported by 600,000 acres of timber lands in eastern North Carolina. The church here has its own building, with a membership of seven families. Faithful Christians with the above qualifications are invited to write: Robert E. Herndon, Personnel Manager, Weyerhaeuser Company, Plymouth, North Carolina 27962 or phone me collect, 919-793-3111 or 793-4366 (home).

**Jack Gibbert**, 541 N. Bethune Dr., Va. Beach, Va. 23452 — I am writing this letter in quest of additional support for myself in the work here at Virginia Beach, Virginia. The Haygood congregation is not two years old at this writing, it has grown from two families to a Sunday morning attendance of over 35. The past month has seen a record attendance of 50. The contribution is averaging over \$120 a week. While the bulk of the group is made up of navy personnel there are presently three civilian families (including mine) with a fourth due to move here soon after the first of the year.

The population of the Tidewater area (Norfolk, Chesapeake, Va. Beach, Hampton, and Portsmouth) is well over a million. We have three families coming from the Hampton area (25 miles) and a few from Norfolk (12 miles) and the rest are scattered about the Tidewater area. There are several congregations of liberal persuasion here, two of rather impressive size (400 and 200), and a number of Christian churches using the name Church of Christ.

Presently the congregation is meeting in a house at the corner of Ferry Plantation Rd. and Haygood Rd. This building has been condemned due to a rezoning and it is due to be torn down and the property used for some business venture. Needless to say, we are anxious to find suitable property to buy or even another house we could fix up for our purposes.

My need in this area for myself and family (wife and two children) is at least \$700 a month. We have been here for over a month and realize already that this amount is going to make living tight. As of 1 Jan. 1970 I will be \$150 a month short of my needed support. If you can help me in this work it would indeed be appreciated. A few of the congregations helping me are Riverside Drive in Nashville, Tenn.; Lake Wire in Lakeland, Fla.; and Lakeshore in Jacksonville, Fla. If you would like further references I will be glad to comply with more names and congregations.

**W. B. Logan, Sr.**, Rt. 1, Box 180, Steens, Miss. 39766 — The Woodlawn church of Christ, Steens, Miss., is in need of a full time preacher. We are a

small rural congregation, but we stand ready at all times to uphold nothing but sound doctrine. There is a large number of liberal churches in the area and our need is great. The church here can furnish a man a 3-bedroom house and give him \$150.00 per month toward his support, thus it would be necessary for him to raise the rest of his support from other congregations. Anyone interested can contact me by phone: 356-6871 or write Route 1, Box 180, Steens, Miss. 39766.

Paul Foutz, 5515 Sonnier Lane, Groves, Texas 76619 — After two and one-half years in Oak Lawn, Illinois, I am returning to Texas about February 8. My new address is given above.

#### LEWIS-HAFLEY DEBATE

March 9, 10, 11, 1970 propositions on the number of persons in the Godhead and baptism in the name of Jesus only will be discussed in the meeting house of the West Side church in Aurora, Illinois between Larry Ray Hafley and Billy W. Lewis of the First Apostolic Church. March 12, 13, 1970 propositions on speaking in tongues and the baptism of the Holy Spirit will be discussed by brother Hafley and Mr. Lewis in the meeting house of the First Apostolic Church, Sheffer & McClure Road in Aurora. Discussions will begin at 7:30 each evening of the discussion.

**J. T. Smith**, 1320 Gardiner Lane, Louisville, Ky. 40213 — I will be in a series of meetings at Zephyrhills, Florida where E. V. Srygley, Jr. preaches, Feb. 23-March 1st.

**C. T. Palmer**, 1343 Davis St., New Madrid, Mo. 63869 — Needed at once, a preacher for work with the church of Christ at Lilbourn, Missouri. Anyone interested in this work please contact me at the above address. Phone (314) 748-2280. Or contact J. A. Brock, Lilbourn, Missouri, (314) 688-2976.

**James Fox**, Peoria, Ill. — Ray Ferris of Elgin, Ill. will be the speaker in a meeting at Paris Avenue church in Peoria, Ill., March 2-8.

**Vestal Chaffin**, 4204 Sunflower Avenue, Louisville, Ky. 40216 — The Shively church had a very good year in 1969 in many ways. We had a total of 46 responses during the year. There were 21 baptisms, 10 restorations, and 15 identified with us. When you are in Louisville, worship with us.

**Donald A. Latner**, Route 8, Jonesboro, Tenn. 37659 — I have moved from Umatilla, Florida where I worked with the church over two years. I am now with the church in Jonesboro, Tennessee. This is a sound and hard working church.

**Doyle Banta**, P.O. Box 446, Athens, Ala. 35611 — I am well into my fifth year with the Carriger church here. This past year Edward Fudge and Roy Vatow preached in good meetings with us. Through 1969 several were baptized. I preached in a short meeting with others at Ardmore, Tenn. We had two

nights each. Baxter Evans is doing an outstanding work there. In September I preached in a meeting with Parkdale church in West Helena, Ark. In October I was with the Twelfth Street church in Bowling Green, Ky. Three adults baptized and two restored. James P. Miller is doing a wonderful work there.

Congratulations on doing a great job the first ten years in editing Searching The Scriptures. May God give many more years to continue this wonderful work. Only eternity will tell the great results of your labors.

**Charles B. Gentry**, 3602 Rush Place, Hobart, Ind. 46342 — I started working with the congregation at Portage, Indiana on September 1. The work is progressing in a fine way with 7 baptisms and 7 restorations since October 1.

**Elden Givens**, 4230 Sherwood Drive, Corpus Christi, Texas 78411 — Since moving to Corpus Christi last September, three have been baptized, one restored, and twelve identified with us. Brother Robert H. Farish of Austin, Texas will be with us January 5-11, 1970 in a gospel meeting. We look forward to continued growth in this growing city of South Texas.

**Donald R. Givens**, 2948 Thomas Blvd., Port Arthur, Texas — During 1969 the Thomas Blvd. congregation had 13 baptisms, 7 restorations and about a dozen to place membership. Our spring meeting will be with Harold E. Turner preaching, April 13-19, 1970. During the year 1970 Thomas Blvd. will support ten preachers some \$2,200 per month. The following are now being supported: Connard Estes in Bridge City, Texas; W. C. Sandefur in Milbridge, Maine; Mack Kercheville in El Paso, Texas; Leslie Diestelkamp in Illinois; Gavin Du Toit in South Africa; Samuel Odewumi in Nigeria; Ruben Araador in Houston, Texas; Howard Miller in Stillwater, Okla.; and Larry Bunch in Lawton, Okla. I will preach in a meeting in Bridge City, Texas April 5-10, 1970. Worship with us when in Southeast Texas.

**John W. Pitman**, P.O. Box 272, Mountain View, Ark. 72560 — The Chapel Hill church building is located 1 mile south of Brockwell, Ark., and 14 mile east of Highway 9. I began preaching there November 30. The attendance is well over the 40 mark and night services have been started. Brockwell is 32 miles from Mountain View. Paul Keller and Franklin Puckett have held meetings there several times. I will be with the church there until June, and then will be moving to Jamestown, N. D. where a new work has been started. It is the first effort in the history of the town of over 16,000. Work has also been started in Grand Forks, on the Air Base. Anyone knowing of members or others living in or near these two towns are encouraged to contact me and the information will be passed on. We are still short on support in the work here but support is promised for at least one year in Jamestown.

**Ralph Joiner**, P.O. Box 1501, Titusville, Fla. 32780 Wisconsin is a state with a population of more

than four million people. In all the state there are but nine faithful congregations of the Lord's people. Only three are self-supporting. The others are usually composed of two or three families. It is my plan, the Lord willing, to take my family to Wisconsin and locate with the faithful church in West Bend. It will be necessary to carry almost all my support with me as that congregation is composed of only nine members and can provide only \$100 per month. I must depend upon churches and individuals who will help in this work. Send your support directly to me. For further information and references, write to me at the above address or call (305) 267-7778.

#### PROPOSITIONS FOR DEBATE

The following propositions for debate have been signed with Mr. T. G. McCord of Comanche, Oklahoma. Mr. McCord is the preacher for the Jesus Name Church in Comanche.

##### THE GODHEAD

The Scriptures teach that there are three separate and distinct persons in the Godhead — the Father and the Son and the Holy Ghost.

Affirm: E. Paul Price  
Deny: T. G. McCord

##### JESUS NAME

The Scriptures teach that the correct ceremony to be said over a candidate in water baptism is "In the name of Jesus."

Affirm: T. G. McCord  
Deny: E. Paul Price

First proposition to be discussed March 2nd and 3rd, 1970 in the Southside church of Christ building in Duncan, Oklahoma.

Second proposition to be discussed March 5th and 6th, 1970 in Comanche, Oklahoma at a place provided by the Jesus Name Church. Signed: T. G. McCord E. Paul Price

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James H. Johnson & Gordon Wilson  
(Discussion with an Atheist)  
San Diego, California  
June 28, 29, 1966

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**SECOND NIGHT:** All religions are false and not beneficial to man.

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### SPEARS-WADE DEBATE

Dudley Ross Spears & Ronnie F. Wade  
Oklahoma City, Oklahoma  
July 12 - 15, 1965

**FIRST TWO NIGHTS:** A discussion of one cup (container) for the fruit of the vine in communion.

**LAST TWO NIGHTS:** A discussion of classes and women teachers.

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### BRITNELL-STATEN DEBATE

Eugene Britnell & Ralph Staten  
(Debate with Free Will Baptist)  
Little Rock, Arkansas  
December 6 - 10, 1965

**FIRST TWO NIGHTS:** Pro and Con of water baptism for the remission of sins.

**LAST TWO NIGHTS:** Discussion of whether or not the church or kingdom was established on Pentecost in Acts two.

**FOUR REELS — \$16.00**

### CROWE-SMITH DEBATE

Glenn Crowe & J. T. Smith  
Oklahoma City, Oklahoma  
May 20, 21, 1966

**TWO NIGHTS:** Discussion of the practice of using money from church treasury to build kitchens for social meals.

**TWO REELS — \$8.00**

# 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.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XI

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NUMBER 3

## ARE YOU A PRUDE?

Irven Lee

A radio advertisement for a New Year's eve show at a drive-in theatre mentioned the fact that this particular picture was strictly for adults. So, the advertisement suggested, if you are an adult and not a prude be sure to see it. The public knows full well that a show is indecent, vulgar, and degrading when it is announced that it is "strictly for adults." Is this type picture suitable for all adults who are not prudes?

Who is a prude? Webster's Student Dictionary says it is "one who is very prim in dress, speech, or behavior." It is from a word whose original meaning was "modest." The word "prim" is denned as being "formally neat or precise; stiffly nice." A "prig" is comparable to a prude, and its definition is given as "a self sufficient person who irritates others by being too careful about conduct, speech, and the like."

Who is a prude? After asking that question and looking at the definition we may need to ask it again. There is no good word to be spoken in defense of pretense and hypocrisy. There may be some who are "formally precise" or "stiffly nice" that are not genuine or sincere. Such people are undesirable. But how could one be "too careful about conduct or speech?" One's good name, self respect, and hope for eternity depend on this conduct and speech. If only prudes and prigs object to Hollywood's filth, then our world needs hundreds of thousands more prudes and prigs. People generally who are properly careful about conduct would irritate some. Some are not comfortable with those of good conduct. They seek other company and the cover of darkness because their deeds are evil.

Let those who wear the name of Christ not feel compelled to compromise with sin so as to avoid irritating some. "Have no fellowship with the unfruitful works of darkness, but rather Reprove them" (Eph. 5:11). This is an appeal for us to use our influence against sin rather than condone it. This advice is from the Book. It is of God, but it is not calculated to make one popular. "Yea, and all that will live godly in Christ Jesus shall suffer persecution"

(II Tim. 3:12). There is such a thing- as wisdom or tact to be used throughout life in our dealings with others, but there would be no acceptable way to talk to a wild hippie crowd about the sin of adultery. Any who would make any appeal for virtue, chastity, or purity would be prudes, and to them that would be foolish.

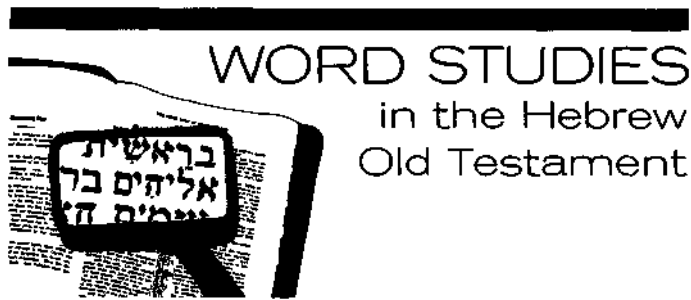
Must one go with the vulgar -crowd to have friends? No, indeed! There are still some righteous people whose friendship could be cultivated. There are honest people who are true to their marriage companions, who respect God, and who recognize their responsibilities. They are the salt of the earth. These are the people who understand that he who sows to the flesh shall of the flesh reap corruption. If there are only two classes of people, those who approve the so-called adult pictures and prudes, then let us all work and pray for more prudes.

Newspaper and billboard advertisements, as well as the suggestive titles, identify the pictures. It is not necessary to go to learn the nature of the pictures. Many civic minded people are alarmed at the degrading moral filth that is being offered as entertainment to the American public. What will become of the home — the important unit of society? The principles of moral integrity that hold it together are being undermined. It is time to be aroused and to speak boldly. Who attends these theatres that entertain with vulgarity and nudity? The very people who walk the streets. People who should know better. Unfaithful husbands may be there with unfaithful wives of other men. Young people who are soon to be home makers may be there. What kind of homes will they make? What kind of community will they make?

Lust is not good entertainment. Lasciviousness is not a little thing. It can keep one out of heaven (Gal. 5:19-21). Is faith dead? If it is then we can understand this conduct because men who deny the Creator suppose that they are animals. They have no hope, and are without God in the world (Eph. 2:12).

Does any one think that Hollywood's more degrading films will not appear later on the TV? Will they be less harmful there? How many parents watch what tastes their children are developing? Is it out of place to wonder how many "church mem-

bers" enjoy the more suggestive and ungodly films? "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret" (Eph. 5:3-12).



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

### HEBREW WORDS OF CREATION Part I

#### BARA' to create

Bara' is used in the Hebrew Qal stem exclusively for the creative work of God in both the physical and spiritual realms.

Bara' is used five times in Genesis Chapter One to indicate the origin of the universe (ver. 1), the origin of life in the waters (ver. 24), and the origin of man (ver. 27). The two-fold use of the word is significant. First, it indicates the production of something new that had no previous existence, that is, 'creatio ex nihilo'. Second, the word does not absolutely preclude the use of existing "material" (cf. ver. 27 and 2:7).

There are two conclusions to be noted. First, God is the Source of all things and therefore 'things' did not come by chance! Second, Matter is not eternal. Genesis 1:1 sets forth the universe (space and matter) as first created out of nothing. The remainder of the chapter describes the formation of the universe into order.

"By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear" (Heb. 11:3).

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### ROM. 8:14-17 — SPIRITUAL ADOPTION

Harry Ozment

In Romans 8:14-17, the apostle Paul had some words to say about spiritual adoption into the family of God: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; and heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." The apostle shows us two things about spiritual adoption: (1) the manner of adoption, and (2) the results and blessings of adoption.

(1) Paul tells us how a person is adopted into God's family when he says in v. 14, "led by the Spirit of God." Before one can be a member of God's family, he must first follow the Holy Spirit. Now, what does this involve? Does this involve a **personal indwelling** of the Spirit? Does this involve a mysterious, indescribable feeling? No, not at all. The Holy Spirit operates upon the heart of an individual solely through the word of God. This is true because

the gospel is the product of the inspiration, revelation, and confirmation of the Holy Spirit. What the gospel does, the Holy Spirit does (and vice-versa) because the gospel came from the Holy Spirit. The Holy Spirit, then, leads us by means of the gospel, for the gospel does indeed lead us: "Thy word is a lamp unto my feet, and a light unto my way" (Psa. 119:105). If one is ever to be a child of God, he must follow (i.e., obey) the word of God. When a couple wishes to adopt a child, there are laws of the state in which they live that must be met and obeyed. If these laws are not obeyed, the couple will never be able to adopt a child. The same is true of spiritual adoption. One who is not willing to obey the gospel will not gain and does not deserve entrance into the kingdom of God. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

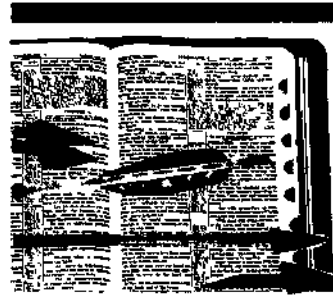
(2) Paul then lists three blessings of adoption into the family of God:

(a) **Deliverance from fear** (v. 15). This is one of the great blessings of being a Christian. The inspired writer said in Heb. 2:14-15, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." **Sin**, which was the **cause of fear**, can be taken away by means of the atoning blood shed by Jesus in his death. **Death**, which was the **object of fear**, was taken away by the resurrection of Jesus because it gave us hope of our resurrection and the hope of living with God.

(b) **Assurance that we are children of God** (v. 16). It must be terrible to go through life without knowing where you will spend eternity, without knowing whether God is pleased with your life or whether you are in God's family. For the Christian, however, this is not a problem. When one obeys the gospel, the Holy Spirit through the word assures that person that he is a child of God. This is the "gift of the Holy Spirit" of which Peter spoke in Acts 2:38. This is the "times of refreshing" of which Peter spoke in Acts 3:19. This is being "sealed with the Holy Spirit of promise" of which Paul spoke in Eph. 1:13. These descriptions show how glorious this blessing is.

(c) **Heirs of promises** (v. 17). When one is a child of God, he can look to an inheritance from the promises that God has made to His family. These promises are great and precious. The value of this blessing is seen in Peter's words: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Pet. 1:4).

423 Donelson Pike  
Nashville, Tenn. 37214



## ARROWS OF TRUTH for denominational error

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

### INSTRUMENTAL MUSIC - THE HOME APPROACH

This is the third in a series on Instrumental music. Some think of this subject as being dead but it has been resurrected within the confines of the Body of Christ in recent years. Some today see no harm in its use. In previous articles I dealt with this subject from the standpoint of "Psalms" and as an "Aid." This will deal with the argument known as the "Home approach."

Back in the early dawn of creation God made man. He saw that it wasn't good for man to be alone so he formed woman and gave her unto man that she might be a help meet and work by his side. This union was known as marriage and constitutes what we sometime call the home. However, this word is used in different senses even today. When God established the home, as it is sometimes called, he gave certain rules to govern this divine institution. It must stay within the spiritual and moral guidelines of the Bible. The moral code of God is to govern the home whether the couple are Christians or not. The home is separate from the church. If no moral ethics governed the home of non-Christians then it would be impossible for the "outsider" to commit fornication or any other sin. This is where many brethren get confused relative to the marriage question.

In Matt. 19:9 Jesus said, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." One of the moral principles in marriage is given in this verse. Whosoever or "He" is the subject and commits adultery is the predicate. The "He" is modified by a restrictive element which is "puts away and marries another." What kind of a "he" commits adultery? Just any "He"? No, this would mean universal adultery. Has the "He" who puts away his wife committed adultery? Not according? to the text. Then what kind of a "He" commits adultery? The answer is one who both puts away his wife and marries another. However, there is one exception, even to this great rule. What is it? Jesus said, "except it be for (or because of) fornication." This is known as a divine exception.

Paul tells us that all things have been put under Christ. Then he corrects the situation by saying there is one exception and that is GOD! In I Cor. 15:27, Paul said, "For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him." You will observe that the

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law was that ALL things were put under him. The apostle comes back and tells us that there was ONE exception and that was GOD. When Jesus came to John the Baptist and desired baptism, John refused on the ground that he needed to be baptized of Christ. Jesus said, "Suffer it to be so now—." We suffer the exception and not the rule. Thus John baptized our Lord. I have said all of this to prove beyond any shadow of doubt that God does have exceptions and in Matthew 19 one of them is given.

Since the home is governed by moral laws it behooves us to study the Bible and find what they are. Many things do not violate either the moral or spiritual laws of Jehovah. For example, we may have in our homes entertainment, food to feed the body, recreation for physical development and instrumental music for the development of skills or amusement and enjoyment. Because of this many feel that the instrument is justified in the worship to God. The argument goes something like this. "You folks have an instrument in your home, so why can't we have one in the meeting house?" This seems to be a valid argument to some. It is difficult for them to see the difference in having an instrument in the home and not having one in the church.

The answer to this is obvious. God has given certain instruction to his collectivity known as the church and also to his unit called the home. He told his church how and what to use in worship. I discussed this in former articles. One of these commands is to SING. Since the instrument is not authorized we must out of respect for God leave it out. However, in the home when we use the instrument for entertainment or amusement, we do not violate God's moral or spiritual code. It must be remembered that if the home (or house) was used for a place to worship the instrument could not be used in that worship service!

This is said to emphasize that we are not putting a special emphasis on any kind of "sacredness" inside a meeting house. However, we must also keep in mind that the money used to build that meeting house came out of the treasury and was authorized under the command to assemble (Heb. 10:25). Although the meeting house is not sacred, as we use the term, the money to construct it was set apart by God's people in subjection to his commands (I Cor. 16:1-2). This does not mean that the ONLY place people may worship is in a meeting house. Early disciples often met in houses to worship God. If these houses had instruments, and I am sure many did, they were not used during that worship service. Many of the homes had food for the consumption of the family. This probably included wheat, corn, honey, etc. However, it must be observed that when they met in such homes to observe the Lord's supper they did not use honey with the fruit of the vine simply because it might have been in the home. I say this to emphasize the point that we may assemble anywhere we choose but **what** we do **when** we assemble to worship must be governed by the Bible.

In conclusion it will be noted that we may have many things in the home which cannot be used in the worship service of our Lord. Our next and final study on the instrumental music question will be on "Psallo." Please watch for it.

## BIBLE LANDS AND CUSTOMS



Melvin D. Curry, Jr., 209 N. Willowick, Temple Terrace, Fla. 33617

### PHILISTIA

The Coastal Plain from Joppa south to the border of Egypt is the area which was inhabited by the Philistines. It widens to about twenty miles in the south. The soil here is rich and brown, but unlike Sharon it had few trees in ancient times; it was a land of grain and cattle. Judges 15:5 mentions both grain and olive orchards growing in the region. As Dennis Baly observes, however, the true Mediterranean climate "where alone the olive will consent to grow" is lacking this far south, especially as one moves inland from the coast. Near the Mediterranean the plain of Philistia is covered with sand dunes which have always posed a threat to the land's productivity. The five most important cities of the Philistines were Gaza, Askelon, Ashdod, Ekron, and Gath. To the east of this plain lie the hills of the Shephelah, sometimes designated "the lowlands" in the Bible.

### THE PHILISTINES

The Old Testament associates the Philistines with the Casluhim and the Capthorim in Gen. 10:14. Jeremiah calls them "the remnant of the isle (sea-coast) of Capthor" (47:4). Since Capthor is identified with Crete, either the Philistines originally lived on Crete or during their wanderings settled there before moving to Palestine. The Minoan civilization on Crete was destroyed by invaders in the middle of the second millennium B.C.; some scholars believe the Philistines took part in the destruction. The Bible observes that the Capthorim dispossessed the Avvim "that dwelt in the villages as far as Gaza" (Deut. 2:23). The Philistines, therefore, are not the aboriginals of the land that bears their name.

The Philistines were in Palestine as early as the time of Abraham and Isaac (Gen. 21:32,34; 26:1, 26-31), but at that early date they had not consolidated into a powerful nation. When the exodus from Egypt took place, however, they had become a formidable foe. God warned Israel to avoid the way of the Philistines on their journey to Canaan (Exod. 13:17, 18). The peak of Philistine power developed toward the end of the period of the judges and continued into the reigns of Saul and David. The exploits of Samson and the contest between David and Goliath reflect this fact.

### THE INVASION OF THE SEA PEOPLES

Ancient Egyptian records and archaeological evidences indicate that a large scale movement of "Sea

Peoples" from Greece, Crete, Sicily, Sardinia, and the islands of the Aegean Sea into Asia Minor and Syria (including Palestine) transpired during the thirteenth century B.C. According to the chronological data of the Bible, the period of the judges corresponds to the time ascribed to the invasion of the "Sea Peoples."

#### WHERE THE DESERT BEGINS

"An angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert" (Acts 8:26). The expression, "the same is desert," has been the pivot of many debates. Some argue that because the region between Jerusalem and Gaza was desert, and since in a desert there would not be enough water for Philip to immerse the eunuch, therefore, he must have substituted sprinkling or pouring for baptism.

F. F. Bruce comments: "It is not clear whether the words 'the same is desert' refer to the road or to Gaza; grammatically either alternative is possible" (**The Book of Acts**, p. 186). The grammatical structure may be indecisive but historical and geographical considerations indicate that the words apply to Gaza.

George Adam Smith lists several quotations from Greek authors to show that Gaza was called "old" or "desert" after its destruction in 96 B.C. He writes, "Gaza, to use the word echoed of her by one writer after another for the next century, lay desert" (**Historical Geography of the Holy Land**, p. 135).

Smith's conclusion needs to be stated in full: "No possible route from Jerusalem to Gaza could be called desert, and this being so, and several writers of the period preceding (the time of Philip and the eunuch, M.C.) having used the phrase of the town itself, it seems we are shut up to the same reference here" (**Ibid.**, p. 136).

A slightly different explanation is given by Dennis Baly. He observes that geographically "Gaza is the place where the desert begins" (**Geography of the Bible**, p. 8). The caravan routes leading across the desert into Egypt, Arabia, and Edom all depart from Gaza. Gaza appropriately has been described as "the outpost of Africa, the door of Asia" (Smith, **op. cit.**, p. 135).

#### THE CHURCH AND ELDERS

J. T. Smith

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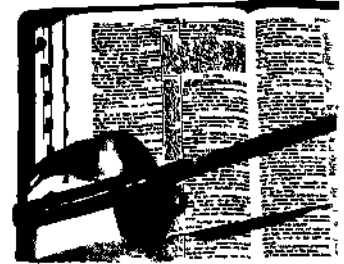
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## Using the SWORD OF THE SPIRIT



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

#### WHICH SWORD SHALL WE USE?

I write under the heading, "Using the Sword of The Spirit." My articles are usually designed to cut down sin and error by the use of God's word, the sword of the Spirit.

With so many new translations on the market, we should be concerned about which one is truly the sword of the Holy Spirit; which one reveals unto us the mind of God more accurately. With such widespread acceptance of the new and liberal translations, I am seriously concerned about the future influence of the Bible.

For example, many religious groups, particularly the Baptists, are going wild about the "Good News For Modern Man" translation which is also known as "Today's English Version." It is a one man translation. In fact, it is not so much a translation; it is a commentary. I think that it is dangerous, and I do not encourage its use. It contains many errors, and even contradicts itself. In Romans 1:17 it reads, "For the gospel reveals how God puts men right with himself: it is through faith alone, from beginning to end . . ." In James 2:24 it reads, "So you see that a man is put right with God by what he does, and not because of his faith alone." So one time it is by faith alone and the other time it is not. It can't be both ways!

In establishing divine authority (and that is what we should be interested in) I use and recommend only the King James and American Standard versions. The modern attempts to "correct" these translations have not been as successful as some would lead you to think. I once read of a panel of scholars which endeavored to condense and simplify the ten commandments. After studying and working with them for some time, they reported that such could not be done without changing the meaning. Read them again, and you will see that they were right.

In 1754 there was published in London "GENESIS, the first Chapter by way of Essay towards an Interpretation of the whole Pentateuch." Cotton quotes from the "Gentleman's Magazine" for August, 1754, the following as a specimen: "1. AElohim, beginning, created **lucide** and **illucide** matter. 2. And the **illucide**, void of co-adjunct cohesion, was unmodified and distinguishableness was nowhere upon the face of the **chaos**: And the **Ruach** of AElohim emanated over the periphery of the fluctuation. 3. Until AElohim said that AEther should coalesce to the production of light. 4. And AElohim saw the light was good, when it was become a separation from



obscurity. 5. And AElohim deemed this daylight, and the obscurity was yet as night, which was light, and obscuration the consummation of the first day" (Pages 116, 117). How would you like a translation like that?

The press carried a report from London recently which was headed: "NEW ENGLISH BIBLE, 24-year effort in translation to be ready in March." The article said:

"The 300 million people in the English-speaking world will have a new Bible in March. Since 1946 teams of British scholars have been translating the scriptures from the original Hebrew and Greek to produce a Bible in the language and idiom in common use today.

"It has been a formidable task to replace the authorized version which King James I sanctioned in 1611, and many people in love with its beauty might question the need. But the melodious language of King James's men is not the language of modern times; the archaic style in which they expressed themselves is no longer in use. The Bible was in danger of becoming honored as a literary masterpiece but neglected as a book in which God speaks to men."

The article then gave a sample of this new translation. Here it is: "It was here from the beginning, we have heard it; we have seen it with our own eyes; we looked upon it, and felt it with our own hands; and it is of this we tell." Guess what verse that is. Give up? It is John 1:1. When I read it, I sure was glad that I had my King James version so I could know what it was talking about! If that is a true sample of the translation, I don't believe that I want one.

Modern translations have a place, and I have several of them, but they should be used as one would use any commentary. May the day never come when you can't tell if a man is reading from the Bible or the newspaper. I love the style and language of the old versions. Our problem is not that they cannot be understood; it is that people do not study them as commanded in II Timothy 2:15.

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**ARGUMENTS ADVANCED IN PROOF OF  
EVOLUTION**

**MUTATIONS (No. 3)**

ITS IMPORTANCE TO THE THEORY (Con't.)  
(On the importance of **Mutations**, as well as Natural Selection, please read statements in July issue by C. P. Martin, Dr. C. H. Waddington, Theodosius Dolzhansky, Huxley, C. C. Ryrie, W. A. Ramsey, Dr. Walter Valentine, James F. Crow, Remy Collins and BSCS "Yellow" Textbook. — P.F.) One of these writers states briefly what they all affirm, "On these two foundations — NATURAL SELECTION operating on variation which arise from RANDOM MUTATION of Mendelian genes — **the present day neo-Darwinism has been built up** (Waddington). In his well known TEMPO AND MODE IN EVOLUTION, G. G. Simpson explains how an agreement came about between the paleontologists, geneticists and systematists; a convergence of opinions which allow a new synthesis of evolution to be achieved. This new synthesis has been called neo-Darwinism because it assigns an important function to natural selection. This synthesis theory **rests on the idea** of the very subtle interplay of a series of 'determinants of evolution', which are **inheritable variability, mutation rate, character of mutations, length of generations and selection**. The same noted scientist says in the same work, p. 80, "**Only Mutation** supplies the material of CREATION, but in the theories of POPULATION GENETICS it is Selection that is truly CREATIVE, building new organisms with these materials."

Wm. S. Beck, of Harvard Medical School, in the Saturday Evening Post of May 10, 1958, said on page 92, "Random Mutations produce the variations that Darwin was talking about and mutation is, as far as we know, the **ONLY SOURCE** of 'genetic variability' and **HENCE OF EVOLUTION**" (my emphasis — P.F.). In THE IDEAS OF BIOLOGY, the Scientist Bonner declares, "Mutation is really the factor of **FUNDAMENTAL IMPORTANCE**. Since mutation means a chemical change in the gene structure, all **progressive advancements** must ultimately be by Mutation. Gene Mutation **provides the raw material for evolution**, and recombination sets this material out in different ways so that Selection may be furthered by being provided with a whole series of possible arrangements," p. 64; see Twilight of Evolution, p. 43.

Finally (on its importance) W. A. Ramsey says in B. S. Newsletter, 8-15-1966, pi, "... a new school of

evolutionary thought grew up combining the two principles of Natural Selection and Mutation to form the explanation of the evolutionary mechanism.... It is widely acknowledged that Mutation is held by evolutionists as the **most important** consideration pertaining to the evolutionary mechanism. Moreover, it can be stated with a fair degree of certainty that the Mutation theory of evolution is taught as AN ESTABLISHED 'FACT' in the great majority of colleges and universities. Prof. C. P. Martin, for example, states that the greatest number of students coming to him from other colleges and universities are **completely indoctrinated with the idea that the theory of evolution BY MUTATION is a closed issue.** ... This school of thought in the past few decades has all but saturated biological ranks ... Their books are written ENTIRELY within the PRESUPPOSITION laid down by the theory (evolution by Mutation and Selection) ; they take it for granted and proceed to interpret a vast array of observations in its terms."

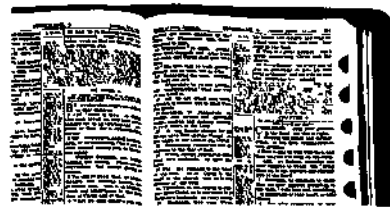
**Mutations do not improve: they are detrimental, harmful and lethal.** I know of no one better qualified to prove this statement than Prof. H. J. Muller of the University of Indiana (earlier at Texas U.) who in 1946 won the Nobel Prize in medicine and physiology for his outstanding work on MUTATIONS. That same year, in TIME magazine of Nov. 11, Dr. Muller said, "Most Mutations are bad. In fact, good ones are so rare **that we can consider them as ALL bad**" (my emphasis — P.F.). Muller also made this statement to Washington, D. C. newsmen in 1946. See C.R.S. Annual, 1964, p. 40. Muller and others have proved that a majority of such changes as MUTATIONS are LETHAL and it is hard to mention ANY which are beneficial to the animal or plant. THE PRINCIPLES OF HEREDITY by Snyder and David, p. 354. See CREATION RESEARCH SOCIETY, Annual 1965, p. 50. The outstanding scientist, W. R. Thompson, who was asked to write the introduction (2nd Edition) to Darwin's ORIGIN OF SPECIES is quoted in the 1956 issue of this book, which carried Thompson's Introduction, "All Mutations are **either useless, harmful or lethal,**" C.R.S. Quarterly, Oct. 1964.

Please reread the quotes cited from Dr. Henry Morris (Jan. issue of this paper) in which he cites the definition and nature of a MUTATION and shows that when this wonderful highly ordered system in the genetic structure of the germ cell is invaded and penetrated by a disturbing agent such as radiations or mutagenic chemicals and an abnormal, random change in the order of the system takes place a decrease in order and unity of that system follows and "such will show up in the form of DELETERIOUS characteristics in the organism. **Probably it will cause its death and almost certainly be harmful.**" He also says, "To say that the tremendous complexity of the ordered world of life has arisen from a common ancestor by CHANCE MUTATIONS (which brings about that which he had just cited — P.F.) is **thus utterly fantastic. The evolutionist must believe in magic to believe in this!**" Quoted from an essay by Henry M. Morris in EVIDENCES FOR CREATION, pp. 21-22. James F. Crow in GENETIC EFFECTS OF RADIATION, pp. 19-20, affirms the

same as Morris, "A Mutation is a random change of a highly organized, reasonably smoothly functioning, living body. A random change in the highly integrated system of chemical processes which constitute life is almost certain to impair it. — Mutations and mutation rates have been studied in a wide variety of experimental plants and animals, and in man. There is one general result that CLEARLY emerges; almost ALL mutations are harmful. The degree of harm ranges from mutant genes that KILL their carrier, to those that cause only minor impairment."

(To Be Continued)

## SOWING THE SEED of the KINGDOM



J. T. Smith, 1320 Gardiner Lane, Louisville, Kentucky 40213

### DIFFERENT KINDS OF HEARERS

We have already considered what it means to HEAR. We noted that it was simply not enough to hear a sound, but we must give heed to the sound. We must concentrate and meditate on and yield to that which was spoken. There are several passages in the New Testament descriptive of the response given to that which man heard. We want to note a few of them in this article.

#### CHRIST'S PARABLE

In Luke 8:5-15, Jesus talks about the different kinds of hearers. One of those listed was the "alien" or one who had not made any effort to be religious. The other three were in different categories, having heard and having received the word in their hearts. We will concern ourselves, in this article, with those who have not obeyed.

#### THE "WAYSIDE" HEARER

Jesus used this illustration of sowing seed in the physical realm and applies it to the spiritual. The person to which Jesus refers is a person who cares nothing about his soul. Perhaps it is out of curiosity, or at the insistence of a friend or relative, one attends the services and hears the gospel preached. The Devil — as represented by the fowls of the air in Jesus' Parable — quickly plants prejudice and lethargy in his heart until he has no sensuality to the "tugging of his heart-strings" by the word. That which he heard is soon forgotten, and he goes his way.

#### THOSE WHO HEAR BUT LOVE SELF MORE THAN GOD

During the time of Christ and His ministry, there were those among the "chief rulers" that heard His

word and believed. However, they were like many today. They had a love for self, and desired to hear the praise of men. Knowing that a confession of their faith in Christ would have caused excommunication from the synagogues, their hearing and believing was in vain; "for they loved the praise of men more than the praise of God" (John 12:42).

**THOSE WHO HEAR BUT PROCRASTINATE**

Perhaps procrastination is the Lord's worst enemy and the Devil's greatest asset. An excellent Bible example of procrastination is found in Acts 24:25. Paul made his defense before Felix and "reasoned of righteousness, temperance and judgment to come." Felix felt the effects of the preached word, and the above cited passage says he "trembled and answered, Go thy way for this time; when I have a more convenient season, I will call for thee." He heard the truth, was convicted by it, but he would not "yield" himself to obey it (Rom. 6:16). As far as the Bible is concerned, Felix never did find a "more convenient season." If not, he will meet the Lord unprepared. He will be punished for his failure to obey what he heard (II Thess. 1:7-9).

**THE HONEST HEARER**

In Acts chapter ten, we read of a man who wanted to do right. He was a Gentile, but a worshiper of God. An angel of the Lord told him to send for a preacher of righteousness that he might HEAR what to do to be saved. Cornelius was not only eager that salvation come to his house, but he was desirous that others hear also. For, when the day for Peter's arrival came, "Cornelius waited for them and had called together his kinsmen and near friends" (v. 24). Cornelius told Peter that an angel of the Lord had appeared unto him and told him to send to Joppa for Peter. In relating the story to Peter he said, "Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God" (v. 33). Here is a man with exactly the opposite disposition to Felix. He didn't want to put off hearing or obeying. We would to God that all men had this disposition of heart and mind.

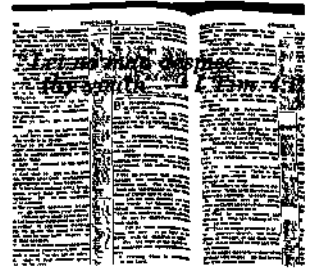
If you have heard, and if you believe, why not do as Cornelius did? Why not obey the Lord's commands? As you can see, it is dangerous not to heed what you hear from God. The Devil desires that you "brush aside" the word. If you do, he will relieve you of it as the fowls of the air devour the seed that "falls by the wayside." Or, if you procrastinate and do not love the truth enough to obey it, you may receive a strong delusion from God, believe a lie and be damned (II Thess. 2:10-12). Yes, my friend, it is DANGEROUS to delay.

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**WE NEED TO BE CONCERNED**

**K. Lynn Wade**

In the congregation of which I am a member, a number of us have gotten together to discuss the value and merit of canvassing the area where we live. One of the men remarked, "Isn't it something — here we are, preparing to go out and try to convert our neighbors to Christ, and we have those of our own congregation who are weak and need our help. We should build the members we have first, then work to bring those ignorant of God's word to the knowledge of it." This was not expressed arrogantly or sarcastically by my brother, but out of concern and sorrow for those to whom he was referring. All who are Christians need to be concerned.

Many of us are doing nothing to encourage the weak, and all of us are not doing enough. We can look around us and see that there are those who need help and, as brothers and sisters in Christ, we should want to do what we can to strengthen them.

We read in James 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." We realize that we must keep all the law to be lawful; and to break one precept of the law is to be a violator. We stand condemned by all of the law when we violate any part of it. Keeping this in mind, let us read Gal. 6:1-2: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." There are a number of thoughts we can get from these two verses, but let us observe that we learn from this passage to go to our brother and restore him to the Lord and help bear his burden. If you or I fail to go to a brother and help him when he is weak, then we are offending a precept of the Royal Law and are guilty of all. This responsibility is given from God, and to Him we will have to give an account at the end.

The sign on the door of opportunity reads, "Push"; it does us no good to sit up and take notice to see who is not attending services or who has been dis-fellowshipped, if we just keep sitting. I am afraid that some have the idea that once a person is withdrawn from, we then have nothing at all to do with him. I Thes. 3:13-15 tells us that, when a person quits obeying the Word, we are to have no company with him, that he may be ashamed. Verse 15 says, "Yet count him not as an enemy, but admonish him as a brother." We have to go to him and admonish

him. I talked recently with one who has been withdrawn from and, although he realizes his mistake, he is hurt because no one other than the elders had talked to him before being disfellowshipped. He regarded the failure of his brothers to visit him as apparent disinterest. He feels odd about repenting before the congregation when only a very few seemed to care. Please read I John 2:3-5.

If more Christians would heed the admonition to "GO," more sinners would heed the admonition to "COME."

232 West 133rd Avenue  
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## JESUS, THE SON OF MAN

Edward Fudge

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In an article in the July Searching the Scriptures, we saw five explanations for "Son of Man" as used by Christ of himself. Three ideas led to the same answer: Jesus was a **man**. He was as much man as God. There is no point in trying to determine the relative percentage of his deity or humanity. We accept them both by faith.

But Jesus was more than a man. In keeping with the Son of Man of Daniel chapter seven, who represented all the "people of the saints of the Most High," Jesus was a **representative** man. He was the second Adam. In him, God dealt with the entire human family. What he did counted for them all. What happened to him happened (potentially) to them all.

In this article we want to notice five consequences of this. There may be more. But here we will see just five implications of the teaching that Jesus Christ was a representative man — standing in for the whole human race — allowing God to deal with all mankind through him.

### I. A Law-Keeper

"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4,5). Jesus became a man, with an earthly, physical mother. More specifically, he became a Jew, subject to the Law of Moses, just as every other Jew born since the Sinaitic covenant until then. We might overlook the importance of this fact. Scripture does not.

Christ's own statement concerning his relationship to the Law (Law) was simple. "I am not come to destroy, but to fulfil" (Matt. 5:17). The Hebrew writer has him saying: "Lo, I come to do thy will, O God" (Heb. 10:7). In its setting, this statement is part of a contrast. Jesus did not come to offer more burnt offerings or sacrifices. It was impossible for those things to remove sin (10:4). Rather, he came

to do what God had desired all along: to obey God's commands and to fulfil the perfect will of God in human life (see I Sam. 15:22; Psalm 51:16,17; Jer. 7:22,23; Micah 6:7,8).

Paul goes beyond this and tells how God used Christ's perfect humanity to remove sin. And how paradoxical God's plan was! "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3,4). The simple sentence here is: "God condemned sin in the flesh, that the righteousness of the law might be fulfilled in us."

The law could not make righteous because law-righteousness depended on perfect obedience, and nobody was perfect. Jesus came, under the law, and did reach that total obedience. He had done what no man had done before. He had done what no bull or goat could ever do. He had kept the will of God perfectly as a man. Because Jesus was a man, he was able to live a perfect human life before God.

### II. A Perfect Sacrifice

Jesus could now offer the perfect sacrifice — his own perfect life. In the Bible, the blood represents the life (Lev. 17:11,12). Jesus had lived a perfect life. Now he offers it as a perfect sacrifice for sin: not for his own, for he had none, but for the sins of others. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. . . . How much more (than animal sacrifices) shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:12,14).

In the sacrifice of Christ there is a great Swap-Out. This is the story of the greatest Prince and the poorest Pauper. HE took OUR place. And he gives us his. So Peter writes of Jesus that he "bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness" (I Pet. 2:24). And then Peter adds the following words, taken from Isaiah's description of the Suffering Servant: "by whose stripes ye were healed."

Isaiah had predicted that God's Servant would bear the iniquities of others (Isa. 53:11). "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed" (Isa. 53:5). And Paul, in one of the most moving passages contained in Scripture, says: "We pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:20,21).

Jesus lived a perfect life of obedience. He earned true righteousness. We all sinned miserably. We earned death. But Jesus died in our place. And he offers us his righteousness as a free gift. Jesus' atoning death — his vicarious sacrifice — his great Swap-Out with sinners — all this was possible because Jesus was a man.

### III. Mediator and Priest

As resurrected and ascended Lord, Jesus now acts as our great high priest and mediator. "There is one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). Because Jesus became a man, the writer of Hebrews shows, he was able to bring all men to their rightful position of glory (chapter two). And it was his humanity which qualified Jesus to be the great high priest. "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God. . . . For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:17,18). Therefore, we can "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

How becoming it was for Jesus first to be a man, and then a priest! He was himself "holy, harmless, undefiled, separate from sinners," and now is "made higher than the heavens" (Heb. 7:26). Christ entered into heaven itself, bearing a perfect life as a perfect sacrifice. God accepted this as offering for the sins of all men. And now Jesus sits as perfected priest, able to have mercy, able to sympathize, able to share and help in the sufferings of his earthly brethren. All this, because Jesus was a man.

### IV. A Perfect Example

We are not left without a pattern to follow as we attempt to please God in our fleshly bodies. Christ "left us an example (pattern)" that we "should follow his steps" (I Pet. 2:21). Which of us has paid enough attention to John's inspired admonition: "He that saith he abideth in him ought himself so also to walk, even as he walked?" (I John 2:6).

Because God sent his Son as a man, the righteousness which the law could not give is now possible for all men — not through their own efforts but through the Spirit of God and the indwelling Christ (Rom. 8:3,4; Gal. 2:20). Jesus left us a perfect example, because he was a man.

### V. A Perfect Judge

Because Jesus is the Son of God, he can give life — spiritual or physical (John 5:25,26). Because he is the Son of Man, he has been given authority to act as Judge (John 5:27). This was the message of Paul to the Athenians, that God commands universal repentance: "Because he hath appointed a day, in the which he will judge the world in righteousness by that MAN whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30,31).

The humanity of Jesus not only qualified him to be merciful priest; it enabled him to be righteous judge. In him God combined justice and mercy. In him man reaches his created potential as a son of God. In him God comes down to man. But in him, also, man is brought up to God.

Those who are "in Christ" enjoy the benefits of all that he did. "In him" they get what they do not deserve. "In Christ" an individual shares in the righteousness which belongs to the Son of Man.

Marcus Barth put it in this way, in speaking of Christ as a representative person: "The life of all mankind is now bundled together, collected in one, condemned and redeemed in one representative person." It only remains now for men to come "into Christ."

### Summary

We have seen from the Scriptures that because Jesus was a man, he lived under the law and kept it perfectly. This made it possible for him to offer that perfect life as a perfect sacrifice for the sins of others. As resurrected Savior, he now acts for them as priest and mediator. They, on earth, follow his perfect example. And they wait together in his grace for the day when they will face him as judge. Are YOU ready for that day?

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## THE NEWS LETTER REPORTS

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

### WILL YOU COME?

**Joe Corley**

For nearly six years I have been working with the small church in Lethbridge, Alberta, Canada. Prior to that I preached over five years in Medicine Hat, Alberta. Both of these works have been pleasant and we have never been sorry we came. It is our plan, however, if the Lord is willing, to be moving back to the States this summer.

The brethren here have so far been unsuccessful in finding a man to replace me though they have contacted several. They have been trying since I made known to them my plans in the fall of 1969.

The church here is small but sound in the faith. At present we have 33 members with an attendance of 40 to 45. The prospects for growth look good. The brethren here, though some are new in the church, are zealous and faithful. We have a nice building of our own in an excellent location.

Lethbridge is a city of 40,000. The nearest church to us is Medicine Hat, 100 miles to the east. **Marvin Noble** is the devoted preacher for a small number of faithful disciples there. In Calgary, 130 miles northwest of here, there is a relatively new congregation of faithful brethren with about the same number that we have. **Dave Bradford** is doing a fine work there.

There are many things to commend this part of the country as a place to live. The weather is quite nice most of the year — not nearly as cold and miserable as most people imagine. The people are friendly, and the scenery is beautiful.

There is a great deal of modernism and religious indifference among the people of this area. This is our major problem in reaching people with the gospel.

A sound man is needed who is not easily discouraged, not afraid of work, and who would be willing to stick with the job a number of years if possible. He would have to raise most of his support though the church here is able to provide some.

**We need to find someone soon who will come.** It wouldn't be necessary that he move this summer (though this would be preferable) but it is important that some definite arrangements are made soon. I don't want to leave the work here until some arrangements have been made for someone else to come. I am hesitant about making any definite commitments about moving until someone is found. And if no one is found by July, it may be necessary for me to cancel my plans about moving and stay longer. But we feel we want to get back to the States. **WILL YOU COME?**

If you are interested, or know of someone who might be, you can write to me at 2710 21 Ave. S., or to O. Nerland, 918 8 Ave. S., Lethbridge, Alberta, Canada. The brethren here would appreciate it if

you would supply references, and we will be happy to give you any information you desire. You can also get information about the work here from various ones who have been here and worked with us in meetings. Some of these are: **Sewell Hall**, Athens, Ala., **Dale Smelser**, Zion, Ill., **Raymond Harville**, Paragould, Ark., **Ferrell Jenkins**, Tampa, Fla., **Luther G. Roberts**, Freeport, Texas, **Hollis Creel**, Birmingham, Ala. I am sure that either **Marvin Noble**, 23 Coulter Cr. in Medicine Hat, Alberta, or **Dave Bradford**, 452 Willow Park Dr., Calgary, Alberta, would be happy to supply you with information.

### NEW CHURCH

A sound congregation was started in Colorado Springs, Colorado, in the spring of 1969. We are endeavoring to stand for the truth and oppose unscriptural practices in the Lord's church. Presently the membership is composed of people from seven families as well as two fine young men in the military service. If you know of anyone in this area whom you would like for us to visit, please inform us; and we will be delighted to personally invite them to worship with us. If you are vacationing or passing through the Pikes Peak area, we cordially invite you to worship with us. We are temporarily meeting at the Holiday Inn on Sundays and in our homes for Wednesday evening services. The Holiday Inn is accessible from Interstate 25 by taking the Cimarron exit and traveling west for about one quarter of a mile.

For further information concerning the time and location of services, contact:

**Ron Houchen**, 729 Prairie Rd., Apt. 1, Colorado Springs, Colo. 80909. Phone: 303-471-8446.

**Morris Fraser**, 3708 Meadowland Blvd., Colorado Springs, Colo. 80907. Phone: 303-596-3687.

**Olen Holderby**, San Pablo, Calif. — 1969 seemed to have been a good year for the church in San Pablo. Twenty-two were baptized, several placed membership with us, and several were restored to active duty. An active program of personal work and cottage classes has and is working very well. The church here has supported the preaching of the gospel in Canada, Maine, Nevada, Oregon, and California; in addition to the local work. It is no longer necessary for us to send to the support of the work in Oregon and Nevada; plans for 1970 call for expanded work in other areas. As to physical facilities, our auditorium has been repainted and a new suspended ceiling has been installed. New seats are on order and expected within the next two months. This past year has truly been an enjoyable one, the congregation works in unity under the leadership of two fine elders. Prayerfully, 1970 will be an improvement.

**Eugene Britnell**, Little Rock, Ark. — My Gospel Meeting schedule for 1970 is as follows: Butler, Mo., March 2-8; Highlands, Texas, March 16-22; Fayetteville, Ark., April 6-10; Birmingham, Ala. (Cahaba Heights), April 20-26; Ft. Worth, Texas (Castleberry), May 11-17; Concord, N. C., June; Evening Shade, Ark., July; Waco, Ala., Aug. 10-16; Deer Park, Texas, Sept.; Oklahoma City (10th and Francis), Oct. 12-18; Henderson, Texas, Nov. 2-8. Our Sunday night radio program continues to bring good response. We are heard in at least 20 states on KAAV, 50,000 watts, 1090 kc, at 8:00 p.m. Sunday, Central time.

**Jimmy Tuten, Jr.**, 6316 Pernod Ave., St. Louis, Mo. 63139 — When the year 1969 came to a close it concluded one of the most successful years from the standpoint of responses that Spring & Blaine has had in many years. There was a total of 73 responses for the year, 42 of which were baptisms. This is the result of a good personal work program and a willingness on the part of some of our brethren to work. This demonstrates what can be done even in an urban situation such as Spring & Blaine's "downtown" relationship to the city of St. Louis. I am in my eighth year with Spring & Blaine with the challenge as stimulating as it was when I moved into the city seven and one-half years ago.

At the present time I am in a good meeting with the good church that meets at Main & Thirteenth in Blytheville, Ark. **Olin Kern** is the beloved and esteemed preacher for this flock of God's people. I am to be with the 10th & Francis Church in Oklahoma City, Okla. during the week of February 16-20. March 23-29 will find me in Poughkeepsie, N. Y. and Rantoul, Ill. during April 6-12.

When passing through St. Louis, drop by Spring & Blaine for a visit. Our brethren will be glad to see you.

### TEXAS NORMAL SINGING SCHOOL

In the spring of 1969 Brother Phillips through this paper gave space to let the brethren know more about Texas Normal Singing School in Sabinal, Texas which is conducted in June each year. We would like to report that seventy men and boys from seven states registered for this school last year. We are expecting this number to increase in June this year, and we hope that more states will be represented. The training of Song Leaders, Writers and Teachers is of great importance. If you are interested in taking advantage of this our 25th anniversary June 7-18, 1970 you may write for more information by addressing your request to **Edgar Furr**, 1109 Ave. I, Del Rio, Texas 78840.

### TO WHOM IT MAY CONCERN:

This is to inform all that may have knowledge of the problems that have existed between the churches meeting at 3900 S. Pine and at Central in Ocala, Florida that efforts have been made to correct these problems — confessions have been made of wrongs committed and forgiveness granted. It is our desire

that peace and harmony may prevail and that the cause of Christ may grow.

Central church of Christ 2967  
E. Silver Springs Blvd.  
Colin Williamson  
Glen A. Cribbs  
Hascal Hill

church of Christ  
3900 S. Pine  
Steve Hudgins  
Robert T. Coleman  
R. T. McAlister

**Calvin C. Essary**, Fontana, Calif. 92335 — Our next gospel meeting is planned for April 5-10. Last November we were able to make the final payment on the meeting house here. For this we are thankful to the Lord. The church has now begun helping with the support of two preachers in other places: **Raymond Roark** in Lethbridge, Alberta, Canada and **Jess Garcia** in Elsinore, Calif. The church here has invited brother Garcia to preach during the meeting of April 5-10. Week night assemblies will begin at 7:30. We are also working toward the appointment of elders and deacons sometime during this year. At present the prospects of accomplishing that goal are bright. To God be the glory.

**W. C. Hinton**, C.P.O. Box 179, Nagoya, Japan — After a total of seven years in Japan we will be returning to the States. Final meetings will be conducted this summer in Japan with visits with brethren in Europe on the return trip. We will be arriving in Florida the last of April. About \$1400 remains to be received in the necessary funds to return. We are grateful for a concerned group of individuals and congregations that have supplied our needs during the past few years. We look forward to seeing familiar faces and sights again. We are very disappointed that there are not more brethren interested in coming and helping advance the cause in Japan. The need is great!

**Garnett I. Keller**, 11431 Solar Avenue, Alliance, Ohio — The Silver Park church in Alliance was very fortunate in getting **Tom Oglesby** to work with them. He began work here on January 11, 1970. Prospects for the work are bright. Attendance has been good considering the bad weather. Anyone moving to this area would be welcomed to work with us.

**Giles M. Painter**, Rt. 2, Box 117A, Newton, N. C. 28658 — March 1 will mark the beginning of our second year with the work at Newton, N. C. We rejoice that nine have answered the gospel call: six baptized and three restored. We have purchased a nice lot upon which we hope to begin construction of a building in the very near future. We thank you for your prayers and letters of encouragement. When in this area worship with us.

**Otis Jordan**, Box 414, Perry, Fla. 32347 — The church in Perry, Florida will be in need of a good man by August 1st. I have accepted an invitation to

work with the West End church in McMinnville, Tenn. beginning August 1. The brethren in Perry are very strong and sound in the faith. They have a good working knowledge of the Bible, and many of them are willing to use it. Anyone will do well to consider work with this faithful group. Anyone interested in discussing this work, please contact **J. P. Poppell**, P.O. Box 217, Perry, Fla. 32347, phone (904) 457-9742.

## GENERAL BENEVOLENCE PROOF TEXTS

James Denison, Tampa, Fla.

I recently received some correspondence from a brother regarding the subject of benevolence. My attention was called to James 1:27, Romans 12:1, and Galatians 6:10, to prove that the church as such, should engage in "general benevolence"; that is, that the church as such, should from its treasury render benevolent aid to saints, sinners, and children.

Romans 12:1 reads, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." It is unusual to find this passage used in a discussion of benevolence. My correspondent reasoned that when one obeys the Lord and devotes his life to him as a "living sacrifice," then all he has becomes the Lord's. Therefore, if you can give to the sinner God's goods as an individual, so can the church!

In one sense it may be true that when I obey the Lord, and devote my life to him, all I have is devoted to him. Yet there is a drastic difference between what I retain as my personal possessions and what I give into the common treasury of the church. If not: (1) Then could I personally, as an individual, use and disposed of the Lord's money, that contained in the common treasury of the church, in the same way and manner as I do mine? (2) Then could, and should, the elders exercise the same oversight of my personal wealth as they do over the church's common treasury?

Further, Paul in I Timothy 5:16 makes a very clear distinction between the funds spent by an individual and that spent by the church. Again, by coupling Acts 5:3-4 with I Corinthians 16:2, we are taught that after a person gives into the common treasury as God has prospered him, the remainder of his prosperity is **his own**; to use and dispose of in any manner he desires, providing such usage is not contrary to Christian principles.

Galatians 6:10 reads, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." This is generally coupled with Galatians 1:2 which shows that this epistle was to "the churches of Galatia." Thus, it is argued that Galatians 6:10 is "church action," not "individual action." It is true that this was a letter to "the churches of Galatia." But, like a sermon directed to a church, it may, can, and often

does, contain instructions designed for the individual. To illustrate: the Corinthian epistle was to the **church** at Corinth (I Cor. 1:2). But some of the instructions dealt with "individual action" not "church action"! I Corinthians 7:2 says, "...let every man have his own wife, and let every women have her own husband." Is this "church action"? NO! Likewise Galatians 6:1-10 IS NOT "church action," but "individual action"!

We determine whether a passage is dealing with the individual or the church, by its context. This is how we know that the "branches" of John 15:1-8 are individuals, not churches. We note such words and phrases as "him," "he," "a man," "disciples," etc. Likewise in Galatians 6:1-10. Such words and phrases are far more numerous here than in John 15:1-8. Note how many times we find these words and phrases: "a man," "an one," "thyself," "thou," "one another," "himself," "every man," "he," "his," and "him."

Furthermore, note the word "therefore" in verse 10. As here used it means, "so then," or "in view of the foregoing." This ties verse 10 back to the preceding verses which are clearly "individual action." Also, Paul uses the pronouns "we" and "us." By this usage he includes himself! Was Paul a church (I Cor. 12:14)? Did Paul mean "we CHURCHES" or "we Christian INDIVIDUALS"? The answer is obvious!

James 1:27, reads, "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." We determine the meaning of this passage in the same way; by studying its context. Does James 1:27 deal with "church action" or "individual action"? Let's begin with verse 19 to get the contextual setting. Note such words and phrases as "every man," "man," "your own selves," "any," "he," "his," "a man," "himself," "whoso," "this man," "any man," "this man's." Even the 27th verse itself emphasizes the individual when it says "HIMSELF"!

Therefore, there is a difference between I as an individual using my personal funds to relieve non-saints and the church doing the same from its treasury. One is authorized; the other isn't. "And whatsoever ye do in word and deed, do all in the name of the Lord Jesus (by his authority, JLD), giving thanks to God and the Father by him" (Col. 3:17).

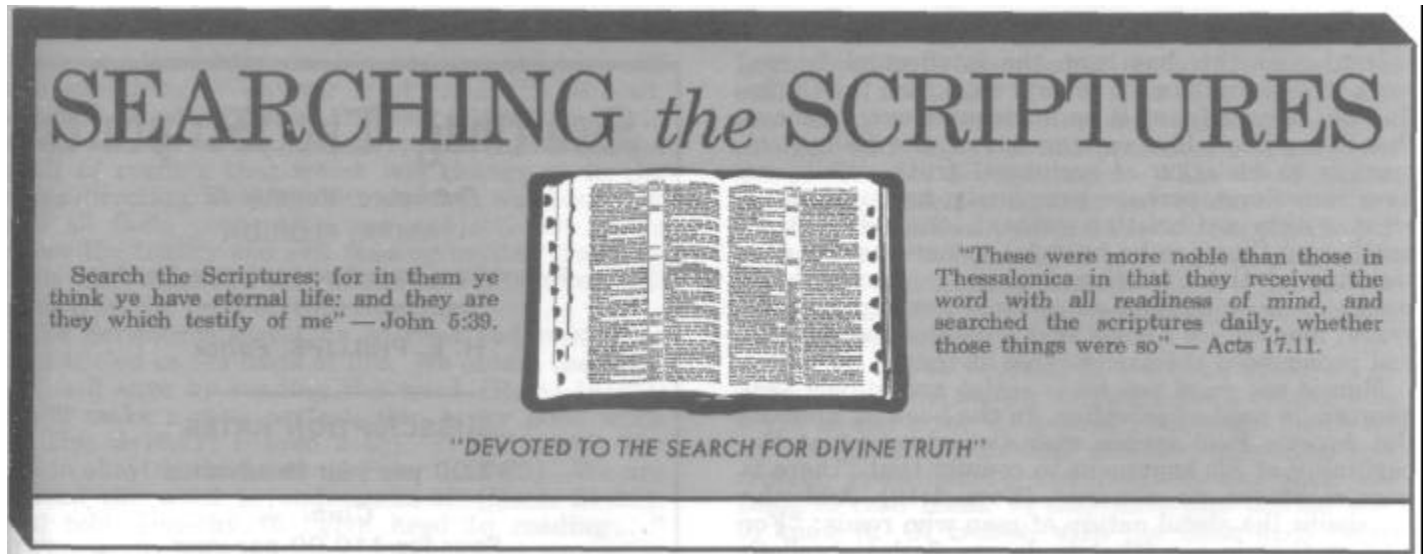
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## THE NEW FREEDOM

By David Edwin Harrell, Jr.

(The first speaker on the 1970 Florida College Lectures was David Edwin Harrell, Jr., professor of history at the University of Georgia in Athens, Georgia. His subject was, "The New Freedom." The value of this subject deserves a greater audience than that which was present when he spoke, even though the auditorium was overflowing. I asked brother Harrell to allow us to publish the entire lecture in a series in **Searching The Scriptures**. He gladly granted permission and provided this manuscript. I commend this series of studies by brother Harrell. — H. E. Phillips.)

It may well be that every generation has felt that its time was one of peculiar urgency. The young have been "going to the dogs" for ages and old folks have been "set in their ways" since, I suppose, old folks appeared. The youthful quest for "freedom" varies from generation to generation in extent, but all of us are capable of recognizing the emotion.

But the "new freedom" which has so captivated the mind of young America may well be a more profound and permanent revolution than mere adolescent rebellion. It is the product of full grown intellectual currents; the new freedom is not simply the philosophy of the younger generation; it is the culmination of a century of western thought. I believe that one can appreciate the candor and honesty of the proponents of the new freedom when he considers the shackles they wish to be free from. On the other hand, the poverty of the philosophy of freedom in modern society is that it fails to supply any sense of direction.

For a full century now the intellectual world of western man has been in transition. The Age of the Enlightenment, an historical epoch which spans approximately the years 1500 to 1850, has been coming to an end. In many ways modern thought has returned to the more pessimistic and realistic bases of the medieval and ancient worlds.

The Age of the Enlightenment was a fascinating and perhaps unique period in world history when men were confident of their own ability to solve the problems of the world through the use of the supreme gift to man, reason. The Enlightenment, or Age of Reason, was a period of heady optimism and unbounded confidence in the ability of man to learn all the rules of nature and ultimately control his universe. People felt that the world was "progressing" toward some ultimate state of perfection — an idea not shared by people in earlier periods. Man was considered to be a rational animal and consequently inherently good; if he misbehaved, it was because his innate rationality had somehow been twisted by his environment. Perhaps this is enough to suggest the mood of the Enlightenment mind; much of the mood still remains in the world; we all have imbibed of Enlightenment ideas.

Two of the practical products of Enlightenment philosophy have been political and religious liberalism. Political liberalism is rooted in the philosophical optimism of the Enlightenment. Political reform assumes that man is good and that the use of reason can solve his weaknesses. All evil is the product of environment and can be removed by a rational manipulation of society. The idea of progress is inherent in the concept of the "great society."

Religious liberalism comes from precisely the same sources. The religious liberal is preeminently concerned about reconciling his religious stance with the current dictates of reason; faith is a concept he neither understands nor appreciates. The liberal religionist is enslaved to the old Enlightenment confidence in man and his dignity. An obvious list of general convictions follow: sin does not exist; evil is the product of environmental misfortune; this world and its problems should be the sole concern of Christians; salvation from sin and spiritual life are irrelevant to rational man. And so, the social gospel. The social gospel is simply a religious expression of Enlightenment liberalism, in the same way that the "great society" is a political expression of Enlightenment liberalism. Any religious group, whatever it may think of itself, that concerns itself fundamentally with the problems of this life is in the mainstream of the western liberal tradition.

Insofar as this has been the intellectual framework of modern man for several centuries, the Christian has always found it an inadequate one. I believe that every basic idea coming out of the Enlightenment is in violation of scriptural truth. While we have sometimes, perhaps harmlessly, harbored these ideas within a Christian context, they do not fit neatly and they can be harmful to our basic understanding of the Christian system. In fact, I have been preaching against all of these assumptions for years; long before I knew that philosophical radicals had pronounced themselves free of them.

Man is not good but he is sinful and stands desperately in need of salvation. In the book of Romans the Apostle Paul spends over two chapters at the beginning of his argument to convict that "there is none righteous, no, not one" (Rom. 3:10). And who can doubt the sinful nature of man who reads: "For [I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not" (Rom. 7:18). The world is not progressing toward some blissful end designed by perfectable man. The world is the home of struggling sinful men who seek to find and serve their maker. The optimistic complacency of modern man has not been unlike the deceitful smugness of the Jews; they both failed to grasp the depth of human need and the hopelessness of the human predicament.

Before analyzing the radical attack on Enlightenment liberalism, let me digress a moment to point out that faithful Christians have long recognized the Biblical error and religious perversion inherent in such a position. This misunderstanding of man has caused the misunderstanding of God's solution to man's needs. My need is spiritual, not social; God's plan is spiritual, not social. The gospel is the "power of God unto salvation" (Rom. 1:16); the mission of Jesus was to "seek and to save that which was lost" (Luke 19:10). Physical security and material blessing have not been promised to the Christian, but rather the promise of a better country for those that seek it. The Lord's declaration that His kingdom was "not of this world" (John 18:36) is the ultimate scriptural denial of the assumptions of the social gospel. The social gospel is the fruit of the materialistic spirit of the age; it is rooted in shallow optimism and haughty rationalism and is a denial of the authority of the scriptures and the imperatives of the spiritual life.

It is ironic that many of my brethren have jumped aboard the fashionable bandwagon of social gospelism and liberal thought at the very moment when it is increasingly becoming a less fashionable place to be. The avante garde Church of Christ who in the 1970's is trying belatedly to find religious relevance in programs of recreation, entertainment, community welfare, psychiatric counseling and family planning is, in the first place, hopelessly out-manned by the more experienced, better-heeled, and more sophisticated denominations around him; and, in the second place, the whole liberal ship is sinking. The intellectual community is forsaking liberalism. Those who have wanted so badly to find a place for their religion which would be intellectually respectable now find that their religious liberalism is neither acceptable to God or man. (To Be Continued)

## Searching The Scriptures

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## EDITORIAL

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

Good reading material is a great asset in developing the individual, in preserving the home as it should be, and in the salvation of the lost. The printed page is a mighty weapon for good and for evil. It is one of the most potent means of communication between men of contemporary times as well as with men and women of centuries past. What is written lives long after the writer has passed the ways of all men. This communication of minds and ideas by way of the printed page is powerful because it can be read and reread by hundreds and thousands of people now and in future times.

We all need to read to develop life and purpose. Our goals change from time to time. This may be good or it may be bad, depending upon the way we change and the motive for the change. Perhaps no force is so great in bringing about the change of views and life as the printed page. Reading is to the mind what feeding is to the body; it strengthens the understanding just as exercise strengthens the body. Unless we choose good reading matter and exercise our minds by reading, we will shrink up to

nothing as time goes on. We and our children will read something. Whatever is at hand will be read, and if it is not the kind of mental food that will develop us, we and our children will suffer as the result of reading that which will change us in the wrong direction. This is not to say that we should not read all facts concerning any subject, but if we choose the trashy and evil reading matter that now floods the markets our minds and attitudes will descend to the level of this thinking.

The Scriptures direct us to read and study the word of God as the basis of life. We obtain the faith that will save by reading the word (Rom. 10:17). It will make a man perfect unto every good work (II Tim. 3:16,17; I John 2:15). It will purify the soul in obeying the truth (I Peter 1:22,23). We are to read the word to understand it (Matt. 24:25). Paul told Timothy to "give heed to reading..." (I Tim. 4:13). There is no doubt but that men must read to know the truth- of God. Those who read the Scriptures to know and obey the truth are considered noble by God (Acts 17:11).

All men do not read with the same purpose in mind. Some read just to kill time. This kind of reading never gets much past the moment their eyes scan the pages. Others read to try to prove a position they already hold. This is not reading to learn, but to justify. This kind of reading never enlightens the individual to new knowledge, and, consequently, his life and purpose will not be renewed when it needs to be renewed. Others read just to accomplish a record for themselves. "Daily Bible Readers" often accomplish nothing more than just that — reading a few lines each day to be able to say on Lord's day "I am a daily Bible reader." There is a wide difference between "reading" for the record and "reading" to understand.

Reading is an individual matter just as eating or exercising the body is an individual matter. In this present age it is the growing practice for a few to set themselves up as judges to determine what the public should and should not read. This is a form of censorship that robs us of personal freedom. Suppose someone should elect himself to decide for you that you should not read the Bible: only read what he says about the Bible. Would you accept that? By what law or logic should one decide what you should or should not read in religious matters but not in all other matters? If one has the right to judge for you what to read in religious matters, he has the same right to censor all your reading material. Would you think it healthy for you to read only what some man decides for you to read, Catholics govern their members in this way. Certain books are forbidden to be read by Catholics. As a Christian you insist that Catholics should be informed by reading all they can on subjects pertaining to Catholicism and Christianity. But in turn are not you in the same boat as a Catholic if you let a man or group of men decide what you shall read and what is forbidden to you?

Among members of the church today there is an effort to classify men, books, papers and tracts, and stamp approval or disapproval upon them. A very few men act as the judges of what shall and what shall not be read by the majority of the church.

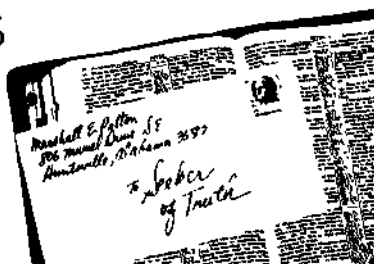
Is it possible to know what truth is when all the evidence is not heard? Our system of justice requires that all the evidence for and against a person charged with any crime be presented and examined before sentence is pronounced. What would happen if the judge decided against any evidence that was contrary to his own personal views? Suppose he forbade the jury to hear any evidence presented by the defendant and allowed only the prosecution to present evidence? Could the jury decide the truth of the case upon this basis?

You owe it to yourself to read and study all the evidence in any matter to judge for yourself what truth is and error it. I have read many books and works written by infidels, atheists, agnostics, modernists, evolutionists, and radicals, and shall continue to read them. If they have any truth I want to know it. Of course, with the Bible open before me, I am further established in the truth of that book by reading what the enemies of the Bible have to say and then reading what the Bible has to say. This, I believe, is the only way to fully know the truth. A few seem to think Paul's statement to Titus regarding elders doing their work of stopping the mouths of those who subvert whole houses is to forbid any one to hear them or read their writings. This is not the case as the verse shows. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9). Some were vain talkers and deceivers whose mouths must be stopped. This was to be done by holding the truth and presenting the truth against error so as to convince the gainsayers and stop the mouths of deceivers. This passage does not authorize elders or anyone else to censor what another hears and reads. It authorizes the elders to use sound doctrine against the error to overthrow it.

Searching The Scriptures is a monthly journal dedicated to that very effort — "searching the Scriptures" to be approved before God. We pretend only to study the word of God with the readers to ascertain the truth of God. Its pages are open to a free and frank study of all Bible questions in the earnest and honest desire to know the truth and to obey it. Personal sarcasm and insults are not permitted simply because that is not in harmony with the spirit of Christ. We attack error with all the force of our ability wherever it may be found, but we will have no part in the attempts to revile others simply because we do not agree with their position on the word of God.

We believe this paper will furnish good reading material for you and every member of your family. We are not presenting a creed for any man; we only wish to study with you the scriptures which will make a man perfect to every good work. You deserve to study all you can on scriptural matters in order to know the full truth touching any subject. Do not let another decide for you what you shall or shall not read. Read all you can on any subject. We are not suggesting that you drop any religious reading material now coming to you; we only ask you to add Searching The Scriptures to that which you are now taking and measure all you read by the word of God. If it is in harmony with the truth, accept it.

# ANSWERS for our hope



Send Bible questions to:

Marshall E. Patton, 806 Muriel Dr., S.E., Huntsville, Ala. 35802

**QUESTION:** (Ed. Note: For the sake of brevity, I am adapting the following questions so as to comprehend several others from the same letter to which reply was made in the February issue of **Searching The Scriptures**.) Does the word "faithful" in Titus 1:6 refer to children who are faithful to their father — in subjection to him — or to those who are faithful in the sense of having obeyed the gospel? If a child departs from the faith at college age or when he leaves home, does this disqualify the father as an elder? — R. G.

**ANSWER:** There are some who hold that the expression "not accused of riot or unruly" is oppositional, and, therefore, explains "faithful children." Hence, they conclude that the meaning is subjection to their father. This position I believe to be untenable. Truth is made more clear in the A.S.V.: "having children that believe." It has the same application as in II Tim. 2:2: "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." I believe that Titus 1:6 lays down **three** distinct and definite qualifications, namely, "children that believe," ". . . not accused of riot," and "or unruly." The conduct of one "accused of riot" is that like the Gentiles or heathen before conversion. Peter refers to this conduct in the following words: "Wherein they think it strange that ye run not with them into the same excess of riot, speaking evil of you" (I Pet. 4:4). This qualification shows that the Lord did not want, as an elder, one whose children were pagans or whose conduct was like the heathen. They must be Christians and act accordingly. "Unruly" means one not in subjection to authority. This would include parental authority as well as all other duly constituted authority.

When these qualifications are considered in the light of I Tim. 3:5: "(For if a man know not how to rule his own house, how shall he take care of the church of God?)," they show that an elder must be one who has demonstrated his ability to influence those under his jurisdiction in the right way. These qualifications are both positive and negative. Positively, the elder's children must be "believers" — i.e., Christians. Notice, however, the verse does not say **all** of his children must be believers. I conclude, therefore, that children not old enough to be Christians would not disqualify one as an elder, if others were Christians. Observe also that, negatively, the qualifications exclude one whose children are accountable and are not "believers." Such would not be

in subjection to duly constituted authority, hence, "unruly." Furthermore, if one's child be "accused of riot" — if he prefers having a gay time with the world and is doing so rather than being a Christian, he fails of the divine qualification.

I do not believe that the departure from the faith of a child after he leaves home and is no longer under the jurisdiction of the father necessarily disqualifies the father as an elder. While it may raise some question as to background training and development, it does not, of itself, necessarily alter either the character or conduct of the father. If the father influenced his children to obey the gospel and live accordingly while they were under his control, then his ability to rule well his own house has been established, and in that matter he should be respected as one possessing the required qualification.

I know that Prov. 22:6 says, "Train up a child in the way he should go; and when he is old, he will not depart from it." I also know that this is a proverb, and, therefore, is a maxim or a general rule to which there may be exceptions. As a rule the children of elders as well as children of other Christians, when properly trained, will thereafter walk in the way of their training. However, now and then we find exceptions to this rule. Let us be grateful for the rule, though there be exceptions, and strive with all our might to practice it. The results are very gratifying.

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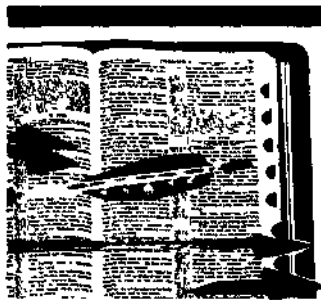
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## ARROWS OF TRUTH for denominational error

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

### INSTRUMENTAL MUSIC - THE PSALLO APPROACH

This is the fourth and last in a series on instrumental music. I said from the beginning that instrumental music is not a dead issue. This culprit has come back to haunt God's people time after time. In our first study we discussed the "Psalms" approach to the question. The second consisted of the old "aid" argument made by many. The third was the "home" approach used by many people in the denominations arena. This final study is probably the more unique approach of the better informed on the subject. It has a more distinctive and scholarly ring than the "home" or "aid" arguments. The argument pivots around the little word psallo. Instrumental music proponents insist that the word means to pluck on an instrument. Thus, if this be true it would not be a matter of choice but a matter of law! We would violate God's law if we did not buy and use an organ or some other instrument. Furthermore, as I see it, we would all have to play some sort of an instrument because if God said to do it we would have no choice in the matter. When the aid argument proponents talk about instrument they usually say that it is permissible but not mandatory. You can take it or leave it! But if Psallo means what some of my friends say we have no choice but to learn how to play some sort of instrument. I don't believe it could be argued that just one person could play for all of us. If such be so, one could both sing and pray for us and we could sit back and do nothing. Who could believe it?

The problem of "Psallo" comes in the field of semantics. It is used in its various forms five times in the New Testament. Eph. 5:19, "Making melody" (psallontes); Rom. 15:9, "Sing" (psallo); I Cor. 14:15, "Sing: (psallo) used twice; James 5:13, "Sing praises (psallein). The problem of "Psallo" is found in its **root** meaning and its change in **applied** meaning down through the centuries. All scholars are united in the root meaning of the word. With one accord they say it means to pull, rub, strike, vibrate, twang, etc. W. E. Vine in his word studies says the word "Psallo" means "Primarily to twitch twang, then to play a stringed instrument with the fingers, and hence in the sept., to sing psalms, denotes in the New Testament to sing a hymn, sing praises; Eph. 5:19, "Making Melody." You will notice something in the definitions of most of the lexicographers. They will give an **Old Testament** meaning and then a **New Testament** meaning. For example, Mr. Vine said in the Septuagint it could have meant to sing with a harp. Now everyone knows the septuagint referred to the seventy ripe scholars who translated the **Old**

**Testament** into Greek. This took place about B.C. 170. Notice after he talks about its meaning in the septuagint he then says, "Denotes in the **New Testament** to sing a hymn, sing praises." You will notice he did not mention the instrument in his **New Testament** meaning of the word! This is why **not one single translator** ever translated the word "psallo" as meaning playing an instrument in the **New Testament**. Mr. Thayer in his lexicon says about the same thing. He says, "Septuagint, for niggan, piel form of nagan, and much oftener for zumner, piel form of zamar — to sing to the music of the harp." Now let us notice what he says it means in the **New Testament**. He says, "In the New Testament, to sing a hymn; to celebrate the praise of God in song." Not one word about playing an instrument in the **New Testament** definition of the word. Thus, "psallo" like many words must be understood in context. For example, the little word "eis" in the New Testament has different meanings and has been translated such by the scholarship of the world. This little word has been translated "unto," "to," "into" and many other ways in the New Testament. Baptist preachers seem to get confused as to why one little word could be translated so many different ways. But the scholars knew why. The word "eis" is translated "into" when it mentions baptism into Christ or his Body (Gal. 3:26-27). When A. T. Robertson, a Greek grammarian, was asked why the New Testament says we are baptized **into** Christ but believe **on** the Lord his answer was: "Into is not in the preposition itself but comes from the accusative case, the verb of motion and the context." This is why your New Testament says we believe **on** the Lord but are baptized **into** him. The scholars who translated your New Testament knew their **Greek**. Now the same is true of "psallo." If this word in the New Testament meant to play an instrument, why didn't one of them say so? The answer is obvious; they knew the word in the New Testament has no such connotation.

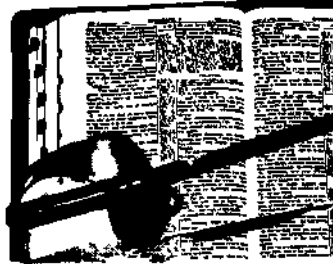
The root meaning of the word was to pluck, twang, etc. The scholars in giving its meaning gave several illustrations. They spoke of the carpenter pulling his line; a hunter pulling his bow string and a musician stroking the strings of his instrument. Thus they give both the verb and the object. Because of this many have jumped to the hasty conclusion that the word always means playing an instrument. This is not so. In Eph. 5:19 Paul tells us what is to be psalloed. He says, it is to be with the heart. The word baptize means to dip but the element must be named or we would not know. In the New Testament the **one** baptism is to be in **water** which is named in Acts 10:48. If God had not told us what to be baptized in, we could use milk or tar. The same is true with psallo. We must have something mentioned to psallo or it could be a carpenter's chalk line or the hunter's bow string. Since the New Testament tells us it is the heart the matter should be settled for all who love the Lord and his word.

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## Using the SWORD OF THE SPIRIT



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### THE PROBLEM OF PREJUDICE

On the wall of my study hangs this motto: "Don't Confuse Me With Facts! My Mind is Already Made Up!" I did not hang this motto there because I believe it contains the right principle for living. To the contrary, I placed it there to serve as a reminder that honesty demands that I not make decisions or reach conclusions until all pertinent facts have been considered. Prejudice is a form of intellectual dishonesty. It is pathetic that the unwritten code of the religious world is exactly as the motto states. People make up their minds as to what they are and what they believe and then refuse to be disturbed with facts!

Prejudice is denned as: "Preconceived judgment or opinion; unreasonable predilection or objection; esp., an opinion or leaning adverse to anything without just grounds or before sufficient knowledge" — Webster.

Christ was often confronted with the problem of prejudice. Concerning such people he said, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. 13:15). This same statement was used by Isaiah and applied to the people of his day, and Paul later applied it to some who heard him (Acts 28:25-27). This is a good description of a prejudiced mind, and these statements, applied to people in different ages, shows that this is an old and common problem among men. During the life of our Lord on this earth, many had made up their minds concerning the Messiah who was to come and when he did not fit their concepts and preconceived opinions, instead of facing the facts and changing their minds, they rejected and killed him. Christ was a victim of prejudice!

People often reveal a blinding degree of prejudice when they hear something which is contrary to what they already believe. We see this evidenced in Paul's preaching to the Jews. Apparently they were listening with interest and respect until he used the wrong word. The record says, "And he (Christ) said unto me, Depart, for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live" (Acts 22:21,22). What happened to bring about such a change in attitude

and action? Paul said the wrong thing! He should not have mentioned the Gentiles, for the Jews were prejudiced against them. I have seen people react in the same way. Maybe they were listening carefully until I said something which they didn't like; something contrary to their preconceived opinion. You can mention a human name, mechanical instrument, sprinkling a baby, giving, or maybe some human institution and some people will turn you off. You can tell when they do, for they will drop their heads, start thumbing a song book, filing their nails, playing with the children and watching the clock. They are finished, and so far as they are concerned you may as well stop preaching. They have tuned you out.

We like to think that all prejudice is found in denominationalism, but this is not true. Some of my brethren are the most prejudiced people who ever walked on God's good earth! I can prove this by displaying a large stack of papers which I have received back from brethren over the past fifteen years with the word "Refused" written across them. And I even had to pay the return postage on them. I wonder if some brethren would listen to BOTH sides of a phonograph record.

I have spent much time trying to analyze such people as those just mentioned — people who are so prejudiced that they refuse to read or hear anything contrary to what they already believe. When a man gets in that condition, it seems to me that one of three things is true: 1. He knows all there is to know on the subject. 2. He is incapable of learning. 3. He knows that he is wrong and doesn't intend to change. Since the average person does not know all there is to know, and is capable of learning, the answer must be found in number three.

When I reach the point that I refuse to hear, read or consider anything which I don't already know and accept, I never will know anything else! And if perchance there is some truth that I have not already learned, I will never know it. What a shame.

To be perfectly honest, there is some prejudice in all of us. To refuse to recognize this is to reveal that it is true. I find it difficult to consider and study every problem, issue and individual with a completely honest and unbiased mind and attitude, Don't you? Be honest now. We must recognize this problem and work to correct it. It is even difficult to read and study the Bible honestly. If we are not careful, we will find ourselves interpreting a verse by looking at it through yesterday's understanding of it or some conclusion formed without proper consideration of all facts, or even without considering our additional knowledge gained by a study of the Bible. Without losing or discounting the benefit of our knowledge of the Bible, I feel that there is a sense in which we should read each verse in our daily study as if we had never read it before. By so doing, we will take a fresh, new look at it. We will not give it a cursory reading with the feeling that we already know what it means.

Too many minds are like good concrete — thoroughly mixed and well set. But, like an umbrella, the mind is of little value unless it is open. James Harvey Robinson said, "Of all human ambitions an open mind, eagerly expectant of new discoveries and

ready to remold convictions in the light of added knowledge, is the noblest and rarest." Someone else has said, "Prejudice is a robber which many of us entertain in our hearts. It robs us of generous feelings which we should have for others, and leaves us the tormentings of hate; by shutting our eyes and stopping our ears it robs us of many precious truths, and leaves us the dross of our distorted opinions; it robs us of light, and shuts us in the darkness of our own ignorance. No other robber can leave us so poor."

Have you allowed prejudice to rob you of the truth of God?

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## CERTAINTY

Robert E. Waldron

In II Pet. 1:2, we encounter a word which is of great importance to the Christian. We might translate it "full-knowledge," but this would leave the impression that we refer only to complete mastery of the facts. Therefore, the title of this study is suggested as a possible sense of this word to which we have reference. Knowledge, of course, but not mere mental acquaintance with facts; full-knowledge of course, but not inexhaustible knowledge. This knowledge that Peter talks about so familiarly is the knowledge which plumbs the depths of the mind and the heart and constitutes a firm foundation upon which to rest our faith and hope.

Certainty is a treasure — in religion, in all things. It enabled Paul to say "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day" (II Tim. 1:12). To be sure is to have boldness and courage and patience. This fact is so obvious in Paul's life, for he was likely waiting for the executioner's blade when he penned the above words.

How does certainty come? With some, gradually; with others, as a sudden light. The kind of certainty Paul had was based on knowledge and cannot be had without knowledge. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

God's word furnishes us with this prized possession, because it tells why man exists, what will happen after this existence, and how we can prepare for it.

Who has not heard one say "I know this is right"? We do not say that the possession of this feeling makes a thing right. We **are** saying that this certainty, based upon the **truth** is wonderful to have.

Certainty gives the martyr his resolve, the saint his hope. Certainty makes the path the Christian treads a little brighter.

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## ARGUMENTS ADVANCED IN PROOF OF EVOLUTION

### MUTATIONS (No. 4)

**Mutations do not improve: they are detrimental, harmful and lethal** (Con't.). In view of the refrain that echoes throughout biological writings regarding the "raw material of evolution," it comes as somewhat of a surprise to find that the great majority of mutations are deleterious. **There is complete unanimity on this among men of science!** Any number of references might be cited on this point. Curtis, for example states, "Certainly the vast majority of mutations must be deleterious." Muller says, "Blind chance, made in any complicated organization, are nearly always harmful." Martin affirms that, "out of many thousand known mutations, Huxley was able to pick about 15 that **might conceivably** have an **evolutionary survival** value." Crow makes the point that any human activity which tends to increase the rate of mutations "raises serious health and moral problems for man." There is little doubt that agents known to produce mutations are injurious to living matter. Hence, rather than giving rise to more viable and fit forms, it would seem, on the basis of these facts, that a destructive force would be exerted on all living organisms exposed to agents producing mutations. This material, with references cited, found in B.S. Newsletter, Aug. 15, 1966, p.4.

Even the popular BSCS "Yellow" Biology School Textbook admits, pp. 158, 611, "Most mutations are harmful; that is, they upset the carefully adjusted physiology of the organism. — One of the most curious aspects of mutations, as a source of raw material for evolution, is that two characteristics of the process **seem** at first sight to make it improbable as a source of the heritable variety that we know exists in species. These two characteristics are: (1) The extreme rareness of mutations, and (2) the harmful nature (to the organism) of **most** mutations." De Beer says, "Many of them (mutations — P.F.) had lethal results and killed the organisms that carried them — far from conferring improvement in adaption, the mutations seemed to be pathological and provided no explanation of how adaptations arose and became perfected. The result — was during the first 20 years of the 20th century the evolutionary studies and theories were in a state of chaos and confusion." **Chas. Darwin**, p. 182. Dowdell in **The Mechanism of Evolution**, p. 30, states, "Of the many mutants detected in the laboratory, **all** are

either recessive or 'semi-dominants,' and the majority cause harmful physiological effects. Hardly any have ever been observed which could possibly be beneficial to an organism under wild conditions." Muller (already cited) said, "In MORE THAN 99% of cases the mutation of a gene produces some kind of harmful effect, some disturbance of function." *Scientific American*, Nov. 1955, p. 58.

Dobzhansky admits, "A majority of mutations, both those arising in laboratories and those stored in natural populations, produce deteriorations of the viability, hereditary diseases and monstrosities. **Such changes, it would seem, can hardly serve as evolutionary building blocks**" (my emph. — P.F.). *Genetics and The Origin of Species*, p. 73. This same evolutionary scientist, an authority in genetics, also admits that "most mutants which arise in any organism are more or less disadvantageous to their possessors. The classical mutants obtained in *Drosophila* usually show deterioration, breakdown and disappearance of some organs. — the deleterious character of most mutations seems to be a very serious difficulty." *Evolution, Genetics, and Man*, p. 1500. Also see B.S. Newsletter, Nov. 1968, p. 2.

Bonner says "Mutation means a chemical change in the gene structure and all PROGRESSIVE ADVANCEMENT must ultimately be by mutations," but Crow affirms that "Mutations and Mutation rates have been studied in a wide variety of experimental plants and animals and in man. There is ONE general result that clearly emerges: **almost all mutations are harmful** — from those that kill the carrier to those that cause only minor impairment. — A mutation is a random change of a highly organized, reasonably smoothly functioning living body and such a change in the highly integrated system of chemical processes which constitute life is almost certain to impair it — they would usually be detrimental." See *Twilight of Evolution*, pp. 43-44.

Curtis, of the Brookhaven National Laboratory says, "Certainly the vast majority of mutations must be deleterious, so if the organs of older animals contain appreciable number of cells which are carrying mutations, it is a virtual certainty that the organs are **functioning less efficiently** than they otherwise would" (ibid. p. 39). Mayr also declared, "It can hardly be questioned that most visible mutations are deleterious. Since mutants are **weaklings** it is obvious that they have little chance of survival, and can never become progenitors of a **new species**."

E. W. McBride says, "Creatures with shrivelled-up wings and defective vision, or no eyes, offer **poor material for evolutionary progress** (my emphasis — P.F.). Even if they can be reared under laboratory conditions the chances of their survival in the wild state are practically NIL." See *Evolution or Creation* by Prof. of Zoology H. Enoch, who also says, "Mutations are mostly degenerations and whether gene mutations or chromosomal aberrations they only **lower** the viability and competitive power of the species **EVEN IF** favorable mutations are accumulated" (pp. 75, 82). R. E. D. Clark says, *Darwin: Before and After*, p. 131, "It is generally found that, when large mutations occur, it is exceedingly difficult to keep the new individuals alive **even under laboratory conditions** — in nature they **would almost**

**certainly die at once**" (my emphasis — P.F.). P. E. Hughes declares, "such sudden changes in chromosome structure, so far from being adaptive, are 'useless, detrimental, and lethal.'" He then says the evolutionists cannot explain their dogma as a process of **steady and progressive** inevitability, but as dependent **on the chance appearance of genetical 'freaks'** upon which Natural Selection, that **undefined and undemonstrable omnipresent and omniscient 'something,'** must then seize in the cause of **organic advancement**" (*The Problem of Origins*, p. 16.)

McBride is of the opinion that laboratory mutations are **no proof** whatsoever that mutations had anything to do with the formation of species. He quotes Fisher as saying that the explanatory content of the theory of evolution only reaches its **absolute zero** with the mutation theory. Hooten admits that a complete dependence upon such a theory of evolution involves **incredible absurdities**. For last three references, see *Evolution* (15th Ed.), p. 41, also Klotz in *Genes, Genesis and Evolution*, p. 306. As a final reference on the harmful and lethal nature of mutations (**what they cause**) I suggest all who can, read Prof. Graebner in *God and The Cosmos*, pp. 244 to 248, as he speaks, and quotes others, about "the defects of eyes and wings, deformities, reduced vigor and resistance, the weak, the halt, the moribund, the abnormal, the monstrous, reduplicated legs and abnormal abdomens, degenerate eyes and wings or NONE at all, the crippled, etc. **"Evolution arise by a process of repeated losses? It is inconceivable"** (Dr. Lotsy). **"How could NEW species arise from a LACK of characters?"** On the whole it is certain that the overwhelming majority of gene mutations are not adaptive, not progressive, but the reverse! (To be concluded on **Mutations**)

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### NEGATIVE ARGUMENTS ON BAPTISM: PAUL NOT SENT TO BAPTIZE

L. A. Mott, Jr.

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"For Christ sent me not to baptize, but to preach the gospel" (I Cor. 1:17a).

This statement is sometimes thrown out without too much argumentation as somehow discrediting the teaching of baptism for remission of sins. How could baptism be necessary to salvation if Paul was sent not to baptize but to preach ?

#### ANSWER

1. Paul does not say he was not sent to baptize for **remission of sins**. He says he was not to baptize, period! Therefore, if this statement discredits baptism for one purpose it discredits baptism altogether. If it is against baptism for remission it is also against baptism for any other purpose. Question for the Negative: Then why do you baptize at all? His logic destroys his own church since one cannot get into it without baptism.

2. **Question:** Well who was ? Paul says he was not



sent to baptize. But a whole lot of baptizing was practiced in the New Testament. That must have been somebody's job. Paul is just saying that was not his job.

3. That, of course, is the point of the passage. It was not necessary for Jesus to appear to Paul on the road to Damascus to make a baptizer of him. Anybody could administer baptism. But Paul was sent to preach. That was his job. He sometimes did the baptizing too. But that was incidental and not Paul's main work.

4. It is not baptism itself that is depreciated. It is the work of administering baptism that is of somewhat lesser importance than preaching.

One other thought. Brethren are wrong to follow Foy E. Wallace, Jr. in seeing an ellipsis here. To make Paul say, "Christ sent me not **only** to baptize, but **also** to preach the gospel," is to force him to say exactly the opposite of what he does say. It makes him say, "Christ **did** send me to baptize — but not only to do that."

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### HEBREW WORDS OF CREATION: PART 2

In our last article, we discussed the Hebrew word BARA'. The word is translated 'created' meaning to create that which had no previous existence. It is never used of human production or "joined with an accusative of the material" (Delitzsch, **Comm. on the Pentateuch**, Vol. I, p. 47).

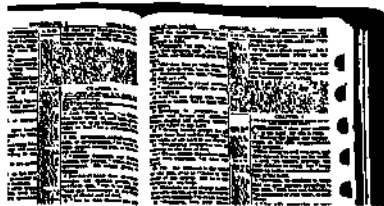
BARA' is only one of three words used in the creation account which describes Divine activity. The other words are 'ASAH and YATSAR. The meaning of the word 'ASAH is 'Make' (cf. Gen. 1:7; 8:6; Ex. 5:16; 20:4; Deut. 4:17; Isa. 44:24). YATSAR is translated 'Form' (cf. Gen. 2:7-8; Psa. 94:9; Isa. 43:21; 44:10; 45:18).

There are two significant observations from the above scriptures describing the difference between BARA' and the words 'ASAH and YATSAR. First, while BARA' means to create "out of nothing," both of the other words assume pre-existing material. Second, both words are likewise used of God and man. BARA' is used exclusively for the creative work of God.

On the first pages of Hebrew Scripture, we find the unconditional statement that God created, made and formed all things created in the heavens and upon the earth.

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## SOWING THE SEED of the KINGDOM



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### DIFFERENT USES OF THE WORD "FAITH"

There is a multiplicity of notions that people have regarding the word "faith." Some think that because they believe a thing to be so religiously, it is therefore true. In fact, even though a thing may be one's opinion, he may convince himself it is true and believe it is in the Bible.

#### MEANING OF THE WORD "FAITH" AND ITS USAGES

In the New Testament the word "faith" means, "reliance or trust, and is translated from the Greek word **pistis**" (ISBE Vol. 2, P. 1088). This Greek word **pistis** is translated "faith" 239 times in the King James Version of the New Testament.

There are at least four different connotations given to the word "faith" in the New Testament. They are:

1. That which one believes to be wrong is called "faith" in Rom. 14:23.
2. The "system of faith" — the gospel that is mentioned in Eph. 4:5; Jude 3, and other passages.
3. The kind of faith James said demons had in James 2:10, which is nothing more than to give "mental assent" to a person or thing.
4. An obedient faith that saves.

We want to examine these four different usages of the word "faith" as they are presented in the New Testament.

#### THAT WHICH ONE BELIEVES TO BE WRONG

Paul uses the illustration of eating unclean (according to Jewish customs) meats to make his point in Rom. 14:23. In v. 17, Paul makes it clear that eating and drinking is not a part of the kingdom of God. In v. 21, however, he points out that we should eat no flesh if it causes a brother to stumble, or if he is made weak, or if he is offended by our example or our insistence that he do something **he believed** to be wrong. Paul says when one does that which he believes to be wrong, "he eateth not of faith — for whatsoever is not of faith is sin." In other words, if a man believes something to be wrong, whether it is wrong in and of itself or not, if he does that thing, he sins. Hence, in that sense, Paul calls it "faith."

#### THE SYSTEM OF FAITH

There is a system of faith that is called the "one faith" in Eph. 4:5. We are "to earnestly contend for the faith which was once for all delivered to the saints" (Jude v. 3). Involved in this system of teaching are the things God wants us to know, and these

things come by hearing the word of God preached (Rom. 10:17.). In Rom. 1:16, Paul calls it the gospel of Christ. He equates the gospel with "the faith" when he writes to the church at Philippi; and we have a parallel passage to Jude v. 3 when he says, "I am set for a defense of the gospel (Phil. 1:17).

#### DEMONS KIND OF FAITH

In James chapter two, James points out a kind of faith that is worthless. He says the demons have this kind of faith. It is a faith that only gives "mental assent" or "lip service" to Christ and His word. But even the demons have a greater respect, says James, for God than those to whom he was writing. For not only did the demons believe, but their faith caused them to tremble or shudder. They did not doubt the existence of God. They believe in it strongly enough to shudder.

In Robertson's Word Pictures, he tells us this word that is translated "tremble" (shudder ASV) means "to bristle up, like Latin **horreo** (horror, standing of hair on end with terror) Vol. VI, P. 36. James' point is this. For the formalist who SAYS he believes, there is a dreadful awakening in store. There will come a time when "believe and shudder" will be true of him also who has "faith" apart from works. When we compare what James says of the demons with Matt. 8:29, this indicates a cognizance of their appointed doom.

James says this is true of those who fail to do what Paul bids them do in Gal. 5:6. We need a "faith that works by love."

#### OBEDIENT FAITH THAT SAVES

Perhaps the best way to show what we mean by this statement is to note some passages of Scripture. What does it mean to believe? For one to truly believe (since the word means "reliance" or "trust") it thus involves trust in a person, that he will keep his part of the bargain that we make with him. In other words, we obey his commands — if he has any — and expect the rewards that are promised.

This is clearly taught in several Bible passages. The jailer at Philippi, as is recorded in Acts 16:25-36, before he was baptized was told to believe. They preached unto him the word of the Lord (the process by which faith comes, according to Rom. 10:17) and to all that were in his house. Now the question arises, what was the word of the Lord to an unbeliever? "He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark 16:16). Hence, after the jailer and his household had been baptized in harmony with "the word of the Lord," Luke, the writer of Acts, said, "**having** believed in God" (v. 34). So his "trust" or "reliance" was shown WHEN he did what the Lord said, and this was called "believing." Now, reverting to what James said, we see what he meant when he said, "show me thy faith without thy works, and I will show thee my faith by my works" (James 2:18).

#### CONCLUSION

Everything the Lord requires of mankind is inherent in the word "faith." For we cannot say we have "faith" unless we have a love that will cause us to DO what God's word says. When we repent, we

show our "faith." When we confess, we show our "faith." When we are baptized, we show our "faith." At that point, Jesus said in Mark 16:16, we are saved from past sins. Then when we continue faithful and DO what is required of a Christian, we show our faith (James 2:18).

May God help us to show our "trust" in Him by obeying the system of teaching, and never violate our conscience by doing that which we believe to be wrong.

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#### FRANK OWENS BELUE

by Thomas G. O'Neal

Frank Owens Belue was born September 1, 1919, in Tishomingo, Miss, and departed this life February 11, 1970 in Orlando, Fla. On November 17, 1944, he was married to Myra Baird and to this union were born two children, a daughter, Diana (Mrs. Mark Lloyd), and a son, Ted.

In addition to his wife and children, he leaves two brothers, Cullen and Aubrey; a sister, Mrs. Bessie Kremer, and his aged mother. A sister and father preceded him to meet the Lord.

Funeral services were conducted Saturday afternoon, February 14 at the meeting house of the Par Avenue church in Orlando, Fla. by Roy E. Cogdill and this writer before an overflowing house of friends.

Brother Cogdill spoke on the theme TO WHOM SHALL WE GO showing the confidence that the Christian can have in the time of death and the emptiness left to those without hope. Preceding brother Cogdill's excellent oration, this writer delivered the following eulogy:

#### MY FRIEND, FRANK

The book of I Samuel relates the beautiful friendship between two men, David and Jonathan. With the passing of Frank Belue I have lost one of the closest friends I have ever had. He was my friend and I was his. We shared with each other the inner most thoughts of our hearts knowing that each would never betray that trust.

We shared so many things together. We worshipped together; we fished together; we visited together; we ate together; we played pranks together; we enjoyed the good things of life together; and believe it or not, we even authored a small booklet together, and by the grace of God we hope to spend eternity together.

The best thing and the most important thing that I can say is that Frank was a Christian. Now, nothing else matters — and it is the only thing that matters.

As a husband he was a Christian. His concern for Myra was that she be the very best wife and his concern for her was always for doing right. He wanted for him and Myra to always under all circumstances to do what was right.

As a son he was a Christian. He had the love, respect, and honor that a son should for his parents. Often he would tell me of the respect that he had

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## THE NEWS LETTER REPORTS

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

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for his father and mother and for the great work his father did as an elder in the church of the Lord. Like his brothers and sisters he did his part to care for papa and mama when they needed it most.

As a father he was a Christian. He took great pleasure in Diana and Ted. He loved them and loved to be with them. He took the time to be with them, to enjoy the things they enjoyed and to be a real pal to them. And then Diana presented him and Myra with their second son, son-in-law Mark, and how he beamed with pride over the fact that he also preached the gospel in addition to being a doctor. They will always have pleasant memories of the good times they spent together. Diana, Mark, and Ted, you have a fine example to follow — walk in his steps.

As a Christian he was concerned about his fellow-man. Several years ago upon arriving in Orlando late one night, I went with him out into the darkness to attend to the needs of the less fortunate. He was concerned with the salvation of souls. His home fed many gospel preachers who were preaching the way of salvation to a lost world. While not a public proclaimer of the Word, he saw to it that others were taught. Unknown to many, and maybe even to Myra, he would save some of his lunch money many times to buy stamps with which to mail out tracts, **Searching the Scriptures**, and **Truth Magazine** to those he had hopes of teaching. The writings in tract form of Roy Cogdill, H. E. Phillips, James P. Miller, Connie W. Adams, this speaker and others were sent to literally hundreds if not thousands over the years. Often people would receive a beautiful card which Frank would show me before sending and tell me about their problem and then say he wanted to let them know someone was thinking of them.

Frank loved the church and was concerned with its progress. One would not long be around him without his talking of Christ and the church. Even when he was sick in the hospital and I called long distance, he had to tell me something he had on his mind about the church.

To me, Orlando will never be quite the same. But then we all have another reason for seeking the "city which hath foundations, whose builder and maker is God." May we this day be reminded of the fact that we too will one day follow Frank and may we so live as to be prepared when that time comes.

o

**Earl E. Harris**, 412 West King Avenue, Orlando, Fla. 32804 — Any congregation in the central Florida area desiring the services of an evangelist for Lord's day services may write me at the above address. I desire to work with any brethren who are "earnestly contending for the faith." For information and references write Arno Anderson, 2711 Patty Road, New Smyrna Beach, Florida 32069.

**Thomas Hogland**, Box 320 Noblin Road, Route 2, Cleveland, Miss. 38732 — I am now working with the north Cleveland congregation here in Cleveland, Miss. Although small in number the congregation has a nice meeting house. Several fine congregations are having fellowship with me in this work. When in the delta of Mississippi visit with us.

### NEW TRACT ON MARRIAGE

**Irven Lee**, P.O. Box 866, Hartselle, Ala. 35640, has published a tract on **Preparation For Marriage**. This is a 15 page, 3 1/2" x 5 1/2" tract that sells for 70 each. You may order from brother Lee.

**Donald G. Collins**, 4566 La Rue St., Dallas, Texas 75211 — I am moving to Joplin, Missouri about the 20th of June, 1970, to work in establishing some congregations in the "Four State Area" — Southeast Kansas, Northeast Oklahoma, Northwest Arkansas and Southwest Missouri. If any reader of this paper knows of any one living in this area (except Rogers and Fayetteville, Arkansas, as there is a conservative congregation in each) with conservative views, please send me their name and address (just the name and town will do, if you do not know their street address). Also, if any individual or congregation has a tent and/or foldings chairs that I could use in meetings, please contact me: Donald G. Collins, 4566 La Rue St., Dallas, Texas 75211. Or, the Kiestview Church of Christ, 3323 Guadalupe Ave., Dallas, Texas 75233.

**Mike Rogacs**, 7711 Colony Lane, Fort Smith, Ark. 72901 — I am very willing and hopefully able to preach in some gospel meetings. I have been preaching full time for two years and am currently working with the Southside church in Fort Smith. Any congregation interested may contact me at the above address.

**Elders, West Bradenton Church of Christ**, Bradenton, Florida — We commend Gary Ogden who preaches at Lawrenceville, Ga., but formerly of Bradenton, on the excellent series of gospel lessons taught March 1 through 8th. He did an outstanding job of presenting the gospel of Christ. His lessons were well prepared and were clearly and forcefully delivered. Bro. Ogden may be contacted for meeting work at 9928 A W. National Cir., Tucker, Georgia 30084.

**C. A. Kirkpatrick**, Tompkinsville, Ky. 42167 — In the spring meeting April 6-10 the following men will speak at the Lyons Chapel church in Tompkinsville: **B. G. Hope, Kenneth Green, Royce Chandler, Rodney Miller and John Clark**. All in the area are invited to attend.

**William C. Sexton**, 2804 Lafayette, St. Joseph, Mo. 64507 — We recently had two baptisms at the Tenth & Lincoln church. We have a meeting scheduled for April 13-19 with **Earl Lewis** of Macon, Mo. doing the preaching. We invite all who come to this area to worship with us.

**G. O. Winland**, 208 Maple Avenue, New Martinsville, W. Va. 26155 — I have been taking your paper since last July or August and think it is great. It reveals the TRUTH and exposes error. I live in New Martinsville, W. Va. and work with the church in Lewisville, Ohio. The church there is new but we are now starting to show some progress. Our outside attendance is growing and they are sticking. One family of five, father and mother and three children have only missed one or two services since starting last October. Last Monday at 10:00 a.m. he called me and said they would like to be baptized. I assisted them in their obedience to the gospel at 2:30 that afternoon. We have hopes of others soon.

**Connie Adams** is to be with us in a meeting the last part of June. I will have time for two or three meetings this year. Pray for us and the work at Lewisville.

**Marvine Kelley**, Drawer I, Newport, North Carolina 28570 — In the past 7 months there have been 75 responses to the gospel. This includes 28 baptisms and the remainder confessions of wrongs and memberships. We have conducted a five day a week radio broadcast for these 7 months. This week brings to a conclusion eight and one-half years of daily broadcasting in four different states.

We are averaging \$320.00 a week in contribution. We are supporting, in part, the preacher in Boliva, N. C. The congregation stands firm against the innovations, Herald of Truth, Orphan Homes, Old Folks Home, and support of the colleges from the treasury.

I have time for two or three meetings. We are interested only in our expenses and shall be glad to conduct meetings for any congregation standing for the truth. If we can be of assistance, please call or write us. Our address is P.O. Drawer I, Newport, N. C. 28570. Phone number, Area Code 919 223-5626.

**Reedus M. Baugher**, 913 Hwy. 90 W., Chipley, Fla. 32428 — Since January of this year we have been located at the above address, laboring with the Chipley church; and would like to take this opportunity to remind the readers that we will be available for some meeting work. We can be reached at the above address. Our phone number is 638-1476, Chipley, Fla.

### BIBLES AND BOOKS

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## PRESCRIPTIONS from the Great Physician— Jesus Christ



Dr. W. P. McElwain, 696 Providence Rd., Lexington, Kentucky 40504

### DRUGS

There is a great deal of concern in our present society about drugs and their use and abuse. This is regarded as a new and alarming trend that has appeared on the scene. However, at second glance one would doubt this. Eccles. 1:9, "that which hath been is that which shall be; and that which hath been done is that which shall be done; and there is no new thing under the sun. Is there a thing whereof it may be said, See this is new? It hath been long ago, in the ages which were before us."

Basically, drugs represent a way for an individual to blow his mind, step outside the real world, and find relief from the stresses of life. This escape from reality is at once seen to be as old as the ages.

(1) Genesis 9:20,21, "And Noah began to be a husbandman, and planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent."

(2) Genesis 19:31, "... And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he knew not when she lay down, nor when she arose." There are many other examples of drunkenness in the Old Testament. The warnings against drunkenness in the New Testament are also numerous. Romans 13:13; Galatians 5:21; I Corinthians 5:11, 6:10.

Proverbs 31:4, "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes to say, Where is strong drink? Lest they drink, and forget the law, and pervert the justice due to any that is afflicted. Give strong drink unto him that is ready to perish, and wine unto the bitter in soul: let him drink, and forget his poverty, and remember his misery no more."

Proverbs 23:33, "Thine eyes shall behold strange things, and thy heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not hurt; They have beaten me, and I felt it not: When shall I awake? I will seek it yet again."

The biblical idea of drunkenness is that of

(1) impaired consciousness (and he knew not when she lay down, nor when she arose)

(2) irrational behaviour (he was uncovered in his tent)

(3) incoherent speech (thy heart shall utter perverse things)

(4) hallucinations (thine eyes shall behold strange things)

(5) inability to reason (lest they drink and forget the law, and pervert the justice due to any that is afflicted).

All of this is summed up in the fact that the ability of one's mind to function is impaired. The extent of the impairment is determined by the degree of drunkenness. This may range from giddiness to coma.

The many admonitions to self-control, sober-mindedness, gravity, orderliness attest to the principle that impairment of one's mind is the sin. It is not wrong to stone oneself with alcohol and alright to do it with some other chemical — it is wrong whatever its mechanism, when the purpose is to escape reality because it is painful or frustrating.

Look up history.

So down through the ages there has been alcohol, marijuana, heroin, meprobamate, the barbiturates, LSD, speed, etc.

What brings an individual to drugs ?

(To Be Continued)

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## LICENTIOUS

George T. Eldridge

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Q. My daughter is a great fan of the Rolling Stones singing group. Is it true that one of them recently became a father without bothering to get married?

— Mrs. B. M. R., Buffalo

A. Yes. Keith Richard and German actress Anita Pallenberg joined the handful of unblushing celebrities (such as Mia Farrow and Andre Previn, Vanessa Redgrave and France Nero, and others) to parent a child out of wedlock. The little Rolling Stone, Marlon, was born in King's College Hospital in Dulwich, London.

Source: Ty Gardner's column in the Sunday paper of Columbus, Ohio.

Those "unblushing celebrities" are contributing to and leaders in the moral decay of America, especially the morals of teen-agers! The trend of bachelor mothers and bachelor fathers really started with show business people — pop idols, movie stars. The London, England borough of Kensington and Chelsea, which is the home of the unisex boutiques and swinging miniskirts, report 211 of every thousand births are illegitimate. This trend is the result of our permissive society!!!

America's permissive society condones and tolerates moral decadence, disrespect for law, unbridled vulgarity, obscenity, blasphemy, perversion, and public desecration of our cherished ideals and symbols. The majority of citizens do nothing to stop such, nor do the denominations because their leaders are filled with this ungodliness, disrespect for the

Bible, and have taught the members the same!!! The Lord's church in many places is filled with **licentious**.

Concerned Americans need to awaken because it was Patrick Henry who said, "Bad men cannot make good citizens. It is impossible that a nation of infidels or idolaters should be a nation of free men. . . . A vitiated state of morals, a corrupted public conscience, is incompatible with freedom."

Though silence reigns from most Americans, the denominations, and many churches of Christ concerning **licentious**, the God who created the heavens, the earth, and the fullness therein still says, "Let marriage be had in honor among all, and let the bed be undefiled: for fornicators and adulterers God will judge" (Heb. 13:4). "Now the works of the flesh are manifest, which are; Adultery, fornication, . . . of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21).

Licentious is "lacking legal or moral restraints; esp.: disregarding sexual restraints" (**Webster's**). It appears that the United States of America is too far on the road to ever turn back and renounce **licentious**. Great nations such as Israel, Babylon, the Medes and Persians, Greece, Rome, France, and England traveled the **licentious road** and God brought their downfall!!! Such will be the case with America unless she returns to principles taught in the Bible. Christians have nothing to fear nor worry about though our earthy country travels the **licentious road**. God will take care of His people, but we, as the church of Christ and as individual Christians, must renounce **licentious** in practice as well as in speech and thought for Heaven to be our Home.

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# 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.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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## THE NEW FREEDOM

No. 2

David Edwin Harrell, Jr.

But now, let me briefly outline the major themes in radical thought in the 1960's. It is primarily concerned with freedom from old ideas, the ideas of the Enlightenment. What the hippie is saying is that he does not accept the philosophical, political or religious assumptions of modern man. If he is sober enough, and articulate enough, and bright enough to tell you, this is why.

Philosophical liberalism has been under attack for a century. Science itself has taught us the limitations of the intellect of man. We know that human knowledge is "relative" and that absolute truth is beyond the grasp of the human mind. Reason can tell us nothing about the eternal problems of man — origin, death, destiny. Pragmatic philosophy in the 19th century and existentialism in the 20th century are the acceptance of defeat by the proudest of men. The man who boasts of his ability to "prove" anything scientifically is simply out of style; he proves his own ignorance. A lot of high school biology teachers would be eaten alive in a graduate philosophy class. In short, we have come to live again in a world that faces realistically the limitations of the mind of man, a limitation which the Christian has never forgotten. It is the limitation which draws me close to God. As the prophet said: "Oh Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23). Political liberalism is also under attack from the left; more than one modern political critic has pronounced liberalism dead as a political philosophy. Political liberalism is, of course, one of the basic expressions of Enlightenment optimism. But if the world is not progressing, and man is not rational and perfectable, then how can we expect a perfect society?

Furthermore, the record of liberal reform is far from impressive. When will environmental reform accomplish the perfect society? Is man better in the twentieth century than in the 10th century? Was Hitler better than Nero? There is much in human

history which asserts that humanity remains the same. Evil is present in the world; sin is real; it is, and always has been, unrealistic to believe that social reform can eliminate wrong from the world. Man must bear the guilt of sin; he cannot transfer his responsibility to society.

But the most vulnerable aspect of political liberalism has been its materialistic aims. The "great society" has been defined too simply in economic and materialistic terms. Is a society "great" when every citizen is fed? Is a nation "great" when every family owns an automobile?

Is the totality of greatness the possession of things? Can a society be great without spirit, and pride, and honor?

Of course, there are philosophical justifications for political liberalism. I do not intend to rehearse them; this is not a political speech. Religious liberalism and political liberalism do not necessarily stand or fall together. In religion man is guided by God; in politics man is, of necessity, guided by his own mind. But the modern radical does link all liberal ideology together.

In general these are the questions raised by the hip generation. They find rationalism sterile and materialism vulgar. They are critical of a government that buys poor people with welfare checks but offers no philosophy of hope or help. They are disgusted with parents whose God is the dollar, whose prop is a bottle, whose desire is his neighbor's wife, whose mind is empty and whose religion is a country-club farce. The frantic antics of the wildest hippie cults are hardly more objectionable than the degrading and intoxicated materialism they are seeking to escape. They want to be free.

I believe that a Christian can understand the desire to be free from materialistic values and the futility of human reform. The radical is right when he says that there are more important things in life than physical comforts. Jesus said: "And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell" (Matt. 5:29). The radical is right when he says that life must have a spiritual meaning to be worth while.

Finally, radical theology today has bitterly attacked established religious liberalism. The worthlessness of society-oriented Protestant churches has been forcefully expressed by such scholars as Harvey Cox and Thomas J. Altizer, who have announced the death of God. But the death of God to them has been the death of useless social institutions which pretended to speak for God. Why consult God about urban planning? I agree. What does the God of the Bible have to say about water pollution and air pollution? Nothing. The frantic contortions of liberal Protestantism to make their churches relevant to modern society has ended in making them totally irrelevant for anything. What could be more ridiculous than a hippie coffee house sponsored by the Methodist church; a jazz mass; a Christian love-in; or a "relevant Church of Christ" preacher. These are all contradictions in terms; they are efforts to serve two masters. The absurdity of all modern absurdities is the sloppy, sentimental, worldly, rationalistic nonsense that goes under the name of liberal Christianity. None should be surprised that men of good sense, even though they might be irreligious, should ultimately call in question the shame and fraud of the system.

And so, at its best, modern radical thought has freed itself of *much that* was objectionable about the past. It would be a mistake to ignore the weaknesses of our society because the critic has long hair. There is a large element of honesty in many of the disillusioned young protesters in the nation; some have faced ugly truths which their elders have been too hypocritical to acknowledge.

Who can fault the youngster who revolts against the arid materialism of jet-set parents? More power to the young man who catches a glimpse of the truth that life is more than meat and drink. But one has to be willing to take the consequences; if you are going to renounce materialism, you ought to quit cashing the check from home. When one criticizes the crassness of the family business, he needs to stop sending the bills home. But even if most young radicals are inconsistent, they have seen a truth that every man must see if he is to come to terms with life.

The radical attacks on liberal religion and its social and political preoccupation are full of real insight. I think liberal religion will never recover from the exposure of its religious irrelevance and its social impotence. To the radical, the saccharine, do-gooder, political priest is a caricature of a society which understands only material success and a religion which has sold its soul to serve mammon.

But if the hippie apostle of the new freedom has some insights into the society of his elders, his freedom is not a total blessing. If youth is free from the hypocrisy of the past generation, what is it free to do? Radical thought tends to be negative; it is easy to enumerate the sins of middle class society; but down what path does our new freedom lead us? Are we free to take a trip, to cop out on drugs, to induce temporary insanity by chemical manipulation? Is that what life is really all about? Or is sex the answer? Perhaps the meaning of life is promiscuity and physical satisfaction. Or are we simply free to be cynics and critics of man with neither

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Yes, I know — the date line on the April issue of this paper was left off! This was the fault of the printers, and I did not catch it until the paper was in the mail. I believe this is the first time this has happened in over ten years. I apologize for the error and will try to be more watchful henceforth and see that such does not occur again.

plan, nor hope, nor grasp of life.

For the keenness of his insight into the sins of others, the radical has shown little capacity to view the catastrophe of his own approach to life. It would be hard to choose between the country-club alcoholic and the hippie marijuana addict. The hippie might be a better conversationalist but the middle class drunk would smell better. If these are the alternatives in life, I think I would have to play it straight; I prefer air conditioning and color TV to sleeping in the park and scuffling with the police. But materialism and radicalism are both sorry alternatives; man must hope for more.

In fact, the second basic error of the radical is his assumption that all other men are Enlightenment liberals. But it is not so. The exception is the Christian — through the ages, a man above his time, free from blinding human pride, free from the lust of the

world, free from fear, free from guilt, but a servant to his master. Would you be free? Through the centuries God's children have bowed their necks to stand against hypocrisy and worldliness. If what the young radical seeks is pleasure or vice or companionship or the appearance of sophistication, let him search for the high priest of the hippie cult. If what he seeks is freedom from evil, the Lord offers freedom.

Christ died to make men free. He came to give what troubled souls are struggling to find. There is nothing new about the freedom which is in Christ, because there is nothing new about the problems from which men wish to escape. No one could speak more directly to the sensitive soul seeking that which is real than did Jesus: "And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed" (John 8:32-36). Jesus offers consolation for every problem which troubles modern man; truth for those who recognize the limitations of human reason and philosophy, freedom from sin for those who recognize the evil of man and his hopeless inability to help himself, freedom from the fear of death to those disgusted with the nonsense of worldly religion and determined to find an eternal meaning for their life. Jesus does make man free; free from the "law of sin and death;" free from the everlasting enemies of man.

In truth, I am free from all of the things which bother the young radical. I feel no compulsion to conform to society; I am a servant to God's law. The Apostle Paul proclaimed the freedom of the Christian: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:27-28). If the hip generation wants to find a free soul, look to the Christian. I am free. I am free from the hypocrisy of my society, free from the escapism of the cocktail party, free from the intellectual vacuum of materialism, free from the pressure to conform. The Christian has, and will, stand against all odds against the pressures of his society, set for the defense of his faith, ready to fight or suffer or live or die. Who can tell me about being free? I think and live more nonconformity in a day than a hippie does in a week. Because, by Christ, I am free from the world to live with him in dignity and love and grace and peace.

But I do not flaunt my freedom. My clothes and hair and shave are fairly standard. But, I know that how you dress, or how you look, do not really finally make any difference. I simply try to offend as few people as possible with my looks. I do not use my freedom for show. As Paul said: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more" (I Cor. 9:19). Or as Peter wrote: "As free, and not using your liberty for a cloak of maliciousness, but as the ser-

vants of God" (I Pet. 2:16). A frustrated adolescent may flaunt his rebellion against society with a gaudy and self-destructive venom; the Christian will do it with dignity, with respect and with hope.

But finally, the exponent of the new freedom will answer that the Christian alternative is not a relevant one in the modern world. Modern man's religious problems are new and they demand new solutions; the Bible is too old. But it is not so. The Bible deals with precisely the problems of modern man, with the questions of the young radical; it deals with truth, spirituality, guilt and death. The great mistake of man is to assume that religion ever meant to encompass more. The religious predicament of Abraham and Noah was the same as mine; human reason is no closer to solving the problems of sin and death than ever before. This is relevant: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever" (Psalm 23). And this is relevant: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:53-54). There is no escape in this world from pain, nor in this life from sin, nor in this mortal body from death — except in Christ who giveth us the victory. If you would be free, there is power in the blood of the Lamb.

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EVOLUTION

MUTATIONS (No. 5)

**The Rarity of Many and Beneficial Mutations.** For evolution, with common descent, to have taken place there had to be **many** mutations and **beneficial** mutations. Yet the Evolutionary BSCS "Yellow" Textbook admits "Mutation, as a source of raw material for evolution **seem** to make it improbable because of two things—(1) **The extreme rareness of mutations**, and (2) **their harmful nature.**" (considered in last issue). — "a mutant form of any particular gene will be found about once in 100,000 germ cells, as an average figure." (pp. 611-612). In **The New You and Heredity**, p. 476, Scheinfeld says, "It is through the **rare** instances of **favourable** mutations, of **innumerable** kinds and in **countless** numbers, occurring successively over **very extended** periods, that the whole process of evolution may now be explained." Yet in **Radiation, Genes and Man**, p. 35, Wallace and Dobzhansky affirm, "Mutational changes in any one gene are **rare** events. This is a different way of saying that, ordinarily, the genes reproduce **themselves accurately.**" Waddington, **Science Today**, p. 36, says, "It happens **rarely**, perhaps once in a million animals or once in a million lifetimes." The 1966 **World Book Ency.** says, "Mutations **rarely** occur. Most genes mutate **only once** in 100,000 generations or more — researchers estimate that a human gene may **remain stable** for 2,500,000 years." Douglas DeWar declares, "Let us assume that the improbability of a favourable mutation extending to all the individuals of a species is a million to one (a very low estimate, by the way). The probability of **two** such favourable mutations extending throughout the species is a billion to one. With ten separate mutations, the improbability becomes **astronomical**" (**Dr. Julian Huxley's Glorious Paradox**, p. 4). In 1935 the Zoologist Haldane wrote, that "until **natural** conditions are found exhibiting a considerably **greater** number of mutations than those so far known, mutations **cannot** be considered capable of alone causing large alterations of species" (**Evolution: Hypotheses and Problems** by Collins, p. 73). Morris says, "Evolutionists are hard pressed in finding **any** actually observed mutations, as distinguished from mere recombinations of genetic factors, **which are helpful** in the struggle for existence" (*Twilight of Evolution*, p. 44). Prof. Ramsey also declares, "As to beneficial mutations which have been **supposed to exist**, there is **very scant** or **no real**

evidence to support their evolutionary advantage" (BS Newsletter, 8-15-1966, p. 4).

The "odds" against evolution taking place by **MANY mutations and BENEFICIAL mutations.** Morris in reference cited above states, "The mutation concept of evolution seems about as logical as to say that, if a man travels south 99 miles and then north 1 mile, again south 99 miles and back north 1 mile, and so on, he will reach the **north** pole before he reaches the south." In the Wister Symposium at Philadelphia several computer mathematicians challenged many noted biologists present from both America and England when Dr. Murray Elden of M.I.T. said, "**Every** attempt to provide for 'computer' learning by random mutations and by selection has been **spectacularly unsuccessful**, even though the number of variants a computer can try can easily run into the **billions.**" They said, "neo-Darwinism is **not possible** from computer mathematics" (B.S. Newsletter, 11-15-1968 by Dr. Geo. Howe, p. 2). Some evolutionists say it took nature **100 million** years to produce the leg of a horse from a pentadactyl limb, so one cannot expect to see much happening in 50 years. But some biologists are not satisfied with such an explanation (?) for they feel the argument gets uncomfortably close to a point where an adequate number of monkeys, tapping "typewriters" for an adequate length of time, will inevitably produce an encyclopedia. Which reminds this writer of a poem he once read: "There was once a brainy baboon, Who always blew down a bassoon. For he said, 'It appears, that in **billions** of years, I shall certainly hit on a tune.'" Waddington also strikes at the accepted theory, writing in **Science Today**, "We only have to wait long enough, therefore and any sort of gene mutation is **bound** to turn up; for instance all the genes which modify the bones of the forelimb to produce the knobs of the ant eater, or the long thin bones of the monkey. This is the theory that if you start with any 14 lines of coherent English and **change it one letter at a time**, keeping only those things that still make sense, you will eventually finish up with one of the sonnets of Shakespeare. Now perhaps that is true, but is it really true enough? — it strikes me as a **lunatic sort of logic and I think we should be able to do better.**"

**In Evolution in Action**, Julian Huxley says, pp. 41-42, "A proposition of favourable Mutations of 1 in a 1,000 does not sound much **but is probably generous since so many mutations are lethal.** — And a total of a million mutation steps sounds a great deal but is probably an **understatement** — after all that means only one step every 2,000 years during biological time. But, with this proposition, without any selection, we would clearly have to breed a million strains (a thousand squared) to get one containing **two favorable** mutations; and so on, up to a thousand to the **millionth power** to get one containing a million. Of course this could **not** really happen, but it is a useful way of visualizing the **fantastic odds AGAINST** getting a number of **favorable** mutations in the strain through pure chance alone. **A thousand to the millionth power, when written out, becomes the figure 1 with 3,000,000 noughts (or zeros) after it; and that would take three large volumes of**

about 500 pages each, just to print. This is the measure of the odds against it happening at all. No one would bet on **anything so improbable** happening; and yet it **HAS happened**, thanks to the working of natural selection and the properties of living substance which makes Natural Selection inevitable." Geo. G. Simpson says about the same (about the fact that evolution has happened — P.F.), "Anyone putting the most benign and condescending quantities into the picture and still insisting on evolution would have to **infer that somehow the impossible must have occurred** on earth, because we are here" (C.R.S. Quarterly, 2-21-1964, quoted from **Science**). Dobzhansky says the same, as Prof. Ramsey says, "There is no **certainty** that beneficial mutations have ever occurred, notwithstanding Huxley's count and Dobzhansky's curious system of logic — **'that our being here proves they have occurred'**" (BS Newsletter 8-15-1966) (of course these men cannot see nor imagine that there could be **another way we could have gotten here** — P.F.). R. B. Goldschmidt says, "Nobody thus far has produced a **new species** or genus, etc., by **Macro-Mutation**. It is equally true that nobody has produced even a species by the selection of **Micro-Mutations**. If we were able to combine a thousand or more of such mutants in a single individual, **this still would have no resemblance whatsoever to any type known as a species in nature**" (*Evolution As Viewed by One Scientist*, American Scientist, XL, 1952, p. 94). So Random Mutations and Natural Selections are **inadequate**. They **could NOT** cause Evolution! (See also Jan. and Feb. issues of this paper.)

(Next month we shall study the realm of **Homology** — comparative anatomy or similarities. P.F.)

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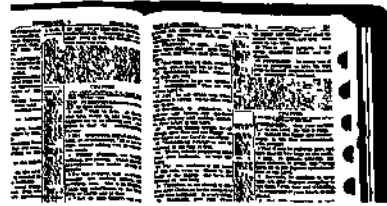
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**REPENTANCE — A PREREQUISITE  
TO SALVATION**

We have studied about the seed of the kingdom and what it is and does. It, of course, is the Word of God which is able to save our souls when it is received and obeyed (Luke 8:11; James 1:21). When the gospel is heard and believed, it will cause one who is honest to repent.

**WHAT IS "REPENTANCE"?**

Repentance is a change of will, of attitude. Thayer says, "To change one's mind for the better, heartily to amend with abhorrence of one's past sins" (Thayer's Greek-English Lexicon, page 405). The word "abhor" means, "To regard with horror or loathing; to shrink from; to shudder" (American Heritage Dictionary, page 3). Hence, to repent means to turn from one's past sins and regard them with contempt, to shudder at the thought of that which "separated between you and God" (Isaiah 59:2).

**WHO MUST REPENT?**

In Acts 17:30 Paul said, "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent." Not a part, not some, but ALL are to repent. Of course the word "men" here is from the Greek word "anthropos" which includes both males and females. In other words, all mankind must repent.

But again, Peter said in II Peter 3:9, "The Lord is not slack concerning his promises as some men count slackness, but is long suffering to usward, not willing that any should perish, but that all should come to repentance."

**WHY MUST WE REPENT?**

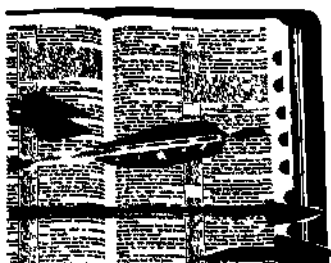
Acts 17:31 tells us we must repent "Because he hath appointed a day in which he will judge the world in righteousness ..." Thus, Paul gives these people a motive for repentance. Judgment "in righteousness" precludes that there are going to be some who are unrighteous. The unrighteous will be those who will not repent and obey God. In the preceding paragraph, we noted that Peter said those who would not repent would PERISH.

**ONLY ONE ITEM**

Repentance is only one item in God's plan of salvation; just as belief in the gospel is only one item in God's plan to save man. However, obedience to ALL of God's commands is imperative. For Jesus is

the "Author of eternal salvation to all them that obey him" (Heb. 5:9).

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## ARROWS OF TRUTH for denominational error

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

### "I WAS ONCE A MEMBER"

Several years ago I was in a rather heated discussion with Burt F. Marrs, a Sabbatarian from Stanberry, Missouri. In trying to win friends and influence people he made the following affirmation, "I was once a member of the Church of Christ, so I know your doctrine, Hogland! My father, mother, and other relatives were all in the Church of Christ. I left the so-called Church of Christ and joined the Church of God, seventh day because of the truth."

Mr. Marrs became rather cocky after telling of his tenure in the church of Christ. He evidently felt that psychologically he had won a great point. After all, he had been with us but learned better and left. I could not resist bringing up two passages. One was II Timothy 4:10 where Paul said, "Demas hath forsaken me, having loved the present world." And the other was I John 2:19, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us." I pressed the fact that Demas left and probably bragged about it like my friend Marrs. I said, "As a matter of fact, I believe I will call you 'Mr. Demas' during the rest of this debate." This evidently worked because the matter was dropped during the rest of the discussion.

This little episode taught me a lesson. We cannot use, as evidence of truth, the fact that people leave denominations and come into the church of Christ. Several years ago some brethren published a book called "Why I Left." In this book sermons were delivered by men telling why they had left certain denominations and came into the church of Christ. The lessons are good and bring out some provocative thoughts. However, if the truth was known, many people have left the church of Christ and joined denominations! If we have a point of truth in their coming to us; the denominations have a point in their leaving us. Some of the departures have included preachers of the gospel.

Please, bear in mind I am not talking about the scriptural reasons for leaving or coming. Certainly, anyone who comes into the body of Christ is obeying the truth. I am talking about the **psychological arguments** involved. When people say, "I have left" or "I have come into" does this really prove anything? I don't believe it does. I am certainly elated to see people leave the Baptist, Methodist, etc. and

come into the body of Christ. This makes me feel good because I feel they have obeyed the truth. If I am not careful I will also find myself gloating and bragging a little about getting them to come over. This is incorrect because while we might get some in the front door there are about as many leaving through the back door! If my memory serves me right, there was a preacher's wife in South Texas who wrote a book on why she left the church of Christ. Some might argue that most women who live with a preacher any length of time could do the same thing!

At one time my Lord had people following him by the thousands. The press of the people was great! Did this prove him to be the Son of God? Certainly not. Later many went back and walked with Him no more. He finally had to tread the wine press alone. Did this make him a false teacher? Certainly not! Sometimes our standard of right and wrong gets all jumbled up. We base it on pride and popularity. This is not so. Did you ever hear, "Well the anti brethren are dying on the vine?" Is this an appeal to truth? Certainly not. It is a psychological argument calculated to incur prejudice.

Some say, "I like them because they are so big!" Another says, "I don't want to attend down there because they are so small in number." Does this have anything to do with truth? You know the answer. Psychologically, it may sound good to say, "We have one thousand in our worship service on Sunday morning;" or "I converted fifteen Baptists last year." But in the eyes of God the man who is forced to say, "I ran thirty off last year" might be much closer to the truth!

Brethren, Jesus said, "Ye shall know the truth and the truth shall make you free." This is the only thing which really counts. It matters little about how many leave the truth or espouse it. TRUTH IS TRUTH regardless as to where it might be found. It matters very little whether the number is great or small, the TRUTH is still the TRUTH. It may not appeal to our pride to meet with a small group in a rented hall; but beloved, that fine building and large attendance is not going to take you to heaven! Only the TRUTH will do this.

Some may say, "I was once a member of the Church of Christ," and others may say, "I have just come in," but does this change the old Jerusalem gospel? Gentle friend, you know the answer.

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# WORSHIP IN SPIRIT AND IN TRUTH



T. G. O'Neal, 318 Kings Highway, Murfreesboro, Tenn. 37130

## WORSHIP "IN TRUTH"

### INTRODUCTION

As much as man benefits from the worship of God, it is not sufficient to worship. Man's worship must be "in truth" (John 4:24). The Father seeks such to worship him (John 4:23), that is, those who will worship "in truth." Our worship unto God is to be "in spirit" and to this most agree, but it must also be "in truth."

### TRUTH IS THE WORD OF GOD

Jesus proclaimed, "ye shall know the truth, and the truth shall make you free" (John 8:32). Our worship is designed to direct us away from the world and center our lives upon God. Since truth is a characteristic of God (John 14:6), how can man center his life upon God when he does not worship according to truth? Christ defined for us what truth is when he said, "thy word is truth" (John 17:17). Our worship must be directed by the truth, the word of God. If we do not worship God as he has directed in his word, God will not have our worship no matter how honest or sincere one is.

Any act, therefore, that is not revealed in the word of God can not be engaged in "in truth." This is the reason why many acts offered to God are not acceptable to him. God has not required counting beads in worship since it is not a part of "truth"; playing upon mechanical instruments have not been found "in truth," therefore, one cannot offer such unto God with the expectation that He will accept such. Observing such special days in worship like Mother's Day, "Christmas," "Easter" or some other such day is not a part of "truth," therefore, God will not have our devotion if offered in observance of these special days.

In order for worship to be pleasing to God it must be "in truth."

### WORSHIP NOT "IN TRUTH"

Since there is a worship of God that the Bible describes as being "in truth," there is worship that is NOT "in truth." The Bible speaks of such worship.

(1) "**Will worship.**" In Col. 2:23, Paul says some things "have indeed a shew of wisdom in will worship." The context shows that this is not the will of God, but rather the will of man. Man willed something that was not according to the will of God. Of ordinances which came from the doctrines of men, Paul said, "touch not; taste not; handle not." This will worship had the wrong will; man's rather than

God's will.

(2) "**Ignorant worship.**" In Acts 17:23, Paul told the people of Athens of the God "whom therefore ye ignorantly worship, him declare I unto you." They had an altar inscribed "to the unknown God." Their worship was ignorant for they worshipped the wrong object — "the unknown God." True worship can say, "we **know** what we worship" (John 4:22).

(3) "**Vain worship.**" In Matt. 15:8-9, Jesus said, "in vain they do worship me, teaching for doctrines the commandments of men." Christ in verse 9 shows that teaching commands of men would render worship vain. Just think of all the religious bodies which have vain worship — every one of them that do not teach the truth. This should be a warning to brethren; their worship is vain to God when they teach the commands of men.

There is an attitude in some sections that teaching the word of God is not worship. I had a man question me concerning the preaching of God's word being worship. I showed him that Matt. 15:8-9 taught that teaching the commandments of men made worship vain, therefore, teaching the commandments of God will make worship true. Teaching the word of God is not all of true worship to be sure, but it is worship. When I called this to his attention, I heard no more from him.

### CONCLUSION

Our worship can only be "in truth" when it is what God has authorized in "the truth." Whatever acts are offered to God without his authorization are "vain worship."

## NEGATIVE ARGUMENTS ON BAPTISM: BAPTISM NOT A PART OF THE GOSPEL

L. A. Mott, Jr.

"For Christ sent me not to baptize, but to preach the gospel" (I Cor. 1:17a).

Sometimes a formal argument is constructed on the basis of this statement. The argument runs: (1) Paul was not sent to baptize. (2) He was sent to preach the gospel. (3) Therefore, baptism is not a part of the gospel.

### ANSWER

The Greek noun for gospel (**euangelion**) does not appear in the statement. All of the words **to preach the gospel** are the translation of one word. That word is **euangelizo**, a **verb** which means **to preach the gospel or to proclaim glad tidings**. It could be rendered to **evangelize**. It is the act of preaching the gospel that is stressed in the word. The contrast is not between baptism and the gospel. The contrast is between the act of baptizing and the act of preaching the gospel. All that Paul really implies is that baptizing is no part of the act of preaching the gospel. He implies nothing as to whether baptism is a part of the gospel. And Mark 16:15-16 indicates that it is.

## BE A MODERN DAY DAVID

Larry Ray Hafley

When David was sent by his father to bring provisions to the armies of Israel and to see how his brethren fared, he heard the taunting of the gargantuan Goliath. All the soldiers of God "were dismayed and greatly afraid" (I Sam. 17:11). They did nothing except tremble and quiver at this mammoth man's fearful challenges. David saw that someone needed to reply with deeds. He asked, "who is this uncircumcised Philistine, that he should defy the armies of the living God?" (I Sam. 17:26).

Today the sinister forces of atheism and sectarian denominationalism are defying the armies of God and denying the doctrine of Christ. They are deluging the news media, especially the printed page with their attempts to delude and deceive. Who are these uncircumcised Philistines that they should defy and deny the churches of the living God? Shall we respond or retreat? The answer lies in the depth of the faith of every saint.

One good way to confront error and advocate and propagate truth is through the various magazines published by brethren. There are several good ones which I could and often do recommend, but among the best is **SEARCHING THE SCRIPTURES**. Why not give a neighbor, a relative, or a friend a subscription? You may thereby provide the spiritual stones that will flatten the bold giants of Satan. Is it not worth a try? Certainly, at \$3 per year it is worth the price. Act now!

— 602 W. Lee St.  
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## HOW JESUS USED THE SCRIPTURES

Donald G. Givens

The scriptures were the final authority to which Jesus appealed in His arguments with His opponents. He justified His claims and vindicated His Messiahship by appealing to the scriptures. He said that the scripture cannot be broken (John 10:35). In this article, we shall note how Jesus used the scriptures:

1. He wielded the Word of God in defeating the tempter (Matt. 4:1-11; Luke 4:1-13). Note how wonderfully and powerfully each wicked proposal of the devil is answered by the passage of scripture which Jesus quotes. "It is written" Jesus replies, and the fiery dart of Satan is thwarted. Jesus believed in the power of the written word and He utilized that power.

2. He used words of scripture to rebuke wrongdoing (Matt. 21:12,13). In casting out all them that sold and bought in the temple; and in overthrowing the tables of the money-changers; Jesus quoted Isaiah 56:7, "My house shall be called a house of prayer: but ye make it a den of robbers."

3. He attributed error to ignorance of the scriptures (Matt. 22:29). The Sadducees were ignorant of the teaching of the scriptures and neither did they know the power of God. Is not this still so true

in our day? Of how many professors of religion could we say that "they do err, not knowing the scriptures, nor the power of God?"

4. He quoted the scriptures to silence objectors (Matt. 22:41-45). Jesus asked the Pharisees, "What think ye of Christ? whose son is he?" They answered that he was the son of David. Then Jesus asked them how David could call him "Lord?" Jesus quoted Psalm 110:1 and none of His objectors "durst. . . ask him any more questions."

5. He explained the scriptures to the "slow of Heart" (Luke 24:25-32). Jesus — the infallible interpreter! "And beginning from Moses and from all the prophets, he (Jesus interpreted to them in all the scriptures the things concerning himself" (Luke 24:27). What a sermon that must have been! Later, the "two on the way to Emmaus" exclaimed to one another, "Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?" Friend, stop. . . think. God speaks to YOU today through His Son (Heb. 1:2) . . . does your heart bum within you?

6. Jesus referred to many old Testament characters, thus affirming their historical reality, and the truthfulness of the Old Testament scriptures. Notice some of the men and women of the scriptures to which Jesus referred:

ABEL — Matt. 23:35. Jesus spoke of the shed blood of Abel. ABRAHAM, ISAAC, JACOB — Luke 13:28. Jesus

referred to them as historical persons blessed of the Lord God. LOT'S WIFE — Luke 17:32. Jesus spoke of her as

an example and a clear warning. MOSES — John 3:14. Jesus recognized the "lifting

up of the serpent in the wilderness" by Moses as true history. DAVID — Matt. 12:3. Jesus related what David did

on one occasion when he was hungry (I Sam. 21:6). SOLOMON — Matt. 6:29. Jesus said

Solomon was

arrayed in glory thus agreeing with the Old Testament record. ELIJAH — Luke 4:25,26. Jesus said Elijah was sent

to the widow of Zarephath thus agreeing with the scriptural account in I Kings 17:9. ISAIAH —

Matt. 15:7. Jesus said Isaiah prophesied. JONAH — Matt. 12:39-41. Jesus claimed that Jonah

was three days and three nights in the belly of the whale.

These and many other references prove beyond a hint of a glimpse of a shadow of a doubt that Jesus BELIEVED the scriptures. Deny the veracity of the scriptures and you deny the honesty and integrity of Jesus the Christ!

If Jesus, God's only begotten Son, quoted, trusted, and believed the scriptures so confidently, are they not of God?

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## WAS JESUS A REVOLUTIONIST?

Irven Lee, Post Office Box 866, Hartselle, Alabama 35640

Let us think first of His looks. What about the length of His hair? How did He dress? It is remarkable how little is said of Jesus' physical appearance, of His hair, and of His dress. This in itself indicates that He was not putting forth any effort to be so different. In the great fifty-third chapter of Isaiah the prophet suggests that beauty of form was not the attraction (Isa. 53:2). His appearance would certainly have been mentioned if His life had been a revolt against "the establishment" to such an extent that unkempt hair, unwashed body, and conflict with every custom of orderly dress were His trademark.

Many pictures are to be found that are sold as pictures of Christ, but not one is actually a picture of Jesus of Nazareth. Each is the product of an artist's imagination. No artist ever had a word picture to guide his imagination. Many of the great artists that painted the pictures we see were of Western Europe in the dawn of our modern period. They included in their masterpieces the customs and prejudices of their day. There is absolutely nothing to indicate that our Savior wore long hair (I Cor. 11:14). The custom at the time of the paintings came through at this point. Every Jewish feature is left out of the drawings. Prejudice against Jews at the time of the painting explains this, no doubt, for our Savior was of the seed of David who was of the tribe of Judah. Is there reason to suppose that He did not appear to be of the seed of Abraham to whom the great promise was given?

The painters did not paint a drop-out from society. It is also true, and far more significant, that the four inspired accounts of the life of Christ did not draw word pictures of one of the wrecking crew. He went to their marriage feasts, to their synagogues, to their homes, and other such places. He taught men to render to Caesar the things that belonged to Caesar. His followers taught men to be subject to every ordinance of man for the Lord's sake (Rom. 13:1-7; I Pet. 2:13-17). Respect for law was a very outstanding trait of His followers. They would, of course, put God first if there were a conflict, but they sought to overcome evil with good (Acts 5:29; Rom. 12:14-21).

Two hippies, a man and a woman, were sitting on the floor at an evangelical conference of Protestant churches last September, and they were taken from the auditorium by ushers. The speaker on the stage at the time protested and said that the man who was taken out looked more like Jesus Christ than any other present. The two were brought back, and the audience cheered. Too often remarks are made of late that our Savior was like these unkempt rebels. Is this not blasphemy? What explanation is there for this ignorance?

It is true that the Son of God was not bound by the traditions that conflicted with the law of God. He did point out the hypocrisy, traditionalism, and ungodliness. His disciples were not slaves to custom,

but were taught to be transformed by the renewing of the mind (Rom. 12:2). To conform with any custom just to please the crowd was not His teaching, but to revolt just for the sake of revolting was not in His teaching, either.

Our Savior went about doing good. This was His trademark. He did no sin. No guile was found in His mouth. Those who knew Him described Him thus. He was the meek and lowly One who taught men to keep the golden rule. Love is the greatest commandment of His law, and He did not mean a "love-in" where unmarried men and women live together like animals. He taught men to love God and keep His commandments — the whole law without offence in one point. This is as opposite to the spirit of the atheistic revolutionists that are threatening the very existence of our nation today as daylight and dark.

Our Master Teacher did not arm His followers with weapons and encourage them to kill policemen as representatives of "the establishment." He taught them to be as harmless as doves and to be as sheep in the midst of wolves. People were taught to abide in their calling and to be their very best in their situation (I Cor. 7:1-40). Slaves were to win by good behavior; not by revolt. Citizens were to be subject to law. They were not led in revolt against the pagan emperor, even though many Jews wanted this revolt. He was not the revolting kind. He was not a revolutionist. He was not a part of a wrecking crew. His followers were not encouraged to set fire to buildings, destroy universities, or endanger the lives of all men in government. Property and people were perfectly safe in the presence of Christ and His disciples.

Jesus of Nazareth was God's Son who came to seek and to save the lost. He came to teach — not fight with carnal weapons. He came to preach repentance and to practice righteousness — the righteousness that would exalt a nation and make any community better.

Those who have been influenced by the Christ are builders, producers, and unselfish servants of mankind. He sent men out to teach and persuade — not to destroy, burn, and loot. They fought with spiritual weapons, using the sword of the Spirit and the spiritual armor. His followers did not march down streets shouting obscenities and throwing rocks, nor did they sit down in the halls of industry, government, or education.

The disciples of Christ were bold to point out common errors of conduct in people, but they offered instruction in the good life — the abundant life. They did not seek to overthrow government or to harm any one. They were out to help, even their enemies. The disciples **taught** (how could this be over-emphasized?) and **practiced** the clean, unselfish life. Physical force was not their tool. They accepted the legitimate, and worked to help each learn to be honest, willing to work, and to be moderate in all things. Christ was not at all like the militant anarchists of our day.

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## THE NEWS LETTER REPORTS

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

### "SPRING MEETING ... 1970" IS HISTORY

Gary D. White

During the week of April 13-17, the church of Christ at Preston Highway enjoyed her finest meeting in over seven years (in the opinion of the editor and others). Twenty-two hours were spent during the five days in study and worship to God. It was one of the finest lectureships you would want to attend ANYWHERE. The ability of every speaker was seen through the excellent manner in which each expounded his assigned topic by means of the Gospel. The Gospel was proclaimed; songs were sung; prayers were offered (and answered); both men and women grew in the knowledge of truth; God was reverend and glorified; and by Saturday, the 18th, **four souls had been baptized and seven restored.**

At the two evening services bro. Harry Pickup, Jr., and bro. James P. Miller delivered very needful, soul-searching lessons; lessons the like I have never heard before. Bro. Pickup directed his lessons to the youth, but the life of every adult present was greatly enriched by the time he finished. Bro. Miller's part of the series not only appealed to the sinner to believe and obey, but in each of his five lessons he used a different method of preaching (Preaching From The Parables, Preaching From The Old Testament, Preaching From Biography, Expository Preaching, and Topical Preaching). Rich for the preachers that attended as well as all.

Some 36 to 40 preachers attended from five states. A record in attendance was set Thursday evening only to be broken Friday evening by an attendance of 250; 55% of which was visitors. Brethren and friends from the surrounding areas attended well ... some coming from as far as Akron and Dayton, Ohio, and Nashville, Tenn.

The members at Preston Highway are to be commended for the manner in which they supported this lectureship. Untold and lasting good will come from this meeting, thus we hope to see more like it in other areas. **We thank everyone who helped us.**

The first of April I began my second year with the Preston Highway church. During that year much was done to the building up of the church. 16 persons were baptized; 16 were restored; 10 placed membership; seven moved away; 13 were disfellowshipped; engaged in two successful gospel meetings; ordained one elder and deacon; conducted a very successful men's class; and helped in the support of a number of evangelists.

### THIS CHURCH IS WILLING TO SEND

**George T. Eldridge**, P. O. Box 96, Hilliard, Ohio 43026 (seven miles N.W. of Columbus). Phone (614) 876-4089 — I am working with a faithful and zealous church meeting at 5000 Cemetery Road in

Hilliard. The average attendance at Sunday a.m. assembly is 91. The average Sunday contribution is \$335.75. The Cemetery Road Church presently supports me full-time and assists Jack Gibbert in the amount of \$25.00 per month. This congregation began meeting in Hilliard in September of 1963 in the American Legion Hall. She started meeting in a new meeting house in February, 1968 and became self-supporting in September, 1969.

Realizing that people need to hear the gospel and that Bible preaching saves them that believe (I Cor. 2:21), these godly brethren are willing to let me have twelve Sundays per year for meetings and/or Sunday appointment preaching. **No pay is expected, save travel expenses!!** This is to start immediately. I await your call. May God richly bless this church for their attitude.

**Rodney Miller**, 2220 Wendell Avenue, Louisville, Ky. — A vigorous and continuing leadership is the foundation for growth in the church. It is believed that the eldership of a congregation should be arranged to function so that there is a core of trained men and there is no noticeable transition from one group of men to another as age takes its toll.

Thus the following men were appointed as Pastors at Wendell Ave.: **Roy Allen, Lee Griffin, John Quinn.** Also appointed as deacons were: **Doug Allen** and **Bill Bush.** These men will serve with the existing Elders: **Malcolm Burgin, Jim Bersot, Alton Scott,** and **C. B. Sparrow.**

Our Gospel meetings this year will be: June 21-28 with **Bob Owen** of Tampa, Fla., and August 16-23 with different speakers each evening: **Ron Mosby, James Miller, Bobby Witherington, John Clark,** and **Connie Adams.**

**Earl E. Harris**, 412 West King Avenue, Orlando, Florida — On May 1 brother **Robert Lyell** begins his first full time work with the Central church of Christ at New Smyrna Beach, Florida. A church composed of dedicated Christians who are spreading the borders of God's kingdom in that community. During the past fifteen months brother **Neil Mohan** and I have conducted Lord's Day services for this congregation. God has truly provided the increase, four baptisms and two restorations. Visit these brethren when in the central Florida area.

**Larry R. DeVore**, 1802 Caroline St., South Bend, Ind. 46613 — I held a gospel meeting at the East-side church in Mansfield, Ohio, March 23-29. Good attendance, no additions. April 1st I preached at Funston St. in New Carlisle, Ohio. Brother **Charles G. Maples, Sr.** of Red Bay, Alabama, preached at Carolina St. in a series of meetings April 13-22. The meeting was well-attended, and the lessons well-received. We feel much good was done and we had a number of visitors from the community.

**Harold V. Comer**, 4 Boldrewood Pde., Reservoir, Victoria, Australia — In the latter part of April I will be returning to the West Coast and then the Mid-West from Melbourne, Australia. Then in the latter part of May, **Jim Everett** will be returning to Texas from Sydney, Australia. We are both anxious to inform any interested congregation about the work here. We are also anxious to talk to any preachers or members who are interested in assisting in the work in Australia. Also, I will be pleased to give an account of the work in the Philippines or show slides and answer questions about it too. Both Jim and I would be glad to receive invitations from anyone who is interested so that we might arrange for the least and most economical travel. My address is: **Harold V. Comer**, 4 Boldrewood Pde. Reservoir, Victoria, Australia 3073. Jim's address is: **Jim Everett**, 37 Judd St., Cronulla, New South Wales, Australia 2230.

**Robert M. Peiser**, 1717 N.E. 15th Terrace, Gainesville, Fla. 32601 — The North East church in Gainesville would like to contact some preacher of the gospel who would be interested in moving to this city. We would like to locate someone by June 1st. If interested contact me at the above address.

**Floyd Smith**, Star Route, Shepherdsville, Ky.— We are fortunate to have **Gene Ward** of New Albany, Indiana doing the preaching here. The church is making fine progress. We have about 100 used song books (Christian Hymns #2) we would give some small congregation who may need them. Write to the above address.

**Earl Morris**, Rt. 1, Box 1206, Haines City, Fla. 33844 — After 4 years and 3 months with the church in St. Cloud, Florida I will begin a new work April 19 with the church in Polk City, Florida. While we were in St. Cloud 18 were baptized. My decision to make the change was not easy to make. My address will remain the same.

**Port Clinton, Ohio** — The church of Christ in Port Clinton, Ohio is desiring to obtain someone to work with the church full time. Anyone interested should contact **Ken Lohrbach**, 4336 E. Lodge, Port Clinton, Ohio 43452.

## I TIM. 6:10 — RESULTS OF LOVE FOR MONEY

**Harry E. Ozment**

The America of today is a rich nation. In 1941, only one American family in 20 had an income of \$5,000 a year or more; today, more than 12 out of 20 have that much. While this is good in some respects, it nevertheless has caused a great love for riches on the part of many across the country. Unfortunately, this love for money has found its way into the hearts of many Christians and has thus seeped slowly into the church. Furthermore, this problem is not confined only to the "rich." A "poor" man can love \$50 just as much as a "rich" man can love \$50,000. Just as it is a problem now, evidently the love for money was also a problem in the early church. Paul wrote, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." In this one verse, God has revealed unto us three results of loving money.

(1) **Root of all evil.** No truer words could have been spoken. Many men love money so much that they will go to any end to get it. Look at all the graft and corruption that has resulted from a love for money. Why do movie producers persist in putting out lewd and lustful movies and at the same time realizing the harm that they have caused? Love for money! Why do the liquor manufacturers continue to put out their product in spite of the deaths, illnesses, sorrows, heartaches, and broken homes it has caused? Love for money! Why did the administration of New York State recently allow lotteries to be held to provide a source of income for the state? Love for money! Think of all the murders that have been committed, all the lies that have been told, and all the thefts that have been produced — all because of a love for money. It is no wonder that the wise man said, "In the house of the righteous is much treasure; but in the revenues of the wicked is much trouble" (Prov. 15:6). This is why Paul said, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (I Tim. 6:9).

(2) **Causes an erring from the faith.** God realized this when he told the children of Israel: "And it shall be, when the Lord thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not, and houses full of all good things, which thou fillest not, and wells which thou plantedest not; when thou shalt have eaten and be full; then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage" (Deut. 6:10-12). How a person can forsake God for money is beyond me. In Christ, one receives from God the assurance that he is His child, the deliverance from fear of sin and death, the remission of sins, the peace that passes understanding, and the hope of a home in heaven afterwhile. And to think that a man would give all of this up for money! Well, it's possible and it's done every day. Jesus said, "And the cares of this world, and the deceitfulness of

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riches, and the lusts of Other things entering in, choke the word, and it becometh unfruitful" (Mark 4:19). This proves that if a man love money, **he cannot love God**. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). Some men love their businesses. They are willing to forsake the services of the church, lie, cheat, steal — anything to further that business. They might as well forget about God — if they haven't already!

(3) **Possession of many sorrows.** One who loves riches can never be happy. The reason for this is that such a person has a warped sense of values. He loves something which cannot last but which can only perish. He loves something which cannot satisfy his inner being, his soul. Koheleth, the author of Ecclesiastes, said, "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand. And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath labored for the wind?" (Eccl. 5:11-16). Jesus said the same in Luke 12:15, "Beware of covetousness: for a man's life consisteth not in the abundance of things which he possesseth." Look at the men who have given their all to obtain the riches of this world — are they satisfied and happy? Why did Queen Elizabeth say on her death bed, "All my riches for just another minute of life!"? Why did Marilyn Monroe kill herself? Why does John Paul Getty (the richest man in the world) have scores of watchdogs guarding himself and his estate? They never have been and still are not happy. They served the wrong master and "pierced themselves through with many sorrows." Such is the result of loving riches.

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## THE SIN OF INDIFFERENCE

Don Martin, Pineland, Texas

The Bible knows nothing about kinds of sin as: "big or little" . . . mortal or venial. However, the Bible does teach that the scope of some sins is more encompassing and that the consequences are greater. There are, however, many types of sin enumerated in God's Book, such as: adultery, idolatry, uncleanness and indifference. This article's design is to concern itself with the last of the foregoing types of sin — the sin of indifference.

The sin of indifference is defined in the following way: "Lack of concern or interest" (Webster's National Dictionary), "Lukewarmness, apathy, lethargy" (Roget's Thesaurus). Some antonyms are as follows: "Eagerness, enthusiasm, sensitiveness" (ibid. p. 215).

This widespread evil has reached alarming proportions. Because of its paralyzing effects, church progress has been impeded; souls deprived of salvation and consequently, many lost within and without. The sin of indifference is not exactly a new problem. In fact, the Bible is literally replete with example after example of this sin. In the days of the prophet Isaiah, this sin was a great hindrance to the people of God. Isaiah wrote in Isaiah 32:9-11, reference probably being to the impending desolation of Judea by the Chaldeans, "Rise up ye women that are AT EASE; hear my voice ye CARELESS daughters . . ." Also in the days of Amos, this evil was not uncommon. Amos admonished the Israelites thus: "Woe to them that are AT EASE in Zion . . . that LIE upon beds of ivory" (Amos 6:1, 4). Israel was being denounced because of their self-satisfaction, lukewarmness, and lack of interest. Coming now to the New Testament, this sin was not absent. The apostle Paul wrote to the Romans admonishing them to awake out of their sleep — "And that knowing the time, that now it is high time to awake out of SLEEP" (cf. I Cor. 15:34). This sin was present when John penned his letter to the seven churches of Asia. To the church of the Laodiceans he wrote, "I know thy works, that thou art neither cold nor hot... so then because thou art LUKEWARM (indifferent) . . . I will spue thee out of my mouth" (Rev. 3:15, 16).

### Evidences of Indifference Today

1. Irregular attendance. There is no church, to my knowledge, that is not plagued to some degree with this problem. Indifferent members rationalize and argue that it is not necessary to be present at every assembly of the church. They would have us to believe Heb. 10:25 does not teach that it is a sin to be absent from an assembly when one in all fairness could attend. Some say (indifferent members) that Heb. 10:25 is teaching the Christian not to FORSAKE (abandon) the assembly, and has therefore no allusion to NEGLECTING (missing one or two services a week) the assembly. Of course, in some respects this is "true" (see these words, forsake and neglect, discussed at length in Doctrinal Discourses p. 364). However, before there can be abandonment, there must of necessity be negligence. Those who

would embrace the foregoing, I believe, would have to admit that attending the assemblies is good. James said, "To him that knoweth to do good and doeth it not, to him it is sin" (James 4:17). This attitude is but evidence of indifference!

2. Bored when do come. Some evidence their boredom by such statements as the following: "The singing was terrible"; "I didn't get anything out of the Bible study"; "The lesson was boring". The above statements in some instances may be true, but in most cases they are indicative of lukewarmness.

3. Seen in the way some give or don't give. A church can't properly function if her members are giving miserly and haphazardly. In the apostolic era, the rapidity of the gospel was largely due to the members giving sacrificially, first of themselves and then of their means (II Cor. 8:5, Rom. 12:1, 2, Acts 4, 6, 11, Phil. 4:15, 16). Yet indifferent members reason thus: "I have so many bills to pay that after I pay them there is nothing left for the Lord."

### Causes of Indifference

1. Not fully converted or sold on cause. When one is truly "sold" on something, he is enthusiastic about it. This is true in the secular realm, moreover, it is true in the spiritual realm (cf. Acts 4:19, 20, 8:4).

2. Minds are preoccupied or engrossed in other things. In this complex and affluent age in which we live, it is relatively easy to become preoccupied in the "things" (Matt. 6:32) of this world (I John 2:15, cf. Col. 3:1, 2).

3. Worldliness. Worldly amusements (Rom. 12:2), worldly friendship (James 4:4), and worldly interest (Matt. 6:24).

4. Luxuries. Materialism in most instances is diametrically opposed to spirituality. One of Israel's pitfalls was that of materialism (Amos 6:4-6). Materialism was the paramount cause of the church at Laodicea being denounced (Rev. 3:17). Much indifference today is caused by materialism (Luke 8:14, I Tim. 6:9, II Tim. 4:10).

### Fruits of Indifference

1. Ignorance of God's word. The Jews were frequently reprimanded for their ignorance of God's revealed will (cf. Hosea 4:6-9). The Jews on one occasion had become so indifferent that they had lost the Book of the Law! It was not until the reign of Josiah, that Hilkiah, the high priest, restored the Book of the Law (II Kings 22:8-10, cf. Rom. 10:1-3). We have observed that the Laodiceans were indifferent as a consequence "... and knowest not" (Rev. 3:17).

2. Lack of concern of God's people. When Christians apostatize or "quit the church" and there is little or no effort exercised to restore them — this is but a fruit of indifference (cf. Rom. 15:1-3, Gal. 6:1, I Cor. 5:1-13).

3. Church is destroyed. To impede, hinder, or destroy the church (local church) is indeed a grievous offence (I Cor. 3:17). Yet this is done as an effect of apathy. It has well been said that to kill the church you don't have to shoot the preacher, hang the elders, burn the building. If enough, long enough remain indifferent — she will die a natural death.


### Solution or Remedy

We need to realize that only the ACTIVE, ENERGETIC, ENTHUSIASTIC disciples will be saved — all others lost (Rev. 3:16, Rom. 12:11).

### Conclusion

"Whatsoever thy hand findeth to do, do it with thy might; for is not work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecc. 9:10).

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# 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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## EMOTIONALISM

Larry Ray Hafley

Various religious cults have long depended upon emotionalism to fill their buildings and billfolds. Modern fake healers, erroneously labeled faith healers, are professional frenzy experts. Protestant denominationalism has dabbled in emotionalism with its, "How many of you feel Jesus in your heart?" and "Everyone who wants to be saved, please stand up and say, 'I accept Christ as my Savior.'" Of course, Catholicism is the father of superstitious emotionalism with its admitted pseudo saints "and signs and lying wonders" (II Thess. 2:9).

However, emotionalism, which attempts to arouse one to act on impulse, is not conveniently confined in religious sects. It is an "alive and powerful" influence employed by some who are members of the body of Christ. While it is understood that feelings are involved in the reception or the rejection of the gospel (Acts 2:37; 7:51; 8:39; 24:25), it must be clear, in the last analysis, that obedience to Christ should be motivated by knowledge in faith rather than impulse in emotion.

### Emotion as a Device

There is nothing to be feared when the tender, touching, plain, and positive good news of Christ is preached, but there is a subtle tendency to exalt the feelings aroused rather than the faith delivered. Souls cannot be saved by a superficial shaking, a mere stirring of the senses. They must be instructed in the righteousness of God as found in the gospel of God. This teaching is sufficient to "move" them, unto salvation (Rom. 1:16). Emotions, therefore, are and ought to be secondary to the truth. The appeal must be made through the "word of truth" (James 1:18), and the reaction thereto will manifest the emotion preceded by knowledge of the truth.

Again, we remind ourselves that emotions are related to the truth of the gospel, but they are not the primary basis of the preaching done by the evincing evangelists of the New Testament. In other words, we find emotions connected with the teaching of the

apostles, but we do not find these oracles of God harnessing them to pull people to a consideration of the faith in Christ.

### Examples of Emotionalism

**1. Death Bed Tales and Grave Yard Yarns.** Assuredly, the vicissitudes of life must be impressed upon our minds, but this provides not the liberty nor the license to use man's mortal dread of death as a way to sell a "baptismal job." Yes, Felix trembled, however, he felt the weight of "righteousness, temperance and the judgment to come" not the force of fear. Christ, "through death," destroyed "him that had the power of death, that is, the devil," so that he might "deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). Death bed tales and grave yard yarns designed to frighten have been outmoded since Jesus "hath abolished death, and hath brought life and immortality to light through the gospel" (II Tim. 1:10).

**2. "Baptism Bandwagon."** This approach is effectively used in advertising. ("Don't be the last kid on your block to ...") Unfortunately, it is also a persuasive device aimed at young people during a meeting or "encampment." If there are several who obey the gospel, others may be encouraged to "join your friends in this happy event." I have talked to some who were appealed to in this manner, and they have confessed that they merely jumped on the "baptism bandwagon." Certainly, one may take confidence in the fact of the conversion of others, but this should not become a lair and lure unto eternal life.

**3. "Your Dear Departed Mother."** The memory of a saintly mother is "holy ground." A person can be led to obey the gospel because, "It's what she would have wanted" but I have never seen one whose faith was thus begun who ever brought forth any fruit unto perfection. Drawing the lost with statements such as, "Think about your sweet wife and those cute kids of yours," may put someone's name in the church's directory, but will they be enrolled in the Lamb's book of life? While private, personal pleading with a prospect to be added to the Lord may naturally "call to remembrance the unfeigned faith

which dwelt first in they grandmother . . . and thy mother," we should scrupulously avoid allowing it to replace the centerpiece of salvation, the cross of Christ.

4. **Special Spook Affects.** It is thought to be a healthy atmosphere for "intense devotion" if the lights are dimmed and a very sanctimonious sounding voice is achieved by the speaker placing his mouth too close to the microphone. Actually, its chief affect is to cause the little ones to scoot closer to their mother's side! Denominationalism's candle light services specialize in causing your pupil to enlarge so you can see better. Instead of borrowing a Catholic candle the same results are produced by turning off most of the lights. My, isn't that a groove!

No, it is not funny. It would be if it were not so truthfully descriptive of similar happenings among brethren. Activities are engaged in that do not resemble anything that should be done in the name of common sense, let alone in the name of Christ.

### Results of Emotionalism

1. **Truth Is Trampled.** Whenever and wherever emotion is primary, truth is secondary. At the outset, emotionalism does not completely disdain, disregard nor disavow the need for truth. It begins by relegating it as not necessary to a "meaningful relationship," or an "inner experience with Christ." Later, when the particles and principles of the pattern of sound words begins to impede impulse, truth is sneered and jeered. Sects based on emotionalism will not trade their traumatic traditions for a thousand "thus saith the Lords." When it comes down to what you can know as opposed to what they feel, truth is trampled every time.

2. **Those Thus Converted Soon Wither.** A person rarely likes or uses a product he hastily purchases on impulse. It is no less true concerning those who turn to the Lord because they are overwhelmed by emotion rather than devotion. "Those by the way side are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe and in time of temptation fall away" (Luke 8:12, 13).

After the immediate "stimulation unto salvation" effects wear off, if another "fix" is not acquired the realities of righteousness may serve to disillusion and disappoint the thrill seekers. Hence, few ever become branches. They are destined to dwindle and finally be trimmed as withered twigs.

**CONCLUSION:** Let no one underrate or underestimate the danger of emotionalism. We must not look to it as a means to an end. We must not deny the influence of those who use it as a tool against truth. Rather, we must preach the goodness of the gracious gospel of God and let it sting and stir who-soever hears.

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"That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may GROW UP into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, MAKETH INCREASE OF THE BODY UNTO THE EDIFYING OF ITSELF IN LOVE" (Eph. 4:14-16).

A favorite slogan today is: "Get the church on the March." By this is generally meant: "Let's get the church to doing bigger things in bigger ways and keep reaching for bigger and better goals." No one resents or objects to a scriptural and sound growth of the church both in numbers and in spirit. In fact, that is the very goal every sincere Christian desires and labors toward. If calling in question this idea of putting the church of the Lord "on the march" in the sense of adding all sorts of "programs" to win approval of men, causes some to charge us with being against the growth and progress of the Lord's church, be that as it may. We are NOT against scriptural growth; we oppose modern innovations that are called growth. We speak against the methods employed and the goals set by these churches "on the march." When we have to serve doughnuts and coffee following "worship" to get the crowds; or when we have to join the "Little Angels

Softball League" and dress "our young people" in their "church uniforms" to plan the Methodists, Episcopalians, Presbyterians, etc. in order to "save" our young people; or when we must build, maintain and promote "Hobby Shops," "Church Camps," and "Church Play Grounds" to "win souls (or Christ," we are not growing in the grace and knowledge of our Lord; we are "on the march" in reverse—we are marching straight toward apostasy.

In New Testament times the "word of God increased; and the number of the disciples multiplied in Jerusalem greatly." (Acts 6:7). This was accomplished by sound, firm preaching of the gospel, and only that. No schemes or worldly appeals were made, yet the church grew greatly. "And believers were the more added to the Lord, multitudes both of men and women" (Acts 5:14). That is the kind of "marching forward" we need today. The preaching must be the kind that draws the line between right and wrong.

Also, one of the greatest means of the church growing in New Testament days was the strict discipline of the unruly and false teachers under the direction of the apostles. There is no doubt about it: the church really "marches forward" under sound gospel preaching and proper discipline of all who walk not uprightly according to the truth of the gospel. When death was administered by the Lord upon Ananias and Sapphira for their sins against God, as recorded in Acts 6, "great fear came upon all the church" and "the believers were the more added to the Lord." (verses 11, 14). We are commanded to withdraw from every brother who walks disorderly and not after the word delivered by the apostles. (2 Thess. 3:6). But it is not now considered "expedient" and "diplomatic" to enforce scriptural discipline in the church "on the march." Don't speak against the modem dance; don't oppose divorce and remarriage; don't preach against social drinking and the like. To do this will drive people away and we will not grow as we should! Apparently this is the philosophy of these modem day "growing churches."

Another view generally held by many churches is that NUMBERS and CONTRIBUTION are the only real gauge of growth. Nearly any effort to get more people in attendance and raise the weekly contribution is deemed scriptural. By this standard the church at Philippi was everything but a growing church because they were in poverty as compared to some when they sent relief to the poor saints. Yet this church was commended by Paul in his letter to them. The church in Smyrna was suffering tribulation and in poverty, but in Revelation 2 Christ said "thou art rich" as he spoke of their spiritual condition. Not one word of condemnation was spoken against this church which did not have the "sign" of a growing church. In the same connection the church of the Laodiceans considered themselves "rich, and increased with goods, and have need of nothing," but the Lord said they were "wretched, and miserable, and poor, and blind, and naked." (Rev. 3:17,18). This "growing" church was sickening to the Lord, if, indeed, growth is determined by the wealth of a congregation.

The constant begging, employing of schemes, and setting and raising of goals to increase the revenue of a congregation is a very common practice of the "marching" church of today. We are not speaking against the scriptural teaching on the obligation of each member to give of his prosperity liberally on the 1st day of the week. This must be done to obey God. I Corinthians 9 shows that the church is to support the preaching of the gospel, and chapter 16 shows that there are obligations to relieve poor saints who are really in need. But we are here speaking of the over-emphasis on the financial standing as an indication of a "growing church." Many ex-

tremely wealthy churches are far from growing in the way that pleases God; they are simply growing as the Catholic Church—growing wealthy but not spiritually.

As to the increase of "members"—large numbers—as a sign of a growing church, this, like that of the financial measurement, is often over-emphasized. No one can say that the increase in those being added to the church as in Acts 2:41,47 is wrong, or that it is not an indication of good growth. However, to ignore all other elements and make this one test of a growing church is wrong. The various denominations are increasing in numbers, but all the while they are thus increasing they are declining in morals and religious conviction. I personally know of some congregations that have steadily, and even rapidly, grown in numbers during the past five years, but there is far less spirituality and conviction among the members that are being added. Yes, they have even grown in weekly contributions. Even though having a much larger membership, and much more financial power, these churches have NOT grown; they are not "on the march" in a scriptural sense. We want the "number of disciples" to "increase greatly," but we want this growth to be on a sound basis with deep spiritual conviction. Spiritual growth is the kind that counts, and this kind of growth will produce the increase in numbers without all the "extra aids" used by many today.

One other disgusting practice that grows out of the concept that numbers prove growth is that of proselyting members from other congregations. Many preachers become so busy trying to convince members of other congregations that they should leave and "place membership with us" that they have little or no time to teach the lost the word of salvation. It is possible that these preachers are more interested in making a personal reputation of making the church "grow" than in converting souls to Christ. They are especially gifted in "selling" the faithful and prosperous Christians of other congregations on the idea of "coming over to help us." Perhaps you have been approached by some preacher of another congregation with, "We need you more than they do." "We are small and you will be happier with us because you can do more." "We will give you a class to teach, etc., etc."

Now let me make this one thing clear: Any time Christians are attending a place where error is taught and are themselves teaching and practicing error, it is the duty of any gospel preacher, or anyone else, to teach against sin and try to save as many as possible. If a congregation is teaching the false doctrine of Premillennialism, any true preacher of the word will try to teach and save as many as possible from that congregation. But the "sheep thieves" operate on an entirely different level; they are trying to persuade *faithful* members from other congregations to leave and "come with us." They are not trying to convert a sinner to the truth. They are robbing other churches to "build up" their own congregation.

The verses read at the beginning teach that the speaking of the truth in love, the fitly joining together of each member supplying what he can to the growth of the body, and the edifying of itself in love are the means of spiritual growth. Proper growth of the church includes individual growth in knowledge of truth by each member. If such spiritual growth is obtained, the growth in number and financial ability will follow.

○

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## ANSWERS for our hope



Send Bible questions to:

Marshall E. Patton, 806 Muriel Dr., S E., Huntsville, Ala. 35802

**QUESTION:** Does Matt. 6:16, Mark 2:20, Acts 13:3, and II Cor. 6:5 teach by example and inference that we should fast today? — E. E. H.

**ANSWER:** I am unable to find fasting, as a duty, imposed upon God's children in either the Old Testament or New Testament. However, both testaments are written in recognition of the fact that at times God's people do fast, with God's approval, and with beneficent results (Judges 20:26, I Sam. 31:13; II Sam. 1:12, 12:16; Matt. 6:16-18, 9:14,15; I Cor. 7:5).

The word "fast" literally means to abstain from food. It seems that fasting is more of a natural expression than an arbitrary act. When one is cognizant of sin and his heart is burdened heavily with a sense of guilt, or he is suffering affliction for some reason, the grief experienced expresses itself in refusing to eat. The above references indicate that the fasting under consideration was a natural expression of such experiences, except, perhaps when the objective was self-abasement and humility before God. Even then it was an experience more natural than arbitrary.

From what Jesus taught on fasting we learn that there is great danger in fasting in the eye of the public. Such tends to minister to one's pride, generally reduces itself to hollow formality, and, thereby, becomes an abomination in God's sight. The Pharisees in the day of Jesus had many traditional practices among which was public fasting. Jesus condemned such severely, largely because the Pharisees were hypocritically ostentatious in such. They forced the act for the purpose of affecting religious piety.

Thus, the Scriptures show that while there may be times for fasting as a means of attaining greater spiritual strength, it should be a natural expression of the individual's feelings and not an arbitrary act for public praise or glory.

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## SOWING THE SEED of the KINGDOM



J. T. Smith, 1320 Gardiner Lane, Louisville, Kentucky 40213

### REPENTANCE

To become a child of God, one must be made to realize that he has sinned against God, that his will must be changed and his life must be transformed, in order to be pleasing to his creator (Rom. 12:2).

#### MEANING OF THE WORD "REPENT"

The word "repent" comes from the Greek word **metanoeo**, and is a combination of two Greek words. These words are, "**meta**, after, implying change, and **meno**, to perceive; or **nous**, the mind, the seat of moral reflections — hence signifies to change one's mind or purpose, always, in the New Testament, involving a change for the better, an amendment, and always, except in Luke 17:3-4, of repentance from sins" (W. E. Vine's Expository Dictionary of New Testament Words, Vol. 3, p. 279, 280). The word "repent," or some form thereof, is found 34 times in the New Testament.

#### BELIEF DEMANDS CHANGE

This, changing of one's mind is brought about by hearing the gospel of Christ, and through a knowledge of God's goodness (Rom. 2:4). When we believe the teachings of the Bible and reflect on the provisions God has made for our forgiveness, reconciliation, and for our very existence, we cannot but be constrained to desire to make a change in our lives — if we REALLY believe. For to really believe the things we learn about God will cause us to want to be like Him who is goodness, love, mercy, justice; and who made us in His image and after His likeness. We recognize through hearing the gospel that we are aiding the devil in his fight against Christ (for if we are not with Christ we are against Him, Matt. 12:30), and that we are sinners and doomed by God to be with the devil and his angels in hell for an eternity — unless we repent. For, "God is not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

#### REPENTANCE PRECEDES REMISSION OF SINS

After learning of our condition, and knowing that something must be done about the situation, we cry out with the people in Acts 2:37, "men and brethren what shall we do?" Then we hear the answer through the words of the Apostle Peter in verse 38. "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins ..." Peter is preaching what Jesus said should be preached by His disciples. He said, before His ascension, "that

repentance and remission of sins should be preached in my name among all nations, beginning at Jerusalem" (Luke 24:47).

#### CONCLUSION

If we are to go to heaven when this life on earth has been completed, we must truly repent, humble ourselves and say with those on Pentecost, what shall we do? Then when the answer that Peter gave is given, we must obey without hesitation. Because, "Jesus became the author of eternal salvation to all them that obey Him" (Heb. 5:9). This command to repent is not just for some, but for all. As Paul said in Acts 17:30, "...but now commandeth all men everywhere to repent."

## WORSHIP IN SPIRIT AND IN TRUTH



T. G. O'Neal, P.O. Box 606, Murfreesboro, Tenn. 37130

#### WORSHIP IS PRESCRIBED BY GOD

The Bible, in both the Old and New Testaments, teaches that men are to worship God (Ex. 20:3-7; Matt. 4:10; Rev. 22:9). We have learned that when we worship God, we obey Him, we reverence Him, we show Him honor, we bow in service to Him, we act piously toward Him, we fall before Him in awe or devotion and we do Him homage. Our worship must be in "spirit and in truth" (John 4:24).

#### WORSHIP IS AN ACT PRESCRIBED BY GOD

The prophet said man could not direct his steps (Jer. 10:23). Man is a worshipful creature. While man worships, without divine revelation from God, man does not know **how** to worship. Some will offer their children to the alligators or the crocodiles, thinking that they are properly worshipping. It was common among the Gentiles for them to make their children pass through the fire as an act of worship (Deut. 12:31; II Kings 16:3), and God commanded the children of Israel not to so act. Some even would worship idols (Isaiah 2:8). Israel was not to act like those Philistines. From this we learn that man worships, but he does not know **how** to worship unless told by divine revelation.

God prescribed the worship that He wanted of Cain and Abel. Of their worship it is said, "And the Lord had respect unto Abel and to his offering: But into Cain and to his offering He had not respect" (Gen. 4:4-5). In Hebrews 11:4 this statement is made, "By faith Abel offered unto God a more excellent sacrifice than Cain." Since Abel's offering was "by faith" it came by "hearing the word of God" (Rom. 10:17). Abel would not have known what was

pleasing to God had not he been told by God. Therefore, our worship must be prescribed by God.

#### SOME ACTS OF WORSHIP CHANGE

The fact that man is not today offering unto God the same worship that Abel did is an indication that we understand that some acts prescribed by God then are not prescribed now. Abel offered unto God an animal sacrifice; we offer a living sacrifice (Rom. 12:1-2).

In Luke 2 it is learned, that according to the law of Moses, Lev. 12, that Mary and Joseph brought Jesus to present Him unto the Lord. In doing so, they offered a sacrifice of "a pair of turtledoves, or two young pigeons." But we do not offer this today in worship unto God. Why? The law of God that required such has been removed, in the sense that men are not now living under that law (Jer. 31:31-34; Heb. 8:8-12).

Prayer, for example, has not changed in worship to God. In Daniel 9, Daniel's prayer unto the Lord is recorded. Turning from the Old Testament to the New, it is learned that the New Testament church prayed unto God (Acts 12:5).

Therefore, some New Testament items of worship will differ from Old Testament items of worship. Animal sacrifice, incense, etc., "were practiced in worship to God in Old Testament times. In the New Testament the Lord's Supper upon the Lord's Day, a contribution upon the Lord's day, and the preaching of the gospel are some items of New Testament worship (Acts 20:7; I Cor. 16:1-2). We do not learn of Israel in the Old Testament eating the Lord's Supper; we do not learn of the New Testament church offering animal sacrifice.

The same God is worshipped in both the Old and New Testaments. His law being changed, there is also a change in what is done in worship.

#### CONCLUSION

If God is to be pleased by our worship, he must prescribe what we are to do to worship Him. What He prescribes is found in the law to which we are subject.

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# PRESCRIPTIONS

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Dr. W. P. McElwain, 696 Providence Rd., Lexington, Kentucky 40504

## THE BIBLE AND SEX BEHAVIOUR No. 1

There is to be no sexual activity between the male and female outside of or before marriage. This is condemned in the Scriptures in numerous passages under the heading of fornication. Galatians 5:19-21 ... "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Fornication is here associated with a number of sins marked for their wickedness and condemned in no uncertain terms. Even more specific is I Corinthians 6:18... "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body."

The word translated fornication in these passages has the following definition — properly of illicit sexual intercourse in general, Thayer P. 532. Passages of this kind condemning fornication could be multiplied but these will establish the fact that God forbids sexual activity outside of the marriage relationship.

The general understanding of this is noted in Genesis 26:6-11. As soon as Abimilech sees Isaac sporting with Rebekah he says "Behold of a surety she is thy wife." Abimilech knew that the activities Isaac and Rebekah were engaged in were meant for husband and wife.

Marriage is discussed as the proper place for sexual activity in I Cor. 7:2 & 4 ... "Nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife."

Sexual activity before marriage is therefore a transgression of God's law and so it is sin.

The individual then before marriage and in the majority of instances this will be the young, must deal with the sexual desires of the flesh that cannot lawfully be satisfied.

What is one to do? The question needs to be seen clearly and understood. The question is whether to obey God or to satisfy the desires of the flesh. The situation demands a definite choice — the flesh desires it and God forbids it. One cannot satisfy the flesh and at the same time obey God.

The love of God will demand obedience to his will. One cannot do otherwise and be righteous. But what is one going to gain as he denies himself the enjoyment of his body? His gain will be the joy of serving God. Hebrews 12:2 ... "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The joy of the cross for Jesus was being obedient to his Father. The joy of abstaining from the satisfaction of sexual desires outside of marriage is in one's obedience to his God. Self-control must be exercised. The body must be denied and God glorified.

This is not to say that premarital sexual activity would not be pleasant. This is not to say that sexual desires on the part of the unmarried are unnatural.

Neither is it to say that one should not do it just because it is enjoyable. This denial is not simply a denial of the flesh — a form of will worship, but a positive response to the will of God. Sexual activity is governed by the Laws of God. The joy of being obedient to God will be greater than the satisfaction of the flesh.

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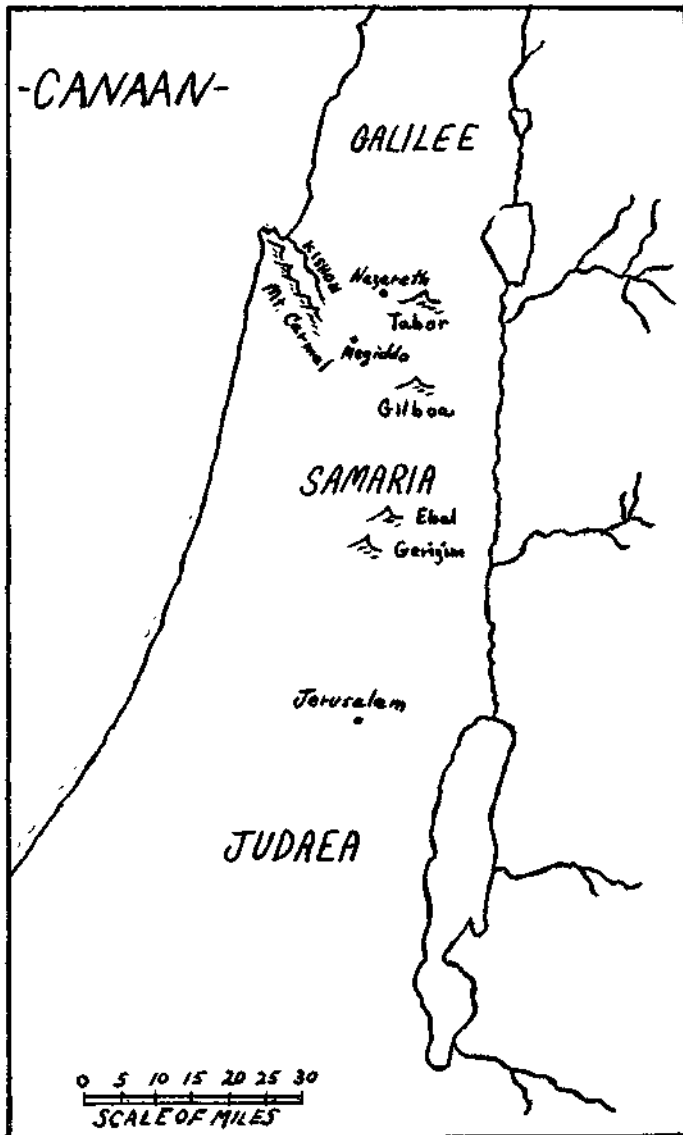
# BIBLE LANDS AND CUSTOMS



Melvin D. Curry, Jr., 209 N. Willowick, Temple Terrace, Fla. 33617

## THE CENTRAL HIGHLANDS

The backbone of Palestine is the chain of mountains that lies between the coastal plain and the Jordan valley, running north to south through Galilee, Samaria, and Judaea. The tribes of Israel west of the Jordan settled in the central highlands.



(Figure 6)

## GALILEE

Mt. Lebanon "casts forth its roots" (Hosea 14:5) toward the south. This majestic mountain range above Palestine runs parallel with the sea and its peaks tower 5,000 feet, with one reaching as high as 12,200 feet. Its snowcapped slopes (Lebanon means "white mountain") were thick with cedars in Bible times. The cedars of Lebanon were used in building Solomon's temple. They were brought down from the mountains to the Mediterranean Sea, floated south along the sea-coast to Joppa, and carried inland to Jerusalem. Mt. Lebanon stands like a sentinel guarding the northern boundary of Galilee.

The Leontes river, which flows from the western slopes of Lebanon, is generally recognized as the actual boundary between Syria and Palestine. Galilee is the northernmost district of Palestine. The area itself is divided into two parts by a geological fault. Upper Galilee, so-called not merely because it is the region north of the fault but because its mountains reach a height of some 4,000 feet, is quite rugged. Lower Galilee is much less hilly and its milder climate and beautiful valleys and plains sustain a flourishing population.

Galilee is practically isolated from the rest of Palestine by natural barriers in the terrain. Travel along the north-south line is funnelled through a few mountain passes. In ancient times the most famous of these passes was guarded by the fortress of Megiddo, one of the cities built by Solomon.

The most fertile plain of Galilee is Jezreel (Hebrew, "God's sowing"), called by the Greeks Esdraelon. The plain is watered by the River Kishon. It was here that God miraculously destroyed the Canaanite army during the time of Deborah (Judges chs. 4-5). Overlooking this plain just to the north is Nazareth, the town where Jesus grew up. Located east of Jezreel, standing between the plain and the Jordan are three mountains: Mt. Tabor, where the forces of Deborah and Barak assembled; the Hill of Moreh; and Mt. Gilboah, where Saul and Jonathan died during the war with the Philistines. In the northeast stands the Horns of Hattin, the traditional "Mount of the Beatitudes." The Carmel range, that lies to the southwest, is twelve miles long and reaches within 200 yards of the Mediterranean Sea.

Jezreel was an excellent battlefield. Armies could camp in the mountains at night and descend into the plain for battle during the daylight hours. Hurlbut remarks that "more battles have been fought on this plain than on any other battlefield of the world" (*Bible Atlas*, p. 15). It should be noted, however, that Jezreel was quite marshy and the rainy season slowed traffic almost to a standstill.

## SAMARIA

This is the principal agricultural region of the central highlands. For protective purposes, the farmers used to live in fortified cities and travel to and from the fields. The basic foods produced here included: barley, wheat, grapes, olives, figs, and a variety of vegetables.

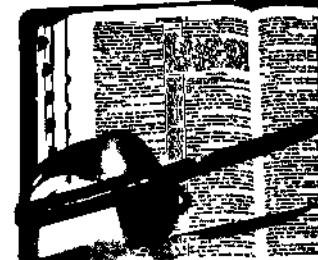
The elevation of Samaria, or Mount Ephraim as it was sometimes called, averages 2,000 feet. The mountains in this central district are less impressive than in Galilee. Mt. Ebal and Mt. Gerizim stood on

either side of the pass through which ran one of the principal trade routes. The two were called respectively the "mount of cursing" and the "mount of blessing" (Deut. 11:29; 27:12f; Joshua 8:33-35). It was on Mt. Gerizim that the Samaritans built their temple for worship (John 4:20). These two mountains formed the backdrop for the conversation between Jesus and the Samaritan woman.

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## Using the SWORD OF THE SPIRIT



Eugene Britnell, 8909 Mayflower Road, Little Rock, Ark. 72206

### SHORT SWORD SWIPES

About the only time some preachers practice what they preach is when they rehearse their sermons. A preacher for one of the large denominations in Little Rock was arrested recently in a super market and charged with shoplifting. Another preacher who preaches for a denomination in Conway was arrested near that city and charged with driving while under the influence of alcohol. He had hit several cars on a motel parking lot in Little Rock. Such conduct on the part of those who claim to represent Christianity is one cause for so much unbelief in the world.

James A. Garfield, a powerful gospel preacher, said upon inauguration to the Presidency of the United States, "I step DOWN out of the pulpit into the President's chair." In view of such an attitude, what should men think when they step down from the pulpit to engage in secular employment or sell some product which could be sold by an infidel? I am concerned about so many of our gospel preachers leaving the pulpit and turning to other works. I understand that such is sometimes necessary and perhaps a wise choice, but I doubt that such is true in the majority of the cases we see and hear about today.

When I hear of one of our preaching brethren working toward a degree I become concerned. It is not that I oppose education, but in many cases when the brother gets his degree he will stop preaching the gospel of Christ. This has happened to several faithful gospel preachers within recent years. By "faithful" I mean that they preached the truth; I am not sure that one is faithful to the Lord when he ceases to do so.

Could it be that materialism and some of the big money that is floating around has had an influence upon brethren? Are they trying to escape some of the unpleasant aspects of preaching the gospel? Do they no longer feel that the rewards are greater than the burdens? Perhaps another look at II Corinthians 11:23-31 would be profitable.

Remember, brethren, God had only one son and he was a preacher! I believe that it is still the greatest work on earth, and the world's greatest need. We should have the attitude of the apostle Paul who said, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel" (I Cor. 9:16). If a man can live with himself and fail to preach the

gospel, then it may be that he should be doing something else.

In view of the publication of so many new translations of the Bible, such as "Good News for Modern Man," with all of the excuses offered for them, the following statement is worthy of our consideration:

"The argument for the new translations is that they are easier to be understood. Is it not strange that in this enlightened day when we claim to have more educated people than ever before, when we brag of having illiteracy almost stamped out in our land that we must put forth so much effort to try to get a version of the Bible that people can read and understand? Our forefathers who in so many cases had only grade school educations and scarcely any of them ever got to attend college, read, understood and lived by the King James version and made it home to glory, but this generation of 'know so much' must have a more simplified Bible even at the cost of the destruction of the cardinal truths of the older authentic versions" (The Voice in the Wilderness).

April 22nd was "Earth Day" in the United States. I found it rather disgusting to observe that in the large cities the same filthy, shaggy, unkempt, immoral and rebellious trash that we see at the head of all demonstrations and anarchic movements were taking the lead in that one. I am certainly concerned about a clean earth and pure air, and am for any effort to their end, but I pray that America can rid itself of the mental and moral pollution created by those who seem so concerned about pollution!

These rebellious demonstrators can complain about the war, pollution, etc., but this is not their problem. These problems are only scapegoats by which they seek to vent their lack of respect for what they call the "establishment." If you want a divine description of such people, here it is: "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. . . . But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves" (Jude 8 and 10).

It seems that every charge in our society makes it a little more difficult to serve the Lord and conduct the affairs of his kingdom. Take, for example, Daylight Time. (Some call it "daylight saving time" but I have never figured out how you can save daylight. That makes about as much sense as cutting a piece off one end of a rope and tying it on the other end in order to lengthen the rope.) What is so bad about the new time? I answer by asking who promoted it and why? It was promoted by those who profit when people have more time to spend and play! It is probably a genuine advantage for some people, but such is not true with many others. When a man has another hour in which to work in his yard, fish, or play golf, you may be assured that it is going to be just that much harder to get him to attend a service of the church. In fact, you can't get some people to church before dark, regardless of when it comes.

Along with this problem, we now hear demands for a thirty-two-hour work week, and that will not

be good. Our Congress has moved several holidays to Monday to give the people longer week ends. This hinders the work of the church. People have more time to take off to the lake, beach or mountains and neglect their responsibilities to the home congregation. If the trend continues, someone will invent campers, boats, fishing equipment and golf bags with facilities for serving the Lord's supper so that "Christianity" will not hinder hedonism.

One of the most common manifestations of idolatry in this nation today is described in First Corinthians 10:7, "The people sat down to eat and drink, and rose up to play."

## DEBATE

A debate will be conducted in the area in June of this year--the dates being JUNE 15, 16, 18, 19. The disputants will be Jesse Jenkins, of Denton, Texas and Ronnie Wade of Springfield, Missouri. The propositions for discussion are as follows:

**No. 1: The scriptures teach that an assembly of the church of Christ, for the communion, must use one cup (drinking vessel) in the distribution of the fruit of the vine.**

**AFFIRM: Ronnie Wade**

**DENY: Jesse Jenkins**

**No. 2: When a local church assembles for the communion it is scriptural to use individual drinking vessels in the distribution of the fruit of the vine.**

**AFFIRM: Jesse Jenkins**

**DENY: Ronnie Wade**

**No. 3: It is scriptural for a congregation to teach the Bible in systematically arranged classes with women teaching in some of those classes.**

**AFFIRM: Jesse Jenkins**

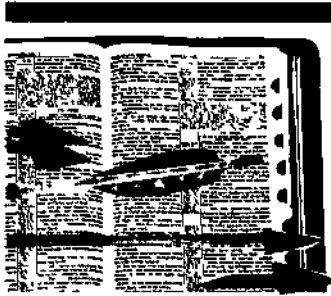
**DENY: Ronnie Wade**

**No. 4: The scriptures teach that when the church comes together for the purpose of teaching the Word, this teaching must be done in an undivided assembly, by men only.**

**AFFIRM: Ronnie Wade**

**DENY: Jesse Jenkins**

THE FIRST TWO NIGHTS OF THE DEBATE WILL BE CONDUCTED IN THE BUILDING OF THE BOULDER DRIVE CHURCH OF CHRIST, 3822 BOULDER DR., DALLAS, TEXAS--THE LAST TWO NIGHTS WILL BE CONDUCTED IN THE BUILDING OF THE WEST SIDE CHURCH OF CHRIST, 2300 W. PIONEER DR., IRVING, TEXAS.



## ARROWS OF TRUTH for denominational error

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

### THE DENOMINATIONAL MIND — ONE CHURCH CONCEPT

The prophet of old said, "I sat where they sat, and remained there astonished among them seven days" (Ezek. 3:15). It is difficult for a member of the Church to sit where the denominations sit or to stand in their shoes. We must, if possible, see the Church through their eyes in order to do a better job of converting them. I firmly believe that many of our denominational friends are honest. They have a zeal of God but not according to knowledge, as Paul said about his Jewish brethren. Paul knew the Jewish mind and was able to put himself in their shoes. He did this in order to convert as many as possible. I believe we must do the same in order to convert a segment of the denominational people.

Our first study will deal with the denominational concept of the ONE CHURCH idea. I don't suppose there is any doctrine more repugnant to the denominational mind than the ONE CHURCH idea. To the denominational mind this is about the most narrow minded, bigoted, arrogant, defiant and dogmatic doctrine to be declared by so-called decent people. Psychologically, let us probe the denominational mind and see why this ONE CHURCH concept sticks in his craw!

First, he doesn't understand the Bible but looks at it from a logical standpoint. He looks about and sees about four hundred denominations and in the midst of them one shouts, "We are the only true one of the bunch." This sounds so foolish to the average denominationalist that it is actually funny. I heard one telling a joke about different people going to heaven. I don't remember all the details but while in heaven Peter was showing a visitor around and he observed different groups who were visiting together. One group was a Baptist group; another was Methodist, etc. Finally, the visitor inquired about another small group in a corner talking. Peter replied, "Oh, don't bother them, they think they are the only ones up here!" Presto — that sure did explode that Church of Christ theory about one Church. Well, I am glad the above was a joke and not the Bible. The average denominational member gets a "Bang" out of hearing a joke like the one above. I must admit from a logical standpoint it would sound rather absurd for one to say the Lord has only one church. When Noah built his ONE ARK it sounded ridiculous to the people who were later drowned. The idea that God would put his divine approbation on ONLY ONE BOAT sounds narrow; indeed Noah was narrow! However, in reviewing the

Bible account, I find that God's ways are not man's ways and the world outside the ark was lost. Paul said, "We walk by faith and not by sight."

The first step in converting the denominationalist on this ONE CHURCH idea is to convince him that he must walk by faith and not by sight or logical reasoning. If we walked by logical reasoning, I must admit that the denominations would be right on this question. So he must be taught to cast aside "sight" and walk by "faith." If we try to convert him while he walks by his logical reasoning, I am afraid we will be in for a long hot summer.

The second way to wean him off his "Join the church of your choice" idea is to give him Old Testament examples where this very idea is refuted. For example, the incident already mentioned about Noah and the Ark. Here God only allowed ONE BOAT to float — the rest sank. Can't you hear some of the people in the days of Noah joking by saying, "You know that fellow Noah must be crazy; he thinks his little bunch is the only ones to be saved. Why, he has even preached that his boat will be the only one to float when that big flood comes from the sky." But the conclusion of the matter is revealed in Gen. 7:23, which says, "Noah only remained alive; and they that were with him." We are told that ONLY Noah and his little family were saved.

You will notice the word ONLY used in the text. This is the word which is so offensive to many denominationalists. Yet the Holy Spirit used the word ONLY. In II Peter 2:5 "And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing the flood upon the world of the ungodly."

A second example to help support the ONE CHURCH idea is Numbers 35:28. "Because he should have remained in the city of his refuge." We are told that refuge was found ONLY within the cities God named. This narrowed salvation and walled it within certain confines. All outside were not protected. A third example is Exodus 12:22 when God says, "And none of you shall be out of the door of his house until the morning." The first born were only protected where the blood had been applied. Again, God walled in salvation. This will help the denominational mind to understand that God's ways are not man's ways.

One would be wise to close by showing the New Testament teaching on the ONE CHURCH idea. Eph. 1:22-23 says, "And gave him to be the head over all things to the church, which is his body the fulness of him that filleth all in all." Then Eph. 4:4 tells us, "There is one body." This should convince any honest person that the Lord has one church. One might use Matt. 16:8, "I will build my church;" and emphasize the normative I and possessive MY and show the Lord promised to build only one church. We must, at all times keep the emphasis on the BIBLE and not on the individual. The average denominationalist wants to put emphasis on people rather than the BIBLE. They say, "You think you are the only ones to be saved!" We must make it clear that we are not the BIBLE but are weak and frail human beings trying to serve God. One should never be guilty of giving the impression of arrogance or sinless perfection. This will drive people

## THE NEWS LETTER REPORTS

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

away. If they bring up sins among members of the church of Christ freely admit that such occurs but incidents of this nature do not change the BIBLE. Remember, the denominational mind is trained different from the Christian mind. The spiritual metamorphosis which must take place is at times a slow process. In due time patience will have its reward.

### FREE MATERIAL ON "EIS" ("FOR" IN ACTS 2:38)

Many readers of this paper know of the long-standing dispute with certain denominational friends over the use of the Greek preposition **eis**, translated "for" or "unto" in Acts 2:38. Some may not be aware of a brief exchange which took place on the subject between two scholars of repute during 1951-52 in the prestigious **Journal of Biblical Literature**.

That discussion involved the disputed "casual" (denoting cause) use of **eis**, a usage which, if established, would lend credence to the translation "because of" in Acts 2:38. Dr. J. R. Mantey of Northern Baptist Theological Seminary and co-author of the Dana and Mantey Greek grammar affirmed in two articles that **eis** should be translated in certain New Testament passages as "casual," and called on classical and other extra-Biblical Greek authors for illustrations of this usage. Dr. Ralph Marcus of the University of Chicago responded in two articles, examining these illustrations one by one, and charging Dr. Mantey with allowing scholarly judgment to be colored by theological convictions.

This material is copyrighted, and requests for permission to duplicate it are understandably denied. I have made a short summary of the material, however, along with details on obtaining the complete pertinent issues of the **Journal of Biblical Literature**. I will be happy to send this material free upon request as a public service, on receipt of a self-addressed, stamped, business-size (#10) envelope. Please mention this paper when you write. Edward Fudge 944 South Geyer Road Kirkwood, Missouri 63122

**H. L. Bruce**, Box 242, Mount Pleasant, Tex. 75455 — The South Side congregation here recently had an excellent gospel meeting with **Robert Jackson**, 1423 Rosebank, Nashville, Tenn., doing the preaching. Eight were baptized and eight restored. On the Lord's Day after the meeting two more were baptized and one restored. Rejoice with us!

**Carol Bates**, 100 Woodrow Avenue, Bedford, Ohio 44146 — On July 5th, I will begin work with the church in Sunnyside, Washington. Have been with the Bedford, Ohio, congregation for the past two years.

**Ward Hogland**, Box 166, Greenville, Texas — Meetings for 1970 include North Miami, Fla.; Saratoga, Ark.; Bowling Green, Ky.; Houston, Miss.; St. Augustine Road, Dallas, Tex.; Haltom City, Ft. Worth area; Louisville, Ky.; Pensacola, Fla.; Conway, Ark. and Carrollton, Tex. **Rufus R. Clifford** conducted a fine meeting for us in April.

**Ardie P. Brown, Jr.** — Due to the fact that there is not a conservative congregation in Kansas City, Kansas (Johnson County) and two families are presently driving a considerable distance from Roeland Park, Kans., and Merriam, Kans., to the Vivion Rd. congregation in the north part of Kansas City, Mo., plans are to begin a new work in Johnson County. An evangelist has been contacted and has agreed to move in the fall to begin work with this group of brethren. Support is now being raised and much more is needed. Anyone having friends or relatives in the vicinity of Overland Park, Roeland Park, Shawnee Mission, Merriam or Olathe, Kans., contact Ken Walters, 5410 W. 50th Terrace, Shawnee Mission, Kan., or James O. Bush, 9534 W. 55th St., Merriam, Kans. The potential in this metropolitan area is great and we trust that others will share our interest in this area and work. Any congregation or individual interested in assisting in the support of a faithful gospel preacher in this area contact either of the above mentioned brethren. The Vivion Road congregation is doing all that it can in the support and encouragement of this work. Information regarding this work is also available by contacting the elders or evangelist of the Vivion Rd. congregation.

**B. G. Hope**, Meadowlawn Dr. and Williams St., Beaver Dam, Ky. — I am now in my second year with the church at Beaver Dam, Ky. Last year — 1969 — was a busy year for me. Besides participating in the usual responsibilities of local work, I preached in six meetings. The church here supported me completely in one of them. I feel that in some ways it was one of my most rewarding years. During my stay here, I have had inquiries from a number of places about moving.

In the main, the Beaver Dam church is made up of dedicated Christians and they have been cooperative. In my judgment the faithful members feel we have a good, workable program. We are not only trying to save our own souls and the souls of others in the community, but in distant places as well. We are contributing to the support of three preachers away from home. I have already preached in one meeting this year and have four others scheduled.

I'm enjoying excellent health. I recently had minor surgery and recovered rapidly.

**Charles E. Murray**, Lake Wales, Fla. — **Harold Dowdy** recently (April) had a very good meeting for the Wetmore Street congregation in Lake Wales.

This meeting resulted in one baptism. This makes a total of three baptisms thus far this year. We have a weekly, thirty minute radio program, which can be heard over WIPC, 1280 on the dial. We invite those in the central Florida area to tune in to this program each Sunday at 8:00 a.m. When in central Florida we invite you to worship with us.

The black brethren in Lake Wales are now meeting in their new building, which is located at 147 Northside Drive. This congregation is "earnestly contending for the faith," and they have baptized 14 in the last 18 months. Brother **Chesley Anderson** is doing a splendid job in preaching and in doing personal work for the congregation. They need your prayers and encouragement.

**Calvin C. Essary**, Fontana, Calif. — Effective Sunday, May 3, the congregation meeting at this place was blessed with the appointment of elders. The church here is now under the oversight of these bishops: **Fred W. Woelpern; John I. McCance, Jr.; Richard K. Altman.**

It gives great happiness and causes deep thankfulness to be able to share this news of our 'progress and joy' (Phil. 1:25).

**Clyde O. Goff** — After spending more than 20 years in San Diego, we have moved to Palm Springs, Calif., to work with the small church here. We are looking forward to a good and profitable work for the Lord. They are few in number but have a mind to work. The church is meeting in a rented hall, 68192 Ramon Road, Palm Springs, Calif. 92262. My mailing address is 74-180 Desert Star Blvd., Palm Desert, Calif. 92260.

We left the Seminole Dr. church in San Diego the first of March. They are a fine group of people who are working together in love and harmony. John Coffman of Odessa, Texas began with them the first of May. They were fortunate to be able to get a man such as John, with the ability and love for the souls of men. I am sure that he will do a good work there.

**Ralph Joiner**, P. O. Box 1501, Titusville, Fla. 32780 — Due to the difficulty of obtaining the support needed to move to West Bend, Wisconsin to work with the church there, I have accepted the invitation of the church in Cambridge City, Indiana and will begin labours with them in August. I was with these brethren in a Gospel Meeting in April and was quite impressed with their faithfulness. Sunday morning attendance averages 45-50 and at least 95 per cent of those in attendance Lord's Day morning return that evening and Wednesday evening. Any faithful brethren wanting to move to Central Florida are urged to write: **Edward Barker**, 27 Garnet St., Titusville, Fla. 32780, or call same, after 5 p.m., at (305) 267-7979 as the church here will be needing a preacher after July.

**Leo Rogol**, Rt. 4, Box 12-D, Greensburg, Ky. 42743 — **Paul C. Keller** held a gospel meeting at the Greensburg church of Christ, Greensburg, Ky., April 20-26.

## PREACHER AVAILABLE

Mid-twenties, married, three children, two years at Florida College; experienced in personal work, teaching, and preaching. Has partial support available; prefers congregation in Florida. This young man has recently finished a 6 months course in personal work and a 6 months course in speaking and preaching. In the past two years he has been instrumental in several of our baptisms here at Henderson. If interested, contact me and I'll put him in touch with you. **James L. Denison**, 3402 Henderson Boulevard, Tampa, Fla. 33609, Ph. 876-2237 and 839-1422.

## THE TEMPTATION OF JESUS

**Edward Fudge**

Most readers of **Searching The Scriptures** have either heard or preached sermons on the temptations of Jesus following His baptism by John. All three synoptic Gospels relate the incident, in a total of 26 verses. The event is not mentioned directly in John's Gospel. This is not surprising, in view of the almost totally unique content of the Fourth Gospel.

The three temptations offered by Satan have been paralleled to the allurements presented Eve in Eden. They have been viewed as illustrating the triple enticement of the present world-order as stated in First John. Rather than noting the content of the temptations, let us pay brief attention here to the significance of the event itself in the life of Jesus. We will seek this importance in the light of the three Gospels which include the incident. Most of this material came from the chapter on the temptation in Everett F. Harrison's, **A Short Life of Christ**, a very excellent book which I was privileged to review in a recent issue of **Restoration Quarterly** (Vol. 12, Nos. 2-3, combined issued).

### MARK: JESUS AS GOD'S SERVANT

Mark, the most concise Gospel, presents Jesus as the Servant of Jehovah (Ebed Yahweh) — the beloved Son who becomes a Suffering Servant to save His people from sin. Jesus came to plunder Satan's domain and free men from his power. To that end He first faced Satan personally, and bound him by total obedience to God and renunciation of personal ambition (see Mark 3:23-27). The first miracle recorded in Mark involves a demon-possessed man (1:23-28); this divine-satanic struggle runs throughout the Gospel. In this light, Mark hurriedly relates the barest facts of Christ's temptation (1:12,13). He does not even tell what they were. But only he mentions that Jesus was with the wild beasts. It is interesting also that Mark says Jesus was "expelled" into the wilderness, while Matthew and Luke have the less forceful "led."

In Mark (and Matthew) the temptation is immediately preceded by the Baptism of Jesus. There Jesus sees the heavens "torn asunder" (Matthew and Luke have "opened") and the Spirit descend on Him in the form of a dove. A heavenly voice says to Him, "You are my beloved Son, in you I am well

pleased" (Mark and Luke give the voice in the first-person; Matthew in the third-person), a statement probably to be identified with Isaiah 42: 1ff. "And immediately," says Mark, as he so frequently does, "the Spirit impelled Him to go out into the wilderness" (New ASV). Jesus endures His temptations, shows Himself triumphant over the King of Darkness, and begins His personal ministry as divine spoiler of the demonic reign.

**MATTHEW: JESUS AS FULFILLER OF OLD TESTAMENT  
AND REPRESENTATIVE OF NEW ISRAEL**

Matthew has been called the "Gospel for the Jews." "Fulfill," "David," and "kingdom of heaven" are among its key terms. Between an introduction and an epilogue, the Gospel is divided into five two-part sections of words (discourses) and deeds (narrative) of Jesus, each ending with a statement such as "when Jesus had ended these sayings" (7:28; 11:1; 13:53; 19:1; 26:1). Whether this is intended to remind us of the five books of the Law we do not know.

Other points are clear. What happened to Israel now happens to Jesus the Son of David (1:1). Pharaoh tried to kill Israel's boy babies; Herod attempts to kill the baby Jesus. God called first His "son" Israel (Ex. 4:22,23) and then His Son Jesus (Matt. 2:15) out of Egypt. Israel was baptized then tempted (I Cor. 10:2ff). So was Jesus (Matt. 3,4). Israel's temptations happened during 40 years in the wilderness (Heb. 3:8,9); Jesus' took place during 40 days in a wilderness. Israel was tested to see if they would obey God — and did not (Deut. 8:2,3). Jesus was tested to see if He would obey God — and did (Matt. 4:10; see Heb. 5:8). Temptations of both Israel and Jesus involved hunger — and, basically, trust in God (Deut. 8:2,3; Matty Luke). All three Scriptures quoted by Christ during His temptation are taken from Deuteronomy 6-8, perhaps the heart of God's charge to Israel just before they entered the promised land.

What Israel failed to accomplish (obey God), Jesus successfully did. Christ "fulfilled" the Old Testament, not only by carrying out predicted specifics, but in a larger sense by personally embodying every great principle of God's ideal man in the Old Testament — an ideal no Old Testament man of God ever attained. In the very beginning of Matthew, then, we see Jesus go into the wilderness — to be tempted by Satan and tested by God — then return victorious, obedient to God, to enter upon His ministry of saving His people from their sins.

**LUKE: JESUS AS SECOND ADAM AND REPRESENTATIVE  
OF ALL MANKIND**

If Matthew is written for the Jews, Luke is intended for the Gentiles. Where Matthew traces Jesus' ancestry to David and then to Abraham, Luke goes to Adam and then to God. By the sin of the first Adam, Satan gained control over mankind. If the second Adam also could be persuaded to disobey God the battle would be won for the devil. Jesus was Adam's son and brother to mankind. He was before that the Son of God. Here was Satan's point of attack. "If you are God's son," he says, "make bread of these stones." But where Adam had fallen for food, Jesus found His "meat" in doing the

Father's will — and told Satan so. "Man finds life in more than bread."

Because Jesus was tempted as a man — as all men in every respect — yet without sin, He is able to give help to His people in their time of need (Heb. 4:14-16; see Heb. 2:18). Indeed, the writer of Hebrews makes more of Christ's obedience than this — His perfect life qualified Him as sacrifice and Savior as well as example — but this point is also true. As one of us Jesus faced Satan — just as we must — and overcame!

Perhaps these few thoughts indicate something about the Gospels and suggest something regarding our study of them. Instead of reducing them to lowest common denominator, or combining them to find a "harmony," perhaps at times we can view them as individually written — all inspired of God, but each intended for a particular purpose. In such a light, this frequently-overlooked part of our Bible can become a mine of rich treasures for the one who will explore it with care.

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# 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.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XI

JULY, 1970

NUMBER 7

## MISSIONARY SOCIETY EXPIRES

J. Edward Nowlin

About three years ago some zealous brethren out in Texas established another missionary society by the name and style of "Campus Evangelism." They called it, "A vision of the young (Joel 2:28)," which is a travesty upon Joel's prophecy. They said, "The idea of a Campus Evangelism type of program resulted from a 'confluence' in the concerns of several participants in the Abilene Christian Lectureship of 1965." It seems that the question of whether the gospel of Christ is penetrating the campuses of the nation was brought up, and received a negative answer. "Thus in 1965, challenged in an address by evangelist Wesley C. Reagan at the ACC lectures, young Lubbock, Texas, associate ministers prayerfully envisioned a nationwide movement linking autonomous Christian campus groups in a concept of a **total** campus ministry. So Campus Evangelism was intended, and so it has become" (GO, February, 1970, Vol. III, No. 5).

### BIG BOOM!

Obviously, this human organization with a nationwide mission was the brain-child of young Lubbock, Texas, associate ministers" (whatever this denominational language indicates), who knew less about the organization and autonomy of New Testament churches than they did about campus conditions over the land. Not content to respect the congregational independence of churches of Christ by doing their bit on a local basis, they **had a vision** (such as was never authorized by Joel 2:28) of "a nationwide movement." Forgetting that the gospel is addressed to units of one (Mark 16:15), they sought to involve hundreds of churches on the theory that bigness is goodness. They persuaded, probably without too much effort, the Broadway Church of Christ, in Lubbock, to "sponsor" this human organization, and spent hundreds of thousands of dollars conducting seminars, workshops, and rallies over the country. They circularized the nation with their paper, "GO," participated in "Retreats" for college students, and

held two big conventions in Dallas, the last one attended by about 12,000 youths, which just happened to come at the same time as the "Holy Spirit retreat" of December, 1968, in which a woman tried her hand at casting out demons.

### UNDERGROUND MOVEMENT

Leroy Garrett, in **Restoration Review**, Volume 11, No. 1, January, 1969, identified Campus Evangelism as a part of the underground movement. He says, "One important expression of the underground Church of Christ is the Campus Evangelism, conducted by the Lubbock Church of Christ. While its efforts are directed toward winning the college campus, which it will not even begin to do until it becomes less Church of Christ-like ... For the most part the whole works is in the hands of the young princes, who allow only enough orthodoxy to keep the show going. This of course is the wisdom of the underground. One misses the real spirit that is at work in the Campus Evangelism thing if he fails to talk to the kids themselves. They are of course born and bred Church of Christ, all of them, but they are so different from main-line thinking that it sometimes startles even me" (p. 6).

### CAMPUS ADVANCE

That "like begets like" is well-proven in the natural realm, and the rule seems to apply in the spiritual realm, also. At any rate, in the Spring of 1969, "Daytona Advance" made its appearance as "an evangelistic endeavor conducted by Campus Advance at the University of Florida, sponsored by the Beville Road Church of Christ in Daytona, and assisted by the Campus Evangelism staff, Lubbock" (GO, April 1969, Vol. II, No. 5). This issue was given over to pictures of Pat and Shirley Boone, Ray Walker, and others of about 150 students and professors trying to entertain and "teach" thousands of beer-drinking, bewhiskered hippies and semi-naked youths on the beaches, and to "testimonials" of "converts," one of whom said, "Thank God for organizations like Campus Advance ...". Obviously, he never thought of the church for which Christ died as having anything to do with saving



souls! The human organization was the important thing to him. Campus Evangelism staff members attending evidently were Jim Bevis and Rex Vermillion.

**NEW SPONSOR**

On April 15, 1969, Rex Vermillion resigned to go into business, and in May, Campus Evangelism was moved from Lubbock to Pasadena, Texas, to the sponsorship of Burke Road Church of Christ, "to seek a more central location," they said. What the Gulf Coast of Texas is more central to, we fail to see, but they needed some excuse for publication. Under this new sponsor they planned great things. The February, 1969, issue of "GO" set forth great claims for the past and greater for the future. With a budget of \$196,000 they proposed to spend \$12,500 distributing 100,000 copies of I Corinthians 13 to college students on the Gulf Coast, to be followed by seven million copies over the country in 1971, 1972. They planned to spend \$5,500 conducting "Vital Issues Workshops" on race relations, morality of war, violence in society, etc. For a "Third International Seminar" at Shamrock Hotel in Houston next December, they planned to spend \$7,500; for "Regional Seminars" in Philadelphia and Seattle, they budgeted \$2,000. "Field Staff Program" was to take \$8,360; "Vanguard Prayer Fellowship" would cost \$4,000; "Conference on Understanding the Student World" would cost \$7,700; "Direct Information Service" would cost \$1,310; "Faculty Fellowship," another \$3,850; "Urban Environment Program," no price stated; "CE Book Views," \$3,450; "GO," \$27,500; and "Publications," another \$6,000. This accounts for \$89,670, which leaves \$106,330 unassigned.

**BIG BUST!**

Just what happened to all these plans goes unsaid, but the April, 1970, issue of "GO" records the death-bed cogitations of Campus Evangelism as follows: "Programs, like men themselves, live and die in cycles and under circumstances for which the finest of minds and the profoundest of revelations often cannot explain. There may be no apparent explanation . . . The world has learned by experience that it marches to two different drumbeats, the sublime and the ridiculous, the real and the absurd, and that it is not often given to man to realize how God — as He most assuredly does — will triumph at the end. It is within this context that Campus Evangelism announces its termination of April 30."

The above would indicate that they do not know why they are folding up. A hint is given, however, in a final appeal for MONEY! Then in an effort to die with dignity, they quote from "The Last Will And Testament of the Springfield Presbytery" of 1804: "With this letter, we declare the name, staff, and the program of Campus Evangelism dissolved on the 30th day of April, 1970, 'and sink into union with the Body of Christ at large; for there is but one body, and one Spirit, even as we are called in one hope of our calling.'" The signatures of Jim Bevis, director, Charles Shelton, director of evangelism, and Dudley Lynch, director of communication, were affixed. It seems that all the staff mem-

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bers were "directors" of something. Perhaps they had too many chiefs and not enough Indians! Their quotation from The Last Will And Testament might indicate an identifying of their unscriptural organization with that self-confessed unscriptural organization, the Springfield Presbytery; hence, dying was the best way that Campus Evangelism could serve God. At any rate, if they intended this as a death-bed confession, no matter how oblique, we who stand for the New Testament pattern welcome it. So "mote it be!"

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## EDITORIAL

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

In view of the present drive to enroll "Christian Colleges" in the budgets of churches all over the and, I want to quote a few excerpts from the **Tampa Tribune** of Sunday, April 19, 1964 concerning Florida College, Tampa, Florida. I believe this would be of interest to all those who oppose church supported colleges.

I would like to make it clear that I am in no way connected to this school and never have been. I am personally acquainted with the members of the board of directors and the administration of Florida College, but I have consulted none of them in these matters which are to follow, with the exception of asking president Cope if he provided the information that appeared in the **Tampa Tribune**. He assured me that so far as he knew no member of the administration was contacted about the information given in the **Tribune**. Obviously, the information was taken from published records of the past concerning this college. To me it is a wonderful thing to publicly state one's convictions relative to any controversial subject to the extent that even non-Christians will understand his position.

Four separate articles appeared on pages 13-E and 14-E by staff writers of the **Tribune**. On page 13-E an article begins: "Early in 1942 a group of Florida businessmen began holding informal meetings over the state in an effort to promote interest among members of the Church of Christ throughout Florida to build a liberal arts college somewhere in a convenient location in Florida.

"On June 6, 1944, a statewide meeting was held at Lakeland, a board of directors was selected and a finance committee was appointed. It was decided the school would be a privately operated, independent, coeducational school which would provide a good moral and spiritual environment for students who were serious about their college education. Under the chairmanship of C. Ed Owings, someone referred to the college as 'a friend to youth,' which designation has remained with the school through the years that have followed."

The author of this article then says: "Every student has a daily Bible class, which is fully accredited and fully transferable on the same basis that other courses at Florida College transfer to other accredited colleges and universities. **It should be pointed out here that this school is not a church-related or church-supported college. It receives no funds from churches but does attempt in addition to the accredited courses in Bible, to provide the student with a good moral and spiritual environment which is likewise designed to aid in the development of the whole man**" (Emp. mine—H.E.P.).

This author knew that Florida College was NOT a church-related or church-supported school. This is because of the publicly expressed and published policies of this school concerning this matter. It is

exactly as it ought to be: a school and not a church organization.

On the same page another article appeared which stated that the college expects to double its enrollment by 1970, which would make the enrollment between 600 and 700 students. Then regarding the cost of college education, the author said: "Despite the rapid advance in cost of college education Florida College has tried to keep expenses as low as possible. Tuition, room and board for the average student now is about \$1,400 for two semesters. Profit-making industries of Florida College (which pay taxes as do all profit making industries) have through the years managed to keep the cost at Florida College to a minimum."

On page 14-E an article appeared which "EXPLAINS NAME CHANGE." "In 1944, two years before the college in Temple Terrace, north of Tampa, opened its doors it was officially designated Florida Christian College.

"On June 1, 1963, its name was shortened to Florida College. Many people ask why. This is the college's explanation." He then explains from the charter the intention of the founding men to provide a private, non-tax supported institution where the Bible would be taught daily and the whole man developed.

"Because the name 'Christian' was attached to the college, many individuals, among them a large number of people interested in the college, got the impression that this college was nothing more than a school which taught only Bible subjects. If these people had taken the time to look at a catalog, or even look a little closer at the advertisement, they would have promptly learned that this college not only teaches Bible courses, but more than a hundred other courses in almost every field of college preparation . . . Over a period of a number of years it soon became evident that there might be a general misunderstanding of the basic philosophy of the school and especially so in view of our position in the field of the 'Junior College.' After much discussion, in the student body, in the faculty, among the friends—and enemies—of the college, the Florida Christian College board of trustees decided to change the name to 'Florida College.'

"Every principle, every policy and every basic element in the original philosophy of this school is exactly as stated by the first board that wrote the original charter."

Regarding the original position of the Board of directors relative to church support, it was stated by L. R. Wilson when he was president. **The Triumph Of Truth**, published by L. R. Wilson of Florida Christian College, March 20, 1946, on page 3 he says: "We want all of our students to attend church services regularly, and to support the church, not only with their presence but with their means and influence. We want them to realize that the church is of divine origin, and can never be replaced with any human institution. We want them to know that the school has its own work to do, and that it is not an adjunct or auxiliary to the church in any sense"

(These lectures were delivered over Radio Station WFLA, Tampa, Florida).

Again, in the same paper of April 3, 1946, brother Wilson states "**The Position And Purpose Of Florida Christian College.**" He does so in the form of questions and answers. On page 1: "Q. If this is the kind of school it is, then why isn't it a church school? A. Simply because Florida Christian College does not belong to any church. It belongs to all those individuals who have contributed to it in order to make it possible."

On page 3: "Q. But you do look to the church to support it, do you not? A. No, we do not ask the congregations to support it. Neither the faculty not the members of the Board of Directors ask )for contributions from the congregations. We are simply trying to present our work in the true light, and each and every individual who believes our efforts worthwhile is asked to support it in whatever way he can . . ."

Florida College is publicly committed to the scriptural policy of complete separation of the church and college. It is the present policy not to accept funds from churches and not to meddle into the affairs of churches anywhere. I can commend this college to anyone desiring the finest in college education. If this policy is reversed, I shall be one of the first to speak out against it.

To all graduates of high school I recommend that you write to Harry W. Pickup, Public Relations Director, Florida College, Temple Terrace, Florida for information about enrolling at this college. It is a good one.

————— o —————

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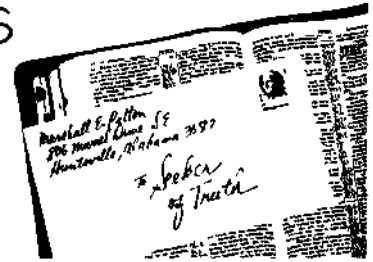
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**October, 1968**

**Hiram O. Hutto**  
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**ANSWERS**  
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Send Bible questions to

Marshall E. Patton, 806 Muriel Dr., S.E., Huntsville, Ala. 35802

**QUESTION:** Concerning I Cor. 16:1,2, are not most scholars, commentators, translators, etc., of the persuasion that this collection was laid by at home rather than into a centrally located or common treasury? Also, aren't the passages of scripture that mention singing, such as Eph. 5:19, Col. 3:16, speaking about individuals and would not necessarily be authority for congregational singing? Does I Cor. 14:26-33 seem to indicate they were singing one at a time (solos) in the church? — **E.E.H.**

**ANSWER:** While there are some among those mentioned who hold the above view, not **all** do. I have a fair sample of both in my own library. On which side of the issue most of them may be found matters very little to me. There are some who do a good job of exposing the error of the above stated position. This erroneous view may be accounted for primarily upon the grounds of a failure to translate or comment in the light of what the context demands. Sometimes a literal translation of the original text will admit two or more words or views. In such instances contextual study becomes a determining factor.

In this case, the objective stated so clearly in the latter part of verse two, namely, "that there be no gatherings when I come," precludes the laying by at home idea. James Macknight in his commentary on the Apostolic Epistles makes some fine comments on the original text and a translation thereof, exposes the mistake made by some, and then concludes: "The apostle's meaning is, that every first day of the week each of the Corinthians was to separate, from the gains of the preceding week, such a sum as he could spare, and put it into the treasury; that there might be no occasion to make collections when the apostle came." Those who make the questionable phrase mean "lay by at home" give to it a meaning that contradicts the latter part of the verse, "that there be no gatherings when I come," for according to such view, the collections would still have to be gathered when he arrived. Adam Clark is another commentator of renown who writes at length in support of the common treasury view on this verse.

Concerning congregational singing, we find that such was an established practice among the Jews in their synagogue services, with Jesus and his disciples, and in the early church. Most of what the New Testament reveals on singing has to do with **what** and **how** to sing.

The practice of Jesus and his disciples (Matt. 16:30) was, no doubt, continued in the church after its establishment. I understand this to be group or congregational singing because of the plural "they" and the singular "hymn": "And when they had Sung an hymn, they went out into the mount of Olives." I also understand that Eph. 5:19 authorizes congregational singing because of the expression "speaking to yourselves." This demands plural subjects and plural objects, and congregational singing meets these demands. One might apply the expression distributively, then, just as one might talk to himself, so he might sing to himself. No doubt, the early Christians did this, too. However, since the text admits of both applications, why choose one to the exclusion of the other? Both are authorized.

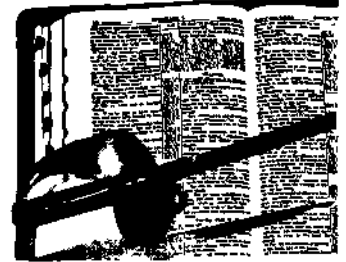
If one tries to apply the expression to solo singing before the congregation, difficulties are encountered. Since all Christians are involved in the command, it would be impossible for the demands of the verse to be fulfilled in a single service in some congregations — time-wise, it would extend the service unduly. In the light of the established practice mentioned above and the demands of the verse itself, I must conclude that congregational singing is hereby authorized.

Col. 3:16 likewise authorizes congregational singing, because of the expression "teaching and admonishing one another." When the individual sings in the absence of others, he might teach and admonish "one," i.e., himself, but he would not be teaching and admonishing "another." Again, congregational singing fills the demands of this verse beautifully. The following quote is of interest just here: "From the apostolic age singing was always a part of divine service, in which the whole body of the church joined together; and it was the decay of this practice that first brought the order of singers into the church" (Cyclopaedie of Biblical, Theological, And Ecclesiastical Literature by McClintock and Strong, Vol. IX, p. 776). Furthermore, this authority along with others show that special singers, choirs, etc., came at a later date and as a departure from the original practice.

I Cor. 14:26 shows that the purpose of the inspired song (Spiritual gifts are here under consideration) was that "all things be done unto edifying." Solos, quartets, etc., can hardly be used without degenerating to the level of entertainment. In fact, generally, the entertainment aspect becomes the primary objective — not edifying. This, of itself, suffices to show that such is inexpedient. It is possible that the one receiving the inspired song made good use of it by teaching it in turn to the whole congregation that they might sing it together. Some scholars in the field of religious literature so affirm. James Macknight (Commentary on Apostolic Epistles) says, "The inspired psalms of which the apostle speaks, were not metrical compositions, but compositions which were distinguished from prose, by the sublimity of the sentiments, and strength, beauty, and aptness of the expressions." He gives as an example "the inspired psalm which Mary our Lord's mother uttered" in Luke 1:46f. If this be so, such could perhaps be sung by an individual before the congregation "unto edifying." Such would not

have the trend toward entertainment as much as those songs usually sung by congregations today. However, I am persuaded that congregational singing, especially in view of the songs generally used today, is that which fulfills the demands of the Holy Scriptures.

## Using the SWORD OF THE SPIRIT



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

### "YOU'VE COME A LONG WAY, BABY"

One of the popular television commercials for cigarettes says, "You've come a long way, baby, to get where you got to today." How true that is, and in more ways than one. It seems to me that one of the most serious and shocking problems in our society is the moral and spiritual decline and deterioration evidenced by the lives and attitudes of many women. I am not charging that all women are guilty of the sins and problems which I shall discuss. There are yet many clean, pure, modest, moral and godly women in our society, but we all know that there are too many of the other kind.

By nature and God's design, women wield a tremendous influence upon society and the church. A good and godly woman is one of the greatest blessings on earth. A woman who is worldly, vain and unrighteous is a dangerous and corrupting influence and a curse to society. It has been said that "the hand that rocks the cradle rocks the world." That is true, but many cradles are unattended or they are being rocked by worldly mothers and substitutes.

Yes, the modern woman has come a long way, but I ask, from whence has she come and where is she headed? The following observations will, at least in part, answer the question.

1. As the commercial suggests, the modern woman has certainly come to her cigarettes. She now has her own brand! Of all the fads and innovations in society, I have never seen anything to equal the increase in the number of women who smoke cigarettes. I verily believe that for each woman who smoked ten years ago one thousand are smoking today. With many men quitting the habit, cigarette sales would be down considerably if the women had not started smoking. When one visits any public place, it is difficult to find a woman who is not smoking. But this is just another sign of the weakness and worldliness among women. And to me, nothing destroys femininity more than the sight of a woman sucking on a cigarette.

The health statistics also reveal the increase in women smokers. Thirty years ago the ratio of men to women acquiring lung cancer was approximately 20 to 1, now this ratio is approaching 6 to 1. Of course I don't believe that anyone should smoke. It is a time-consuming, filthy, expensive, obnoxious and dangerous habit. There is nothing good about it, and it reveals a weakness and lack of temperance in the lives of those who are addicted.

2. The modern woman has come from her God-ordained place with reference to her husband and men in general. I'm sure you are aware of the Women's Liberation movements which are dedicated to the elevation of women to the position of men in every facet of life. For example, I have an Associated Press article which is headed, "Feminists scorn form for census." This organization objected to the wording of the form used by the Census Bureau because it had the husband listed as the head of the house! "The women said the wording implies that the government feels a man assumes the role of 'head of the house' whenever a man and woman live together. They further protested the word 'head,' saying it is synonymous with 'leader' and to infer that the woman doesn't assume the role of head of the house is to infer that she is not capable or competent in such a role." The article goes on to say that the organization urged members of their sex to "mark wife as head and fill in husband's name as 'husband of head'." One organization is calling for a nationwide strike of all women' on August 26 in protest of their "inferior" position.

What does the Bible say about woman's place? "Unto the woman he said, I will greatly multiply thy sorrow and thy conception, in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (I Pet. 3:7). "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church . . ." (Eph 5:22,23).

3. The modern woman has come out of the home and into public life. This is one of the most serious problems of our society. It often results in adultery, broken homes and neglected children. The close association of men and women in factories, business establishments, and other public places often leads to promiscuous familiarity, infatuation, divorce and unscriptural remarriage. This would not have happened had the woman stayed in the home. This is not always true, but it is in many cases. I am not saying that it is always wrong for a woman to work outside the home, or that such is always unnecessary, but in many cases she is working only for the luxuries of life and to escape the duties and responsibilities of the home.

What saith the scriptures on this? "Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety" (I Tim. 2:15). "That they (the aged women) may teach the young women to be sober, to love their husbands, to love their children. To be

discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4,5).

These passages and related principles of divine revelation reveal that it is God's will that the place of woman, generally speaking, is domestic rather than public. Many homes in America need more mother and less money!

4. Finally, the modern "baby" of the cigarette commercial has come out of her clothes. Beyond question, this is the number one cause of lust, sexual crime and immorality in America today. For some reason, American women feel that they must wear whatever Paris, Hollywood, and "style" puts on them, whether long or short, loose or tight, sensible or ridiculous. You see one going down the street with a maxi-coat on that looks like a turkey gobbler strutting and when the wind catches it you'll likely see a mini-skirt on under it! Isn't that ludicrous? And the mini-skirts — which are immodest when they stand and become collars when they sit down — are seen in church buildings as well as on the streets. They pull and stretch and twist and turn trying to look half-way modest but they can't because they didn't leave home that way.

Forcible rape is now the fastest growing of all violent crime, according to the FBI, and a recent survey of policemen and other law enforcement officials of the nation revealed that 94 per cent of them attributed this to immodest apparel. In the five years from 1963 to 1968, the rate of forcible rape rose 68 per cent in the United States and 90 per cent in England. The sudden rise in both countries began in 1964, and that was the year Mary Quant, London designer, introduced the mini-skirt. Need we say more?

The Bible says, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (I Tim. 2:9,10). The key words in these verses are **modest, shamefacedness** (shamefastness, ASV) and **sobriety**. The true adornment of a woman professing godliness is her good works. The adornment of her body will be a reflection of the qualities of shamefastness and sobriety. A woman who has the quality of shamefastness should have no difficulty determining what to wear to conform to decency. When once the sense of shame or modesty is gone, then she will dress to be in style and attract attention rather than wear that which "becometh women professing godliness."

I believe that to a great degree women determine and regulate the morals of society. That is why I am so concerned about the attitude of the modern woman. If women would stay in their place and conduct themselves properly, then men, even those who would be immoral, will be forced to do the same. Since forcible attacks constitute only a small percentage of our great problem of immorality, the majority of it is by mutual consent.

My friend, if you think that I am wrong in this, I suggest that you observe the attitude and action of the average woman whom you may see in some public place. You will likely find her to be flirtatious,

indiscreet, suggestive, provocative, immodest, vain and worldly.

Yes, the modern woman has come a long way — in the wrong direction — and there are more indications of that than the mere fact that she now has her own brand of cigarettes.

Oh yes, I was about to forget; that cigarette commercial which served as the basis of this whole lesson, is as stupid, illogical and deceptive as the majority of the others seen on television these days. But I hope that this article makes sense to you.

## WORSHIP IN SPIRIT AND IN TRUTH



T. G. O'Neal, P.O. Box 606, Murfreesboro, Tenn. 37130

### PROPER OBJECT OF WORSHIP

Most people would think that everyone understands that only God should be worshipped. However, this is not the case, for both now and in ancient times men have worshipped many improper objects.

#### IN ANCIENT TIMES

**Baal** was a god of the nations and was worshipped by Israel (I Kings 16:31; 22:53). **Ashtoreth** was a Zidonian God, **Chemosh** a Moabite god, and **Milcom** a god of Ammon, yet were worshipped by God's people (I Kings 11:33). There was a time that Judah worshipped the **sun** (Ezek. 8:16). Isaiah said, "Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made." Jeremiah said the same thing of them (Jer. 1:16). They would even bow down before gods of their own creation (Jer. 10). Aaron made for Israel a calf-god (Ex. 32:1-10).

Man did not improve much from those Old Testament times. In the New Testament **Diana** was the goddess of the Ephesians (Acts 19:27-28). Athens had her idols (Acts 17:23). **Men** were often the object of worship (Acts 12:20-23; 14:11-18). Christians, in New Testament times, would not permit others to worship them (Acts 10:25-26; 14:14-15). John tried to worship an **angel** but was forbidden (Rev. 22:8-9).

#### FALSE OBJECTS OF WORSHIP TODAY

Some would affirm that these idols and other false items of worship mentioned above were venerated in a time when men had not learned as much as they know now, and that today none would worship such. Yet, in the world today there are idols just

like there was in Athens, and men worship them. Not many, maybe of this kind in the U. S. A., but they exist in the world. They are worshipped and are just as real as any ancient idol god.

(1) **Education.** I am not opposed to the proper kind of education. Some people would be better off with some good education. Paul was an educated man (Acts 22:3). Yet, Paul recognized there was something more to life than education. Some think that if they can become educated in the ways of the world, all is well with them. Education becomes their god. Recently, in a place of business, a young woman was jumping up and down, slapping the counter and telling about getting her M.A. degree. She would be better off with a C.S. degree — common sense. I have known of people that education was such a god to them, that they neglected their God-given responsibility to take care of their own. Get a good education, and then you use the education instead of letting the education use you, but do not make a god out of education.

(2) **Wealth.** All of us know those that everything they do in life is toward making a dollar. The dollar becomes their god. They make it, and then hold on to it by worshipping their green god. They neglect family, health, the Lord and everything else to make money. Money is good and has its proper use (I Tim. 5:8; Acts 11:27-30; Phil. 4:15-20; II Cor. 11:7-9). However, one can make a god out of it and when such is done it becomes shameful (I Tim. 6:5-10; 6:17-19).

(3) **Men.** Strange as it may seem, men will worship other men. Cornelius wanted to worship Peter, and had Peter been like a lot of men today, he would have let him (Acts 10:25-26). However great a man may be, he is not to be venerated. How many times have you heard someone say, "The elders decided this or that, and you know they can't be wrong." Or "If brother Blank doesn't go to heaven, then I don't want to go." Yes, men, elders, deacons, preachers, or any other man may be worshipped, but such ought not so to be.

#### GOD — PROPER OBJECT OF WORSHIP

Jesus said, "the true worshippers shall worship the Father" (John 4:23). Jesus again said, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). When John tried to worship an angel, he was told "worship God" (Rev. 22:9). Paul worshipped God (Phil 3:3). In Rev. 4, one sat on the throne in heaven, and it was said of Him, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." The twenty-four elders said, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."


God said of Christ, "let all the angels of God worship him" (Heb. 1:6). Jesus was God, Deity, for God said of Christ, "Thy throne, O God, is for ever and ever:" (Heb. 1:8). Jehovah recognized Jesus as being Deity, therefore, worthy of worship.

Jesus received worship while on earth. To Jesus a leper came "and worshipped him" (Matt. 8:2). "There came a certain ruler, and worshipped him" (Matt. 9:18). Jesus did not refuse their worship; neither did he reprove them for worshipping him.

Jesus, on earth, was the "fullness of the Godhead bodily" (Col. 2:9). God is the only proper object of our worship.

**CONCLUSION**

We need to remove every object from our hearts and worship God — "him only shalt thou serve" (Matt. 4:10).



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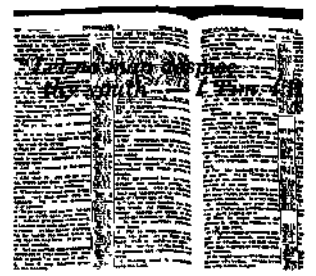
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**THE DENOMINATIONAL MIND —  
THE WORKS CONCEPT**

In this series we are attempting to probe the denominational mind. The prophet of old said, "I sat where they sat" (Ezek. 3:15). It is my firm conviction that we must do the same. Since the days of Martin Luther, no word has aroused the furor of the denominational mind more than "works." When Luther emerged from the shackles of Roman Catholicism, his pet peeve was works! He had observed first hand the ritualistic works of Catholicism and was justified in his antagonism. The unfortunate thing about Luther and his successors was the complete failure to understand the different kinds of works in the Bible. Evidently, Luther felt there was only one kind of works in the Bible and he opposed that with every atom of his being. The denominational mind, to this day has that basic concept and therefore opposes any kind of works. When this word is mentioned the denominational mind envisions a cold, ritualistic, boastful type of works. They never see an obedient, humble type of work which perfects one's faith (James 2).

Very few denominational people know James 2 is in the Bible. They know by memory Eph. 2:9, which says, "Not of works lest any man should boast." It is the feeling of most of our denominational neighbors that the works of the Bible embrace a boastful, bragging type of work which will not justify. It must be freely admitted that this type of works is not indispensable to salvation, but on the contrary would hinder it. However, if we could get the denominational mind opened to James 2 this concept could be changed. James talks about a humble, sacrificing type of works in obedience to God's commands. He says, "Even so faith, if it hath not works, is dead being alone" (James 2:17). The vain man thinks he can be saved without humble obedient works but James says it cannot be done. He closed by saying, "For as the body without the spirit is dead, so faith

without works is dead also" (James 2:26). In this verse James speaks of a "dead faith" and a "live faith." He affirms that a faith without works is a DEAD faith. Who could believe that any man could be saved by a DEAD faith? A live faith is one coupled with the right kind of works. It is imperative that we convey to the denominational mind that at least three works are mentioned in the New Testament. These include: Works of the Law of Moses; boastful works and works in obedience to the command of God. Gentle reader, we are not saved by the first two but the last is mandatory.



**LESSONS  
FROM  
YOUNG  
PREACHERS**

**THE EXISTENCE OF GOD  
J. D. Pickens, Jr. and Gary Batson  
DOES GOD EXIST?**

Rational people are willing to examine the evidence, or reasoning, in favor of a proposition. They will make a decision after the evidence has been presented, not before. Are you a rational person? Have you ever considered the logical arguments for the existence of God? Perhaps you have assumed that He is a fairy tale that man has outgrown? Or a non-scientific superstition?

**GOD IS AN ADEQUATE CAUSE!**

If one assumes that this universe is a cosmos — an ordered whole — and not a chaos — a state of utter confusion — a basic argument for the existence of God becomes apparent. Man has observed that a cause and effect relationship is at work throughout the universe. This relationship may be stated this way, "Every effect must have an adequate cause." Our first argument becomes, simply, that the universe (an effect) requires an intelligent creator (God, an adequate cause). You may object that I have assumed the universe is a cosmos: but, so do you, so does the scientist. Science is based upon the premise that this is a cosmos. The "scientific method" is based upon the assumption that an experiment can be repeated, that the same cause will produce the same effect repeatedly. Which do you think is more reasonable; that, a cosmos was created by an intelligent being, God, or by blind chance.

**GOD PROVIDES A DESIGNER!**

A similar argument for the existence of God is the evidence of design in the universe. Design re-

quires an intelligent designer (God, not chance). The planets and accuracy of "time" and the uses made of it by man in his scientific endeavors, the Apollo space program, for instance, are an example of design in this cosmos.

**AN EXPERIMENT!**

Try a simple experiment if you are still in doubt. Number ten wooden cubes (the stars and planets), put them in a box (the universe), shake it a few times (let chance work on the cubes), then see if the cubes are in numerical order (a given design). Try it again. And again. Keep trying it, after all, there are only ten billion combinations and if you do not repeat too many of the combinations you should eventually get the numbers in order. With your intelligence you may soon conclude that it is better that you put them in order yourself since chance is not working quickly enough for you. It could be a little more difficult. Let us add just one more cube. Now we have approximately twenty-six combinations. Now consider the number of stars and planets known to exist in an ordered design. The probability that this occurred by chance is a very, very small number. On the other hand, the mathematical probability that this did not occur by chance is very large. An intelligent designer must exist, if the ordered design of the universe did not happen by chance.

**BELIEF IN GOD IS RATIONAL!**

Other arguments may be based upon the religious, moral or esthetic nature of man. These arguments do not establish the existence of God with mathematical certainty; but, they tend to make it more rational to believe in God than to disbelieve. We believe in the existence of God. Do you?

39 Butler St.  
Franklin, N. J. 07416

**SOWING THE SEED**  
of the  
**KINGDOM**



J. T. Smith, 1320 Gardiner Lane, Louisville, Kentucky 40213

**BAPTISM NECESSARY TO SALVATION #1**

The concluding act to be performed by the one alienated from God by sin (never having completed his obedience to God) is baptism. We have talked about the seed of the Kingdom (the word of God), faith in that word, repentance, and a confession with the mouth that Jesus is the Christ. All of these acts are necessary for the sinner in order for him to please God. We would not minimize any of them — and yet having performed all of these acts of obedi-

ence, we can no more be a child of God without being baptized than we can without having an obedient faith.

**A COMMAND OF CHRIST**

Baptism is a command given by Christ, and yet it is one of the most despised commands known to man today. Jesus said, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned" (Mark 16:16). Also is Matt. 28:19 Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." So it is not a matter of being commanded, for the Saviour himself commanded it to be preached, and to be done.

**COMMANDED BY THE APOSTLES**

Peter, when he stood up with the eleven apostles on the first Pentecost after the resurrection of Christ, said to those who believed his teaching concerning Christ being the saviour of whom the prophets had spoken and of whom David had announced, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Again, Peter said in I Pet. 3:21, "the like figure whereunto even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ."

**SAME IN EVERY CASE OF CONVERSION**

The pattern was always the same in every case of conversion in the New Testament. In the Acts of the apostles, several cases of conversion are recorded, and without exception, the people believed, repented, confessed their faith in Christ, and were baptized. There is no exception. None rejoiced until after he had obeyed this command of God and was baptized.

**A UNIQUE COMMAND**

The command to be baptized is unique from the standpoint that it can only be done one time scripturally. All of the other commands that we have mentioned must be repeated. The person must continue his faith in Christ (Rev. 2:10), repent of any sins he may commit even after becoming a child of God (Acts 8:22). He must also confess his faults to God if he is to be forgiven them (I John 1:8-10). However, this is not true with baptism. Hence it is unique from this standpoint.

Next month — what is involved in the act of baptism.

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## THE NEWS LETTER REPORTS

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

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### INFORMATION REQUESTED

Florida College is interested in providing correspondence courses in Bible on a college level, for credit, if there is sufficient interest. If any should be interested in such, please write a card to Louis Garrett, Dean, Florida College, Temple Terrace, Florida 33617.

A gospel meeting is to be conducted in Morton, Texas July 13-19, 1970, with **Robert Wayne LaCoste** from Hereford, Texas doing the preaching.

**Leroy P. Henry**, P.O. Box 1821, Gulfport, Miss. 39501 — The church of Christ meeting at 393 Cowan Road, Mississippi City, Gulfport, Miss, needs a full time preacher. We are a small congregation, about 35 in number. Support is available. Anyone interested please contact me at the above address.

**Marvin E. Young**, P.O. Box 275, Salem, Ohio 44460 — We have 133 song books titled "Great Songs of The Church" and 107 titled "Christian Hymns No. 2" which we will give to any new congregation just starting and who are in need of song books. They are in fair shape, some will need repairs, some will not be usable. Please indicate what kind and how many you want. Write to me or call: (216) 337-6113.

**L. L. Applegate**, Umatilla, Fla. — I am now laboring with the church in Umatilla to the end that the church will be edified and aliens brought to the simplicity of the gospel to glorify God through our Lord in obedience to the gospel. I solicit the prayers of all faithful brethren.

**Larry L. Dickens**, 10 Conley St., Greenville, S. C. 29605 — I have just closed a meeting in Abbeville, S. C. in which one was baptized. Much work needs to be done in this area. The congregation is presently looking for a preacher to come and work with them. Anyone interested may write to Don Smith, Route 1, Box 103, Abbeville, S. C. 29620. The congregation in Taylors, S. C. (Greenville) is also in need of a full time evangelist. They may be contacted by writing to the church of Christ, Box 506, Taylors, S. C. 29687.

**Tom Oglesby**, 351 Smyth Avenue, Alliance, Ohio 44601 — The Silver Park church in Alliance, Ohio has recently appointed **Clyde Kelley**, **Garnet Kellar**, and **Wade Ray** to serve as elders. These men are faithful and energetic in service to God and should greatly enhance the strength and growth of the church here. I look forward to a continued pleasant and productive association with the fine brethren here.

### HAFLEY-CAMP DEBATE

Larry Ray Hafley and Wayne Camp will meet in a four-night discussion in the Paris Avenue meeting house, 1509 E. Paris Avenue, Peoria, Ill., on Aug. 10, 11, 13, 14. The discussion will begin at 7:30 p.m. each night. The propositions to be discussed are: Aug. 10 — "The scriptures teach that water baptism, to the penitent believer, is for (in order to) the remission of sins." (Hafley affirms and Camp denies.) Aug. 11 — "The scriptures teach that a penitent sinner is saved by grace through faith, before and without water baptism." (Camp affirms and Hafley denies.) Aug. 13 — "The scriptures teach that a child of God, one saved by the blood of Christ, cannot sin so as to be eternally lost in hell." (Camp affirms and Hafley denies.) Aug. 14 — "The Scriptures teach that a child of God, one saved by the blood of Christ, can sin so as to be lost in hell." (Hafley affirms and Camp denies.) Larry Ray Hafley labors with the church in Piano, Ill. and Wayne Camp is president of the Illinois Missionary Baptist Institute and Seminary and pastor of the Beverly Manor Baptist Church.

**G. O. Winland**, 208 Maple Avenue, New Martinsville, W. Va., 26155 — **Connie W. Adams** of Louisville, Kentucky, closed a very profitable meeting with the church in Lewisville, Ohio last night (June 28, 1970). One was baptized and the church edified. Members from more than sixteen congregations attended one or more times. I am in my fourteenth month with the church in Lewisville.

**Ralph R. Givens**, 1007 N. 5th, Pekin, Ill. 61554 — A young man in military service was recently baptized and a husband and wife restored. The husband had been out of duty for many years. Our next meeting will be July 6 to 12. **John Clark** from Ex-pressway congregation in Louisville, Ky., will do the preaching.

**George C. Garrison**, 1200 E. Kettleman Ln., Lodi, Calif. 95240 — The church that has been meeting in Stockton, Calif., in the Stockton Inn has moved to Lodi and has the Senior Citizen Building for the next year with an option for another year. The opportunities have been much greater in the Lodi area which is only 12 miles north of Stockton. We have been blessed with 14 baptisms and much seed has been sown.

We are looking forward to a meeting with **Floyd Thompson** of Garden Grove August 15th-20th. Also we have **Frank Thompson** of Santa Barbara coming for a meeting on October 28th-November 3rd. The address of the church in Lodi is: Senior Citizen Building, 113 N. School St. All correspondence should come to my address.

**Voyd N. Ballard**, 3435 So. Plainsburg Road, Merced, Calif. 95340 — Since the first of this year we have been working with the church meeting at 5th & Broadway in Atwater, Calif. This is a young congregation established by good sound brethren less than two years ago. We are striving to reach the unsaved as well as wayward members in this area with the gospel. We have recently had two baptisms and one restored. Atwater is near Castle Air Force Base. If you know members of the church at the Base or know of those who may be coming to the Base, send their names and addresses and we will contact them.

**Calvin C. Essary**, 9132 So. Sierra, Fontana, Calif. 92335 — Effective Sunday, May 31, 1970, the following five men were appointed to serve as deacons under the oversight of the elders: **Thomas Ashton, Les Cross, George Martin, Glen Rice and Lowell Roberts**. It was indeed a joy for me to be with the church in Mira Loma, May 17-23. In a day when many meetings see no responses we were blessed with 5 baptisms and 3 restorations during the week. Brother **John Trokey** is the local preacher there, and the church is at peace and hard at work for the Lord.

**John W. Pitman**, P.O. Box 229, Jamestown, N. D. 58401 — The church meets in Jamestown at 202 4th Ave. S.E. for all services. At present we have seven members. We met for the first service on June 28, with 15 present. The church is new in this city of well over 18,000. We have a 25 minute radio program each Sunday at 5:05 over KEYJ 1400 on the dial. At present our plans are to have several preachers come at different times to help in sowing the seed of the kingdom. Several have promised to come. Our funds here are limited. We have our support promised for a year or longer by the church here, as money was saved during a two-year period in order that we could move. Anyone knowing people in and around Jamestown please send their addresses and they will be contacted. When passing through stop and worship with us.

**Don Taaffe**, 3118 San Jose, Tampa, Fla. 33609 — On May 5, 1970 I began working with the church in Dundee, Fla. Since that time we have started two new Bible classes on Sunday and one on Wednesday and instigated a personal work program. These activities have already resulted in approximately doubling our attendance and contribution, one restoration and one baptism. If you know of anyone in the Dundee area whom it would be profitable to contact, please notify me at once.

**Donald R. Givens**, 4349 Vassar, Port Arthur, Texas — Our Vacation Bible School at Thomas Blvd. congregation in Port Arthur will be held August 3-7, 1970. The same week, at 7:30 p.m., a Singing School will be conducted by bro. **Clint Springer**. Our fall meeting will be preached Oct. 12-18 by bro. **Robert F. Turner**. I will preach in a gospel meeting at Bridge City, Texas, Sept. 13-18, and in late September in Port Acres, Texas and another meeting in Milbridge, Maine in November. Thomas Blvd.

helps support bro. **W. C. Sandefur** in Milbridge, Maine, and he is doing an outstanding work.

**Giles M. Painter**, Route 2, Box 117A, Newton, N. C. 28658 — The Newton church of Christ had its beginning on March 2, 1969, meeting in the home of Brother and Sister **Jerry E. Wright**. There were 11 members and 19 in attendance. In July 1969 the brethren in Bell, Fla., sent Brother **Roscoe Knight** to work in an 11 day meeting. During that meeting the church was given the use of a building formerly used by colored brethren. One was baptized and three restored.

Since the meeting five have been baptized into Christ and one deceased, leaving the church with 21 members. The attendance for each service averages from 26 into the 30s. Brethren, there isn't another congregation (not under liberal influence) within 50 miles of us.

We have contacted Bro. **Kenneth R. Morrison** of Greater Continental Investment Company to construct our building. In order to finance this building, we are issuing \$40,000.00 of coupon bonds at 7% interest, semiannual. These bonds are of all denominations from \$50, \$100, \$250, \$500, and \$1,000. Maturity dates are every six months from November 1, 1970 through May 1, 1980.

Brethren, you can help to carry on the Lord's work in this destitute area by investing in these bonds. There is no greater cause, no higher purpose, that anyone could invest in. We here at Newton are doing all that we can. Won't you help? Please contact the Newton church of Christ.

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## BIBLE LANDS AND CUSTOMS



Melvin D. Curry, Jr., 209 N. Willowick, Temple Terrace, Fla. 33617

### JUDAH

The southern section of the Central Highlands is a rugged, rocky region that is suited more for grazing sheep than for farming. The general elevation of this land" is between 2,000 and 3,000 feet. Its principal city is Jerusalem, called by Isaiah "the holy city" (48:2), no doubt because here God's holy temple was located. Jerusalem is 30 miles from the Mediterranean and 18 miles from the Dead Sea. The Jebusites built a fortress on the site and occupied it until David captured their stronghold and made Jerusalem his capital. Two famous hills in and around Jerusalem are Mt. Zion, mentioned frequently in prophecy, and the Mount of Olives, where Jesus often prayed and from which he ascended.

### THE SHEPHERD

It was mentioned above that Judah is suited more for grazing sheep than for farming. The shepherd, therefore, often is seen in the hills (Luke 2:8). An eloquent description of the shepherd is given by George Adam Smith: "Judaea offers as good ground as there is in the East for observing the grandeur of the shepherd's character. . . . With us sheep are often left to themselves; I do not remember to have seen in the East a flock without a shepherd. In such a landscape as Judaea, where a day's pasture is thinly scattered over an unfenced tract, covered with delusive paths, still frequented by wild beasts, and rolling into the desert, the man and his character are indispensable. On some high moor, across which at night hyenas howl, when you meet him, sleepless, far-sighted, weather-beaten, armed, leaning on his staff, and looking out over his scattered sheep, every one on his heart, you understand why the shepherd of Judaea sprang to the front in his people's history; why they gave his name to their king, and made him the symbol of Providence; why Christ took him as the type of self-sacrifice" (*The Historical Geography of the Holy Land*, p. 210).

### THE WILDERNESS OF JUDAH

The watershed in Judah lay just east of Jerusalem. West of this watershed there is enough moisture to sustain plant life; east of it, however, desert conditions prevail. This eastern territory is called the Wilderness of Judah, sometimes referred to as Jeshimon, which means "desolation." The Wilderness of Judah easily can be seen from elevated places in the city of Jerusalem. This desolate area is cut horizontally by deep valleys that lead to the

Dead Sea. In the northern part is Wadi Qumran where the first of the Dead Sea Scrolls were discovered (see Fig. 7). Valleys that form beds for rivers which flow during the winter rainy season but which are dry most of the year are called by the Arabs "wadis."

### THE SHEPHELAH

Between the plateau of Judah and the plain of Philistia is the Shephelah (Hebrew for "low country"). This lowland region rises to an elevation of 500 feet and is cut by wide valleys which become narrow gorges as they enter the Central Highlands. The Shephelah was a productive agricultural area in Bible times, but was even more valuable for defensive purposes and contained the fortified towns of Lachish, Debir, Libnah, Azekah and Bethshemesh.

### THE NEGEB

From Hebron south to the Wilderness of Zin is the Negeb, the region that is called the "South" or "South Country" in the Old Testament. Its limestone hills are strewn with flint and sustain little vegetation. Beersheba, its chief settlement, played an important role in Bible history as early as the time of Abraham. Water has always been a precious commodity in the Negeb (Judges 1:15) and only one stream of running water is found there. The preservation of life in this semi-arid region depends on man's ability to conserve the water supply. Even today the nation of Israel irrigates portions of the Negeb with water that is pumped all the way down from the Sea of Galilee.

## NEGATIVE ARGUMENTS ON BAPTISM: BAPTISM NOT NECESSARY TO THE NEW BIRTH

L. A. Mott, Jr.

One of the most plausible of the negative arguments advanced against baptism for remission is constructed by putting together two statements from Paul in First Corinthians:

I thank God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye were baptized into my name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other (1:14-16).

For though ye have ten thousand tutors in Christ, yet (have ye) not many fathers; for in Christ Jesus I begat you through the gospel (4:15).

The verb rendered **begat (gennao)** in the latter passage also appears in John 3:3 in the expression **be born again** or **anew**. As the argument goes, the Corinthians were born again through Paul (I Cor. 4:15), but only a few of them were baptized by Paul (I Cor. 1:14-16). Therefore, baptism is not essential to the new birth.

4:15).

## ANSWER

This argument depends on the assumption that *gennao* in I Cor. 4:15 includes the complete process of birth, as it does in John 3:3 and other passages. If this verb does not include the complete process of the new birth in this text, then the argument collapses, for something other than what Paul personally accomplished might have been a part of the new birth of the Corinthians.

The verb does not always represent the complete birth. The proof is Matt. 1:20, ". . . that which is conceived (*gennao*) in her is of the Holy Spirit." At the time, Jesus had been begotten (or conceived), but the birth had not taken place. Therefore, in this passage the verb only refers to one part of the process of birth — i.e., the begetting.

The usage of the verb in I Cor. 4:15 is the same. The proof of this is that Paul is speaking of the father's role in the birth — not of the complete birth. The begetting — one part of the birth — was accomplished by Paul, the father of the Corinthians. The passage does not teach that the complete birth was accomplished by Paul personally. Therefore, the fact that Paul did not personally baptize the Corinthians is no proof that baptism is not a part of the new birth.

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## PREACHING THE WORD

Robert E. Waldron

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Preaching is the noblest calling to which a man can devote his life. Preaching has as its concern the salvation of the soul; hence, it is a lofty calling. Let then, those who choose preaching as their life, see that their qualifications are correspondingly high. Doctors must undergo arduous training and labor to become masters at their calling. Lawyers must spend many a hard hour in pouring over volumes of complicated reading. Is it not fitting that the preacher, whose calling is highest, should set for himself similarly high standards?

Good preaching is what a preacher does. Pulpit work, however, occupies the smallest part of a preacher's time. Hours and hours must be spent in the collection of knowledge which will enable one to make a worthwhile effort. Time must also be spent in working with people. Thus the preacher spends his time in two ways: studying and teaching. Can the preacher get by with knowing less about his work than an architect? Nay, a thousand times nay! The preacher must have a thorough mastery of the Bible before his effectiveness is at its height. He should memorize passages by the thousands. Let him acquaint himself with the Bible story until it is familiar territory, traversed many a time. Study of the Bible should be emphasized above the study of anything else, but not to the exclusion of anything else. Many fine illustrations can be found in the works of poetry and prose. Familiarity with the good writers of literature will uplift the speech and the literary efforts of a man. An acquaintance with history will

broaden one's horizons, enable the currents and tides of time to be seen, show how the gospel has affected mankind, and will give one bearings as to where we are in time, what we are, and the why of both.

Certainly a preacher needs to know what is wrong — and why. How could one "Reprove, rebuke, and exhort" if he knew not what was wrong with something? The false doctrines of men need to be familiar to aid the exposing of error. So, the preacher needs to be comprehensive in his outlook and in his study. The book of all books is comprehensive and universal in scope; therefore, its advocate, the preacher, needs to be the same.

Take heed, however, lest anyone make spoil of you with his philosophy and vain deceit. "Sanctify them in truth; thy word is truth" (John 17:17). The Bible is truth revealed from the mind of God by the Holy Spirit working through holy men of God who spake and wrote as they were moved by the Holy Spirit. That truth is to be proclaimed, exalted, defended, and preached. Any history, literature or fact that is learned ought to be subservient to the word of God. Truth is our goal. Be not swayed from it. Lose sight of it, and we are adrift on the markless, boundless deep of error. How many preachers have become servants of vain philosophy due to a too great concern with it. Buffet thyself, lest after preaching to others, you become a castaway (I Cor. 9:27).

Pulpit work is what is most commonly considered the preacher's main duty. Although it does not exceed and, perhaps, does not equal private teaching in importance, its importance is such that care needs to be exercised to see that it is done properly. When a man preaches, he needs to know his points, his material; he needs to know how to get his material over in the best way, and he must be sincerely interested in what he is doing. The word of God is the material to be preached. Sincerity is an attitude of mind that will insure against preaching for filthy lucre or any other improper motive.

**How** to preach? That is a question — one that has several correct answers. At times, preaching must be the north wind that blows coldly upon the heat of anger and strife. On occasion, preaching must be as the Sirocco, the blasting-hot east wind that shrivels error to its roots. Then, preaching must be the west wind that brings soothing rain. Christ was a preacher of such outstanding ability that He, being divine, is peerless in preaching; Paul was also a preacher, but so different from Christ in his style.

There is room for the "Woe unto ye, scribes and Pharisees, hypocrites" and there is room for the "Be not afraid." He is unwise who is always the one and never the other. On the other hand, when did Christ ever use mere emotion to get a truth accepted? When did Paul arouse his audience to such a frenzied peak that they lost all sense of reason? The answer to both questions is **never**. They had the truth and it was accepted on the grounds of its verity. Let those who proclaim God's word in this age never be guilty of glossing over error, or a cloudy, vague concept, or a poor, inadequate presentation with emotion. Emotion is fickle; reason is stable. There can be no true conversion without emotion, however. Reason should be the master of emotion and that to which thought is addressed.

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The truth is the sword of the Spirit. The Bible must be, at times, a sword, a scalpel, a salve. One must be careful not to be the iconoclast constantly. "Reprove, rebuke" refers to correction. The Bible also teaches to exhort or to encourage. Let all men who endeavor to preach, as well as all of God's children "give diligence" to show themselves approved in God's sight, able to divide the word of God rightly and to handle it aright

# 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.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XI

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NUMBER 8

## OVERCOME EVIL WITH GOOD

Irven Lee

"Be not overcome of evil, but overcome evil with good" (Rom. 12:21). All of us are aware that this principle of conduct is in the word of God, but is it put to use? From the context it is made clear that we are not to "get even" or take vengeance ourselves. We are not taught to do evil that good may come. We are to do good that good may come. From the example of our Savior we learn that "when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (I Pet. 2:23). We are not to be found "rendering evil for evil, or railing for railing; but contrariwise blessing" (I Pet. 3:9). The teaching is clear. Let us apply it.

The Christian wife may have an unbelieving husband. He may be far from what he ought to be. What should she do? How could she go about improving his heart and life? "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is in the sight of God of great price" (I Pet. 3:1-4). Bible suggestions are good suggestions, and this is one to the wife who would seek to convert and improve her husband.

In seeking to improve him, the wife should exemplify before the husband the chastity and purity of behavior that is absolutely above reproach. This is as opposite as can be to the idea that since he does wrong she can "show him" by being just as ungodly as he. This evil for evil approach has been tried many times, but it is not the counsel of God. The wife should be pure if she would purify her husband. She should win his respect by being as near perfection in character as possible.

What about the husband who seems to care less and less about being at home? Will nagging help? Will it help to lose interest in keeping the house? If

he can be won at all, and likely he can, it can be done by well prepared meals, a clean house, work well done, a pleasant attitude of a neat wife, and other such exemplary things. People are led more easily than they can be driven.

The winning influence of the well ordered house and well ordered life of the wife must be consistent. If she is a model wife seven days per week and four weeks per month throughout the four seasons year after year this power for good continues. Laziness is repulsive. So are selfishness and unkindness. "Be not overcome of evil, but overcome evil with good." A good attitude, good meals, and a well kept house are on the subject. Neatness and cleanliness are in order. These are in harmony with Peter's comments. Extravagance and gaudy display are not.

The evil for evil approach is never right. The good for evil approach is always proper. The wife who diligently tries to improve her husband by being the model wife may not win him. (If he cannot be won by this behavior, he is far gone.) If she consistently keeps a good house and prepares good meals, along with purity, kindness, and neatness of person she can win much even if she does not win her husband. She can keep her own self respect, and have a clear conscience in the knowledge that she is doing her part. This is a precious contribution to peace of mind. Her children may rise up and call her blessed. Neighbors and others who know her can approve. The Lord will be pleased, and this is the most important goal of all. She, then, accomplishes very much by her good life, her good attitude, and by her work well done, even if she does not improve her husband. And, thanks to the power of a good life, she is likely to convert and save her husband.

If he is not behaving properly, she can see that he is not, but can she see if she is not? He has less attraction for the home, but is the home attractive? He was once attracted to her. Let her look in the mirror and at the house and see if she should say, "No wonder that he has lost interest."

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12). This is another way to state the rule about overcoming evil with good. We should practice what we preach. We

should do good to others whether they are good to us or not. We may heap coals of fire on their heads by the kindness, purity, and exemplified conviction.

The rule of good for evil, or successfully overcoming evil, may be found in the good measure rule of Luke 6:38: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Would you be pleased if people returned to you the measure you give? If you give good measure keep it up for only good can come of this. This same measure shall be measured to you again. If all the world would learn this and practice it, this world would become much more like heaven. If we could replace the bitter hate, selfishness, and greed with the golden rule, the good measure rule, and the rule for overcoming evil we would have a garden of Eden on earth.

Compromise with sin, or sharing the bad habits of others will not help others improve. The power of a good life adorns the doctrine of God and helps improve many lives. These rules applied would lead to fewer divorces. These rules apply in other relationships beyond the home, also.

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# PRESCRIPTIONS

from the  
Great Physician—  
Jesus Christ



Dr. W. P. McElwain, 696 Providence Rd., Lexington, Kentucky 40504

(Brother William P. McElwain has prepared some excellent material for **Searching The Scriptures**. Part 1 of his article on "The Bible And Sex Behaviour" appeared in the June issue. The second part appears in this issue. As a preacher of truth and a medical doctor, brother McElwain is prepared to provide helpful material in fields of moral and physical problems that threaten our spiritual health. If you have some subject you would like for him to discuss, write to him. — Editor.)

NOTE: I would appreciate any comment or questions regarding the material on sexual matters. It is difficult to know what would be most helpful to the readers, so your help would be of assistance in keeping our efforts practical and pertinent. — Wm. P. McElwain.

## THE BIBLE AND SEX BEHAVIOUR

### No. 2

Chastity is good because it is commanded by God. Chastity in the past has been accepted as the normal behaviour of our culture. However, lately, chastity and its desirability has been challenged. At the same time many of its advocates have been moving farther from their belief in the Holy Scriptures. They do not defend chastity on the basis of a "thus saith the Lord" but attempt to find something inherently good in it. Recently in a medical journal there was an article entitled **The Case For Chastity**.\* The author regards chastity as a tradition to be questioned and a decision made regarding one's indulgence as a result of the consideration of the pro's and con's. He concluded that there are still social, moral, sexual, legal, and public health reasons for respecting chastity. He was honest enough to admit and list many arguments against chastity but he doesn't accept them.

The truth of the matter is that the advantage chastity has is the result of its being God's will. Remove that and there is nothing to be gained by chastity that cannot be gained without chastity. The avoidance of pregnancy is often cited as an advantage of chastity. This says nothing to the male except as he is involved in causing hardship to another. However, contraceptive methods are reliable enough today that one can be very promiscuous with hardly any danger of pregnancy. The avoidance of venereal disease is also cited as an advantage. Here again the treatment of these diseases is very effective and

transmission can be stopped without chastity. Unfortunate sexual experiences sometime accompany illicit affairs but these are also known to occur in marriage.

One can defend chastity as being the accepted thing in our culture but if he does consistency will demand that he relinquish his defense when our culture no longer accepts it.

In the final analysis chastity is right and good because it is the will of our God. I Timothy 5:22 . . . "Keep thyself pure." Our obedience to Him for the joy of His approval will demand that we be chaste.

The subject of the pill comes up frequently in our age in regard to the subject of premarital sexual activity. The morality of the pill and such topics are increasingly seen in the popular press. This illustrates the erroneous approach to the condemnation of premarital sexual activity common in the past.

Girls were warned against giving in to temptation and engaging in sexual intercourse because of the danger of becoming pregnant. The stigma of illegitimacy was stressed with attention to the shame that would be borne for life by the child and the mother not to mention the girl's family. These dire consequences so amply stressed undoubtedly had a deterring effect.

The problem increases though when the pill comes on the scene with the ability to prevent the overt consequences of this act. The pill is very effective at preventing pregnancy. If the girl is taking the pill she may indulge in premarital sexual activity with hardly any chance of bearing an illegitimate child.

If one has the concept that the severe consequences of illegitimacy are the reasons for abstaining from premarital sexual activity then if you remove the consequences you remove the reason for abstaining.

But this is not the case. We noted above that fornication is sin. Fornication is sin because God's law forbids it. It is sin regardless of whether other men know of one's indulgence, regardless of whether one suffers any immediate consequences of the act. The pill has changed nothing regarding premarital sexual activity. Fornication will be sin as long as God's law stands. Even though one may be able to avoid suffering any immediate consequences of her act she will some day answer before the judgment bar and this is the reason for abstaining.

\* Mead, B. The Case for Chastity, Med. Aspects of Human Sexuality, 3: 8. 1970.

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## BIBLE LANDS AND CUSTOMS



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### THE JORDAN VALLEY

The Jordan Valley is one of the most interesting geological regions in the world. It is part of "The Great Rift" that extends all the way down to Lake Tanganyika in Africa. In Palestine this rift is divided into two parts: above the Dead Sea it is named the Ghor; but south of the Dead Sea, the Arabah.

#### THE RIVER JORDAN

The river that flows through this valley is properly called the Jordan, meaning "the descender." Its remotest and highest source is 1,700 feet above sea level. Forty miles down stream it enters the Huleh basin that is 230 feet above sea level. Just fifteen miles to the south the Sea of Galilee lies 682 feet below sea level. Finally, sixty-five miles from Galilee, where the Jordan enters the Dead Sea, its surface has dropped to 1,292 feet below sea level. The depth of the Sea itself plunges another 1300 feet lower. The Jordan River is from five to twelve feet deep and varies in width from 80 to 180 feet. It is a small river by our standards.

#### LAKE HULEH

Lake Huleh is a marshy area three miles long and two miles wide that recently has been drained and converted into farmland by the government of Israel. It used to be associated with the waters of Merom (Joshua 11:5), but this identification is rejected by modern geographers. It is interesting that all three settlements around the Huleh basin were pagan cultic centers: Abel (II Samuel 20:18), Dan (Judges 18:31; I Kings 12:30), and Paneas (sacred to the Hellenistic world).

#### THE SEA OF GALILEE

This part of the geography of Palestine helps one understand the words of a beautiful song.

There is a sea which day by day  
Receives the rippling rills,  
And streams that spring from wells of God,  
Or fall from cedared hills;  
But what it thus receives it gives  
With glad unsparing hand:  
A stream more wide, with deeper tide,  
Flows on to lower land.

The Sea of Galilee is fourteen miles long and nine miles wide. It is called Chinnereth in the Old Testament and the lake of Gennesaret or the Sea of Tiberius in the time of Christ. The lake is clear and

sweet and fish abound in its waters. Only when the Jordan River is joined by the Yarmuk south of Galilee does it become dark and muddy. On the western shore of the lake is the fertile and productive plain of Gennesaret that is about one mile wide and four miles long. Its produce is sometimes harvested for ten months out of the year.

#### THE SERPENT'S PATH

Actually the Jordan Valley between Galilee and the Dead Sea has two levels: the upper level is the Ghor ("depression"), and the lower level is the Zor ("thicket"). At places there is some 150 feet difference in height between them. The Zor was called "the pride of the Jordan" in the Old Testament (Zech. 11:3) and was a haunt for wild animals (Jer. 49:19). The River Jordan winds back and forth like a huge snake for 200 miles through the Zor (remember it is only 65 miles from Galilee to the Dead Sea). This deep valley that widens out to at least 14 miles at the Plain of Jericho is a veritable hotbed and its eastern side is very fertile, especially where the Yarmuk and Jabbok rivers break through.

#### THE DEAD SEA

The second verse of the song mentioned above goes:

There is a sea which day by day  
Receives a fuller tide;  
But all its store it keeps, nor gives  
To shore nor sea beside;  
It's Jordan stream, now turned to brine,  
Lies heavy as molten lead;  
Its dreadful name Joth e'er proclaim  
That sea is waste and dead.

The Dead Sea is 48 miles long and 10 miles wide. Some scholars estimate that six and a half million tons of water enter it daily from the Jordan and Arnon rivers and evaporate at a comparable rate. The Dead Sea contains 25% mineral salts that are worth fabulous sums to those who mine them. Below the "tongue" of the sea is the probable location of the Vale of Siddim (Gen. 14:3) where the cities of Sodom and Gomorrah were destroyed by Jehovah.

#### THE ARABAH

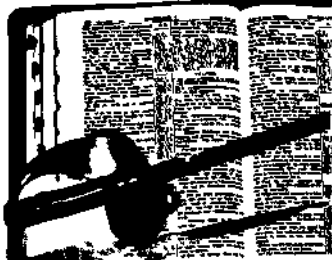
The Arabah south of the Dead Sea reaches down to the Gulf of Aqabah (spelled in various ways) and is mostly uninhabited. It is, as the name implies, "a desert plain." Its sandstone hills, however, were occupied by the Edomites in the Old Testament times.

#### AN ABIDING LESSON

A fitting conclusion to this study is provided by the third verse of the song that contrasts the Sea of Galilee and the Dead Sea. Ponder it carefully.

Which shall it be for you and me,  
Who God's good gifts obtain?  
Shall we accept for self alone,  
Or take to give again?  
For He who once was rich indeed  
Laid all His glory down;  
That by His grace, our ransomed race  
Should share His wealth and crown.

## Using the SWORD OF THE SPIRIT



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

### THE "UNITED FUND" CAMPAIGN

It is about time for the United Fund to make its annual appeal for millions of dollars. It is also time that someone came to the defense of those who cannot conscientiously support that work, and show why many Christians feel as they do about it.

First, the position and attitude of Christians — members of the church of Christ — should be clearly understood. We do not believe that "one church is as good as another" nor do we believe that we can scripturally support any false doctrine or religion. In this we differ from all denominations. We believe that the Lord built his church (Matt. 16:18) and that all works which a Christian may do must be done either as an individual Christian (Matt. 10:42; I Tim. 5:8, 16) or in and through the church (I Tim. 5:16; Eph. 3:21). When we speak of works which a Christian may do, of course we have in mind the works of a spiritual nature where the support and practice of truth and error are involved. Certainly there are social and civic organizations which do not support religious error and in which a Christian may consistently work as a citizen. But we cannot have fellowship with false doctrines or religions (II John 9-11).

In view of the above observation, let me say this: If you are one of those who believe that all religious doctrines and institutions are right and that there is no such thing as religious error, then of course you can consistently support any organization and this message would not be applicable to you.

Not too long ago, I received a letter from a gentleman who was connected with the United Fund. I quote from his letter:

"It has been brought to my attention that the Church of Christ ministers of Pulaski County have not been participating in the United Fund Campaigns. At the request of one of the ministers, they have not been solicited for this important community appeal. As one who strongly endorses the United Fund program, and who has participated actively in it for years, I feel free to urge that you reconsider participation in this community effort. . .

"May I appeal to you as a man of tolerance and understanding and to your sense of civic pride to participate in this worthwhile effort by making a contribution to the United Fund? I am enclosing a pledge card for you to use and I hope that you will prayerfully consider this request."

I appreciate the gentleman's attitude and interest. If he can support and work for the United Fund, all right. I cannot support it. I am tolerant of truth and

right, but I am intolerant when it comes to error. It is because of my "understanding" of the arrangement that I cannot support it! I believe in prayer, but there is no need for me to pray about something which the Lord has already revealed to me through His word.

There are many religions and religious works supported by the United Fund which I cannot support. I shall name three — the Catholic Church, the Salvation Army, and the Jewish works involved. I believe that the Catholic Church is a false religion, and the same is true of the Salvation Army. I cannot support those who do not believe in Jesus Christ, therefore I cannot support the Jewish works.

One cannot contribute to the United Fund without contributing to the organizations which benefit from the Fund. Why should people be asked to give to a fund which will be used to promote the interest and work of religious institutions which they believe to be wrong? The majority of those who support the United Fund are inconsistent! How can a Jew give to an organization which opposes Judaism? How can a Protestant finance a Catholic organization when the word "protestant" means "in protest of Catholicism"? How can a Catholic give to organizations which oppose Catholicism? The United Fund blatantly asks Jews to help the Christ whom they deny; the Protestants to help those whom they protest against, and the Catholics to protest against themselves! The three religions stand diametrically opposed to each other, yet they all try to melt in the United Fund pot. Let the United Fund purge these religious parasites from its roll of beneficiaries and let them do their own work as many other religions do. All people could then support the Fund more consistently.

I do not appreciate nor endorse the tactics employed by those who promote the United Fund drives. One method is to develop a guilt complex. One must give to the Fund or stand convicted as some sort of scoundrel for not doing so. If he does not give, he does not "care enough to share enough" with the unfortunate. The Fund promoters set before you two alternatives — either give the "United Way" or stand condemned as a selfish, hard-hearted individual who is unconcerned about the welfare of others. Do not be pressured by such methods of propaganda! One is not limited to these alternatives. I can be concerned with and do something about the needs of the unfortunate without contributing to the United Fund.

Another method is the plea for conformity. Everybody is giving the United Way! If one does not give this way, he is considered some kind of strange character who is a reactionary to everything good. Such a person is uncooperative, narrow-minded, and unworthy of respect. This kind of propaganda tends to pressure one into contributing rather than run the risk of being stigmatized by such implications.

Through the employment of various propaganda methods, the community is pressured into organizing for the drive. Businesses, clubs, churches, and all strata of society are asked to throw their influence into the campaign. Factory workers, office personnel, city employees and church members are all instructed to back the effort wholeheartedly. They

are told: "We want 100% cooperation." Key men from every walk of life are selected to serve in the organization, and are supposed to whip their associates into line. I know of a case where an office manager approached a Christian the third time, and then finally asked for permission to give a dollar in her name in order to have one hundred per cent cooperation! Did he not know that it was not the AMOUNT of money that was involved? I also know of people who have been threatened with the loss of their job if they didn't give to the Fund.

Not only do I oppose the tactics which I have mentioned, but I oppose the practice of many factories, stores, and other places in their efforts to tell each employee **how much** he or she should give. Even the Lord did not do that! (II Cor. 9:7.) Many times, without knowing the financial needs or circumstances of a person, some store or factory will decide that he should give a day's salary. What right do they have to do that? On the pledge card which I received with the letter they have it all figured out as to what each person's "fair share" is. For example, if you earn \$300.00 per month your share is \$18.00. Who said so? Are the people not intelligent enough to decide how much they should give?

Some argue that they can avoid supporting the objectionable organizations by earmarking their contribution. This is merely a bookkeeping camouflage, for such earmarking simply leaves more money in the general fund for all agencies, and they all receive the percentage previously agreed upon by the officials. If I desire to give to a particular organization, why can't I send the contribution directly to it and then be sure where it goes? Why does one have to give through the United Fund? Is that in some way better than direct support? How on earth could it be?

The trend in America and religion today is toward group action and centralization, and against individual initiative, action, and responsibility. The United Fund is another indication of that.

Regardless of the business, professional, and social pressure, we must have the conviction to stand for what we believe to be right. Acts 5:29 says that we must obey God rather than man; Matthew 7:13,14 teaches that Christians must stand in the "narrow" way rather than the way of worldly "broad-mindedness" and Romans 3:8 and II Timothy 2:5 condemn the principle of "doing evil that good may come."

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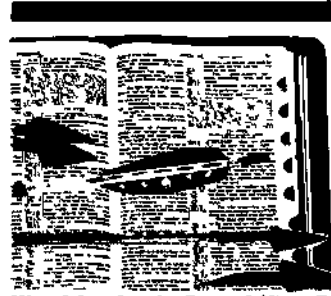
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### THE DENOMINATIONAL MIND — THE DRINKING CONCEPT

Many, but not all of the people in the denominational world see no harm in social drinking. We have the same problem within the confines of the church. A man once told me that a bottle of beer wouldn't hurt a man any more than a coke. I didn't argue with him about it hurting a person because that was not the question. I don't suppose a little adultery would hurt a man physically but that is not the question. It is a matter of right or wrong.

Permit me to set the record straight about alcoholic beverages — I do not feel it is unscriptural under all circumstances to drink a beverage with alcohol content. When Paul told Timothy to drink a little wine for his stomach sake (I Tim. 5:23) he put divine approbation on drinking wine for medicinal purposes. I realize the word "wine" is used in different senses in the Bible. However, I feel that the word many times did include some alcoholic content. I doubt that many people would object to using alcoholic beverages as a medicine. Back in the old wild west about the only medicine they had was whiskey. When a man suffered snake bite and they needed to make an incision they would usually pour whiskey down the victim to kill pain. I doubt that we could class this poor victim with the cowboy who grabs his bottle, and through the lust of the flesh gets so drunk he can't find his way home.

One of the finest men I have ever known was an elder and also a medical doctor. In his older days he developed a coronary condition. As a stimulant to his heart he used a little whiskey every day. Very few people knew this because he felt it would offend some weak brother. However, when he told me in confidence that he used a little whiskey every day, it did not lower him any in my eyes because I knew WHY he used it! So the question of drinking is not so much the DRINKING but WHY one drinks.

The Bible makes it clear that no drunkard can inherit the kingdom of God (Gal. 5:21). The wise man said, "Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise" (Prov. 20:1). It is made clear that a person who drinks for the lust of the flesh, which includes what is commonly called social drinking, is condemned by the scriptures. I believe it is foolish for one to try to justify social, lustful drinking by calling attention to wine at the feast of Cana in Galilee or Timothy's wine for his stomach. Albert Barnes says in his commentary on the turning of water to wine in

John 2, "Nor can an argument be drawn from this case in favor of drinking wine such as we have. The common wine of Judea was the pure juice of the grape, without any mixtures of alcohol, and was harmless. It was the common drink of the people, and did not tend to produce intoxication. Our wines are the mixture of the juice of the grape and of brandy, and often of infusions of various substances to give it color and taste, and the appearance of wine. These wines are little less injurious than brandy, and the habit of drinking them should be classed with the drinking of all other liquid fires."

I shall not at this time go into a study of words "gleukos" and "oinos" from which we get our word translated wine. I have always felt that the context helps us understand what the word means. For example, when Jesus turned the water to wine he put no restriction on the amount of this wine the guests drank. Since he made several gallons, it isn't likely it had any alcoholic content. I can't feature the Lord in one breath condemning drunkenness and in the next making 55 gallons or more of potent drink and taming everyone at the party loose to drink all they want!

One man argued that being drunk is a relative term and that the Bible condemned only getting "dog" drunk. I doubt that he could sustain such a position from the Bible. I have never felt that a man could get a little drunk any more than he could commit a little adultery. I feel the Bible condemns both.

o

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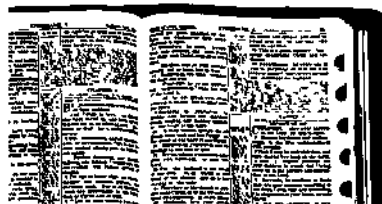
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## SOWING THE SEED of the KINGDOM



J. T. Smith, 1320 Gardiner Lane, Louisville, Kentucky 40213

### THE ACTION OF BAPTISM

Mr. Webster defines baptism as "the application of water to a person . . . This is usually performed by sprinkling, pouring or immersion." However, we need to understand that Mr. Webster's definition of this word is according to the present day usage, as it is commonly used by the world, and does not even pretend to be a Bible definition of what baptism really is.

### WORD AND DEFINITION

The word that is translated "baptism" in the New Testament comes from the Greek word baptisma (noun form), "consisting of the processes of immersion, submersion and emergence (from bapto, to dip)" (W. E. Vine's Expository Dictionary of New Testament Words, Vol. 1, Page 96). The verb form comes from the Greek baptizo, "to baptize, primarily a frequentative form of bapto, to dip" (ibid, p.97). These words, or a form of the word, are found 109 times in the King James Version of the New Testament, and are translated by the English words, baptize (76), wash (2), baptized (1), washing (3), baptism (23), baptist (1), dip (3).

### MEANING CLEAR IN THE NEW TESTAMENT

The New Testament clearly shows what is meant by the word baptism. Paul describes it as a "burial and a resurrection." "Therefore we are buried with him by baptism into his death: that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life" (Rom. 6:4). Again, "Buried with him in baptism, wherein also ye are risen with him . . ." (Col. 2:12). Also, in Acts 8:38-39, we have a vivid description of what takes place at baptism. ". . . and they went down into the water, both Phillip and the eunuch; and he baptized him. And when they were come up out of the water . . ." So we learn from this that the element to be used in baptism is water. Also, that baptism involved the one assisting in the baptizing and the candidate being baptized, both going down into the water. The act of baptizing is then performed (according to the definition of the word and the New Testament explanation of the word, a dipping, a burial, a submerging) and they both come up out of the water.

### CONCLUSION

I believe you can see that the definition given by

Mr. Webster and used by the religious world in general is not a scriptural definition. Nothing in the meaning of the Greek word that is translated baptize nor the Bible explanation of what takes place would indicate that sprinkling or pouring will suffice. Next month, the purpose of baptism.

## A MISUNDERSTANDING OF CHRISTIAN LIBERTY CORRECTED AND FORNICATION CONDEMNED

(A Commentary on I Cor. 6:12-20)

L. A. Mott, Jr., Post Office Box 155, Romulus, Michigan 48174

**Introductory Note:** In the following I have simply copied without any changes some mimeographed notes prepared for a Bible class. Let that be my plea for generosity from the reader in judging such lapses of grammar as incomplete sentences. **6:12 "All things are lawful for me."**

Understand this statement in the light of its context. Obviously it is not to be understood in the absolute sense. Paul, in vv. 9, 10, has just given a list of sins condemned by God (cf. 5:11). He has dealt with two special sins in detail — fornication (5:1-13) and litigation between brethren (6:1-8). Immediately after these passages he says, "All things are lawful for me." Obviously "all things" must be understood in a restricted sense.

The context following gives the limitation. Paul immediately discusses "meat." Some things are wrong and can never be lawful. Some things are right and are bound upon us as Christians. But there is a third category consisting of matters of **indifference** such as eating meats. In this area we have liberty. We can act or not act, as we please. In this area we may say, "All things are lawful."

It seems most likely to me that this principle of Christian liberty was used by the Corinthians to justify immoral acts. Here is a principle that is good **in its field**. But it cannot be applied outside this area.

Paul deals with two matters in this section: meats and fornication. One could eat meat or refuse, as he pleased, for "All things are lawful for me." But evidently the Corinthians were committing fornication and justifying their actions on the ground of this principle. Paul teaches them that this is a perversion of the principle — an application of it to something to which it was never intended to apply.

But before he discusses fornication he first deals with the proper way of understanding the principle of Christian liberty (v. 12). **6:12 "but not all things are expedient."**

The word **sumphero** (are expedient) means **to help, to benefit, to be profitable, to be an advantage.**

Here is a limitation on the principle of liberty. An activity may be lawful, but are we to do everything which we are allowed to do? It may be lawful to eat a certain food, but if that food makes us sick we would be foolish to eat it just because we have the right.

After we find that an activity is lawful then we must ask, What good will it do? What benefit will it

be — either to me or others? Will it help me live a Christian life and go to heaven? Or will it be harmful? How will it influence my neighbor? **6:12 "but I will not be brought under the power of any."**

That is, "I will not allow any of these things to rule or dominate me." Here is another limitation on liberty. A thing must not be allowed to **rule** the Christian. Otherwise it is wrong. If a Christian allows such a thing to become his **master**, then in the very exercise of his liberty he loses it, for he lets something get such a hold on him that he no longer has the power to either do it or leave it undone.

**6:13f. Introduction to the thought:**

The Corinthians were evidently putting meats and fornication on the same plane. They would justify both on the ground that "All things are lawful for me." Paul shows that the two are fundamentally different in character and nature. **6:13 "Meats for the belly, and the belly for meats:"** That is, this is what these are designed for. Meats are intended for the stomach; the stomach is de-signed to receive and digest food. So, when we eat meat we are using meats and our stomachs accord-ing to their purpose and God's intention. We must use care, however, that (1) the food is such in quality and quantity, as will be profitable (expedient) to us, and (2) we do not become slaves of our appetites like a drunkard or a glutton, thus falling under the power of something. This is the way Christian liberty works. **6:13 "but God shall bring to nought both it and them."**

That is, the time will come when we will have no need for either food or a stomach to digest food. This relation between food and the stomach is one that obtains only during this life. Hence, eating is a matter of indifference so far as a person's spiritual standing is concerned.

As we shall see, it is far otherwise with the body and its relation to Christ. **6:13 "But the body is not for fornication, but for**

**the Lord; and the Lord for the body:"** That is, the body is not designed for fornication — that is not its purpose. The belly is designed to receive and digest meats; when a person eats meat he is using his belly according to its purpose. But the fornicator "uses his body in a way for which it was never designed" (Stanley). He is thus guilty of a perversion of his body.

The body is for the Lord; it is designed to honor and obey him. The Lord is for the body; his function is "to rule and use the body as His member" (Meyer).

**6:14 "and God both raised the Lord, and will raise up us through his power."**

So this relation between the Lord and the body is far different from the relation between meats and the belly. The latter will be brought to nought — it is a temporal relation. The former is eternal. **6:15-17 Introduction to the thought:**

Paul, in vv. 13, 14, has shown the **sinfulness** of fornication as a misuse of the body. Now he shows the **abominableness** of fornication — how much it deserves to be abhorred by Christians (Meyer; followed by Lenski).

**6:15 "Know ye not that your bodies are members of Christ?"**

Paul returns to the thought of v. 13, "the body is for the Lord, and the Lord for the body," and elaborates it, showing more fully what is involved.

**Lenski:** "Just as we ourselves possess our own members and use them as our own for our own purpose, so my entire body and your entire body are members of Christ to be used by him alone for his own purposes."

**6:15 "shall I then take away the members of Christ, and make them members of a harlot?"**

This shows what fornication does. It is a "daring misappropriation" of the Christian's body. "Since the Christian's body is among the members of Christ, (fornication) is a deed whereby a man takes away the members of Christ from Him whose property they are, and makes them a harlot's members" (Meyer).

Paul intends to make the Corinthians recoil with horror from the thought, even as he does: "God forbid."

**6:16 "Or know ye not that he that is joined to a harlot is one body?"**

The thought is: If the abominableness of fornication does not appear to you, is it because you do not realize what it really is — i.e., that it in fact does take away the members of Christ and make them members of a harlot? The **proof** that it does this is given in the quotation from Gen. 2:24.

Before the act of fornication two separate and distinct bodies exist; but in the act the two are joined and become one body.

**6:17 "But he that is joined unto the Lord is one spirit."**

A **spiritual** union, unlike the purely **fleshly** union with the harlot (v. 16). No longer is there a diversity of thought, desire, and will between the spirit of the man and the spirit of Christ. Rather is there a unity between the two. As no one can serve two masters (Matt. 6:24; Rom. 6:16), so no one can be joined to a harlot and at the same time maintain this union with Christ. He who is joined to a harlot must have first been taken away from Christ (v. 15). **6:18 "Every sin that a man doeth is without the body; but he that committeth fornication sin-neth against his own body."**

I believe Meyer is right: Other sins (suicide, gluttony, drug addiction, drunkenness) may affect the body, but the sinner in each case uses an instrument (food, drugs, drink) outside the body to commit the sin, and in fact the sin actually takes place outside the body. But in the case of fornication the body is itself the instrument of the sin. The fornicator turns his body away from its holy purpose and perverts it unto a base use for which it was never intended. **6:19 "Or know ye not that your body is a temple of the Holy Spirit which is in you?"**

"Paul states why the statement just made by him is true" (Lenski). If anyone doubts what Paul has just said, it must be because he does not know that the body is a temple of the Holy Spirit. If he realized that, he would know that to use the body for fornication is a sin against his body. It is a perversion of the body; it is a desecration of what is holy.

**6:20 "glorify God therefore in your body."**

Since your body belongs to the Lord, not to you, you are not free to use it as you please, but must use it as a member of Christ to do his will.

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## THE NEWS LETTER REPORTS

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

**Gale Cummings**, P. O. Box 955, Altus, Okla. 73521 — The Southeast church in Altus, Okla., is interested in locating a man to labor full time in preaching the gospel beginning Sept. 1, 1970. Write to the church of Christ at the above address. I am moving to Phoenix, Ariz., in about a month to preach in that area.

**R. A. Sturdy**, Denver, Colo. — Recently Bro. **Richard Holloway** of McAlister, Okla., conducted a series of meetings for the University Hills congregation. Although there were no visible results of his efforts, the truth was presented forcefully; and, we feel that the members were strengthened. We did have several visitors during this series, and we hope and trust they received as much benefit as we did. Bro. **Henry Smith** of Spencer, Ind., will be with us Sept. 13-20 for a series of meetings, and we are looking forward to that joint effort.

Bro. **Raford Petty** is working with us and doing a creditable job. We are currently attempting to reach those outside the body of Christ, as well as members who have not remained faithful, through a mailing list to those who live near our location. We have high hopes for this effort, and any other opportunity that may be presented to us. If you know of someone who should be receiving these monthly bulletins, please let us know of them.

The University Hills congregation is less than two years old and is still fairly small in number — nine families in all. We appreciate visits from travelers and/or anyone moving into this area. The next time you are in Denver, please call on us. Our services are at 11:00 a.m. and 5:30 p.m. on the Lord's Day, with classes at 10:00 a.m. We meet on Thursday evening at 7:00 p.m. for more study of the scriptures. To reach our meeting place, turn off 1-25 (Valley Highway in Denver) at exit 92. Turn west on Yale one block to Glencoe; then south on Glencoe to 3098 South Glencoe. To contact us by phone, call 798-0580 or 343-2102.

**Larry R. DeVore**, 1802 Caroline St., South Bend, Ind. 46613 — June 28-30, we had **Leo Rogol** of Greensburg, Ky., with us for a short meeting. Caroline St. has been partially supporting brother Rogol for the past year. June 29-30 brother Rogol preached on Seventh Day Adventist doctrine, and we invited the Adventist preacher to attend, but he decided to "observe the passover" and not show up. On June 24 I began my second year here at Caroline St.

**Roy L. Foutz**, 2301 Franklin Drive, Texarkana, Arkansas — Our work here continues to be pleasant and encouraging. **W. L. Wharton** preached for us in a good meeting in early May. I have preached in meetings in Cleveland, Texas and Spicewood, Texas recently; and my next meeting will be August 17-26 with the Blue Ash church in Cincinnati, Ohio. Worship with us at Franklin Drive when you can.

**Robert E. Herndon**, Lumberton, N. C. — My family and I have recently moved here, in the southeastern part of North Carolina, where the "progressives" have a congregation. The nearest faithful group is in Bolivia, some 80 miles distant. Please let me know of individuals who reside in this area or who are familiar with the local situation. **Bob Herndon**, P. O. Box 1044, Lumberton, N. C. 28358.

**Vestal Chaffin**, 200 Carrington Way, Marietta, Georgia 30060 — On June 28, I completed four very pleasant and profitable years of work with the Shively church in Louisville, Ky. On July 1, we moved to the above address, to work with the Powers Ferry Road church, here in Marietta. The church here is less than four years old. They have a very beautiful new meeting house, and the work is self-supporting. We are looking forward to a good work with the church here. I still have time to hold another meeting this fall. If you are passing through this section, stop and worship with us.

**James L. Denison**, 3402 Henderson Blvd., Tampa, Fla. — On May 6, **H. E. Phillips** of Tampa closed a four day meeting with us. The theme of the meeting was "Duties and Responsibilities of Membership." During the meeting there was one confession of sin. In the 12 weeks since the meeting we have had a total of 10 additional responses — three baptisms, four restorations, and three to place membership. On April 26, I closed a meeting with the Marietta Congregation of Jacksonville, Fla. During the meeting there were three confessions of sin. On Wednesday night after the meeting closed a man and his wife were baptized as a result of the meeting. On July 11, I closed a meeting with the Greenhaw congregation of Newport, Ark., with two baptisms.

**Larry A. Bunch** — After 2 1/2 years at Lawton, Oklahoma, I have moved to Houston, Texas to work with the church in Northshore, meeting at 13510 Rochester. My address is 509 Evanston, 77015.

**Church of Christ**, Glendale, Ariz. — We here at 7161 North 55th Drive have just completed a good meeting with brother **Garreth L. Clair** from Brawley, Ca.

Brother Clair has done an excellent job of proclaiming the truth. There were three souls added to the body of Christ through immersion.

The work here is progressing very well. We have recently improved our building facilities and repainted the outside of our structure.

Brother Clair has worked with us two years regularly before he returned to help us in the meeting. We heartily recommend Garreth as an able, as well as tireless proclaimer of the pure gospel.

When in the Phoenix area feel free to come and worship with us. We are always happy to have visiting saints stop for a while.

**H. L. Bruce**, P. O. Box 9071, Colorado Springs, Colorado 80909. I have recently moved here from Mt. Pleasant, Texas and have purchased a house at 1099 Wakita Drive. The local congregation is small, zealous, and at peace. We are now in a new location, having moved from the Holiday Inn to an office building at 6323 East Platte, in the Eastgate Shopping Center. Brethren are constantly being attracted to this resort area. Some are tourists, some are military men or college students. Yet others are interested in the employment advantages here. (Colorado Springs has over 400 industries in the area.) If you know of brethren who are coming our way, be sure to put us in touch. We want them to know about us, and us them. Also, Pueblo, Colorado, a city with an estimated 95,000 population is just 45 miles from here. Pueblo, Colo., should have some conservative brethren there. However, if any are meeting there, I haven't talked with anyone who knows about it. If any of you know of loyal brethren in the Pueblo, Colorado area, would you please put me in touch with them? This seems to me to be a very good field and I am definitely interested in seeing the gospel preached there after the New Testament order.

I am to begin a gospel meeting August 2 with the Woodlawn congregation, near Steens, Miss. Brother **Hoyt Houchen** is to be with us in a meeting here in late August. Things really look good in this area. Opportunities are unlimited; there are so few loyal Christians. When visiting, vacationing or moving to our area be sure to worship with us. Pray for our efforts in the Lord's work here. I really enjoy "Searching The Scriptures."

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## MODEST APPAREL

**Bobby Graham**

The problem of which Christians are probably more conscious now than any other is that of dress. Most recognize it to be an issue, but few are really aware of the principles involved. Many who once decried such wanton disregard for the will of the Lord and the consciences of others apparently now have little concern. The violations sometimes result from a lack of teaching, but more often they are the fruit of an unwillingness to accept what the Book teaches. Many who claim to be the Lord's people hearken more willingly to the call of style than to the voice of the Good Shepherd. Instead of setting examples to enlighten a sin-darkened world, most follow the trends that lead into darkness. Surely the Lord has spoken on this subject that attracts us: will we not listen?

This writer recognizes his is a delicate and an unpopular subject, but he at the same time seeks to please God — not men. In efforts to please God, in fact, we should be willing to displease men. The writer also recognizes that styles vary and alter modes of dress; but when styles are such that they involve people in violations of Bible teaching, God's will should be supreme.

Let it be understood that God has placed in every man all desires that are good and proper avenues of fulfillment. For these reasons, adultery and fornication are sin; furthermore, any incitement or invitation to such is equally sinful. The concerned Christian would do well to consider these thoughts.

When the Bible uses the term **modest**, the meaning is orderly, well-arranged, decent. When Jesus used the word **lust** in the passage that we shall consider, he meant a strong desire to do evil. Then when Paul classified lasciviousness a work of the flesh, he was describing an absence of restraint, a situation of indecency.

The word of God sets forth several principles to guide us in our efforts to please God and to benefit man. A sound understanding of these principles renders the modern mode of dress utterly defenseless — without justification. God teaches us that we are to be consecrated. Paul points out that consecration or sanctification will help us know how to possess our vessels honorably (I Thes. 4:3-7). Sanctification and devotion, moreover, demand separateness and distinction in our lives. Christians will outwardly bear the mark of belonging to the Lord (I Pet. 2:9). If we belong to the Lord, we will therefore disdain the world (James 4) and help others know the Lord. For the man or woman who hinders others from doing right by producing lust in their hearts, better were it that he drown in the deep (Matt. 18).

Paul likewise teaches in I Tim. 2:9 that Christian women should possess shamefastness and sobriety. The former, in context, refers to a character that produces shame and blushing when immodest clothing is worn, and the latter depicts the good judg-



ment that we should use in dressing. Peter writes in I Peter 3 that a woman concerned about converting her husband must manifest her chastity in her adorning. Although immodest apparel does not always evidence impure thinking on the part of the wearer, let it be remembered that immodest attire never reveals chaste thinking. Finally, the woman concerned about doing good and not evil will emphasize the inner man, not her outward adorning. If need require, she will change her emphasis and concentrate on that which can be renewed and which in God's sight is greatly prized.

Now in view of these Bible principles, how can the Lord's people seek to justify the rising hemlines, plunging necklines, and the revealingly tight attire that is so prevalent? Can we not see that today's fashion trend and philosophy violates and opposes every one of these eternal principles. Let God be true, and let guilty men and women repent!

The remedy to the existing problem first involves an acceptance of God's way and affections directed toward Christ rather than the passing vogue of fashion. It also demands courage to be different and to stand rather than to be lulled into a drowsy acceptance of worldly standards. The remedy, most of all, however, calls for parents who are willing to show their children what modest is and to tell them why God desires modesty. Bible teaching and examples that conflict only create disrespect for man and God. Will parents recognize that their little girls have grown up and insist that they dress accordingly? Better yet, will they impress an attitude of modesty upon their little girls? God forbid that we do otherwise!

Ours are perilous times that seek to steal our souls by making us one with the world. "The masses in the church and out of it are going to hell on the pleasure route ... Neon signs flicker, 'Welcome,' where red lanterns should swing, 'Danger here — keep out.' " Will Christians respond to that call to prepare for that other world wherein dwelleth righteousness — even to the point of dressing as God bids us?

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**THE FIGHT OF OUR LIVES**

Ron Halbrook, Athens, Ala.

... is not looming upon the horizon, but is upon us! Was there ever a time when Satan relented in the grueling fray for souls?

Abraham Lincoln expressed his earnest hope that "government of the people, by the people, for the people, shall not perish from the earth." He felt such a resolve was justified in the light of the outcome of the fiery trial of carnal combat just concluded in 1865. The contest had entailed almost super-human sacrifices and privation on the one side, suffering and agony beyond the scope of tongue or pen on both sides.

But quickly to our point. Shall the highway of holiness fall into decay, to be trod no more, on this our fair continent? Shall the Lord's army be strangled and squashed and finally obliterated from these United States of America? They shall!... unless God's people be vigilant on every side and sober-minded toward every threat (I Peter 5:8; II Cor. 10:4-5; 11:2-3; 2:11; Eph. 6:13-20).

Urbanization, or the spread of cities and city-life, towers and menaces the existence of Christianity. It is not the buildings, the pavement, the freeways that threaten so much; it is the experiences, the attitudes, the anxieties which occur amongst that maze of concrete and iron.

Daniel P. Moynihan, in an article entitled "The Souless City" (p. 5. ff, American Heritage, February, 1969) identifies "a half dozen persistent themes in the American urban experience which seem to evolve ... in a process that some would call growth, and others decay ... " He discusses 1. Violence, or group conflicts of all sorts and intensities. Here he notices that violence is more and more considered "legitimate" for all levels of society, including those who have traditionally been orderly and stable. 2. The great Migration of many peoples to city-life has always included a host of "dispossessed peasantry moving ... from other people's land in the country to other people's tenements in the city." Many of their children grow up "ignorant of moral principle" and "embittered at the wealth, and the luxuries, they never share." This boiler of envy and lack of principle spasmodically blows its top. 3. The wealth of cities draws many people. The resulting density results in broad government regulation and individual reserve. 4. Mobility, or change of social position and financial condition, frequently upward, is another experience of city life. Advertising and television contribute to "a near frenzy of consumer emotion." "Even those who seem to be succeeding ... feel they are not succeeding enough ... " Mr. Moynihan adds that 5. Many educated Americans disdain city-life and that cities are generally 6. Ugly due to lack of active concern. His conclusion is surprisingly refreshing (we usually get the more money-more money-more money solution). The problems science and technology have created, they cannot solve:

problems of human behavior. Thus, our author suggests we attend to these quoted lines,

Sacred Heart o' Jesus, take away our hearts o' stone, and give us hearts o' flesh!

Take away this murdherin' hate, an' give us Thine own eternal love!

In short, the city has been a symbol of security and plenty (in spite of the pressures of density, friction, and failure frequently suffered by city folk). Suburbs make up for the some-time lack of security of the city proper, and sprawling malls offer these suburbs the same plenty traditionally associated with large cities. Science and technology have graciously blessed mankind in countless ways. They have also enhanced man's opportunities and pandered to man's inclinations toward: immorality, impurity, enmity, strife, jealousy, anger, selfishness, envy, drunkenness, carousing, and the like (Gal. 5:17-21, Amplified Bible). Science and technology, in the hands of avaricious men, are laboring to suit the fleshly desires of those who live outside the urban areas; those in the rural areas continue to move to urban areas where acquisition and consumption are more easily facilitated.

Urban and suburban areas are spreading, not just as a passing trend, but in an aggressive pattern. The adult generation knows the process by observation and largely by participation. Thus, the present adult generation is well qualified to understand that our young are by education and aspiration becoming part of the pattern of urbanization. These young people, including Christians, will become slaves of the flesh . . . the church will die a natural death . . . unless greater vigilance is shown to give them a deep, solid foundation. The job is not glamorous, but the tools are at hand. Souls are to be saved! The faith of Christians to be preserved! We need not hope to sidetrack urbanization. We must hope and can strike with success to the saving of precious souls through the mighty weapons provided in the gospel of Jesus Christ (II Cor. 10:3-5).

Will some think to say, "Peace in my day"? In the face of a struggle not nearly so important as ours, Thomas Paine spoke well of such spineless sentiment. A Tory "after speaking his mind as freely as he thought was prudent, finished with this unfatherly expression, 'Well! give me peace in my day.' A generous parent ought to have said, 'If there must be trouble, let it be in my day, that my child may have peace.' . . . The heart that feels not now is dead; the blood of his children will curse his cowardice, who shrinks back at a time when a little might have saved the whole . . . 'Tis the business of little minds to shrink; but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death . . . There are cases which cannot be overdone by language, and this is one."

Others will perhaps resolve, "I must begin to fight ere long to save my children from hell." In a cause of lesser importance, Patrick Henry stirred such deluding souls. "But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British

guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance by lying supinely on our backs, and hugging the delusive phantom of hope, until our enemies shall have bound us hand and foot? Sir, we are not weak, if we make a proper use of the means which the God of nature hath placed in our power."

Ah, brethren, how truly the tools are in our hands. The enemy of our souls is laboring with obvious success. Just a part of his potential to destroy us and our children is outlined above. He who speaks with authority uproots our enemy and blasts into nothing Satan's weapons when He speaks. "He that hath ears let him hear." Measure not life by physical wealth (Luke 12:15, Matt. 16:26). Avoid murder; avoid hate (Matt. 5:21-24). Avoid adultery; avoid harboring lust for such (Matt. 5:28). "Love your enemies" (Matt. 5:43-48). Do not worship or do benevolence for a show to men; prostrate your heart before God (Matt. 6:1-18).

"Seek ye first the kingdom of God" (Matt. 6:24-34). "Enter ye in at the strait gate . . . Because strait is the gate and narrow is the way which leadeth unto life" (Matt. 7:13-29). "Blessed are the poor in spirit." "Blessed are they that mourn." "Blessed are the meek." "Blessed are they which do hunger and thirst after righteousness." "Blessed are the merciful." "Blessed are the pure in heart." "Blessed are the peacemakers." "Blessed are they which are persecuted for righteousness' sake" (Matt. 5:1-12). "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:1-21). How truly he teaches with authority!

The Word of God is equipping us with all the weapons needed to save ourselves and our children **if we are using it**. Our children ought to curse us if we neglect that Word and those weapons. We deserve nothing less than to be reserved in chains of darkness unto judgment if we cry, "Peace in my day," or delay on **any** account!

The Holy Spirit of God Almighty is pleading with us, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." What is the future of the highway of holiness and army of Christ on American soil? Shall Christianity perish from these United States? How the words fail to express the meaning when we say, "The answer is in our hands —THE TASK IS OURS!" The thought at once weighs upon us and thrills us. Continuing His thoughts, the Holy Spirit tells Timothy, and us, how to pass the faith on to another generation. We must "be strong . . . endure hardness . . . strive . . . labor . . . suffer trouble . . . strive not about words to no profit. . . study to show thyself approved unto God . . . depart from iniquity . . . follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (II Tim. 2:1-26).

Let us come humbly unto Him "that is able to do abundantly above all that we ask or think" (Eph. 2:14-21). The battle is on. The fight of our lives. Let us rally round the blood-stained banner of Christ. The glory is God's. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 2:21).

# 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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## LULLABY OR BATTLE CRY?

Larry Ray Hafley

"For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) Casting down imaginations and every high thing that exalted itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:3-5).

Thus, in militant military language did Paul describe the combat of Christians. To many modern religionists such tones and terms are appalling not appealing. But the "good fight of faith" is fraught with everlasting glory and gladness or ceaseless shame and despair.

### NATURE OF THE WARFARE

The nature and character of Divine warfare is based on three essential facts.

1. **THE WEAPONS:** The apostle informs us that "the weapons of our warfare are not carnal." The arsenal of an army reveals the inherent, intrinsic nature of its operations. The character of war cannot rise above the type of weapons employed. Carnal combat begets carnage where victory is written in blood on the enemy's breast. Contrary to and in contrast with human forces is the glorious gospel, the sword of the Spirit, with its attendant armor. The Devil may make dents with his dastardly darts, but they shall be quenched and quelled — "Happy art thou O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places" (Deut. 33:29).

2. **THE ENEMY:** One does not assail and assault a false foreign philosophy or a damnable denominational doctrine with a tank. The adversaries are not "flesh and blood" (Eph. 6:12), rather they are reasonings of men, "every high thing that exalteth itself against the knowledge of God." The warfare

conducted under the ensign and auspices of the cross is opposed to a far more deadly foe than a murderous man who can but kill the body. Nefarious and sinister are the means of the Tempter, but we are not unaware of his devious devices.

In the ranks of Christ there are only two courses — the bugle plays only two choruses — charge and retreat (Matt. 12:30). Ease and the ooze of compromise are traitorous. There is a marked difference between "talking down" and "casting down." The walls surrounding the enemy's fortress have never crumbled, crumpled and fallen around the bargaining table. Paul said "cast down," not "negotiate."

3. **THE OBJECTIVE:** The aim of the weapons is twofold, both positive and negative.

A. First, "pulling down of strongholds." The figure is of the grappling hooks of the gospel being clamped upon the walls of alien wisdom. This casting down is desolation and annihilation — nothing short of total victory.

B. Secondly, the positive aspect — "bringing into captivity every thought to the obedience of Christ." That which is captive is controlled; it is secured. This captive lends itself unto sanctification and salvation. The goal of the struggle — "every thought to the obedience of Christ" — is another sign and symbol of the quality and caliber of Divine warfare.

### CONCLUSION

With such a summons to combat, shall we sing a lullaby or ring out the royal battle cry? The answer rests within the bosom of every sainted soldier. Yes, there is comfort around the camp-fire of compromise, but there is hope and ultimate everlasting victory in the army of God. A day of truth, not truce, is coming when the Captain of our salvation shall stack the scarred scabbards and shields of his soldiers upon the plains of the paradise of God. The garland of life that is now before our eyes shall be worn as a wreath just over and above them upon the forehead of endless life. Grab your weapons, cast down your foes, and seize your prize.

602 W. Lee St.  
Piano, Illinois 60545

## EDITORIAL

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

Early this year C. C. Chelf sent me a tract he had written entitled "Entering the Kingdom." I suppose he distributed this tract in many parts of the country and is seeking some kind of recognition and attention to this work.

I have read the tract and have been impressed by two distinct features of it. The first is the complete disregard for the textual setting of the verses used to prove his theory on "Confession", conclusions that are drawn from some passages that do not even relate to the same subject, making them all fit into the pattern to prove his theory. The second is the crude denominational expressions he uses. He repeatedly refers to the "Church of Christ Church", which is about like denominations speaking of "getting religion" or "getting baptized" or some other such expression. But I will give him the benefit of the doubt in knowing better than to use this expression and, therefore, will have to conclude that he is doing so in derision and in an attempt to ridicule the people of God today.

Howbeit, my purpose in calling attention to this small tract is not to review it, but to observe some of the ridiculous conditions stated in his **copyright** notice, which consists of both the inside covers of the front and back. This reminds me very much of a tract published several years ago by D. Ellis Walker when he lived in Jacksonville, Fla., entitled "Every Good Work". When he distributed this, it had a copyright noted that absolutely under no conditions could anyone review this work except by written consent of D. Ellis Walker. I wrote him and requested his permission to quote from the book in a review I intended to write. I received a letter from him refusing to allow me to quote any portion of it under any circumstances.

I have some knowledge of copyright laws regarding reviews and I wrote D. Ellis Walker that I intended to review his book, but since he refused to allow me to make any quotes from it, I would simply state in my words what he taught and would then review it, and that I did. I have been unable to get him to make any response to the booklet **Review of Every Good Work**, which I published in response to his booklet. The copyright of this tract by C. C. Chelf would not be of real significance if I wanted to review what he has taught because he sent me a manuscript for publication several years ago containing substantially the same material. This is not copyrighted and was sent to me for the purpose of publication and I would be at liberty to quote from it and make whatever review I wanted to make, but I do not want to appear to be unfair, and I really do not think the work deserves a review.

I suppose the "copyright" notice is not copyrighted and that one could quote his copyright conditions in quoting from his work in any review. I would just like to observe some of these ridiculous, childish, unreasonable, and absurd conditions set forth by one who considers himself a Christian to anyone who

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undertakes to review a work put out for the public to be read and studied.

Chelf assures us that this work was copyrighted in A.D. 1969 and, with the exception of quotations from the Word of God, there could be no reprint of any part of it; that it would be strictly forbidden without the expressed written consent of the author. But he offers to give consent upon six conditions he sets forth. Could you imagine somebody going through all of this to review such a work as this? And I can not conceive of any protection that he would get in any way from any of these conditions.

The first condition is to any publisher who publishes a nationwide publication that has national circulation. He would then grant permission to publish portions of it providing these portions do not omit any vital and necessary truth, that the author (Chelf) might not appear to be teaching half truths. The impression that this tract made upon me is that I would not know where to begin or to stop in quotations to have "half truths" or "whole truths", or how I could possibly keep him from misrepresenting himself and teaching half truths.

In addition he says that in doing this the publisher or editor of such a paper will have to give notice of his address and inform the people where this booklet may be purchased and the price of it. Since I am not quoting and since I am not subject to his conditions in this regard, I will just leave the

readers to find out where the tract may be secured if they are interested in reading it.

Now the second condition is a real wild one. He lays down the qualifications for the one who may review his work. Any person, he says, to do this must be a "representative" of what he calls "the present day Church of Christ" and this must be established by a written endorsement of at least twenty-five persons of prominence in the organization. He (Chelf) must be allowed to choose twelve of them and then he requires that the original written endorsements of the twenty-five be given to him prior to the review. But even in this they have to contact him and get the rules for the game. I guess he wants to check him out to be sure he is "representative". Perhaps I should require twenty-five original written endorsements from C. C. Chelf before reviewing his work. He even offers this condition to others than what he calls "the persuasion of the Church of Christ Church." Of course, they have to print his whole work in its entirety and then give assurance that he will be able to say all he wants to say in any way he wants to say it.

But rule number three is nearly as ridiculous. He requires that anyone who has gone through all this to obtain permission to quote from his book or review it, to then submit the publication to him for his inspection and "analyzation". Now how about that? First, you have to prove by twenty-five people of prominence in the church that you are a representative person, and he is going to pick twelve of them. This has to be in writing and you have to have permission from him! Then when the material is written it has to be sent to him for his inspection and "analyzation."

Here is rule number four. He requires that he be given equal or ample space, which means equal or more space, in the same issue of the publication that carries the review in order that he might respond to the review. In other words, he needs equal or more space in the same issue to try to explain what he can not explain or what he did not explain in the copyrighted material, the conditions through which nobody would want to go to even review it. It isn't worth it!

Rule number five. He requires ample time be given him for both "analyzation" of the review and for the preparation of his own rebuttal. He wants to review what you have said with plenty of time to analyze it and make his own rebuttal.

Then the sixth condition is that not one can be left out: Not one rule is to be construed to eliminate any other part. Then he gives his reason for requiring all these rules; he does not want to be misrepresented and he wants this booklet to get into the hands of as many as possible, unadulterated, so that no one can attack his style of writing or accuse him of making errors and smearing him because he made grammatical errors or because his phrases were not what they should be. All responsible writers should recognize their responsibility to be honest with the material of another and they know that criticism of grammar and style and such like does not answer or make arguments. If it did, he would have some real problems in this work. I am not criticizing copyrighted material. That is perfectly legal and right. But the general purpose of it is to protect the invest-

ment that one may have or protect his material from abuse and misuse. It is absolutely ridiculous for one to lay down all such rules of review of any work.

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## HOLY SPIRIT BAPTISM

Leslie E. Sloan, Waycross, Georgia

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The only reason I would attempt to write on such a difficult subject is that I feel a need exists for such. Although all the ideas in this article are not original with me, the conviction is mine. I have been persuaded for a long time, after spending many hours in study on this subject, that the "generally accepted" idea that two cases of Holy Spirit baptism in the New Testament is lacking in sufficient evidence to warrant such conclusion. I am persuaded that only the apostles of Christ (no one else) were baptized in the Holy Spirit. I believe a careful study of the New Testament teaching on this subject will reveal as much. Since I am seeking the truth, and only the truth, I am not in the least concerned that the contents of this article are contrary to the conventional. Nearly everything that I have heard or read prior to this time on the subject has been more or less acceptance of the idea that Cornelius, as well as the apostles, also received Holy Spirit baptism; but without presenting sufficient proof to sustain such a proposition. In fact, the arguments that I have read by those who advocate this turn out to be arguments against it, rather than in favor of it.

Let us consider the need or necessity for such a baptism. While the Lord was yet in the world and teaching His apostles, no need existed for such powers that accompanied Holy Spirit baptism. It was only after the Lord's presence was removed from them (apostles) that they were to be baptized in the Holy Spirit. While the Lord was with them, He was their teacher, and guided them in the way of truth. But after the Lord's death and ascension to heaven, the Holy Spirit (Comforter) would be their teacher and guide (John 14:16-17; John 16:13). The apostles were to be "witnesses" of the Lord to the whole world until the end of the age (Matt. 28:18-20; Luke 24:46-49). The baptism in the Holy Spirit that was promised the apostles just prior to the Lord's ascension (Acts 1:5), which they would receive "not many days hence," would provide the power necessary to this mission, and enable them to function in the office of "witnesses" to the whole creation. Since this power already resided in the apostles when Peter went to Cornelius as recorded in Acts 10, there was no need for such to be repeated in Cornelius. No purpose whatever could have been served by it, and no one is able to show any need of such baptism in the case of Cornelius. God accomplished His purpose for the Gentiles in Cornelius by giving him the Holy Spirit direct from heaven, but not in baptismal form.

Holy Spirit baptism was a promise made only to the apostles of Christ. "And I will pray the Father, and he shall give you another comforter, that he

may be with you forever, even the spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you" (John 14:16-17). Jesus Christ makes it clear in this text that the apostles were going to receive something (the comforter) that the "world" cannot receive. This was the baptism of the Holy Spirit. This promise, then, was exclusive to His apostles.

In any sense of the term, Cornelius would have to qualify as the "world," unless we are prepared to accept the denominational concept of salvation by prayer. Are men not inconsistent with their teaching when they include the world as recipients of Holy Spirit baptism when Jesus said the world cannot receive it? I think it interesting also that in debate with denominational preachers, our brethren forcefully stress the point that Holy Spirit baptism was promised only to the apostles, and this is an argument against the reception of it by Cornelius. How does one go about explaining the conflict between the Lord's statement, and the idea that Cornelius was also baptized in the Holy Spirit?

The **purpose** of Holy Spirit baptism on the apostles was different from the purpose of the outpouring of the Holy Spirit on Cornelius. Those who advocate a reception of Holy Spirit baptism by Cornelius also point out these different purposes. Yet this is an argument against the idea of Cornelius receiving Holy Spirit baptism. Since two different purposes were served by the two incidents, does it not follow that two different things occurred? The same thing would not be required by God in accomplishing His purpose in Cornelius, because there was a different purpose. The purpose of Holy Spirit baptism on the apostles was to provide the power to enable them to "witness" for the Lord — speak the truth as the Spirit revealed it to them, and confirm the word they taught (Mark 16:20; Heb. 2:1-4; John 16:13). In Cornelius, the purpose was to convince the Jews that they should preach to the Gentiles — that "all nations" were to be included as gospel subjects (Acts 11:15-17). Such powers as were required in the apostolic office surely were not required in Cornelius.

The **demonstration** which followed Holy Spirit baptism on the apostles was different from that which followed the reception of the Holy Spirit by Cornelius at Caesarea. We are told that evidence of Holy Spirit baptism was the ability of the recipient to speak in tongues. But I doubt there is a man who will accept the conclusion of this argument. If that proposition be true, the disciples in Ephesus (Acts 19) had received Holy Spirit baptism, for it is stated "they spake with tongues, and prophesied." Based on that proposition, all those in the early church who had the "gift of tongues" (I Cor. 12:10) had received Holy Spirit baptism. When the apostles were baptized in the Holy Spirit on the day of Pentecost, they were endowed with miraculous powers. They could lay their hands on others and impart unto them the Holy Spirit (Acts 8 & 19). Through signs, miracles and wonders, they could confirm the word they taught. They thus became the "agents" through which the Spirit revealed the truth to all mankind, as they "witnessed" to the resurrection of the Lord. It is indicated that the reception of the

Holy Spirit by Cornelius was only a "gift" and enabled him to only speak in tongues (Acts 10:46). Philip, who was not baptized in the Holy Spirit, demonstrated greater powers as recorded in Acts 8:6-7 than was said of Cornelius, yet Philip received what powers he possessed through laying on of apostle's hands (Acts 6:6). It does seem scripturally sound that if Cornelius had received the same thing the apostles received, he would have known as much as they knew, and could have performed the same things.

The strongest argument that can be made in favor of Cornelius receiving Holy Spirit baptism is found in Peter's statement in Acts 11:15-17. His statement in Acts 15:8 is not relevant to the issue, for all admit that Cornelius received the Holy Spirit direct from heaven. It is the "baptism of the Holy Spirit" that is relevant. It must be remembered that the statements Peter makes in Acts 11 concerning the reception of the Holy Spirit by Cornelius were made to "the apostles and brethren that were in Judea" (v. 1). Ever since Acts 2 (Pentecost), the gospel had been limited to the nation of Israel, but Peter re-counts his experience at Caesarea to prove to those in Jerusalem that the time has come to carry the gospel to the whole creation (Acts 10:34-35; 11:17-18). He tells his Jewish brethren that the spirit fell on Cornelius and his family "as" (in the same manner) it had fallen on the apostles at the beginning. That God had given the Gentiles the "like gift" (the ability to speak in tongues 11:17 cf Acts 2:4; 10:44-46) was a further illustration of God's acceptance of all nations. Then, Peter told these apostles and brethren, of which all the former, and surely many of the latter had been personal companions of the Lord and remembered His instructions to them prior to His ascension, that when he witnessed the Holy Spirit descending on Cornelius, he remembered the promise of the Lord that they (apostles) would be baptized in the Holy Spirit. This surely could not mean that what fell on Cornelius was the same thing that fell on the apostles. But rather, you remember that when Jesus promised to baptize the apostles in the Holy Spirit, He also told them they would be His witnesses in Jerusalem, Judea, Samaria and **the uttermost parts of the world** (Acts 1:5,8). It was thus clearly indicated to Peter that **the very purpose for their receiving Holy Spirit baptism** was now beginning to be completely carried out. Thus the reception of the Holy Spirit by Cornelius (Gentiles) reminded Peter of the **purpose** of Holy Spirit baptism on the apostles in keeping with the Lord's promise of the same to them. The fact that Peter "remembered" these things is certainly not evidence that Cornelius was baptized in the Holy Spirit.

If it be argued that Cornelius must have been baptized in the Holy Spirit in order to fulfill the "all flesh" part of Joel 2:28, be it remembered that Joel did not predict the "form" but the "fact" that God would "pour out" of His spirit on "all flesh." This is what Luke says happened in Acts 10. His account of the incident should satisfy even a literalist as to the fulfillment of Joel's prophecy. When all evidence on the subject has been correlated, there is much more against the idea of Cornelius' reception of Holy Spirit baptism, than there is in favor of it. Jesus

said to His apostles when He promised it to them: "... and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive;..."

## SOWING THE SEED of the KINGDOM



J. T. Smith, 1320 Gardiner Lane, Louisville, Kentucky 40213

### THE PURPOSE OF BAPTISM

Baptism is for the (in order to) remission of sins. It is the last, the final command, that the alien sinner must obey before receiving remission of sins. Jesus said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark 16:16). Hence, the believer who is baptized SHALL BE saved. Every passage in the New Testament that talks about baptism puts it squarely between salvation and damnation. To fail to do this is to fail to obey a command of God to the salvation of our souls.

### IN THE LIKENESS OF CHRIST

Just as Christ died and was buried and arose again from the grave, so we die (quit the practice) to sin, are buried in water and raised to walk in newness of life (Rom. 6:3-6). For, Paul says, if we are planted in the likeness of his death, we shall be in the likeness of his resurrection. Note, Christ was dead, not alive, when he was buried; but made alive and then raised from the grave.

### QUICKENED (MADE ALIVE) WHEN BAPTIZED

Just as Christ was quickened when he completed his obedience to God (by his willingness to "drink the cup of death" I Pet. 3:18), so we are quickened or made alive when we are buried with him in baptism (Col. 2:12-13).

### SPIRITUAL CIRCUMCISION

Under the Law of Moses the child that was born into the Jewish family was circumcised the eighth day according to the law. We too are circumcised today, but not with a circumcision made with hands. Now the cutting off is not of the foreskin, but the cutting off of the body of sin. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of sins of the flesh by the circumcision of Christ" (Col. 2:11). This same writer, Paul, tells us when this is done. He says in Rom. 6:5-6 that we are buried in baptism that the "body of sin might be destroyed." So, the body of sin is destroyed (spiritual circumcision) when we are buried with him in baptism.

### SINS WASHED AWAY

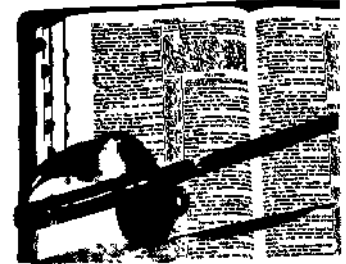
Our sins are washed away by the blood of Christ (Rev. 1:5). That is WHAT washes our sins away. But the Bible tells us WHEN they are washed away. Saul of Tarsus was told, "Arise and be baptized and wash away thy sins calling on the name of the Lord (Acts 22:16). So, the blood is the WHAT, and baptism is the WHEN. There is, however, no power in and of the water itself. The power is in obedience to the command of God.

### CONCLUSION

Christ "became the author of eternal salvation to all them that obey him" (Heb. 5:9). We have not obeyed him until we have been baptized in order to be saved as he commanded in Mark 16:16.

Next, some things baptism cannot do.

## Using the SWORD OF THE SPIRIT



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

### THE PREACHER AND THE DRUGGIST

A very learned physician, unsurpassed in his field, carefully examined the baby of a preacher. The doctor gave the minister a prescription to be filled, and the preacher hurried to the pharmacist. While filling the prescription, the druggist said to the preacher: "Here is an item that the doctor has specified, but I do not think that it is essential, and the baby can probably get well without it."

But the preacher asked: "Do you have it there in your stock?"

"Yes," he said, "but I think it just as good not to put it in."

"No sir," the preacher replied, "I want you to let me have it just like the doctor prescribed."

"Well, I have another drug here which the doctor did not call for, but I think it is good, and I like it; shall I put it in?"

"No, sir, I insist that you let me have exactly what the physician specified; that and no more," demanded the preacher.

"Yes, but the doctor did not say not to use this other drug," said the druggist.

"I don't care, I can only accept the prescription as the doctor gave it and it must be filled that way or not at all."

The following Sunday the druggist went to hear the preacher deliver the prescription of the Great Physician for the healing of the sin-sick soul. In the course of his remarks he stated that although the Bible taught that all responsible people should be baptized, and that Peter commanded people to "be

baptized in the name of Jesus Christ for remission of sins," he thought that one could be saved without being baptized. The preacher argued that baptism, although prescribed by Jesus and all of the apostles, was not an essential part of the prescription. Later in the sermon the minister declared that instrumental music, without a specific command of the Lord, was entirely safe and sound. And on and on he went; adding to and taking from God's commandments at his own discretion.

As the druggist shook hands with the preacher after the service, he quietly said, "Surely the legs of the lame are unequal."

This story describes a common attitude toward the word of the Lord. We hear preachers and others say, "It doesn't make any difference what one believes." That is not true. If it makes no difference what one believes, then it makes no difference what one preaches, does it? But the apostle Paul wrote, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). Jesus taught that following him and obeying his commandments might separate one from his close relatives (Matt. 10:34-37). A belief and practice which might separate me from my mother in order to please the Lord, is surely important!

We must accept Jesus and all of his will, or none at all. He said, "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). That is as vain and foolish as it is for one to claim to believe in a doctor and then refuse to follow his advice and take his medicine. The Great Physician knows what we need, and every preacher is obligated to fill his prescription exactly as he gave it.

Yes, it makes a difference what you believe and practice. That is, if it makes a difference where you spend eternity!

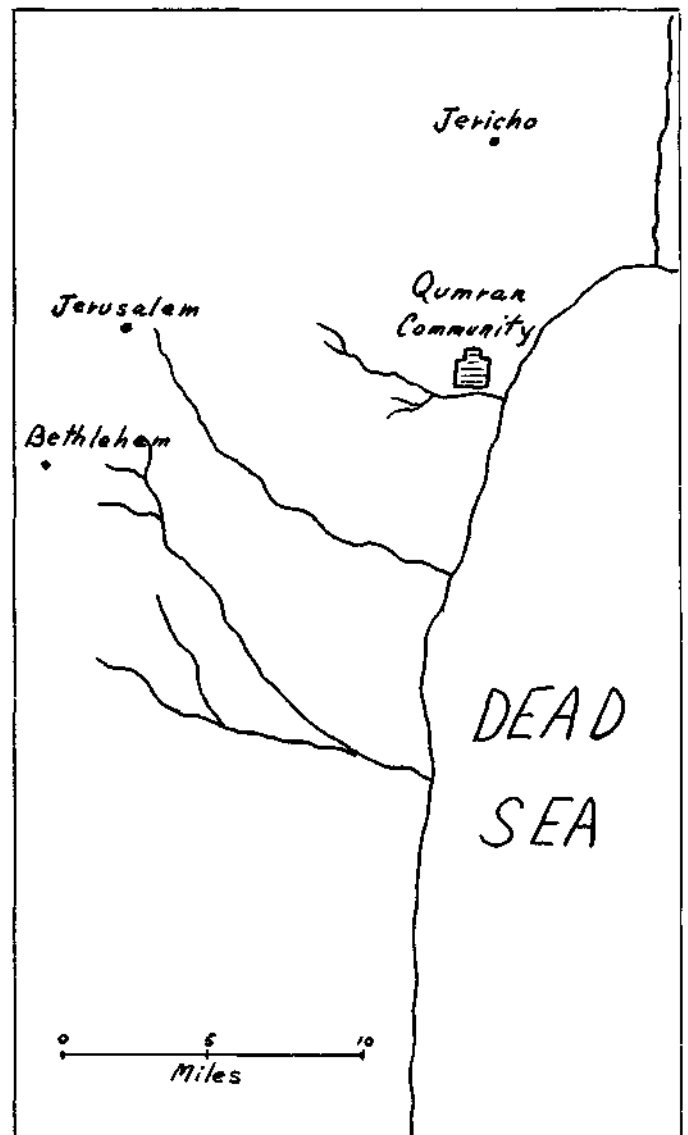
# BIBLE LANDS AND CUSTOMS



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(NOTE: In the July issue of *Searching The Scriptures*, figure 7 was unintentionally omitted from Brother Curry's article. For the benefit of any reference study we herein include figure 7 with our apologies to Brother Melvin Curry. See July 1970 issue, page 108.— Editor.)

THE WILDERNESS OF JUDAH



(Figure 7).

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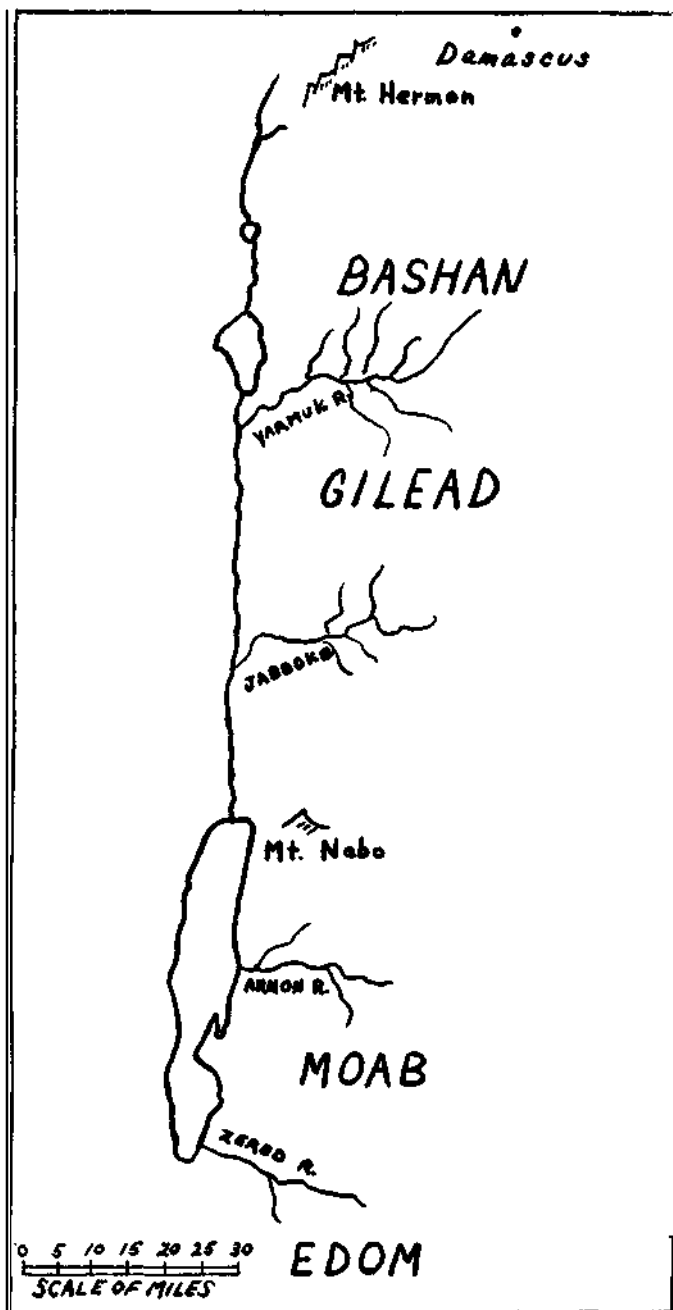
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## TRANSJORDAN

The geography of Trans Jordan may be thought of as follows: opposite Galilee lies Bashan; opposite Samaria lies Gilead; and opposite Judah lies Moab. These three districts will be considered one at a time from north to south.



(Figure 8)

### BASHAN

Bashan extends from Mt. Hermon southward some 35 miles to the Yarmuk River. A fertile plain called **Hauran** lies north of this river and is famous for golden wheat that grows rank and tall on its rich volcanic soil as well as for the "mighty bulls of Bashan" that fatten on its lush pastures. East of the

Hauran plain before the desert lies the region called Lejah (the Trachonitis of the New Testament). Its vast lava deposits reach out 350 square miles.

### GILEAD

Gilead is watered by the Jabbok River that rises near Rabbathammon (modern Amman). Dense forests covered the hills of Gilead in ancient times, especially north of the Jabbok. It was also noted for its orchards and spice gardens. This territory is quite high — one peak reaches better than 3,500 feet above sea level — and its mountains slowly taper off into low lying hills as they stretch east toward the desert. Gilead is one of the most picturesque parts of Palestine.

### MOAB

Moab lies directly east of the Dead Sea and is separated from Edom by the Zered River. Unlike Gilead it has no trees to speak of; it is a high and level plateau some 4,300 feet above the surface of the Dead Sea. The eastern fringe of Moab was well watered and quite productive — a land of wheat and cattle in Bible times. Its most famous stream is the Arnon River that cuts a crooked way through a precipitous ravine 2,130 feet deep. The Moabites who occupied this land descended from Lot, the nephew of Abraham.

### WHERE MOSES STOOD

Moses viewed the Promised Land from the plains of Moab when he climbed the summit of Mt. Nebo and gazed across the Jordan River into Canaan. On a clear day he could see nearly every extremity of the countryside from the desert to the Great Sea and from the River of Egypt to the snow-capped mountains of Lebanon.

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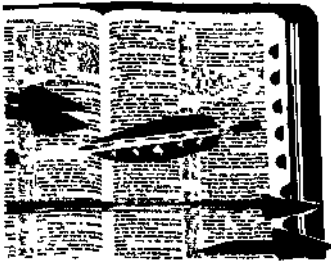
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## ARROWS OF TRUTH for denominational error

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

### "THE PENDULUM SWINGS"

It isn't unusual for a church to receive a request from a preacher for support. Perhaps this is as it should be. However, a letter came across my desk the other day which shows the pendulum continues to swing. It conveys the great transformation which is taking place in a confused brotherhood. The letter came from a preacher in Carson City, Nevada. He said they had about 25 or 30 in attendance and he needed some support. In order to let brethren know where he "stood" he made some unique affirmations. For example, he said, "We do not believe or support the speaking in tongue movement or the divine healing movement." This was to let us know that he did not accept the position of brother Pat Boone and others who are considered ultra liberal in the brotherhood. He went on to say, "We believe in the great commission and support the Herald of Truth. Each month we fully agree with the apostle Paul in Gal. 6:10 and exercise this privilege to help the less fortunate — individually and as the Body of Christ."

The unfortunate thing is that the preacher who wrote the letter misrepresented the great apostle Paul. Knowing that two divisions already exist he let us know that he was not part of the newly formed tongue movement. This preacher would be considered an "Anti" by the new group. So the chickens are coming home to roost. The group who for so long called us "Anti" are now being branded by their former colleagues. Yes, the pendulum does swing! If someone would have told me a few years ago that my brethren would some day plunge themselves into such a mess, I would have laughed them to scorn. However, I have learned the hard way not to chuckle at the activities of the denominations because my brethren will probably mimic them in a few years.

To let us know that he was still on the institutional bandwagon he said they supported the Herald of Truth. He didn't give any scripture for this but implied it was in the great commission. Great shades of Aristotle! He said they believed in the great commission. Now isn't that wonderful? I wonder how many folks he has found in the church who have said they did not believe in the great commission? Every innovator in the church from its inception until now has made the same foolish argument. They have justified their unscriptural practices by the great commission. He went on to say that he agreed with Paul. This is fine but I am afraid he tried to put some words in Paul's mouth. He implied

that Paul authorized giving help to all people out of the church treasury. He also implied that Paul authorized taking money out of the church treasury to support human organizations. Perhaps this preacher has better eyesight than I, but I have never read this in Gal. 6:10. Reams of paper have been used to show that Paul was talking about the individual and not the church in Gal. 6:10. I shall not go into that again in this article. However, for argument's sake, let us suppose he was talking about the church. Would that authorize sending money to a human organization? Certainly not. When the church did its benevolent work in Acts 6, it must be observed that the church itself did the work and not a human institution. Even if one could prove that the church was to take care of babies and sinners would it not have to be done according to apostolic example? The simple plan of God is to send to the needy church in benevolence (Acts 11:27-30) and to the needy preacher in evangelism (II Cor. 11:8). Brethren, let us stop dividing the precious Body of Christ and come back to the simple plan of God. Remember, gentle reader, we are not divided over what the Bible says but over what it DOESN'T say.

## LESSONS FROM YOUNG PREACHERS



### "ADVICE TO REMEMBER"

Mike Rogacs

Recently this writer marked the anniversary of two short years in proclaiming the gospel of Jesus Christ. Somehow, part of that day turned out to be one of reflection on those short years which to a young man desiring wisdom and knowledge with age and study seems to pass so slowly as he lives them and yet in irony seem to have passed so quickly when they are past living. The reflection I wish to share with you is on certain advice given by experienced preachers two years ago which could not begin to be appreciated until the school of "Hard Knocks" revealed their true message in experience.

#### STUDY AND PREACH

The first words of wisdom that fell on these ears were from a brother who advised, "Study and preach, then study harder and preach harder, then study some more." To even begin to think that one can preach God's message without diligence in study is ignorance to the highest degree. The more time one devotes to God's word the more he realizes the

less he knows. A gospel preacher is responsible for the exhortation of so many brothers in Christ and for the converting of the lost by the proclaiming of the pure and the complete word of God. Oh how, therefore, can a man proclaim that which he does not study? Did not Paul exhort young Timothy to, "give attendance to reading, to exhortation, to doctrine?" Soon we learn, as did Timothy, the intended message of Paul: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."

These words express the degree of study involved. Meditation! The losing of one's self in the word of God. Oh how demanding, and yet how wonderful. Truly this is the giving of yourself **wholly** to the message of salvation. Is there any profit for a farmer who completely devotes his time to the work in the field? Of course there is: an abundance of fruit. In like manner is meditation. There will be much profit and this will be easily seen in a speaker; but so will the result of little study. It is necessary for a man to place great importance in this matter, for God has said, "for in doing this thou shalt both save thyself and them that hear thee." There is too much at stake for any levity here! Oh in what condemnation is the talker who is unconcerned for his own soul; but, oh Lord, how much greater is the judgment for he who overlooks "them that hear!" (I Tim. 4:13,15,16).

#### LOVE THE LOST

"... though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

So comes to mind the second bit of advice: "LOVE THE LOST." This goes hand in hand with study. A lot of good you are going to do with even the greatest of understanding if you do not love the lost. Perhaps this is part of the lesson God intended us to learn from Solomon's desire of wisdom. His plea to God for wisdom sprang from his love for Israel which was displayed in his concern over his inability to judge them rightly (I Kings 3:7-9). So must the preacher love the lost. Study is in vain if it is done in any other way.

Notice Paul's thought: one who has much knowledge and ability to do great things and yet lacks love, HE IS NOTHING. What a frightful thought to be "nothing" in the sight of God. Such "nothingness" was seen in the Pharisees who by tradition would have nothing to do with the "unclean" sinners and publicans and then condemned Jesus for eating with these same sinners whose souls needed salvation (Luke 15).

One has never experienced true love for the lost until he has prayed, worried, cried, and preached salvation for someone who was lost; and this can only happen when he has forgotten self, picked up the cross of Christ, and followed him into the field (Matt. 16:24). No, he has never experienced this true love until he has shed tears of joy and felt the fullness of compassion as he becomes part of the soul who has learned the truth of salvation and has been buried with Christ in baptism (Luke 10:17).

#### NEVER GIVE UP

Finally, a third reflection is in the words, "Never give up!" Fellow preachers, have you ever felt like giving up? Surely you have. Many have expressed such a thought even to me, and in just two short years I, too, have felt so low as to throw up my arms and call it quits. Why? Various reasons. When one is young, he feels the pains of that youth: the desire to be better than he is and often feeling that he never will be! Every preacher has been in need of more financial support in his efforts.

Oh, but who can understand the providence of God. Every time I have felt like quitting the vineyard, there have always been saints who have given timely words of encouragement, and from sources you would never expect. It is indeed sad to read about gospel preachers who have given up their full-time labours; but these very same reports have shown the folly of such ways. Certainly a preacher is plagued with troubled, but not one today can truly say that they have suffered as the prophets of old. These men and their actions have helped me more than anything else to realize the truth in the words of the Holy Spirit:

"Rejoice and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (Matt. 5:12; James 1:12; I Peter 4:16)

Preaching is hard, and yet there is no other way of life which can satisfy the man of God who truly loves God's word and has the ability to spread it. I worry over the possibility of preaching error, but study can prevent much of this. I worry over the seemingly uncountable who are lost, but if I work hard, God will comfort me. The divine message which every preacher must constantly recall is:

"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel" (I Cor. 9:16).

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## THE NEWS LETTER REPORTS

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

### REPORT FROM "CELIA"

Dear Sirs & Brothers:

The following report so that our brethren might know.

The storm Celia that did much damage in and around Corpus Christi, Texas on August 3rd, has left the church on Hwy. 9 in Corpus Christi, Texas with the following losses. We are thankful to report that we had no death or injuries among our members. However, with about 60 members representing 24 families we had two home owners to suffer complete loss of their property, and able to salvage only a small part of their furniture and personal things. Three families suffered a complete loss of their mobile homes and furniture. They did salvage a few personal items. Two other families, renting their homes, had at least one-half loss of their furniture and personal belongings. All such families have found places to live, even though under crowded conditions. We have been able to provide, with the help of others, food, clothing, and shelter at this time.

So many have contacted us directly and indirectly and asking what they can do. We are so grateful for so many thoughtful brethren and friends. In the very near future we will need some financial assistance over and above what our government, insurance and the Red Cross can provide. If any individual or a church would like to help us you could send money to our Elders for them to distribute as each family has need. Address your correspondence to: Elders, Hwy. 9 church of Christ, P.O. Box 3328, Corpus Christi, Texas 78404. You may address all personal mail to me at the same address. Our elders will acknowledge all such gifts, and give an accounting of disposal of such funds to all concerned.

My wife and I live in a duplex apartment and suffered very little damage to our place. Almost all families in the church were hit with various degrees of property damage and personal losses. We are most thankful to our Lord for those who came to our immediate aid. Our members practiced mutual aid and sharing, and shall continue to do so.

We are in the process of purchasing a nice comfortable worship building from a Lutheran church. We did have some damage to the building, but our insurance policy is taking care of that. We held services there last Lord's day, and shall continue to do so on a limited basis until repairs are made. Broken glass and the rain caused damage to our class rooms.

The church at Parkway here had no great property damage, and just slight amount to their building. At this point they have been able to care for their own where losses were sustained. The Spanish speaking church that meets in Meadow Park had considerable loss in property and personal things. Working, together we hope to supply all those in

need. There is enough food and clothing at our disposal to provide for all those in need of such things.

Some may want to contact the preacher at one of these congregations. We give their names and addresses.

R. D. Simmons, P.O. Box 3328, Corpus Christi, Texas 78404, preacher at Hwy. 9.

Elden Givens, 4230 Sherwood, Corpus Christi, Texas, preacher at Parkway.

Salvador Magana, 5341 Bowie St., Corpus Christi, Texas, preacher at Meadow Park.

Again we wish to express our thanks to so many of you everywhere for your prayers and concern.

In behalf of the membership at Hwy. 9, we remain,  
Faithfully, R. D. Simmons Sr.

### OAKDALE CHURCH OF CHRIST

Box 1276, Tuscaloosa, Alabama 35401

We Christians who constitute the Oakdale church of the Lord in Tuscaloosa, Ala., wish to make it known to our brethren throughout the country and especially in the southeastern states that there is in this city a congregation of the Lord's people who have taken a stand against all unscriptural doctrines and practices. We publish this information especially for the benefit of college-aged Christians who may be planning to attend the Tuscaloosa campus of the University of Alabama or who may be interested in doing so. There is a church here with which you can work and worship without violating your convictions. We ask all who know of Christians coming to this area to encourage them to seek us out and to inform us of their presence in our community. We meet on U.S. Highway 11 South immediately across from the B. F. Goodrich plant. For further information call Michael Tanner, 205-345-6213.

**Luther W. Martin**, 707 Salem Avenue, Rolla, Mo. 65401 — August 2nd through the 7th, I was privileged to preach in a meeting for the Spring Branch church in Houston, Texas. Due to excellent work by the young people of that congregation, and efficient work on the part of the local evangelist, brother Herbert Thornton, and others, there were five baptisms and three restorations. My next meeting will be with the Parkview congregation in Unionville, Missouri, Sept. 20 through the 27. This is my second meeting with this church this calendar year.

**William C. Sexton**, 2804 Lafayette, St. Joseph, Mo. 64507 — The Tenth and Lincoln Street church of Christ has a meeting scheduled for Sept. 21-27. Billy Moore from Butler, Mo., will be doing the preaching. Services will be at 7:30 during the week and 10:50 and 6:30 on Sunday. We have returned to our late service time: 10:00 and 10:50 Sunday

morning. During the months of July and August we had met an hour earlier.

I have been preaching once a month for the congregation in Barnard, Mo., and I plan to continue to preach for them once a month for a while yet.

My son, Randall Sexton, who has completed two years at Florida College, will be continuing his studies at Missouri Western College here in St. Joseph as he majors in Education. He would like to preach week ends within 100 miles of St. Joseph. So, if there is a congregation who needs a man to fill in at times in this area, he would like to hear from them. He has preached part time for the last 5 years. He can be contacted at 2804 Lafayette, St. Joseph, Mo. 64507 or by calling 816-233-3214.

**Edwin Hayes**, 1901 Chestnut Ave., Panama City, Fla. — On Aug. 1 we, the wife, children and I, began work with the Beach church in this city. We came here from Fulondale, Ala., where we had labored four years and seven months, enjoying a good work. The church here is small in number, with about 35 members. Zeal and enthusiasm is high though. We are to begin a thirty minute radio program on Sept. 6. If you have friends or relatives in this area that you would like for us to contact, please let us know.

**Bartow church of Christ** — The congregation at Bartow, Fla., known as the West Main church of Christ, is in search of a preacher to work regularly with them. Those interested should address all inquiries to Chesley Anderson, 1180 De LaPalma, Bartow, Fla. 33830.

**Grant Caldwell**, 4806 Green Bay Road, Kenosha, Wis. — I am moving and the congregation here is interested in locating a preacher to labor with them. Address all correspondence to the church of Christ at the above address.

"**THE SERIOUSNESS OF MARRIAGE**" is a new tract written by Herschel E. Patton designed to pre-vent marital disaster by acquainting one with what is involved before entering the relationship. Order from H. E. Patton, 106 Fairview Drive, Mt. Pleasant, Tenn. 38474. These tracts are 200 per copy, 50 — \$8.00 and 100 — \$15.00.

**FLORIDA COLLEGE BEGINS 25TH YEAR.** Fri-day morning, Sept. 4, 1970, Florida College began its 25th year with ceremonies at Hutchinson Auditorium at 10 a.m. Following an address by President James R. Cope a complimentary luncheon was provided for all.

**L. L. Applegate, Umatilla, Fla.** 32784 — We had a good meeting August 9-16 with Don Latner of Jonesboro, Tenn. Two were restored and the church edified. Another was restored the next Lord's day.

### LESSONS ON EVOLUTION

Brother William D. Burgess presented a series of lessons on the subject of Evolution at the Lake Wire church of Christ in Lakeland, Fla. Aug. 16-21. Brother Thomas G. Butler, who preaches with the Lake

Wire church, had this to say about brother Burgess in this series: "Brother William D. Burgess teaches biology in Florida College and has done graduate work in his field. He knows what he will say is the truth. You just cannot afford to deprive your children from hearing these truthful messages. You need these lessons in order to be of help to them in their school work." The following subjects were discussed from Monday through Friday night: "Evolution — Science falsely so called"; "Life — 'By Accident or Intelligence?'"; "Evolution—Time, Fossils and Fiction"; "From Whence Cometh Man?"; and "Why I Believe In God."

These lectures were recorded by Phillips Publication and are available in stereo on two tapes for the price of \$7.50.

**Charles F. House**, P.O. Box 1031, Douglas, Ariz. 85607 — Six were baptized in a meeting at Tecate, Baja California-Mexico in which the ex-Catholic priest who was recently converted in Phoenix did the preaching. This same brother spoke in a meeting in Sonora, Mexico and three were baptized. He was in another meeting at Sonoyta, Sonora-Mexico where six were baptized. This is a good work for one who gave up his position in the Catholic church to become a Christian and preach the simple gospel of Christ.

**John W. Pitman**, P.O. Box 229, Jamestown, N. D. 58401 — Leslie Diestelkamp, Rochelle, Ill., preached in a meeting here Aug. 3-9. We were able to have all services in the North Dakota Credit Union League Bldg. at 202 4th Ave., S.E. Paul Keppar of Mounts-ville, W. Va., will be in our next meeting Sept. 27-Oct. 4. On Sunday night, Aug. 23 a lady was baptized in the swimming pool at one of the motels. She was a Methodist. Her husband indicated he might also obey the gospel of Christ. We now have 9 members in Jamestown and need some help to stay here.

**Don Vaughan**, 10986 S.W. 2nd St., Miami Fla. — I have moved from Kansas City, Mo. to Miami, Fla. to labor with the Flagler Grove church in this city. The church building is located at 500 N.W. 53rd Ave. We invite all to come and worship with us when you are visiting the Miami area (we are just a few minutes from the airport). Bible study on Lord's day is

10 a.m., morning worship at 11 a.m. and 6 p.m. We meet for midweek Bible study Wednesday evening at 7:30. I have found the congregation to be sound and zealous in the Lord's work. For any further information call 223-2754.

(Don Vaughan is my nephew and has done a good work in Kansas City. I commend him and this congregation to readers who may be visiting in the Miami area. — H. E. Phillips)

**L. L. Applegate, Umatilla, Fla.** 32784 — Our work with the church here began June 4 of this year. The gospel meeting with Bro. Don Latner, of Jonesboro, Tenn. Aug. 9-16, resulted in two restorations. The following Lord's day, another restoration. Last Lord's day a Baptist woman left them and was baptized into Christ for the remission of her sins and

her husband was restored at the same service. That evening another one was restored to her first love. Expecting others to respond soon.

To God be all the honour and glory through our Lord and Master. Five restorations and one baptism to date.

**Sam Binkley, Jr.**, Victoria, Australia 3073 — Circumstances which have arisen in connection with the illness of my son-in-law in Athens, Ala., have caused me to believe it wise to cut my stay in Australia short. My wife left three weeks ago to be with them. It is now certain that the period of recovery will be a lengthy one and that our daughter will need our help for quite some time. My plans are indefinite at this time, but I can be reached by mail at 1409 7th Ave., Athens, Ala. 35611. All correspondents please observe.

**Guthrie Dean**, 1900 Jenny Lind, Fort Smith, Ark. 72901 — Thus far this year I have conducted meetings at Northside in Conway, Ark.; Rabbit Ridge at Damascus, Ark.; at Martinsville, Arkansas; at West Main in Pangburn, Ark.; at Smedley in Salem, Ind.; at Pleasant Valley in Wichita, Kan. I have meetings yet at Hays, Kan.; at Central in Searcy, Ark.; and at Grand Avenue in Chicago, Ill. There have been 59 responses thus far in meetings and here at Park Hill. God be praised.

## WHAT KIND OF SPIRIT DO YOU HAVE?

Edward Fudge

"As he thinketh in his heart, so is he," said Solomon; and while he was speaking in that context of the stingy man who invites you to dinner and then begrudges every bite you take (Prov. 23:6,7), the point he makes is true in general. You ARE what you THINK, and the kind of spirit you have will determine your words, your actions and your relationships to God and man. In this light, I would like to point out three contrasts from the apostle Paul — all dealing with the SPIRIT we are to have, and each involving a "not... but" statement.

1. **"For ye have not received the spirit of bondage ... but the spirit of adoption, whereby we cry Abba, Father"** (Rom. 8:15). Our attitude and disposition toward God should not be that of a slave, whose life is one of constant fear. Rather it should be that of a son — a son who can call on God as "Father," and even as "Abba."

"Abba" is an Aramaic word for "father," used by the Jews only in the closest family relations. It was an intimate and tender word. The Jews did not use it of God, but Jesus did (Mark 14:36; parallels), and Paul tells us that because we are one with Christ, we can too (Rom. 8:15; Gal. 4:6,7). If we abuse God's tender love, or view it with contempt, a terrible punishment awaits. Our God is also a consuming fire. Let us give our lives to God's service and seek to please Him in every respect — not as a slave who is afraid, but as an adopted son who loves.

2. **"Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God"** (I Cor. 2:12). The "spirit of the world" is the disposition which accepts only what comes through normal human discovery and wisdom. Here the "spirit which is of God" is not only (for the apostles) the Holy Spirit revealing God's mind and plan for man, but (for every Christian) the disposition which accepts divine revelation as a wisdom far above human wisdom. The Christian is different from the worldly man in part because he trusts divine revelation as a wisdom far above human wisdom.

He believes the words of Solomon, "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:5,6). Let us take God's word more seriously: by reading it every day in search of His will for our individual lives, and by relying on it with all our heart as true and trustworthy.

3. **"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not... ashamed of the testimony of our Lord ... but be a partaker of the afflictions of the gospel according to the power of God"** (II Tim. 1:7,8).

The "spirit of fear" is a disposition and temperament that is timid and cowardly. This same word is used by Jesus of the apostles when a storm threatened their boat, and He attributed that fear to their unbelief (Matt. 8:26). Christ says that His disciples are not to fear (this same word), but are to find peace in Him (John 14:27). This kind of fearfulness heads the list of those who will spend eternity in the lake of fire and brimstone (Rev. 21:8). The man who is always afraid lacks faith. He does not enjoy the peace Christ gives. Because his fear reflects a basic lack of trust in God he is condemned.

In contrast to this "spirit," Paul says we are to have a "spirit" of **power**. We are bold and aggressive in Christ. Yet we are not belligerent or arrogant: it is also a spirit of **love**. Because we have both power and love, we are balanced in our attitude. So Paul says it is a spirit of a **sound mind**.

How is your spirit? Do you think like a slave — or a son? Do you rely on God's Word as a guide for your daily life — or seek human wisdom? Do you live in fear and anxiety — or do you find peace and power through faith in Christ, a power tempered by love and resulting in a sound and balanced mind? The choice is yours. The outcome is eternal.

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## BEWARE OF PREACHERS

Irven Lee, Post Office Box 866, Hartselle, Alabama 35640

The Lord has a place in His plan for faithful gospel preachers. The great commission calls for the preaching of the gospel. We may at times wonder that he did not call upon angels to do this since the work is so great and mistakes are so serious. All who preach the gospel should be very, very careful. The reasons are obvious.

Some preachers are wrong in heart and doctrine. They are like wolves, but they seek to appear as sheep. Our Savior warned of this class and so did the Spirit directed writers of the New Testament. Men of this type may "speak lies in hypocrisy," or "speak things which they ought not for filthy lucre's sake." They make merchandise of the souls of men. Men who can be called "deceitful workers" are not honest men. They "lie in wait to deceive." Please read the following verses: Matt. 7:15; Titus 1:11; II Pet. 2:1-3; Acts 20:29,30; Eph. 4:14; I Tim. 4:1-4; Rev. 2:2; I John 4:1.

Some teachers are deceived. Preachers are human and capable of error, even if most devout followers of some seem to doubt this. There is a tendency to count many wonderful character traits, apparent Bible knowledge, and zeal as proof of perfection. Many are mature spiritually and worthy of respect. Many are deceived on very many points, and their admirers give them credit for Bible knowledge when their great knowledge is actually of denominational dogma. Their minds are full of perversions of scripture. The mistakes of one generation are eloquently proclaimed and mixed with more mistakes of the next generation. Denominationalism is a curse, but it is kept alive by the zealous work of misguided souls (Matt. 15:9-14).

Apostasy is possible. Let none forget this. The great apostle to the Gentiles had to buffet his body lest he be a castaway. Men who have preached for years have been drawn away of their own lusts and enticed. The preacher can fall just as an elder can fall. Faithfulness at one time does not give absolute assurance that there will never be a failing away. Some have been found guilty of adultery. This is a soul-destroying sin in any one. Thousands of members of the church could tell of one or more preachers who have been guilty of immorality. Some become drug or alcohol addicts. Some make shipwreck of the faith. These situations do come to light, but they are always sad.

When the elders are warned of the ungodliness of a preacher, they may watch him until they know of his guilt. Even then a great segment of the congregation may follow the preacher. He cannot be guilty. He is a preacher. He can preach a good sermon. Ask the elders anywhere who have had to deal with some ungodly preacher. It seems that in almost every case he can cause the elders to suffer much abuse. It is true, of course, that godly men have been falsely accused. It is also true that guilty men have denied guilt and have been almost worshipped by a devout following.

All preachers make some mistakes and need to pray for mercy. Good men who press toward the mark for the high calling of God will obtain mercy from God. They deserve mercy and understanding from the brethren. It is not fair to demand the impossible of any man. One is not all bad if he errs in some way or another while making a sincere effort to perfection.

We may love and appreciate a man for his good work without copying his weakest point or some error that he may make. The sensible attitude is to follow him as he follows the Lord, and only to that extent. We are not sinning by showing enough independence to search the scriptures for ourselves. Faithful servants of the Lord encourage this.

Preachers may be jealous, self-willed, sensitive, easily depressed, or easily offended. If not, why not? They are human and must put forth diligent efforts to rule their own spirits just as others do. They should not be falsely accused, neither should one be blind to their faults. We do well to face facts and to make the best of things as they are.

The mistakes of public men are often more serious in their results than are the mistakes of men who are less noticed. If a preacher is entangled in the pollutions of the world and overcome this fact becomes the topic of many conversations, and the church is brought to great shame. A jealous, self-willed preacher can divide the church where he preaches. This is especially true if he has taught many the truth and baptized them with his own hands. His good work and his good traits give him much influence, and his time in classes, in the pulpit, and his time for private visits gives him power to crush elders, divide the church, and do much harm in many ways. Every preacher should keep constant check on his motives, and his attitude, as well as his doctrine. Each needs to be reminded that Christ loved His church and gave Himself for it. His will and His church are of much more value than the will of the preacher.

The church with its elders should mark and avoid men who cause division contrary to the doctrine. "A factious man after a first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self condemned" (Tit. 3:10,11; Rom. 16:17). A man who is willing to sow discord can divide the church if he has time for private visits, classes, and the pulpit, especially if he has on many occasions done and said things that are worthy of respect. This danger is to be watched just as doctrine and morals are to be watched. A fornicator is not a good man. One who preaches false doctrine is not a good preacher even if he has a very pleasant personality. A man who will divide a faithful church is not a good man and does not deserve the moral support of good men.

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# 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.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XI

OCTOBER, 1970

NUMBER 10

## PROVE YOUR OWN WORK

H. E. Phillips

"But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another" (Gal. 6:4). Wuest translates this verse as follows in *Galatians In The Greek New Testament*: "But his own work let each one put to the test and thus approve, and then with respect to himself alone will he have a ground for glorying, and not with respect to the other one (with whom he had compared himself). For each shall bear his own private burden." He comments upon this verse: "Again, when each man's self-examination reveals infirmities of his own, even though they may not be the same as those of his neighbors, he will not claim moral and spiritual superiority to others. Furthermore, each saint should bear his own burden in the sense that he must recognize his personal responsibilities towards God and man. He is responsible for the kind of life he lives." The present trend is more and more to "let George do it" in religious affairs. The average member of the church today is too indifferent to take the time and trouble to investigate the spiritual needs of himself and those of his immediate family for whom he is responsible. The one who takes the time to read this is taking a step further than nine of his brethren in Christ, because only about one in ten Christians will take the time and put forth the effort to read something pertaining to the gospel of Christ and the church. Why is this true? Why do professed followers of Christ refuse to read of things pertaining to the kingdom of God and the name of Jesus Christ? There are some reasons much too obvious to deny.

Perhaps the foremost reason why brethren will not read religious material is that they do not want to THINK. It is just a matter of being too lazy to exert the mental effort to think for themselves.

It is a case of letting someone else do the thinking and we will just accept the conclusions. It is a requirement of each one of us to "work out our own salvation" and it is not accomplished by allow-

ing another to do our study for us. How can one "think on these things" (Phil. 4:8) if he does not read and study the word of God for himself? How do you know you have the truth unless you read and weigh all the evidence touching a given subject?

Another reason for not reading to prove our own faith and work is prejudice. We, of all people, have developed a "prejudice" unequalled in many respects by most denominationalists today. This prejudice does not concern the same matters of religious endeavor, but where it exists, it is about as hard to deal with as any we have met. In increasing number professed Christians "refuse" to read or investigate anything that conflicts with their "present views" and "loyal stand." Our criticism of the Communist and Catholic methods is that they refuse, or are refused, the opportunity to "hear both sides" of any issue. Catholics are taught to receive and "read" only authorized material. Now we have members of the church who have been taught to read only the authorized material published by authorized publishing houses. Prejudice, whether self imposed or implanted by another, is the one factor that causes you to reject evidence, and, consequently, keeps you from knowing what truth really is. If you accept only what another has told you is truth, you have no more assurance of truth than the Communist who has been told there is no God.

A third reason why people refuse to read in search for religious truth is just plain indifference. It takes time and effort to read and think, and the lack of interest in the subject matter does not encourage putting forth the effort. It is much easier to take the position that it makes no real difference what a person believes, just so long as he is honest and sincere. But is one honest with himself who will not investigate "both sides" of an issue? Is one really sincere who refuses to read an article or a book that does not come from a duly authorized source? How can one know whether he has the truth or not if he refuses evidence?

We must prove our own work. We must search the word of God daily to be sure we are not being misled by false teachers who come in the name



of the Lord. It is not enough to claim to follow along with "great and good men," neither is it sufficient proof of being right to just say "I have always believed it." Only the truth will make us free (John 8:32). The truth is the word of God. (John 17:17.)

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October, 1968

**Hiram O. Hutto**  
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Most preachers with whom I talk express deep concern for the growing lack of interest for the church of our Lord and for the work of preaching the gospel to every creature. We have today some of the greatest opportunities for reaching people with God's truth than ever before. We are living in a day of great prosperity; the funds are available for supporting the preaching of the gospel. We have the best means of communication today that the world has ever known. Since Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), and Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek" (Rom. 1:16); also, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21), we are going to be lost ourselves if we do not make some effort according to our abilities to carry the gospel to the lost.

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## ANSWERS for our hope



Send Bible questions to

Marshall E. Patton, 806 Muriel Dr., S E., Huntsville, Ala. 35802

**QUESTION:** Where in the New Testament is reference or references made to any man or men, holding "office" or "offices" or "elder" or "elders"? In I Tim. 3:1 you find "office of a bishop" (overseers Acts 20:28). Young's Analytical Concordance shows the word "elders" as pertaining to men aged in years, and not holding any office. — C.A.W.

**ANSWER:** Neither the word "office" nor "elders," in any of their variations, appears in the New Testament in reference to each other. However, that the elders occupy an office in the church and serve in an official capacity is a matter clearly taught in the New Testament by necessary inference.

If one accepts the word "office" in relation to "bishop" — "office of a bishop" (I Tim. 3:1)— he must accept the fact that elders occupy an office, for elders are bishops. The words "elders" and "bishops" are not synonyms, but they accurately describe different aspects of the responsibilities belonging to the men under consideration. Just as the words "church," "kingdom," and "body" are not synonyms, yet refer to the same thing, so it is with "elders" and "bishops." In fact, the terms "elders," "bishops," and "pastors," with their variations, are used interchangeably in the New Testament.

In Acts 20:17 we read: "And from Miletus he sent to Ephesus, and called the elders of the church." When they arrived in response to Paul's message, he said unto them: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). The word "overseer" is from the Greek word "Episkopos" and is translated "bishop" in the following references: Phil. 1:1; I Tim. 3:2; Titus 1:7; and I Pet. 5:25. Thus, the elders of verse 17 are the bishops of verse 28. Furthermore, the expression "to feed" is the verb form of the Greek word "poimein" which is translated "pastors" in Eph. 4:11. Thus, the elders of verse 17 are the pastors of verse 28. In commenting upon the word "bishop," in his **Dictionary Of New Testament Words**, W. E. Vine adds the following note: "Presbuteros, an elder, is another term for the same person as bishop or overseer. See Acts 20:17 with verse 28. The term 'elder' indicates the mature spiritual experience and understanding of those so described; the term 'bishop,' or 'overseer,' indicates the character of the work undertaken." Another example of interchangeable use of the terms "elders" and "bishops" is found in Titus 1:5,7.

Furthermore, a careful study of the use of the word "elder" in the New Testament shows that while its primary meaning is "the aged," it is, nevertheless, used sometimes in an official sense. In Acts 20:17 only two meanings are possible, namely, "old men," or "officials." Since they are later referred to as "bishops" (v. 28), the official sense is obviously the meaning.

In Acts 14:23 we read: "And when they had ordained them elders in every church, and prayed with fasting, they commended them to the Lord, on whom they believed." In this instance, the word "ordain" is defined by **Young's Analytical Concordance** to mean: "To elect by stretching out the hand." Surely one would not affirm that these became "aged in years" by this process. Some who make a distinction between "elders" and "bishops" add to the verse saying that the meaning is "the aged men were ordained to be bishops," i.e., they ordained elders to be bishops. This, however, is not what the verse says. As it is — without addition or alteration — only one meaning is possible, namely, they were made "elders" by ordination.

In Titus 1:5 we read: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Again, **Young's Analytical Concordance** defines the word "ordain" in this verse to mean, "To place or set down." It is from the Greek word "Kathisteemi," and is the most commonly used term for appointing to office, e.g., Heb. 5:1; 8:3. Surely one would not affirm that Titus was commanded here to place old men in the church, but rather appoint elders, officially.

I realize that there is some controversy over the meaning and use of the word "office" in I Tim. 3:1, 10, 13. However, what the New Testament reveals about the position and nature of the work of elders harmonizes with Webster's definition of the term. Furthermore, Thayer's definition, along with the definitions of other lexicographers, which give the meaning of the word in New Testament times, harmonizes with what the New Testament reveals about elders.

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## CHRISTIANITY IN TODAY'S WORLD

Wayne Earnest

---

1970, the beginning year of a new decade, is almost over. We are bombarded with such a colossal amount of new things that we are no longer amazed when men visit the moon. Rebellion and riot seem to be the fad of the day. Someone said near the beginning of this year that there were approximately 40 little wars going on right now on this earth. Some of them being of more magnitude — than others. Racial strife continues to mount. The taking of drugs to "get high" has invaded the homes of America and our children become its victims along with the adults. The pornography in many of the so-called family magazines is enough to make old Pagan Rome

blush! A student rebellion is threatening the very life of the educational process in America today. And it's not just the students. It's faculty members as well. J. Edgar Hoover in the **FBI Law Enforcement Bulletin** for September 1970 under the caption, Message From The Director, said, "Some faculty members act like rabid anarchists and spend most of their time encouraging enthusiastic but naive young people to overthrow established procedure. To some professors, academic freedom appears to mean freedom to destroy our educational processes." Thus, we see crime and lawlessness like we've never seen before, and the thrill of the hour is to hi-jack an airliner. Beloved, this is "Today's World" that perplexes the mind of the Christian.

#### THE REMEDY

When I consider that "time is filled with swift transition, that naught of earth unmoved can stand," I am convinced we need to build our hopes on things eternal and that we need to hold to God's unchanging hand. Paul said in II Tim. 3:1-4, "This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God."

God, cognizant of our need for spiritual guidance in times such as these did not leave us hopeless and without help, but He gave us His Word, the Bible. In II Tim. 3:16 Paul described this word of inspiration as "profitable." Man needs the stability of a "revealed system of faith," thus, it is profitable "for doctrine." Man needs constructive criticism, thus, it is profitable "for reproof." The poet has said, "To err is human." Since man errs and needs to be corrected, the word is profitable "for correction." And in the midst of a sin-sick world when "evil men and seducers shall wax worse and worse, deceiving, and being deceived," God's word is profitable "for instruction in righteousness" and the goal to be accomplished is, "That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim 3:17). This is what God expects of Christianity in today's world.

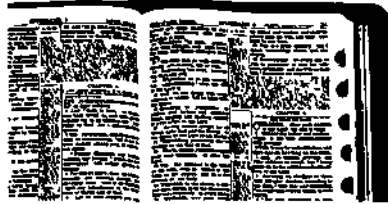
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## SOWING THE SEED of the KINGDOM



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#### BAPTISM FOR THE DEAD

For the next lesson or two, we are going to make a study of some things baptism will not do.

#### CANNOT OBEY FOR ANOTHER

One of the first things that one learns about the Bible is the fact that everyone may receive the things done in his body according to that **he hath done**, whether it be good or bad" (II Cor. 5:10). Peter said the Lord, without respect of persons, judgeth according to every man's work (I Pet. 1:17). Throughout the New Testament we find people being saved by what they were willing to do in obedience to God's Word, not because of what someone else was willing to do and let them get the credit for it. That is, no one was saved by "proxy." Hence the doctrine of baptism, obedience of one person for another already departed this life, could not be true.

#### I COR. 15:29 FAVORITE PASSAGE OF MORMONS

The Mormons use I Cor. 15:29 as a favorite passage to show that one now living may be baptized in the place of another person. Though this is admittedly a difficult passage (in view of the fact that commentaries hold a wide variety of views — about thirty different views), if we cannot know the actual meaning concerning it, one thing is sure. **It does not** teach baptism by "proxy." For this is in violation of every passage that talks about every man receiving a reward for what **he** did — not for what someone did or did not do.

#### MY UNDERSTANDING OF THE PASSAGE

As I have stated, it is admittedly a very difficult passage. I studied it for 20 years and could not explain it to my own satisfaction until recently.

I believe almost every comment I have heard or read on the passage overlooks the context and the purpose for which Paul wrote the entire fifteenth chapter of I Corinthians. The reason for the writing is found in verse 12. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection from the dead?" (I Cor. 15:12). So, there were men **in Corinth** teaching that there was no such thing as a resurrection from the dead. Notice Paul said, "some among you." Now, in Acts 18:8 we learn that the people at Corinth became Christians like everyone else. They heard, believed, and were baptized. But what does baptism depict? Paul said in Rom. 6:6 that baptism

is performed because it is a likeness of the death, burial, and RESURRECTION of Christ. Now, Paul argues in verse 18, that those who sleep in Jesus have perished if there be no resurrection from the dead — or arguing in reverse, Paul is saying those who sleep in Jesus will be raised because Christ was raised. Cf. I Thess. 4:13-18.

MEANING OF THE WORD "FOR" IN VERSE 29

The word "for" in I Cor. 15:29 is translated from the Greek word **huper** and means "concerning" according to A. T. Robertson's Greek Grammar, page 632. Or, it could mean "in memory of," according to Alexander Souter's Pocket Lexicon, page 26§. Now, putting all together we have learned about this passage, we come up with the following conclusion.

1. The term "they" would refer to those who were teaching "no resurrection" at Corinth.
2. But, "they" had been baptized, according to Acts 18.
3. Baptism sets forth "a likeness" of the resurrection of Christ.
4. "For" in I Cor. 15:29 means "in memory of" or "concerning."

Now, adding all this up we get, "Else what shall 'they' (the false teachers at Corinth) do which are 'baptized' (seeing it depicts a resurrection, and since they say they do not believe in a resurrection) 'for' (concerning, in memory of) the dead (ones) if the dead rise not at all? why are they then baptized for the dead?" In other words, these false teachers were caught in their own trap. They had been baptized (which sets forth Christ's resurrection) but taught that there was no resurrection. Thus, the question comes, why were they baptized when, concerning the dead, they taught no resurrection? They needed to practice what they preached.

WORD STUDIES  
in the Greek  
New Testament



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

HEAUTON, "HIMSELF," James 1:27

SINGULAR OR PLURAL?

Some brethren assert that James 1:27 involves the collective action of a congregation as well as the individual action of a single Christian. It is asserted that the Greek pronoun **heauton**, "himself," should be translated "oneself," or "one's self." It is then affirmed that the word "oneself" is an indefinite, reflexive pronoun which **can** denote an indefinite number. It is concluded that "oneself" in James 1:27 **could**, therefore, involve church action. Or, it will be asserted that "himself" in James 1:27 is plural.

SEVERAL ABSURDITIES

In response to the argument presented in the preceding paragraph, it is imperative to take note of several apparent absurdities. In the first place, the Greek word **heauton** is **not** an indefinite pronoun. Hence, whatever might be affirmed of an English indefinite pronoun could not be affirmed of the word **heauton**. The word **heauton** is a reflexive pronoun, but not an indefinite pronoun. In the second place, the manner of defining an indefinite pronoun in the preceding argument is totally absurd. The meaning of "indefinite" is attached to "pronoun" to obtain the meaning of "indefinite pronoun." All students of English grammar know very well that an "indefinite" pronoun is simply a pronoun that has no specific antecedent. There is no reference at all to the usual meaning of "indefinite."

PLURALITY NOT EQUAL TO COLLECTIVE ACTION

The third point made in response to the argument presented in the opening paragraph of this article is this: it makes no difference whatever **how** many persons might be involved in James 1:27. They are still involved individually and not collectively. It is absurd to assert that plurality is identical to collective action.

NOT PLURAL

The word **heauton**, "himself," in James 1:27 is not **plural** in the passage. Liberal brethren find the plural form of the word in Thayer's lexicon and then cry out, "Plural!" as if Thayer is saying that the word is plural in James 1:27. Thayer is saying no such thing; nor does any other lexicographer. Liberal brethren seem to think that **heauton** can be both singular and plural at the same time.

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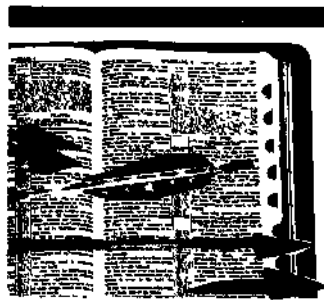
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## ARROWS OF TRUTH for denominational error

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

### "YOUR GLORYING IS NOT GOOD"

In I Cor. 5:6 Paul said, "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump." The word glorying "Kauchema" according to many lexicographers means to boast or rejoice. Since the days of the peerless apostle Paul, brethren have boasted and rejoiced over things, of which they should be ashamed. On the other hand, they have been ashamed of things of which they should have rejoiced. At old Corinth they had a fornicator in the church who had become arrogant. Instead of the brethren exercising discipline, as Paul instructed they had boasted about their tolerance. Paul severely denounces such an attitude and instructed them to deliver such a one to Satan for the destruction of the flesh that the spirit might be saved.

It has been the sad privilege of many today to hear brethren brag and boast about matters of which they should be ashamed. Indeed their glorying is not good. Several years ago a man walked up to me and rejoiced because the church where he worshipped had erected a new recreation hall for the entertainment of the members of said church. Since there is no authority for such in the New Testament his glorying could not be good. I did not challenge his sincerity but I had to challenge his Bible knowledge.

When the Herald of Truth radio program started several years ago, many brethren rejoiced exceedingly. After all, the Catholics had the "Catholic Hour" and the Lutherans had the "Lutheran Hour" so why couldn't we have the "Church of Christ Hour?" Their glorying was not good. One can find the authority for the Herald of Truth on the same page of his Bible where he reads about authority for a gymnasium or a missionary society.

Then there was that fellow who walked up with a grin and said, "Isn't it wonderful that we have started so many orphan homes, homes for unwed mothers and old folks homes since world war two?" He went on to say, "The church has finally woke up to its responsibility." In his heart he felt that this was a great achievement but I must say with Paul, "Your glorying is not good."

There are many good works in this old world which have no scriptural right to become leaches of the churches. The Red Cross, the Cancer Fund, Heart Fund, hospitals, etc. All do a good work but have no business taking money from church treasuries. So many people both in and out of the church have misunderstood why Christians must oppose

these institutions. Actually, no one opposes the orphan home. The opposition comes when these institutions start dipping their hands into the church treasury. One could not oppose an orphan home anymore than he could oppose a hospital. Jesus said, "I was sick and ye visited me," but this does not authorize church support to hospitals. James said, "Visit the fatherless and widows," but this does not authorize churches supporting orphan homes. They must stand or fall together.

Then there was the fellow who was rejoicing about their new preacher. Why, he said, "He is a wonderful man, good mixer, spreads sunshine everywhere, has joined the ministerial alliance and is an excellent back slapper." How brethren feel that a preacher can carry out his God given responsibility and be allied with all the sectarian preachers of a city is beyond me. One might as well argue that we could have won world war two by joining Hitler's Army. About that back slapping business, I am sure many have found that some brethren need a kick in the seat more than a slap on the back.

This reminds me of a little story I read in a bulletin. I don't know who wrote it, whether it is fact or fiction but it does illustrate the point. It seems that Deacon Smith was at the rear of the building trying desperately to keep a stray dog out of the assembly. Services had begun and a man and his wife came briskly up the side walk. As they stepped through the door the dog ran between the woman's legs and Deacon Smith kicked at the canine but you guessed it — he missed and kicked the woman's shins. She doubled up in pain, and as she slowly raised her head she said, "Brother Smith, I am very sorry we are late but you see we had a flat about ten miles out."

Remember gentle reader, all our glorying is not good. It can only be good when it is in harmony with the word of God. Let us exercise caution when we boast because the approbation of God may be lacking.

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## PREPARATION FOR THE LORD'S TABLE

Doris Davis (Mrs. Hugh W.)

The command to eat the Lord's supper (Luke 22:19) necessitates preparation for this memorial feast. This is a task for which women are well suited, though men often like to share this responsibility. There seems to be a great need for instruction in how to prepare the Lord's table for the weekly observance of the supper. It is our purpose in this article to give directions for making the bread and providing the fruit of the vine, for properly cleaning the cups, and for general care of the communion ware.

### THE BREAD AND THE COMMUNION

By necessary inference, we conclude that the bread used for the communion should be unleavened. The Lord's supper was instituted by Jesus himself just prior to his crucifixion. He was eating his last passover supper with the twelve when he took the bread, blessed it, and gave it to them saying, "Take, eat; this is my body" (Matt. 26:26). The bread used in the passover would have been unleavened as God had commanded in Exodus 12:17-20.

While there is general agreement that the bread for the Lord's table should be unleavened, there seems to be much misunderstanding about the word "unleavened." This would mean "without leaven," of course, but what is leaven? Taking a negative approach, let us first clear away one widespread error. Salt is NOT leaven. Some are teaching that salt is a leaven but they are mistaken. Let the Old Testament show their error. Leviticus 2 gives instructions for making the bread to be used in the meat, or meal, offering. Verse 11 says, "No meat offering, which ye shall bring unto the Lord, shall be made with leaven," but verse 13 goes on to say, "And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of thy covenant of thy God to be lacking from thy meat offering." God commanded that salt be put in this unleavened bread.

What IS leaven? Webster defines it as "that which raises, any substance used to produce fermentation, as in dough or liquids, to make light by a leavening agent."

W. E. Vine says, "Leaven, sour dough, in a high state of fermentation, was used in general in making bread."

I.S.B.E. says, "The 'leaven' consisted, always, so far as the evidence goes, of a piece of fermented dough kept over from a former baking."

The well-known cookbook by Better Homes and Gardens describes leavening agents as "substances that form bubbles of gas (carbon dioxide) which expand when a batter or dough is heated. Their action makes baked products light and affects the grain and texture. Leavening agents include yeast, baking powder, and soda plus food acid."

Sister Meta Given, who has published a widely used cookbook, reminds us that "baking powder,

baking soda and beaten egg whites are the leavening agents used in cake making."

### INGREDIENTS FOR MAKING THE BREAD

It is important here to point out that "self-rising" flour is so called because of the addition of leavening agents to the flour before it is packaged. For this reason, those who make the bread for the Lord's table must be careful to use PLAIN flour, never self-rising. Any brand of all-purpose flour can be used. I have always used Gold Medal. My daughter, Sandra Lehde, gets superior results with Wondra.

Since the Israelites were forbidden to eat swine (Lev. 11:7,8), we know the shortening in their baking would not have been hog fat, such as our lard. Any good, all-vegetable shortening or oil is satisfactory for making the bread. Crisco will give good results.

The 2nd chapter of Leviticus is the nearest thing we have to a Biblical "recipe" for unleavened bread. The specified ingredients here are flour, oil and salt. Since this bread was to be used for a particular purpose, it had to be made in this particular way. It would not be necessary to conclude, however, that **all** unleavened bread was made in this same manner. Let us keep the facts in mind: "Unleavened bread" was used by Jesus in instituting the supper; "without leaven" is the one thing that characterizes such bread. We know what is to be left out, but we are not told what is to be put into this bread.

### UTENSILS FOR MAKING THE BREAD

Having the correct utensils simplifies making the bread. A pastry blender with flexible wires (cost about 50c) is a must. The best thing on which to roll out the dough is a pastry cloth made of canvas. This is often sold in a package which also includes a knit cover for your rolling pin (less than \$2). These permit you to work all the flour into the canvas and cover and not onto your dough. The new teflon rolling pins should give good results, but the new plastic pastry sheets are not as good as the canvas.

An essential to making a nice piece of bread is a new, blunt-toothed comb with even teeth. This will be used to prick your dough. Do not buy the kind of comb which has large teeth on one end and small on the other. Get a comb with all the teeth of the same size. Woolworth stores carry this kind for less than 500. Wash the comb well and keep it wrapped in foil and stored with your bread-making utensils.

Experiment, using baking pans you already own, to see which bakes a nicer bread. Teflon cookie sheets will probably give you best results. I have used my aluminum cake pans but this has a tendency to make the bread tough. Some advise using tin only. If you decide to use a pan which has sides, you'll find it much easier to do your pricking if you will turn the pan **upside down** and bake on the bottom of it. When the bread has cooled and has been wrapped in foil, you may find that this same pan, turned right side up, is the handiest thing to use for carrying the bread to the meetinghouse.

### RECIPES FOR COMMUNION BREAD

Pre-heat oven to 250 to 275 degrees.  
To serve less than 100

1/3 cup **plain** flour  
 2 pinches salt  
 3 teaspoons vegetable shortening  
 5 teaspoons ice water

To serve 150 to 200  
 3/4 cup **plain** flour  
 1/4 teaspoon salt (scant)  
 2 tablespoons vegetable shortening  
 3 tablespoons ice water

Blend shortening into flour and salt until mixture has texture of meal. Add water, a little at a time, using only enough to moisten all of flour. Quickly blend until all of mixture clings to wire blender. Hold bender over piece of waxed paper and using the blade of a table knife, press the dough from the blender onto the waxed paper. Quickly shape into ball inside the waxed paper and turn onto the pastry cloth. Roll out very thin and cut to desired shape. With edge of knife, guide dough onto rolling pin and then use rolling pin to lift from pastry cloth and transfer to baking pan. Use comb to prick straight lines in one direction, then lines to cross these, forming tiny squares. Pricks must be deep enough to avoid air pockets but not so large that the bread will shatter when handled. If the centers of these squares look puffy, relieve this air before baking by a single prick with a toothpick. Bake in a very slow oven, 250 to 275 degrees, until bread leaves pan and is soft to touch. DO NOT brown. Loaf should be pale in color. Baking time may vary from 30 minutes to one hour, depending on your oven and the thickness of your bread. Do not cook faster. The long, slow baking will make the bread crisp but will not brown it, unless overcooked.

#### SELECTING THE FRUIT OF THE VINE

Jesus chose "fruit of the vine" as the emblem to represent his blood (Matt 26:29). The bottled juice of the grape is almost universally used today because of its convenient availability. The Welch family, in seeking means of preserving the juice of the grape for use in the communion, became the first commercial bottler of grape juice. Other companies followed the Welch lead, and grape juice is now used for many occasions other than the communion. Appealing to many appetites, bottlers began to add sugar and other ingredients to their "grape juices." With this in mind, the one who purchases the juice for the communion should look for pure grape juice with no additives. Avoid buying the one labeled "sugar added."

Grape juice is being bottled today in many sizes. If you have fallen into the habit of always buying the same size, regardless of the size of the congregation, it might be profitable for you to take a little extra time to compare sizes and prices.

For a little thoughtful "extra," try chilling your bottle of grape juice before opening. Unused portions of bottles keep well in your refrigerator for the next Lord's Day.

#### WASHING AND SANITIZING COMMUNION CUPS

A truly great modern convenience is the disposable plastic communion cup. These are made of clear plastic, easily handled. They completely eliminate

the tedious washing, sanitizing, and draining of countless individual cups. The cost is not prohibitive. If you have not seen them, check with your usual supply source.

Re-usable communion cups are available today in glass or plastic. Directions given here are suitable for either kind. More care must be exercised, of course, in handling glass to prevent breakage.

Immediately following the morning service, the used cups should be gathered up and taken to the place where they will be cleaned. The sooner they are cleaned, the better.

If the supper is to be served again that night, leave only the necessary unused cups in the containers. Carefully blot up any juice spilled on the containers. Wipe out broken crumbs from bread plates and leave one nice piece of bread on the plates. (Thoughtful ones often bake an extra piece of bread to be reserved for the night use.) Usually, one container and two bread plates will be enough for the evening service. Carry everything else away for cleaning that afternoon.

Rinse the juice from the cups and plunge into good detergent suds, as hot as your hands can stand. Wash every cup individually, giving a good, lusty swab around each rim. Place in clean rinsing water, rinsing clear of all suds.

Now the cups must be sanitized by one of the following methods recommended by the National Communicable Disease Center of Atlanta, Georgia:

1. Immersion for at least one-half minute in clean, hot water at a temperature of at least 170 degrees F. (Note: this is HOT. You'll not get it this hot from your faucet. You'll have to heat it on your range.)

2. Immersion for a period of at least 1 minute in a sanitizing solution containing at least 50 ppm of available chlorine at a temperature no less than 75 degrees F.

This second method is the one I use. Translated into our kind of language (and a stronger solution than recommended) : Dump a cup of Clorox, or Purex, or any other liquid household bleach containing chlorine into a container of very hot water and soak the cups in this for not less than 1 minute. Remember that these are clean, rinsed cups that go into the bleach solution so the solution will still be clean when the cups come out. Save the bleach solution and pour it into the old washing machine when you wash those clothes on Monday morning. It has served two purposes, see?

When the cups come out of the sanitizing bath, drain them, till dry, on a clean towel or paper towels. Cover them with a clean towel also.

#### CARING FOR THE COMMUNION WARE

Churches have to spend fairly large sums of money to buy communion ware. How regrettable that it is often ruined or seriously damaged because it is not given the proper care!

I have written some of the leading manufacturers of communion ware for their recommendations for cleaning. The Fleming H. Revell Company, makers of Revell-ware, furnished this information:

"There are two different types of aluminum . . . polished aluminum and anodized aluminum. Anodized aluminum comes in two finishes, silver and



brass. You can tell the difference between polished aluminum and silver-tone aluminum by checking the style number on the bottom of the communion tray. If it is followed by an 'A', it is anodized.

"Anodized aluminum must not be polished. Wash only. Polished aluminum may be polished with a good quality silver polish.

"If you have a set of polished aluminum which has tarnished over the years, I would recommend your taking it to a local electroplater for buffing. They will machine buff it and it should look as good as new."

From the Thomas Communion Service Company, I have this information:

"It is important that fingerprints and spilled wine be removed from aluminum or any other material very soon after the outfit has been used. A damp cloth will almost always do the job. The pieces should then be carefully dried with dry soft cloths. If this simple procedure is followed, aluminum will retain its original beauty for a long time.

"If soap, detergent or other cleaning agents are used, thorough rinsing and thorough drying are absolutely essential. If the pieces are not thoroughly dried, staining and oxidation will follow.

"Chromium-plated communion ware will retain its original beauty indefinitely if it is cleaned with a damp soft cloth. Cleaning agents are not needed and should be avoided.

"Silver-plated communion ware will not tarnish much if it is put away clean and is stored in tight-fitting bags or other methods of protecting it from the air. If silver is put away clean, silver polish will be needed only on rare occasions. We recommend bags made of Pacific Cloth for storing silver. Unvented cellophane bags can also be used.

"If aluminum has been damaged by abuse or neglect, it can occasionally be improved in appearance by use of Bon Ami. If this is not sufficient, repolishing is usually necessary and comparatively inexpensive."

Please note that this manufacturer says "aluminum can occasionally be improved by the use of Bon Ami." This is a trade name for a non-abrasive type of cleaner. Do not substitute some other brand name. Most cleaners have abrasives which will severely damage your communion ware. Also, be sure that your ware is aluminum before trying this Bon Ami method.

If your ware is the kind that can be washed, the best thing I've found for this is Amway's dish drops. This company makes several products usable for dishes, I believe, but I am specifying the one they call "dish drops." This product leaves a shine on the ware that is quite noticeable.

Never wash all the pieces of the communion ware at once. Wash one piece at a time, rinse it well, and dry it immediately. Remove the water with one cloth, and then take a dry cloth and polish to a dry shine. Please note the warning that staining and oxidation will follow if each piece is not thoroughly dried. Prevent finger marks as you work by holding the ware with a dry cloth or soft paper towel while you dry with another cloth.

When the ware has all been cleaned and polished, return the clean, dry cups to the racks, stack and

cover with the lid. Now, take a clean, plastic, dry-cleaning bag, tie a knot in the top, closing the hole in the top of the bag. Now, pull this bag down over the top of the clean stacked communion trays and tuck the bag securely underneath them. Such a satisfaction to have everything clean and dust-proof, ready for the next Lord's Day!

The bread plates should be washed and polished dry in the same manner as the cup racks. Put the clean, dry plates in a bag and seal it with some cellophane tape so that it will be dust proof.

The plates used for contribution can be brushed clean. Those with metal edges should be cleaned of finger marks by polishing with soft, dry cloths or paper towels.

For filling the communion cups, a "single filler No. 7," carried by most supply houses, is well worth its price of \$1.75. This filler speeds the filling of cups and cuts down on spills. It fits any cap style bottle, such as the kind used for Welch grape juice.

If you do not have one of these fillers, a handy substitute can be made by using a paper cup. Squeeze the edge of the paper cup to form a spout and you'll be able to quickly fill the cups without drips.

Always have lots of tissue or paper towels available when filling the cups. Quickly blot up any spills to avoid staining communion ware.

Conclusion: There is no claim that this work has all the best answers. If you have suggestions that would be helpful to others, why not share them? Send them to me to combine in a follow-up article so that all may profit.

4909 43rd Way, North  
Birmingham, Alabama 35217

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## THE LAW OF THE SPIRIT

Larry R. DeVore

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The defection of Pat Boone and other brethren into the ranks of modern pentecostalism has caused renewed interest in the study of the Holy Spirit. And well it should, for the havoc caused by these "seducing spirits" will probably get worse before it gets better.

The work and influence of the Holy Spirit occupies too prominent a place in the New Testament to be overlooked or regarded casually. It is a subject which needs to be studied as well as baptism. If one will seriously study the word of God, much of the misunderstanding about the Holy Spirit will be cleared up.

The Holy Spirit operates in the world, and the Scriptures point out how He operates. (Indeed, how would we know anything about the Holy Spirit if the Word had not revealed Him?) In Romans 8:2 Paul wrote "For the law of the Spirit of Life in Christ Jesus has set you free from the law of sin and of death" (N.A.S.B.). So the Holy Spirit has a law by which he operates. I affirm that this law is

the Word, the New Testament, the Perfect Law of liberty James spoke of (James 1:25). It is by this law (word) that the Holy Spirit exerts influence on our lives. Some contend that the Holy Spirit operates separate from the word, but in harmony with the word. If this were true, it would be entirely unnecessary, because we already have the word. If the Spirit operates in a way contrary to the word, then it becomes "another gospel" and as such is condemned of God (Gal. 1:6-9). I affirm that the Holy Spirit operates through and in the word, and in perfect harmony (according to the teaching of) the word of God. We are to be led by the Spirit (Rom. 8:14). When we following the teaching of the Spirit (i.e. the word) then we are following or being led by the Spirit.

If I understand I Tim. 6:16 correctly this would indicate that a human being could not live if the Holy Spirit was literally dwelling in him. "Who alone possesses immortality (Christ, lord) and dwells in unapproachable light; whom no man has seen or can see." No man can approach to that light in which Christ dwells, yet Paul said "Christ liveth in me" (Gal. 2:20). How could such be possible? Because it is not literal, it is spiritual! The same is true with regard to the Holy Spirit. The Spirit dwells in us spiritually, not literally, in accordance with the word of God. Those who contend otherwise, contend for something that cannot be sustained by the word of God. But this doctrine is usually proven (?) by subjective reasoning and emotionalism.

#### SEDUCING SPIRITS

Paul wrote to Timothy, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils . . ." (I Tim. 4:1). Paul said that the **Spirit prophesied** these departures from sound doctrine. It was not Paul's opinion. Paul indicated that many would be deceived by these **seducing spirits**, and that they would demonstrate "all power and lying wonders" (II Thess. 2:9). Many today think that they have the Holy Spirit, when in reality they have a "seducing spirit"! If they were being led by the Holy Spirit, they would not do such things as join hands with false teachers, as Pat Boone and others are doing!

#### TONGUES SHALL CEASE

The finality or reality of the modern pentecostalist's belief in the direct operation of the Holy Spirit is the ability to speak in tongues (the heavenly language or prayer language it is sometimes called) which many claim to have. Based upon subjective reasoning, they win the argument. They say they have got it, and that's that! However, the Bible teaches otherwise, and when there is a conflict between what the pentecostalist is doing and what the Bible teaches, we begin to see how little they think of the "Law of the Spirit." They "wouldn't trade what they feel, for a stack of Bibles this high . . .!" Paul states that "whether there be tongues, they shall cease;" (I Cor. 13:8). Perhaps the pentecostalist does believe that tongues shall cease, but he is going to get his share in before they cease! The lan-

guage of I Cor. 13:9-10 indicates that when the perfect part is come (the perfect law of liberty; the law by which the Spirit operates) then the necessity for outward signs of the Spirit's working shall pass away. The gospel has been revealed, given, confirmed, and written down, and the Holy Spirit operates through this avenue today to convict us of sin, and show us the way to heaven. The Word of God gives us all things "that pertain to life and godliness" (II Pet. 1:3). Therefore, Modern Pentecostalism is a "seducing spirit." IT IS NO PART OF SOUND DOCTRINE!

18'02 Caroline St.  
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## NEW PAPER ON EVIDENCES

Edward Fudge

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Readers of **Searching the Scriptures** are well aware of the struggle in our day between forces of belief and disbelief, of faith and doubt, of those advocating the trustworthiness of Scripture and those who scorn or deny its reliability. All may not know of an excellent new (in its first year) paper which deals entirely with Christian evidences and the trustworthiness of the Bible.

I speak of **Facts For Faith**, published by Brother Gordon Wilson, now preaching for the Spring and Blaine church in St. Louis. Bro. Wilson is author of several books and study booklets on faith-building subjects, and in 1966 debated the national president of the American Association for the Advancement of Atheism. His first editorial in January **Facts For Faith** gave this purpose for the paper:

The emphasis . . . will be on what is usually called the "evidence of Christianity." It will be written, for the most part, on the level of the average member of the church . . . so that it will not be too technical to be of use to college undergraduates, or even to those who have had no college experience. Of course, there will be room for the occasional more advanced and scholarly articles.

It is hoped that our discussions of the existence and nature of God; the divine origin of the Bible; the deity of Jesus; and the supernatural origin of Christianity, will be such that parents and teachers can employ them in preparing their youngsters for the attacks on their faith which will be encountered as they grow older.

**Facts For Faith** is attractive, readable, absolutely true to the Book and written in a very convincing and honest manner. If you are a preacher, Bible teacher, parent, college student, high school student or simply a Christian concerned about faith in a faithless world, you will profit from **FACTS FOR FAITH**. Subscription is \$2.00 per year, from: **FACTS FROM FAITH**, 6316 Pemod, St. Louis, Mo. 63139.

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## THE NEWS LETTER REPORTS

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

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**Larry R. DeVore**, 1802 Caroline St., South Bend, Ind 44613 — Brother **Granville W. Tyler** of Decatur, Ala., was with us in a gospel meeting Sept. 14-23. Brother Tyler did an excellent job and the meeting was well attended. I baptized one man on Sunday before the meeting, and one man was restored during the meeting. I will be with the church in Roseville, Ohio, in a gospel meeting later this fall, when they complete their new building.

**Edgar E. Holcomb**, 1015 Nebraska Ave., Lorain, Ohio 44052 — We concluded a very fine gospel meeting at the North Ridgeville church with **John Fant** preaching the unsearchable riches of Christ. Two souls, precious indeed to God, were restored. The attendance was the best we've had with several non-members at different services. Some of our liberal brethren, including one preacher, also attended. The saints of God were truly edified and we're looking forward confidently to future growth as a result of seed sown.

Our beloved brother **C. D. Plum** is to be with us the last week of October in an effort for the Lord.

Several in the congregation enjoy receiving the paper and I personally commend you for all your efforts and God will reward you bountifully.

**Robert H. West**, 7816 Paseo, Kansas City, Mo. 64131 — After over 15 years in the West, I have moved to work with the Southside church in Kansas City, Mo. This congregation has a good eldership, a young, active membership and a comfortable building. I am anticipating an enjoyable and profitable work here.

**Wayne Earnest**, 4204 Sunflower Ave., Louisville, Ky. 40216 — In July I concluded three and one-half years work with the church in Newbern, Tenn. I have accepted the invitation of the elders to work with the Shively congregation in the Louisville area. **Don Bassett** will be with us in our Oct. 12-18 meeting. I will be with the Preston Hwy. congregation in a gospel meeting Oct. 4-11 here in Louisville. We invite faithful saints who come to this area to worship with us.

**Hoyt H. Houchen**, 12528 E. Alaska Place, Aurora, Colo. — I have recently preached in a gospel meeting at the Northeast congregation which meets in Colorado Springs, Colo, at 6323 East Platte, in the Eastgate Shopping Center. **H. L. Bruce** is the preacher there and is doing a commendable job. The group is small in number but strong in faith. The **Harvey Clark** and **Levoy Free** families are now working with this church and they are great strength and encouragement.

Our work at Boston Street, 1297 Boston Street in Aurora, Colo., continues to grow and the work is

very encouraging. We had record attendances this past summer with visitors attending from all over the nation. On one Sunday we had 168 in Bible classes and 217 in the morning assembly.

In addition to my support, the Boston Street church is aiding in the support of **Herbert Fraser** at Fort Collins, Colorado; **H. L. Bruce** at Colorado Springs, Colo., and **Karl Diestelkamp** in Milwaukee, Wisconsin.

My meetings this year have been in Fort Collins, Colo.; Booneville, Miss.; Portales, N. M.; Columbus, Ind.; Bradley, Ill.; Lubbock, Texas (West Bend); Brownwood, Texas (Woodland Heights); and Colorado Springs, Colo. I am to be with the Maryvale church in Phoenix, Ariz., Nov. 16-22 and this will complete my meeting schedule for this year.

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### ABOMINABLE ABOMINATIONS

**Donald R. Givens**

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God abhors. God hater. God detests. Because God is love, He hates all evil. There are some things God despises. These are an **abomination** to Him.

The terms "abomination," "abominations," and "abominable" occur quite frequently in the Old Testament. The word "**abominable**" is a very strong word describing how the Lord utterly detests certain practices.

**The Comprehensive Analysis** defines "abomination" as: "the feeling of extreme disgust and abhorrence; that which causes disgust and loathing." **Strong's Exhaustive Concordance** defines "abomination" as: "something disgusting; an abhorrence; especially idolatry."

Moses instructed Israel "when thou art come into the land which Jehovah thy God giveth thee, thou shalt not learn to do after the **abominations** of those nations . . . for whosoever doeth these things is an **abomination** unto Jehovah: and because of these **abominations** Jehovah thy God doth drive them out from before thee" (Deut. 18:9,12 — emphasis mine in all quotes, DRG). Regarding their sacrifices they were never to "sacrifice unto Jehovah thy God an ox; or a sheep, wherein is a blemish, or anything evil; for that is an **abomination** unto Jehovah thy God" (Deut. 17:1).

Jehovah very forcefully told the Israelites that idolatry was an abomination. He allows no divided allegiance. The worship of the heathen gods and goddesses was a detestable thing to the one, true, and living God. "The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee,

s)est thou be snared therein: for it is an **abomination** to the Lord thy God. Neither shalt thou bring an **abomination** into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it: for it is a cursed thing" (Deut. 7:25,26).

Sadly, many years later the Israelites had brazenly broken these solemn precepts and were doomed: "Wherefore, as I live, saith the Lord God; Surely, because thou hast denied my sanctuary with all thy detestable things; and with all thine **abominations**, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity" (Ezek. 5:11). "He said furthermore unto me, Son of man, seeth thou what they do? even the great **abominations** that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater **abominations**" (Ezek. 8:6).

The wise man also spoke of practices which are awful abominations. "A false balance is **abomination** to the Lord; but a just weight is his delight" (Prov. 11:1). "The sacrifice of the wicked is an **abomination** to the Lord; but the prayer of the upright is his delight. The way of the wicked is an **abomination** unto the Lord; but he loveth him that followeth after righteousness" (Prov. 15:8,9). "He that justifieth the wicked, and he that condemneth the just, even they both are **abomination** to the Lord" (Prov. 17:15). And then a pertinent passage pertaining to prayer: "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9).

Turning to the New Testament, we have a plain scripture from the lips of God's Son regarding abominations: "And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: **for that which is exalted among men is an abomination in the sight of God**" (Luke 16:15). How true it is that that which men are prone to praise is often abhorred by the Lord God. That which is delightful to men is frequently dreadful to God.

Paul wrote to Titus concerning some men who were abominable: "They profess that they know God; but by their works they deny him, being **abominable**, and disobedient, and unto every good work reprobate" (Titus 1:16). These were despicable, detestable individuals because Paul says they were denied and disobedient.

The apostle Peter lists "abominable idolatries" among various "excesses of riot" in I Peter 4:3,4.

What is to be the final outcome of those who commit abominable acts? Scripture says: "for the fearful, and unbelieving, and **abominable**, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death" (Rev. 21:8).

Are you guilty of attempting to worship the Lord in ways that are abominable to Him? Are you guilty of living in a manner which is abominable to your judge? The Words that He spake shall judge you in the last day (John 12:48); therefore read them, study them, heed them, obey them before you

breathe your last breath and all opportunity has flown.

May we all abhor the abominable and cleave to the good.

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"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XI

NOVEMBER, 1970

NUMBER 11

## CONGREGATIONAL COMPETITION

H. E. Phillips

I recently read a report of the growth of churches of Christ in America. How authentic or accurate it was I do not know, but the figures were impressive. Only one sour note appeared in the otherwise perfect progress report: there were nearly seven congregations for every preacher. This suggested the all out effort to educate more preachers. The most exciting part of the report was the tremendous growth of congregations in various cities. One city had only one small church in 1960, but now there are five (small) churches. This is an example of growth!

The unscriptural and anti-scriptural views of Charles Holt and Harold Spurlock and associates in **Sentinel of Truth** on the functional entity of local congregations of Christ are fertilized by the greedy competitive maneuvering of some congregations in some areas. Of course, one position does not justify another any more than violence is justified by passive indifference.

To deny the existence of local churches with scriptural organization, is to deny such scriptures as Philippians 1:1, Acts 14:23, Titus 1:5 and others.

No informed person would deny our responsibility of teaching the gospel to every creature and baptizing those who believe and repent (Matt. 28:18-20; Mark 16:15, 16). No one would deny that the church should make increase unto the edifying of itself in love (Eph. 4:16). Every honest Christian desires scriptural growth of both himself as an individual and the body of Christ.

Growth may refer to different things. Growth may be in number, in knowledge, in respect from others, or growth in financial power. The usual measurements by which brethren today tell of their growth is in the number in attendance and in the contribution. This is a false measurement of true growth because it does not take into account all or the most important factors. Some congregations may have many members who are wealthy and give more than others but sacrifice far less. The number of dollars per week does not tell of strength or growth. They may be like the Laodiceans who

thought themselves rich, but the Lord said they were poor (Rev. 3:14-19). Others may gauge their success or failure on the number they can get to attend the various public assemblies for worship. Great meetings are planned with well-known speakers with a view of drawing members from neighboring congregations, and little thought is given to those of the world. Gimmicks are used by some to draw the crowds and then that congregation is on the march.

The great harm done by the congregational competition growing out of these false measurements of true growth is the internal decay in spiritual things, and the friction created between brethren. We forget that we are marching under one Leader against a common enemy: the Devil. Brethren become competitors for large numbers on the congregational level and forget the lost world. An example or two of the competition between congregations that hinders the true growth of the kingdom will serve to illustrate the dangers.

An eager, zealous, young preacher wants to demonstrate his ability to make a congregation grow, so he begins to canvass the community to get all the "strays" (wayward members) back to the assemblies. This is commendable and he receives encouragement from the brethren. Soon he must turn to other fields for numerical growth, so he begins to campaign in other congregations with various appeals to individuals to "transfer membership" to the church where he preaches. He has no difficulty in persuading the zealous "personal workers" of his congregation to assist him in moving in as many from other churches as possible. This proves his ability to make a church grow and convinces most in that congregation that this is the way to enlarge the kingdom of Christ.

Now when several churches in the same city begin this campaign you can imagine what the results will be. Brethren will become alienated because of pressures put upon them by some to move their membership from one place to another. Congregations in the same city develop the feeling of being competitors instead of working toward the same goal of saving souls.

Another example is to build as many churches (buildings) as possible in a community. The prize goes to the church that is responsible for the most

churches being started in the community. Usually the pattern followed is to quietly divide over personalities or issues in doctrine and establish another church in a nearby community and declare it to be an effort to spread the borders of the kingdom. In reality the second group started with full intention of all to draw members from other churches nearby and then boast of their efforts for growth. If not, why will they usually select a site in the very heart of a section in which are a half dozen congregations? Why will they not go to some area where there is no congregation within miles and begin the work? It is impossible for scriptural discipline to be exercised because the competing congregations will eagerly take the wicked brethren in, since number is the important goal. Those who tend to be rebellious or indifferent will not repent because they know they will be welcomed without condition by some competing congregations.

We must destroy this attitude of being in competition with others and begin to look at the fields white unto harvest. The world is full of unconverted sinners and every congregation in the world can develop a healthy growth if each will labor to preach the word to the lost and exhort the unfaithful and weak. We do not need to use every trick and lure devised by man to entice Christians from one congregation to another under any pretense.

In some cases false reports have been invented about elders or some members of one congregation in order to make it easier to proselyte members from it. I know of three cities in which this has been and is being done. Others use the beauty of buildings, distinguished persons who are members and all forms of entertainment to draw from the membership of neighboring congregations.

The elders or bishops are to "feed the flock of God which is among you, taking the oversight thereof ..." (II Pet. 5:2). Whether this be one congregation in the midst of two or three small cities or a small congregation in the midst of several congregations in a large city. Wherever the flock and whatever its size, the bishops are to exercise oversight and feed that flock.

We have a real work in trying to convert the lost to Christ from the world and those who are caught in the jaws of denominational chaos. This would also include those who have turned away from the faith to the false doctrine of institutionalism and related false positions, whose philosophy is liberal and digressive with regard to the authority of Christ.

At the close of the letter to the Colossians Paul instructed that the epistle be read in the church of the Laodiceans and that the epistle to the Laodiceans be read by the church at Colosse (Col. 4:16). This shows recognition of one congregation by another in respect to common divine instruction, yet they are recognized as distinct groups which function autonomously. Why should we work as competitors when we have the same work to do? We have the same standard of authority. When elders, preachers and Christians in general learn the difference between spiritual growth of congregations and the moving of people from one group to another, we will stop this nonsense of competing for the attention of the crowds and the shifting of brethren from one congregation to another and start converting the lost to Christ.

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## EDITORIAL

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

In recent months several have written to inquire about the "Editorial Policy" of this magazine. Two to three thousand new subscribers have been added since last we said something about the general guidelines for articles and news notes, and it seems expedient to restate them to clear any misunderstanding and make our policy clear.

In the first issue (January, 1960) James P. Miller and I stated that "We have no policy but to be scriptural, fair, sincere, and faithful to our work as editors of this paper. We know nothing more that could be asked of us in presenting this paper for your edification." We have tried to stay with this rule since that first issue. I am sure that some believe we have departed from it, but we believe we have kept it and we cannot change colors to please every man.

We also stated in that first issue that the pages of Searching The Scriptures will be open to men of good faith. "We will allow anyone who has something worthwhile to say to speak his mind. We will not, however, allow propagandists to sow seeds of discord. This paper will not be devoted to unfair controversy and personal sarcasm. That does not mean that controversial matters will not be discussed; on the contrary, they will be freely discussed."

Near the end of eleven years I see no reason to retract anything we said at the beginning. I have, however, learned many things about the editorial policy of a magazine such as this since those words appeared in that first issue. I have learned that it is not as easy to **keep** rules as it is to **make** them. Inevitably, in the course of time, the situation will arise when you sincerely believe that fairness "demands space be given to some radical, rebellious renegade who causes more trouble among brethren than any good he could do. This may arise because of some personal attack made by some brother in an article or news item which cannot be proved. The real problem arises when this person wants about half of the paper for three or four months to set the brotherhood straight in answering the charge against him. If one word is taken out of his original manuscript, he cries that a dishonest editor is trying to pervert his position. If his articles (and he seldom stops with one) are not given space, he cries: Unfair! Closed-door Policy! If his articles are given space, readers by the hundreds will complain. This is only one example of the difficulty of trying to keep the policy of being fair open to all men of good will.

I shall restate the editorial position of Searching The Scriptures that we try to follow even in situations such as I have mentioned. It may be divided into three parts:

First, this magazine will not be the battleground for personal feuds between brethren or churches. I will not knowingly give space to anything that will

make an unfounded personal attack upon another. I mean by personal attack, a charge against his person that cannot be proved and has nothing to do with exposing false doctrine edifying the readers. Calling a man a "horse thief" does not prove the truth or falsity of your position on any Bible or moral subject. It only serves to inflame prejudice and opposition and never teaches men to be stronger in the faith. Let brethren use their bulletins and pulpits if they must engage in such work. I am neither a fight promoter nor a referee. Why should I insult the readers with name calling contests that help no one but the Devil's Cause?

Lest someone misunderstand this, let me plainly state that I have absolutely no intention to compromise with error on any level. Error, and those involved in error, will be quickly, sharply and plainly rebuked without hesitation. There is a distinct difference between the caustic, sarcastic personal reflections that show the personal anger of the writer, and the plain and strong language of rebuke that identifies the sinner and the sin.

There are many brethren for whom I have no respect as Christians or gentlemen because of their false doctrine and practice. There are other brethren holding the same views for whom I have the highest regard as gentlemen. The difference is in the integrity and fairness of the man. I can discuss the false positions of both groups to the edification of all, but who is helped when I vent my personal feeling against another?

Second, this magazine will give space to the discussion of any Bible subject. We will have no "closed-door" policy, in the accepted sense of this expression. Any person may disagree with any article appearing in this paper, and may state his case in strongest terms. He may make any charge against me or any writer as long as he can prove it. I invite any review of anything I may write and I guarantee you the opportunity to be heard. I do request that you be reasonable in the length of articles, because other writers have been allocated space for their material.

This must not be interpreted to mean that any and all manuscripts will be published in *Searching The Scriptures*. Some say almost nothing. Others try to promote some unscriptural project or incredible doctrine, and no good would come from that. Some are far too long and wordy for the lesson intended. And some wage their vendetta against all brethren who oppose their unscriptural cause and practice.

Third, material that has or does appear in other religious journals will not be given space in *Searching The Scriptures*. News items, announcements and ads are exceptions to this rule. Since many of the readers of this magazine also read other magazines of like nature, there appears no reason for duplication of the material. Many may not agree with this rule, but it will be observed nevertheless. This may encourage you to take more than one magazine, you should.

We shall strive to provide food for the mind, stimulate each of you to search the scriptures for the truth on all subjects, exhort and encourage all to be more faithful to the Lord, reprove and rebuke

all who teach and practice that which is contrary to the word of Christ, and impartially challenge any doctrine we believe contrary to the truth of God and do so plainly and pointedly so that all may understand exactly what we say.

We shall make every effort to bring a variety of material, some for the young in Christ, some for the unlearned in the word of truth, and some for the mature in Christ. There will appear subject matter with which many will want to take issue. Controversy always does good just so long as the spirit of Christ prevails and brethren are sincerely seeking the truth. If otherwise, we waste our time and energy.

One additional note on this "Editorial Policy": From the beginning we have said that we are not obligated to endorse every article that may appear in **Searching The Scriptures**. If you keep in mind that we are seeking truth, not someone to parrot our preconceived views of a given subject, you will understand why all are not required to endorse every article that appears.

Divine Truth is not determined by any man or group of men. No editor, paper, college, board of directors or eldership can decide what is truth or change the truth in any way and it remain the truth. Since that is true, we have no obligation to any man, editor, paper, college, board, eldership more than to any other person on earth. We are not under the control of any man. We are free to teach truth and only truth. We owe allegiance only to the King of Kings, Jesus Christ the Son of God. We seek to please God, not man.

I am thoroughly convinced that more time and money must be spent by each of us in learning the gospel of Christ ourselves and then use all available means of communication to teach it to others. We must awake out of sleep and begin to do something toward our own salvation.

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## I MARVEL Galatians 1:6



James P. Miller, 213 E. 12th St., Bowling Green, Ky. 42101

### HOW FAR CAN WE GO?

The question above is asked in an editorial by Reuel Lemmons in last week's issue of the Firm Foundation (July 27, 1970). He is concerned about the direction the young intellectuals are taking and what it will do to the church of the Lord. Brother Lemmons is not alone in this, for it is a matter of the gravest consequence to the liberal wing of the church.

My brethren several years ago decided, in the light of the scriptures, "How far can we go?" We refused to move without authority in the word of God. The support of human institutions from the treasury of the church, the spending of the Lord's money for recreation halls and the centralizing of authority in any group of men to do a work the local church should do was where we stopped. We have been criticized, laughed at, and ridiculed for our stand, but we have weathered it all and this is where we said it had gone far enough.

Now our institutional brethren are faced with a real problem. It is simply this, where are they going to draw the line? The young thinkers among them, as the editor of the Firm Foundation points out, want them to join the main stream of religious thought. This admits Christians in other churches and all that this problem involves.

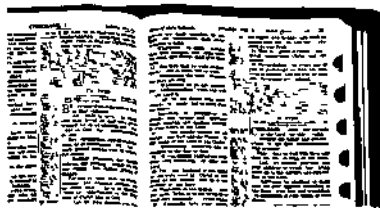
The sad truth of the matter is simply this: they have no place to draw the line. They cannot draw it at inspiration for every preacher will say he believes in the inspiration of the Bible. There are a score of different ideas about inspiration and they could not possibly investigate every man and every phase of the matter of inspiration.

The work of the Holy Spirit is an issue with the liberal brethren, but again they are helpless. This is too complex a subject for firm lines to be known. I heard brother Wesley Jones speak on the Holy Spirit this past week. I am sure he represents the very best they have to offer. He made it very clear that the Holy Spirit did not influence any man contrary to the revealed word, but at the same time he labored to show that there were things the Spirit did without the word.

I have debated the sects for thirty years on the work of the Spirit and this is exactly the position they always affirmed. Brother Jones pointed out that the Holy Spirit and the word were not the same. No man who knows the truth has ever taught they were, but the word is the means used by the Spirit. If the Spirit does one thing without the word then he can do other things without the word. Romans

5:5 was used to show the Spirit "shed the love of God" in our hearts without the word. Just how he does this brother Jones did not tell us. How we will know when it is done, how it will be administered, and what will be accomplished is all a mystery. There is only one consequence to this teaching, and that is that there is a recognition of influences apart and separate from the word of God. This may seem harmless at first but will lead, as they have with the denominations around us, to a new fount of truth that will mean a book, chapter and verse is no longer necessary, and this is the destruction of God's people. Who is willing to affirm that in this age God worked without Christ, that Christ works without the Holy Spirit and that the Holy Spirit works without the word. Paul tells us that Christ dwells in our hearts by faith, in Ephesians 3:17. No one denies that the Spirit, Christ and even God dwells in the Christian. It is when we add the term "in person" or "personally" that it becomes a false theory. I am truly sorry for my liberal brethren, for now they are faced with the question "HOW FAR CAN IT GO?" and have no answer. Why not just come back to the Bible, and that will be far enough.

## SOWING THE SEED of the KINGDOM



J. T. Smith, 1320 Gardiner Lane, Louisville, Kentucky 40213

### THINGS BAPTISM WILL NOT DO

In previous lessons we noted that baptism is for — in order to—the remission of sins (Acts 2:38). It puts one into Christ (Rom. 6:3-4) where we have all spiritual blessings (Eph. 1:3). It is in the likeness of the death, burial, and resurrection of Christ (Rom. 6:5-6). We are quickened or made alive while we are buried in baptism (Col. 2:12-13). And, the body of sin is "cut off" in spiritual circumcision according to Col. 2:11 and Rom. 6:5-6. Hence, the blood of Christ is WHAT washes away sins (Rev. 1:5), and baptism is WHEN they are washed away (Acts 22:16).

### BAPTISM WILL NOT SAVE AN INFANT

Many in the denominational world seem to think that if "we dedicate" our children to the Lord and have them "baptized" (sprinkled) they will be saved. Of course, as we have already learned in a previous lesson, the action of baptism is NOT sprinkling, but immersion in water. But not only is the action of sprinkling without scriptural foundation, but the fact that an infant is an unbeliever also presents a problem. Jesus said, "He that believeth and is baptized shall be saved \_\_\_" (Mark 16:16). The "penitent believer" is the person that is a subject for

baptism. An infant is not a believer.

**BAPTISM NO SUBSTITUTE FOR FAITH**

Though some may believe there is some magical power in water, let me assure you that it is not so. If a person is immersed in water —the Bible action and the scriptural element — who is an unbeliever, he goes into the water a dry sinner and comes out a wet one. Only as we obey "from the heart the form of doctrine" (Rom. 6:17) are we "then made free from sin and become the servants of righteousness" (Rom. 6:18).

**NOT A SUBSTITUTE FOR REPENTANCE**

Repentance, which is a changing of one's mind which leads to a change of actions in that person's life, is necessary on the part of every person who is to receive scriptural baptism. There is no way we can be saved without repenting of our wrong-doings.

**ALL ARE NECESSARY**

Both faith and repentance are necessary prerequisites to salvation. A subject cannot be properly baptized until he has believed that Jesus Christ is Lord, and he has repented of past sins. This is exactly what happened in Acts 2:37-38. "Now when they heard this (that is how faith comes — by hearing the word of God, Rom. 10:17), they were pricked in their hearts and said unto Peter and the rest of the apostles, men and brethren what shall we do? Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

**CONCLUSION**

We subscribe to the same plan of salvation that Peter proclaimed in Acts 2. Faith in the crucified Savior, repentance from past sins, and baptism for the remission of sins. If you have not met these requirements of God, you are not saved. Why not do them today that you might be saved?

**WORD STUDIES**  
in the Greek  
New Testament



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

**HEAUTON, "HIMSELF," No. 21**

COR. 11:28

It is sometimes asserted that I Cor. 11:28 and James 1:27 are parallel in their use of "himself." It is claimed that the word "man" in I Cor. 11:28 is translated from the Greek word **anthropos**, which can have the generic meaning "mankind." It is then

claimed that the generic meaning could include an indefinite number, just as "himself" in James 1:27 could include an indefinite number. The conclusion reached is that this "indefinite" number could justify church action.

**RESPONSE**

In response to the preceding argument, it should be noted that the Greek word **anthropos** in I Cor. 11:28 is the generic word for "man" which can be used in the sense of "mankind." But it is evident that **anthropos** cannot mean "mankind" in I Cor. 11:28, for the simple reason that the passage goes on to say, "examine **himself**." It would be foolish to translate the passage "let mankind examine himself."

**PARTAKE COLLECTIVELY?**

Do these liberal brethren affirm that a congregation partakes of the Lord's Supper collectively? This is the logical conclusion of the position taken on "man" in I Cor. 11:28. This view gets pretty close to the Catholic dogma of communion under one kind, in which the clergy alone partakes of the cup of the Lord's Supper. Christians partake of the Lord's Supper individually, and not collectively. The **number** of persons involved makes no difference whatever. It is positively absurd and unreasonable to affirm that plurality is identical to collective action. Hence, **many** persons could partake of the Lord's Supper, and **many** persons could visit the fatherless and widows; but these **many** persons would still act **individually**.

**"PURE AND UNDEFILED RELIGION"**

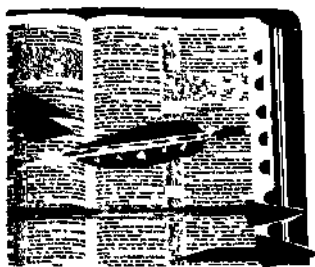
Surely, the most unreasoned and unreasonable argument in this whole discussion of James 1:27 is the assertion that the care of widows and orphans is the absolute, sum total of pure and undefiled religion! Therefore, according to this position, such things as saving the lost, taking the Lord's Supper, praying, reading the Bible, etc., have absolutely nothing whatever to do with pure and undefiled religion!

The truth of the matter is well stated by Trench in these words: "St. James is not herein affirming, as we sometimes hear, these offices to be the sum total, nor yet the great essentials, of true religion, but declares them to be the body, the *threskeia*, of which godliness, or the love of God, is the informing soul" (**Synonyms of the New Testament, p. 176**).

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## ARROWS OF TRUTH for denominational error

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

### THE BAPTIST TEMPLE-CHURCH ARGUMENT

If my memory serves me correctly the Temple-Church argument was first made by D. N. Jackson, well-known Baptist debater. Baptists use this argument to support their theory that the church was established during the personal ministry of the Lord. The outline I have on the matter looks like this:

TEMPLE	CHURCH
1. God ordered temple built I Chron. 17:2	1. God ordered church built John 4:34
2. Patterned by the tabernacle Chron. 28:11-21	2. Typified by the temple I Heb. 3:5-6
3. David prepared the material Chron. 22:1-5	3. John prepared the material I Luke 1:16-17
4. Erected by Solomon I Chron. 22:10-11	4. Organized by Christ
5. Had a consecrated priesthood 8:1-13	5. Had an ordained ministry Lev. Mark 3:13-14
6. Finished before Solomon died II Chron. 5:1	6. Finished before Jesus died
7. Law placed in temple	7. Great commission given to II Chron. 5:7-10 church Matt. 28:19
8. 120 trumpeters sounded	8. 120 saints prayed Acts 1:15 II Chron. 5:12
9. Dedicated with blood	9. Dedicated with blood II Chron. 7:5 Heb. 9:16-22
10. Prayer of dedication	10. Prayer of intercession II Chron. 6:14-42 John 17
11. Fire came down on finished Chron. 7:1-3	11. Holy Spirit came down on building II finished church Acts 2:1-4

The outline is self-explanatory. Baptists will argue that the temple of Solomon is a type of the church. It wouldn't take a Solomon to see that the pivot point of this Baptist argument is number six. They desire to get the church established during the personal ministry of Christ. They will argue that the death of Solomon was a type of the death of Christ. As usual they give no scripture to vindicate such an affirmation. I have never understood where Baptists get the idea that the death of Solomon typified the death of Christ. It is argued by Baptists that the temple was completed before the death of Solomon and therefore the church was completed before the death of Christ. I insist that such an argument is without foundation and completely antagonistic to the scriptures. In Acts 10:28, we are told that Christ purchased the church with his blood. Solomon did not shed his blood for the temple, therefore, the parallel breaks down and the argument is ruined. Furthermore, since Christ shed his blood to purchase the church it couldn't have existed before the price was paid for it; unless one wants to argue it was bought on a credit and without blood! Actually, it was the sacrificial lamb which typified the death of Christ and this lamb was slain before the temple was built.

About thirty years ago the late W. Curtis Porter met D. N. Jackson in a debate at Rush Springs, Oklahoma. It was during this debate that D. N. Jackson introduced his Temple argument. Someone has said that W. Curtis Porter could see an argument ten miles down the road. This is true and he gave me much help and advice during my first few debates. He completely routed this argument and later wrote these words about it:

"The principle involved in the argument is this: 'Whatever occurred concerning the temple before Solomon died must find its parallel concerning the church before Jesus died.' If this is not true, the argument is not worth anything. It insists that the church must be finished before Jesus died because the temple was finished before Solomon died. That same 'because' must run throughout the argument, and a number of other things concerning the church must have occurred before Jesus died because parallel things respecting the temple occurred before Solomon died. So let us look at some other points involved.

"Consider point No. 5. There was a consecrated priesthood for the temple before Solomon died; and for its parallel there was an ordained ministry for the church before Jesus died. But the text given is Lev. 8:1-13. This tells of the consecration of the Aaronic priesthood under the direction of Moses. This was an unfortunate text from Jackson for it not only shows a consecrated priesthood before Solomon died, but the priesthood was consecrated before the temple was ever built, or before the building of it ever began. His cases on No. 6 are therefore not parallel. Furthermore, the priesthood was consecrated **more than 400 years before Solomon was born**. To get his parallel to work here, the "ordained ministry" for the church would **have to exist before Jesus was born**. If not, why not? If the church had to be finished before Jesus died because the temple was finished before Solomon died why would not the ministry have to be ordained before Jesus was born because the priesthood was consecrated before Solomon was born. So this parallel proves entirely too much for Jackson.

"Next, let us examine parallel No. 7. The law was placed in the temple, and the commission was given to the church.' But II Chron. 5:7-10 tells of an incident before Solomon died. Before the death of Solomon the law was placed in the temple. The argument requires that the commission be given to the church before his death. Yet the passage introduced misses the point entirely. The great commission given in Matt. 28:19, which Jackson uses as his proof-text, was not given before the death of Jesus. It was given **after** his resurrection from the dead. I insisted that Jackson find his commission before the death of Jesus, for the one he introduced was given at the wrong time. The same fault is found in his parallel No. 8. The 120 trumpeters who sounded their trumpets, according to II Chron. 5:12, did so before the death of Solomon. This would require its parallel to take place before the death of Jesus, but the parallel given by Jackson did not occur before Jesus died. The praying of the 120 saints, according to Acts 1:15, occurred **after** the ascension of Jesus to heaven. This ruins another link in his chain of evidence."

## WORSHIP IN SPIRIT AND IN TRUTH



T. G. O'Neal, P.O. Box 606, Murfreesboro, Tenn. 37130

### THE PROPER PLACE OF WORSHIP

In our study of worship, we need to note the place where God has authorized us to worship Him, if any specific place has been so authorized.

There are many people that believe that they must be in certain places in order to worship God. They know that they can offer worship to God but believe that if they are in some certain place that God will accept their worship more than if they were in some other place. Such an attitude prompts one to desire to make a trip to some city with the idea of offering worship unto the Lord. We need to concern ourselves with the question is this what the Bible teaches?

#### ABRAHAM'S ALTARS

It has been said that the path of Abraham could be traced by the smoke of his altars. Abraham worshiped where he was. Upon one occasion God commanded Abraham to go to one of the mountains in the Land of Moriah and there to offer a sacrifice (Gen. 22).

#### ISRAEL IN EGYPT

When Moses and Aaron stood among the children of Israel in Egypt and delivered unto them the word of God, the record states that in Egypt the children of Israel "bowed their heads and worshiped" (Ex. 4:31).

#### GOD'S NAME RECORDED

When Israel had been delivered from Egypt, God told them, through Moses, "But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your free will offerings, and the firstlings of your herds and of your flocks: And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee" (Deut. 12:5-7). God recorded His name in the tabernacle built by the pattern given Moses and here Israel worshiped Jehovah.

When Solomon built the temple God said, "I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for

ever; and mine eyes and mine heart shall be there perpetually" (I Kgs. 9:3). Again to Solomon God said, "I have heard thy prayer, and have chosen this place to myself for a house of sacrifice. . . . Now mine eyes shall be open, and mine ears attend unto the prayer that is made in this place. For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually" (II Ch. 7:12,15,16).

#### JEROBOAM'S REVOLT

Upon the death of Solomon when Rehoboam came to the throne, Jeroboam led a revolt against God's established order and set up altars in Dan and Bethel and told Israel "It is too much for you to go up to Jerusalem" (I Kg. 12:28). Omri reigned from Samaria, having changed the seat of government and worship (I Kgs. 16:30).

#### JESUS SPEAKS

At Jacob's Well, recorded in John 4, Jesus talked with a woman of Samaria. Her question was, "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." Christ replied that "the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." The location of where the worshiper is when he worships was loosed by our Lord. Geographic location is not bound. Jesus bound this about worship: "the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (v. 23).

Our worship is pleasing to God if we worship "in spirit and in truth." Whether one is in Rome, Jerusalem, Mecca or Nashville, Abilene or Memphis has nothing to do with his worship being acceptable to the Lord. Worship "in spirit and in truth" is accepted from any place on earth. Worship that is not "in spirit and in truth" is displeasing to the Lord, regardless from where it may be offered.

Paul said, "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (I Tim. 2:8).

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### THE CHURCH IN BROOKSVILLE, FLORIDA

**Kenneth E. Thomas**

I have been asked to write a progress report concerning the work of the Lord's church here in Brooksville. This we are happy to do, and in the process we hope to dispel some of the rumors that seem to be around this area concerning our congregation.

The church here is at peace and is growing both spiritually and numerically. I could not ask for better cooperation in the work of the Lord than we have received since our move here last November 7th. The brethren here have been most encouraging in holding up our hands to declare the whole council of God. We have a personal work program in progress in which many are taking part in setting up home studies and encouraging the weak to faithful service. We have one Wednesday evening each month set aside for an open discussion of any Bible related subject in which we request either written or oral questions to be submitted for discussion. This is the period in which all members of the congregation are requested to bring someone with them, thereby encouraging all to take part in the personal work program. Then we have a young men's training class now in progress each of the other Wednesday evenings of the month for an unspecified duration. It is presently progressing in fine fashion and much good is being accomplished. All of the men and boys of the congregation are being used

in this class, and if nothing else, they are requested to memorize a few passages of scripture and make appropriate comments on those passages.

If our records are correct we have had the good fortune of seeing **twenty-two** precious souls obey Christ in baptism for the remission of sins. Of this number the majority are adults who were formerly active members in some of the denominations of this area. There have been **three** restorations through public confession of sins and seven have placed membership. Of those seven one couple departed from the faith and now attends with the faction which meets on the north side of town. Also one of those who had attended mostly only on Lord's day mornings also went to the "Liberals."

Among the recent baptisms of the number mentioned there are some interesting facts to be related. Mr. Charles Henry and his wife Lois were in a home Bible discussion class to which we were invited by our neighbor across the street. The next evening after we came home from the mid-week Bible study at the church building, we received a phone call from Mr. Henry asking if we may further study the Bible at our house, to which we quickly agreed. After several hours of study, at 3:05 a.m. I was privileged to baptize Mr. Henry into Christ upon his confession of faith. After a few short hours of sleep we went to his house where we engaged in Bible study with his wife Lois and that afternoon she also put on the Lord in baptism. They have three lovely children.

Before baptism into Christ brother Henry was preaching for two congregations of the Lutheran Church Missouri Synod. One congregation was called "Christ Lutheran Church" here in Brooksville; the other was "Holy Trinity Lutheran Church" at MARYKETTOWN, Florida, just about eight miles south of Brooksville. For him it meant giving up a substantial income of something over \$200.00 weekly. The Brooksville church is presently helping with his support, and the brethren at Trilby where brother Jim Daniel preaches are also helping him. Brother Henry is also now driving a school bus for the income which that provides. He is studying daily and taking part in the training class, and hopefully before too long will be able to preach the gospel. We intend to use him on some occasions for the good we may do him in this respect as he learns how to apply the principles of New Testament "Christianity." Brother Henry has an outstanding education and is well founded in the Greek language. He will, by the grace of God, and with the help and prayers of the brethren, soon be a fine gospel preacher and able defender of the faith once delivered. He has already been instrumental in the obedience to Christ of his mother and one brother, and also played a significant role in the conversion of one of his former students in the Lutheran Church. Also we are presently working with another couple from among the same group of which the man has admitted the truth and says he

wants to obey but is as yet waiting, trying to get his wife to make the step at the same time.

It is my humble opinion that the time is right at present for the greatest growth of the Lord's church that has been seen for many years. In my opinion the drastic changes in the Catholic Church and the protestant denominations have caused many to take a second look and search the scriptures more than they were prone to do in times past. May we who call ourselves servants of 'Christ take advantage of this time in history to work the works of God while time and opportunity are yet with us.

I do so enjoy the fine paper Searching the Scriptures and hope that you are able to continue with its publication for many years to come. God bless you and yours.

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**WILBUR E. MURRAY**

On September 22, 1970, my father, Wilbur Murray, closed his eyes in death. On Friday, September 25, services were conducted for him at the Antioch church building, where he had labored as the minister and where he had stood only three weeks before and presented his last sermon on "The Burdens Of Life."

After the singing of three songs by the congregation, Jerry Eubanks, from Plant City, and Paul Andrews, from Northstreet in Tampa, conducted the services using 2 Timothy chapter 4 as a text. The building was filled to capacity with no standing room left, and with as many people standing outside the building as were inside. No greater tribute could have been paid than that which was paid by the comments made concerning his life and by the many friends who sent flowers and came to pay their last respects.

About ten years ago he moved back to Antioch to work and worship with the church there. He had a dream of seeing the old meeting house (the one in which he heard the gospel and had been obedient) that had been built in the late 1890's, replaced with a new building. Now a comfortable, attractive, air-conditioned building stands on old "Antioch Hill" as a memorial to his untiring effort and work.

The last years of his life were spent in the work of the church and in the preaching of the Gospel. The smile on his face, even in death, gave assurance that death had no holds on him and of the Hope which he possessed.

Even though his mortal life is over, his works do follow him. He will be missed not only as a husband, and a father, and a friend to many, but as one who truly was a fighter of the good fight, a finisher of the course, and a keeper of the faith.

—Charles E. Murray P. O.  
Box 653 Lake Wales,  
Fla. 33853

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**Edgar J. Dye**, 4516 W. 28th Ave., Pine Bluff, Ark. 71601 — The church of Christ meeting at 4700 West 28th Avenue here in Pine Bluff met for its first service on Sept. 6, 1970, with 172 in attendance at Bible study and 196 for the worship service. The next Sunday we had 170 for Bible study and 186

for worship. We have now been meeting for one month and the Sunday morning Bible study attendance has averaged 166. The contribution is averaging (roughly) \$500.00 per week.

The meeting house is designed to seat 320. But with chairs properly placed we could accommodate about 400 if we were ever forced to do so. Four good men, **Garlan Brown, Bob Henderson, Arthur Mounts, and George Pruett**, have served the church on the building committee and are to be commended for an outstanding job.

On the spiritual side we are blessed with a fine spirit on the part of all and interest is running high. Since our beginning three adults have been restored and identified. Also, two teen-agers have obeyed the gospel. We plan a gospel meeting as soon as arrangements can be made. Come and visit us.

For the benefit of all concerned, we note once again that this new church was started with the blessings of 6th Ave. from whence we came. It was a planned, peaceful separation for the purpose of helping the Cause of Christ in this city. We repeat: It was not a split.

We thank God for our blessings and covet the prayers of faithful brethren everywhere.

**Richard McKee**, Howell Park church of Christ, Station A, P. O. Box 4013, Evansville, Ind. 47711--The brethren of Howell Park church, Evansville, Ind., wish to secure the services of a full-time preacher. Anyone interested should contact us at the above address.

**Joyner W. Adams**, Rt. 2, Box 603, Chester, Va. 23831 — The Rivemont church is in need of a preacher. We have a membership of about 50. We own our building and have a nice 3-bedroom home. The closest faithful brethren are in Richmond, Va., about 25 miles to the North. There are two liberal churches close, one in Hopewell, Va. and one in Petersburg, Va., so we need a man that can stand his ground. Write to the above address if interested.

**Luther W. Martin**, 707 Salem Ave., Rolla, Mo. 65401 — In April 1970, I was privileged to preach in a Sunday through Sunday meeting with the Park-view church of Christ in Unionville, Mo. Two obeyed the gospel. These brethren then asked me to preach in another Sunday through Sunday meeting in September, 1970. Again, two obeyed the gospel. One was a man seventy years old who had been a Methodist since 1929. The other to be baptized was a young lady.

My next scheduled meeting will be with the Hamilton congregation near Modena, Mo., October 18th through the 25th.

**Colin Williamson**, 2727 N.E. Silver Springs Blvd., Ocala, Fla. 32670 — Brother Granville Tyler was with us for a meeting. He did an outstanding job of preaching the truth. Two were restored during the week. Several have obeyed the gospel recently and the Cause seems to be making progress.

**Thomas S. Keaton**, Winchester Apts. No. 6, Murray, Ky. 42071 — I am writing on behalf of the Ken-



tucky Lake Road church of Christ. The building in which this church meets is located about fifteen miles east of Paris, Tennessee on U.S. highway 79.

I am a student at Murray State University. I have been preaching for these people full time since June of 1970. We have a 25 minute radio program which is broadcast from Paris, Tenn., each Sunday morning. We also have a bulletin which is published and mailed once a month. These works were just started this summer when I volunteered my services for these efforts. Even though this congregation is engaged in these works they do not have enough money to support a full time preacher. They pay me ten dollars a week, they are making payments on a small building which they have, and they are supporting the works listed above. The average attendance is about 35 people. Eighteen of this number are members of the church. Their average contribution is \$50 to \$60 a week. A number of churches have either promised support or said that they would consider giving to us support in the event that we obtain a full time man. The reason I do not continue to preach full time for these people is because I am a Math and Physics major and my studies and pursuits require a great deal of time. Also I do not have time to do the personal work that should and could be done by a full time man.

You may obtain references for this church and its work from the elders of the church of Christ in Piano, Illinois. My father is one of the elders and his name and address is as follows: **Thomas H. Keaton**, 816 E. Fifth St., Sandwich, HI. 60548.

## SIMILARITY OF RELATIONSHIP

Larry Ray Hafley

The apostles of Christ sustained to the Master a relationship similar to the one which he possessed with the Father. Jesus intimated and indicated this fact when in petition and prayer he said, "As thou hast sent me into the world, even so have I also sent them into the world" (Jn. 17:18). Also to the apostles He said, "as my Father hath sent me, even so send I you" (Jn. 20:21). Note parallel passages which give evidence that the ones sent of the Lord had an affiliation and association like unto the One sent of the Father.

I. A Similar Sense of Urgency **and** Duty.

1) CHRIST TO GOD: "Wist ye not that I must be about my Father's business?" (Lk. 2:49) "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (Jn. 9:4).

2) APOSTLES TO CHRIST: "For we cannot but speak the things which we have seen and heard" (Acts 4:20). "Therefore seeing we have this ministry, as we have received mercy, we faint not" (II Cor. 4:1). "I also labour, striving according to his working, which worketh in me mightily" (Col. 1:29).

## II. A Similar Disavowal and Denial of a Personal Doctrine.

1) CHRIST TO GOD: "My doctrine is not mine, but his that sent me" (Jn. 7:16). "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (Jn. 12:49).

2) APOSTLES TO CHRIST: "If any man thinketh himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Cor. 14:37). "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (II Cor. 4:5). "But I certify you brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by revelation of Jesus Christ" (Gal. 1:11,12).

## III. A Similar Desire and Determination Not to Please Man or Self.

1) CHRIST TO GOD: "I seek not mine own will, but the will of the Father which sent me (Jn. 5:30). "For even Christ pleased not himself" (Rom. 15:3).

2) APOSTLES TO CHRIST: "For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10). "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God which trieth our hearts" (I Thess. 2:4).

## CONCLUSION

Saints are fellow-heirs, fellow-members, fellow-partakers (Eph. 3:6). Does it not behoove us in our common communion to show forth the same attitudes and attributes as those characteristic of Christ to God and of the apostles to Christ? Let us share a sense of urgency "in season and out of season"; let us not propagate nor promulgate "our" doctrine; let us serve unselfishly by the grace of God unto the glory of God.

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## "THE WOMAN'S COVERING"

of

*1 Corinthians 11:1-16*

"special issue"

SEARCHING THE SCRIPTURES

October, 1968

Hiram O. Hutto

and

James P. Needham

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# 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.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XI

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## IMPOSSIBLE APOSTASY?

H. E. Phillips

Is it possible for a child of God to sin and die in that condition? Any responsible and Bible believing person would not hesitate to answer in the affirmative. Would you believe that some of the most prominent denominations in the world admit that a child of God can sin and die while involved in that sin, but vehemently affirm that he will go to heaven in that condition? How is it possible that one could know anything of the New Testament and come to the conclusion that a child of God cannot so sin as to be lost in hell.

### A CARDINAL POINT OF CALVINISM

In his book, **Calvinism**, Dr. H. Henry Meeter said on page 29: "Calvinism is the name applied to the system of thought which has come down to us from John Calvin. . . . The theological views of Calvin, together with those of the other great leaders of the Protestant Reformation, are known to be a revival of Augustinianism, which in its turn was only a revival of the teachings of St. Paul centuries previous."

In **The Standard Manual For Baptist Churches** by Edward T. Hiscox, D.D., we find this explanation of "Christian Doctrine": "There are two Confessions which have gained more general acceptance than any others, and are now being widely adopted by the churches over the country. As to substance of doctrine, they do not essentially differ. That known as the New Hampshire Confession is commonly used by the churches North, East, and West; while that known as the Philadelphia Confession, is very generally in use in the South and Southwest. The former is much more brief, and for that reason preferred by many. The other is substantially the London Confession of Faith, published by English Baptists in 1689. It is much more full in statement than the other, and is higher in its tone as to the doctrine of grace.

"American Baptists are decidedly Calvinistic as to substance of doctrine, but moderately so, being mid-

way between the extremes of Arminianism and Antinomianism" (page 57).

Americans are decidedly Calvinistic, so says this Baptist Manual. Meeter, who was professor of Bible and Calvinism, Calvin College, Grand Rapids, Michigan, said Calvinism is the name applied to the system of thought which has come down to us from John Calvin. This is enough evidence to show the origin of Baptist doctrine.

One of the cardinal points of Calvinism is the **Perseverance of Saints or The Security of the Believer or Impossibility of Apostasy**. Although the confessions of faith, manuals, articles of faith, and disciplines use "good words and fair speeches" in setting forth this doctrine, it is ridiculous and incredible even to those who subscribe to the creeds that teach it. Is it possible for a child of God to be lost in hell? Is it **possible**? This doctrine says, NO! I can not account for the many warnings and instructions in the New Testament if a child of God cannot so sin as to be lost in hell.

In **The Standard Manual for Baptist Church** by Edward T. Hiscox, under Articles of Faith, Article XL "PERSEVERANCE OF SAINTS", on page 67 gives the doctrine in these words: "We believe the Scriptures teach that such as are truly regenerate, being born of the Spirit, will not utterly fall away and perish, but will endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and that they are kept by the power of God through faith unto salvation."

**The Confession of Faith** of the Presbyterian Church, 1947, page 50: "V. God doth continue to forgive the sins of those that are justified: and although they can never fall from the state of justification, yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance."

Most other Calvinist creeds contain about the same wording in setting forth this doctrine that the believer is eternally saved and cannot be lost. It

must follow from this theory that either the child of God — and this is the person under consideration here — has no free will to do evil or God will save this person in his sins. If the first is true, there is no need to tell him to do good and not evil because he has no power of will to do so. If the second is true, all one must do is believe on the Lord and forget all else the New Testament says about taking heed how you live. The principle in this article of faith makes it impossible for a child of God to commit sin and be lost. The only conclusion is that he is so safe from hell that he can commit any sin under heaven and still go to heaven without repenting, or he cannot sin — God will not permit him to commit any sin. In either case he has no free will to choose right and wrong that will affect his eternal destiny in heaven. The Bible does not teach that obnoxious doctrine.

The importance of a study on this subject may be seen from the inescapable consequences that must follow if it is true. First, there is no danger of being lost in hell after one is saved, therefore, one does not have to be concerned about passages that warn of falling away from God. Second, the conclusion would lead to all forms of immorality without fear of being lost in hell. This is too much for one to accept who knows the Bible.

The argument is made that we now have eternal life and can not lose it, if it is eternal life. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life" (John 5:24). This is one proof that we now have eternal life and cannot lose it — cannot be lost in hell.

First, those who argue in this manner demand that we show a clear passage that says a believer will be lost in hell. For me to say that one can become a castaway, an unbeliever, fall away, etc., brings the reply that these passages do not say that the believer will be lost in hell. But where is the passage that says the believer will go to heaven? This passage says he "hath everlasting life, and shall not come into condemnation." It does not say the believer will go to heaven.

I recognize that such terms as preserved in Christ, sinneth not, cannot sin, shall not perish, hath eternal life, and kept by the power of God, signify a justified condition and would indicate salvation in heaven upon the conditions of faithfulness. But it is also true that falling away, departing from the faith, deny the faith, cast off faith, deny the Lord, signify a condemned condition which, if one does not repent, will end in the lake of fire and brimstone, which is the second death: hell. When one demands that a passage be produced that says a believer will turn and be lost in hell, we can ask for the passage that says a believer will go to heaven regardless of what he does. In fact, every term that can be construed to mean heaven is applied to the believer in any condition, but no term that would indicate departure from God means to these people that the believer is going to hell.

The whole matter is simply this: If a child of God can be lost in hell, it follows that we must heed all the warnings, commands and instructions in the New Testament to be saved when life is over. This

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part of the New Testament is necessary to us. But if a child of God cannot be lost in hell, it must follow that these warnings, commands and instructions are unnecessary and may as well be taken away. Why should I be concerned with avoiding lustful sins if I cannot be lost in hell? Would not the normal and natural results of the belief that one cannot be lost after once being saved be the same as the Universalist who believes everybody is going to be saved and no one lost? If everyone will be saved, then no one will be lost. If no one will be lost, then I cannot be lost. If I cannot be lost, it makes no difference what I do. The same consequences follow the doctrine that a saved person cannot be lost.

The advocates of the "Impossible Apostasy" doctrine require as proof a clear cut statement that a child of God went to hell, but they infer that the child of God went to heaven by expressions that they understand to mean heaven. In short, they affirm that a child of God cannot be lost because there is no statement that says he went to hell. But where is the passage that says a child of God went to heaven?

John 5:24 is a favorite passage used by those who teach that a child of God cannot be lost in hell. It says: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life."

The points emphasized in this verse are: (1) the believer hath everlasting life; (2) shall not come into condemnation; (3) he is passed from death unto life. It is argued that the believer is the saved person. At the point of faith one is saved, therefore, a child of God. This believer — a child of God — **hath**, present tense, right now, eternal life. If he has this life now, it is not something to come later. He **hath eternal** life. If it is eternal life, and he has it now, it cannot come to an end. Thus, the believer now has eternal life which cannot come to an end. But John said this believer **shall not come into condemnation**. He hath (present tense) eternal life, and **shall not** (in the future) come into condemnation. Then John says this believer **is** passed from death unto life. This, they say, proves beyond doubt that the believer — the child of God — cannot be lost in hell.

Let us take each of these points and see if the conclusion is justified from the passage.

1. **The believer** of this passage is one who believes in "him that sent me" — the Father. The Calvinist order is repent and believe. This passage says nothing about repenting. If one should insist that repentance is included in the word "believeth" I insist by the same authority that baptism is also included. The scriptures make baptism a condition for the remission of sins (Mark 16:16; Acts 2:38; I Peter 3:21).

2. **Hath** does not always mean a present condition that can not be changed. The first epistle of John was written to "my little children" (2:1); "the sons of God" (3:1); "my brethren" (3:12); and "we have passed from death unto life" (3:14). In the very next verse he says: "Whosoever hateth his brother is a murderer: and ye know that no murderer **hath** eternal life abiding in him" (I John 3:15). If the believer of John 5:24 **hath** eternal life and cannot lose it, the sons of God in I John 3:15 who hate their brother **hath** not eternal life abiding in them. The last "hath" is as strong as the first.

3. **Eternal life** is in hope. "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2). The hope of eternal life is a promise. "And this is the promise that he hath promised us, even eternal life" (I John 2:25). Hope is always in the future. "For we are saved by hope: but hope that is seen is net hope: for what a man seeth, why does he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. 8:24,25). Hope ceases to be hope when we see (experience) the promise. The hope is eternal life, but if we already possess it in fact, it cannot be hope any longer.

4. **Shall not come into condemnation** does not mean that it is impossible to turn from this state of not being condemned. The believer shall not be condemned as long as he continues in this faith. If the believer "**shall not** come into condemnation" means that he cannot be condemned, then "he that believeth not the Son **shall not** see life" means that an unbeliever cannot be saved. If not, why not?

5. **Is passed from death unto life** means no more than that the believer is not under sentence of the second death as a believer.

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## I MARVEL Galatians 1:6



James P. Miller, 213 E. 12th St., Bowling Green, Ky. 42101

### CATHOLICS SEE THE LIGHT

It is a matter of interest that after centuries the Roman Catholics are seeing the light. They are in a state of turmoil over many things, and some are wondering if they will be able to survive in a modern world. The following article appeared in the Park City Daily News under an AP by-line a few days ago. We have taught the truth on the dress of the Christian through the years and now even the Catholics see the teaching of the New Testament.

"Until the late 1960's, the public apparel of the Catholic clergy in this country was almost invariably uniform — a black suit and Roman collar.

"Give the collar back to the Romans," writes the Rev. John L. McKenzie, a noted Catholic Biblical scholar, in a recent article in the Critic lampooning the past fixed form of clergy dress.

He says he now prefers a plain suit and ties from Lyton's. "I found the best way to handle the stares is to stare right back," he adds. "But even then I wonder why the work of God should engage one in a duel of stares."

Clerical garb, he says, contributes nothing to service of Christ, but it does "establish an unwanted and useless gulf" between priests and laity, isolating them from one another. He says this is a "net loss" and part of the present clergy "crisis of relevance."

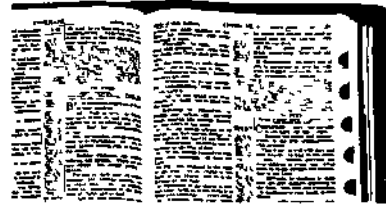
"Nothing in the New Testament indicates there was any difference in dress, status and manner of life" of ministers and people, he says, "but the modern priest does not have this in common with those to whom he must speak."

All religious bodies today are in trouble. The climate of our time is such that even our own brethren, in some places, are seeking ways to change the work of the Holy Spirit. They are now affirming that the Spirit sometimes operates apart from the word. There is no end to the damage this will do to those who embrace such teaching. It means that the Bible is no longer the sole guide in religion. Revelation is complete and all-sufficient and remains so on the dress of the Christian and the operation of the Holy Spirit. Both are extremes and both are false.

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## SOWING THE SEED of the KINGDOM



J. T. Smith, 1320 Gardiner Lane, Louisville, Kentucky 40213

### BAPTISM — WHAT IT DOES

There are many things baptism will not do. It will not save the person who will not repent. It will not save an unbeliever. It will not save a relative or friend if I, as a penitent believer, am baptized. However, there are many things it will do.

#### PUTS ONE INTO CHRIST

When a penitent believer obeys the last command the Lord requires prior to his salvation (that command being baptism, Mark 16:16), he is baptized into Christ. Paul said in I Cor. 12:13, "For by one Spirit are we all baptized into one body . . ." In other words, as the Spirit directs us through the word, we obey his instructions and are baptized. This act of obedience puts us into Christ. Again Paul said in Gal. 3:26-27, "For we are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." To my knowledge, the only way we can get in Christ is by being baptized into Him.

#### NEW CREATURE "IN CHRIST"

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). The Greek word en that is here translated "in" Christ, is a word showing location. If one is "in Christ" he is a new Creature possessing spiritual life. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Thus life is in Christ: but we must abide "in Christ" in order to retain that life. Jesus makes this clear when he talks about the vine and the branches in John 15:4. He said, "Abide in me, and I in you. As a branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me." We see then how foolish it is for people to say they are saved without baptism.

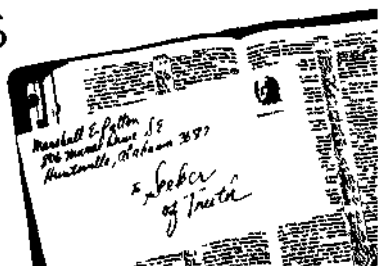
Many of our good denominational friends believe that they are saved before and without water baptism. However, we see from the above passages that they are in the unenviable position of saying we are saved out of Christ. For, as we have noted, baptism is the only act in the New Testament that puts us into Christ where we become "new Creatures."

#### CONCLUSION

Unless we can be saved "out of Christ" (without being New Creatures), we need to obey the Lord

and be baptized into Christ where we become "new creatures" in Him.

## ANSWERS for our hope



Send Bible questions to

Marshall E. Patton, 806 Muriel Dr., S.E., Huntsville, Ala. 35802

**QUESTION:** I would like your thought on the problem of the church buying and maintaining a house for the preacher. We have a brother here at ----- that takes the position that it is wrong for the church to purchase a dwelling place but it is right for the church to give the money to the preacher to secure a place to rent. Your help in this matter will be greatly appreciated. — J. P.

**ANSWER:** Since I do not know the grounds upon which the objection is made, the matter is somewhat difficult to deal with. However, I shall proceed from a positive viewpoint and establish authority for such. If there be any further objection, I shall be happy to deal with it when the grounds therefore are made known.

The nature of the authority for church support of a preacher is generic. Neither the amount nor the nature of the support is specified. Both, however, must be within the realm of the generic terms that authorize the support in the first place. All expedients must first be lawful (I Cor. 10:23). The generic terms authorizing church support of a preacher are found in the following verses:

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14, emphasis M.E.P.).

"I robbed other churches, taking wages of them, to do you service" (II Cor. 11:8, emphasis M.E.P.).

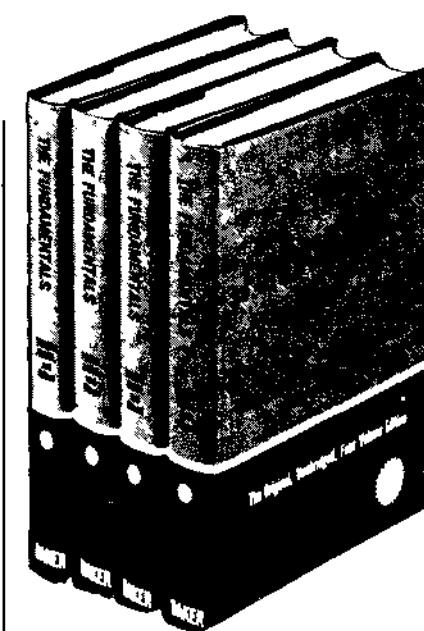
From I Cor. 9:14 we learn that the Lord has ordained that a preacher should derive a livelihood from the work of preaching the gospel. What constitutes a "living" varies from country to country, from generation to generation, and sometimes from year to year. Usually, when individuals make a contract with some company for a livelihood, wage, salary, living, etc., there is included as a part of that consideration not only the "take home pay," but also "fringe benefits," e.g., Social Security, Hospitalization Insurance, Retirement Benefits, Investment Sharing Profits, Expense Allowance (travel, car, etc.), Sick Leave, Paid Vacation, sometimes a house, furnishings, utilities, and perhaps other things, all of which go to make up our standard of "living" today. Whether this is all paid for out of a check

received by the individual from the company, or part of it provided by the company for the individual matters very little — it is all part of his "living." This is what the Lord has ordained for the preacher. What constitutes a livelihood for other members of the church is no different from what constitutes a livelihood for the preacher. Whether the preacher receives a check for the full amount of his livelihood, or part of it is furnished otherwise for him by the church matters very little, so far as authority is concerned — it is all a part of his "living."

When Paul commended Philippi for their support of him in the work of preaching the gospel (Phil. 4:15-20), he used the following expression, "the things which were sent from you," which implies that something other than actual money was received.

From II Cor. 11:8 we learn that Paul received "wages" from churches. The word "wages" appears also in Luke 3:14 in reference to soldiers' pay. In both instances the word is from the same Greek word in the original text. Both then and now a soldier's pay includes more than the actual money received. Furthermore the word, "wages" in II Cor. 11:8 shows that what is given to a preacher for preaching the gospel is not benevolence. I am not an object of charity — at least, not yet. Any preacher might become such, but what he receives for preaching the gospel cannot be so classified. If so, then only necessities could be given, otherwise it would not be benevolence in the strict sense of that term. The issue is not whether we are paying the preacher enough to meet the necessities of life, but rather are we giving him a "living" commensurate with the standards of the hour?

In the light of these observations, one must conclude that human judgment (expedience) within law ("living," "wages") must determine both the amount and nature of the support for one who preaches the gospel.



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## WORD STUDIES

in the Greek  
New Testament



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### EIS, "FOR," IN ACTS 2:38

Many preachers who deny that baptism in water is essential to salvation from past sins, confidently affirm that the preposition **eis** in the Greek text of Acts 2:38 means "because of," or the equivalent of "because of." They conclude that "for" in the King James Version should be understood as pointing backward to sins already forgiven; thus making baptism come after salvation from past sins.

#### "FOR" IN ENGLISH

It is obvious that in the English language we use the word "for" sometimes in the sense of "because of," as in the sentence "He went to prison for murder." It is a matter of fact, however, that this "for" would not translate into the Greek as **eis**. This "for" usually comes from the Greek conjunction **gar**. It could also come from the preposition **dia**.

#### TRANSLATIONS OF ACTS 2:38

It is noteworthy that no reputable translation of Acts 2:38 translates **eis** as "because of" or the equivalent. The following list is a sampling of English translations of Acts 2:38. Note the translation of the phrase "for the remission."

**King James Version:** "for the remission" **English**

**Revised Version:** "unto the remission" **American**

**Standard Version:** "unto the remission" **Revised**

**Standard Version:** "for the forgiveness" **New**

**American Standard Bible:** "for the forgive-ness"

**New English Bible:** "for the forgiveness"

**Williams' Translation:** "that you may have your sins forgiven"

**Young's Translation:** "to remission of sins"

**Twentieth Century Translation:** "for the remission"

**Anderson Translation:** "in order to the remission"

**Living Oracles:** "in order to the remission"

**American Bible Union Translation:** "for the remission"

**Modern Reader's Bible:** "unto the remission"

**Emphatic Diaglott:** "for the forgiveness"

**Moffatt's Translation:** "for the remission"

**MacKnight's Translation:** "in order to the remission" **Goodspeed's Translation:** "in order to have your

sins . . ."

**Weymouth's Translation:** "for the remission"

**Rotherham's Translation:** "unto the remission"

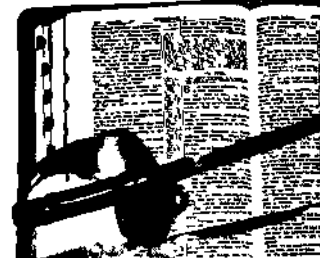
**Douay Version:** "for the remission"

**Wycliff's Translation:** "into remission"

**Lamsa's Translation:** "for the remission"

**The Jerusalem Bible:** "for the forgiveness"

## Using the SWORD OF THE SPIRIT



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

### SHORT SWORD SWIPES

Homosexuality is now scriptural. Yes, that's right — if you accept the New English Bible as a standard of authority. In Genesis 19:5 the King James Version says: "And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them." Now note how the NEB reads: "They called to Lot and asked him where the men were who had entered his house that night. 'Bring them out,' they shouted, 'so that we can have intercourse with them.'" A recent newspaper article, which I have, said, "The NEB makes the homosexual implications of the plea more evident."

The same article also said: "In Genesis 11, the story of the Tower of Babel is prefaced, 'Once upon a time . . .,' clearly indicating that the scholarly consensus was that the story was a pre-scientific myth that was never intended to be dealt with as straight historical narrative."

To the modernist, every miracle in the Bible must be accepted as a myth or parable, and certainly not as a literal occurrence or fact.

It is shocking to hear many of the young people discuss their moral standards. An article in the Arkansas Democrat, April 11, 1970, gives a report of a survey on a college campus in Arkansas. The students were asked to give their honest opinions on premarital sex. Here are some of their statements:

"Premarital sex should be sanctioned because it's the only way that people can be sure they will be compatible in married life."

"It all depends on who is involved and how he feels about you, but as far as doing it just for kicks, I say no."

"I think it's all right for the kids today because I believe that young people are more mature than they were a few years ago. I wouldn't put anyone down for it, that's for sure."

"Since it's the only kind of sex I've ever tried, I guess it will have to do until something better comes along."

"I think it's fine. I really don't see how a boy and girl could ever expect to get married without hav-

ing premarital sex beforehand."

"I believe in premarital sex as long as both people involved are emotionally mature."

The word of God says, "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness . . . they which do such things shall not inherit the kingdom of God" (Gal. 5:19, 21). It does not say unless they are "emotionally mature."

Does it disturb you to see thousands of Americans sitting around drinking beer and smoking cigarettes while they wait for their welfare checks ?

A Life Magazine reporter questioned 500 doctors in a national cross section survey ("What Doctors Think of Their Patients," Life, Oct. 2, 1970). When asked about smoking cigarettes, 97% of them said that smoking was a cause of lung cancer and 93% said it was a cause of heart disease. When asked, "What are the major ways your patients damage their own health?" the first three answers were: 1. Smoke too much. 2. Eat too much. 3. Drink too much. In spite of this and other evidence, some brethren contend that they don't know what they are talking about and that smoking doesn't harm them. Such is pure prejudice and dishonesty!

In a recent speech in Las Vegas, Vice President Agnew, in speaking of drugs, etc., said: "We have arrived at this culture partly because society's natural resistance has been broken down by the pill popping of adults who fancy they need a pill to get to sleep and a pill to wake up. This, coupled with growing adult alcoholism, was all that some of our younger citizens have needed to do some experimenting on their own." He said that in too many of the lyrics of popular songs "the message of the drug culture is purveyed . . . at its worst, it is blatant drug culture propaganda."

"I may be accused of advocating song censorship for pointing this out, but have you really heard the words of some of these songs ?" he asked.

As long as the Vice President talks like that, I say, "Go, go, Spiro!"

In commenting on the divorce and remarriage of a famous Arkansas politician, another well-known politician said:

"My gosh, in this day and time I think about half of the country is divorced, aren't they? I think its effects have been negligible. Twenty or 30 years ago, it probably would have ruined him." (Arkansas Democrat, Aug. 30, 1970.)

What does 20 or 30 years have to do with it? In reality, nothing, but it does show how attitudes and standards have changed. If the man's divorce and remarriage would have been wrong 20 years ago, it's wrong now. Incidentally, the remarriage or something had more than a negligible effect for he was defeated.

The November 17, 1970 issue of Look Magazine has 13 1/2 pages of whiskey and cigarette advertisements. I'm sure that these are far more harmful than cyclamate — and the Government has banned it!

## "BEWARE OF PREACHERS"

Pryde E. Hinton

I am putting the caption of this article in quotation marks because I am copying Irven Lee's caption. I think it is a good one. Preachers have deceived me. Those for whom I had great respect in days gone by have so lived and worked that I have lost that confidence. Those whom I thought would stand by the word of God have not; and those I thought would not, have stood. The advice of the Spirit: "Let no one deceive you with empty Words" (Eph. 5:6) is good. I think a few preachers really do not intend to deceive, but they do at times. Like Caesar, they are ambitious and, therefore, often let their zeal run away with them. The death of Jesus Christ is the one thing God has given to us to reconcile us to Himself, so we ought not to try to convert anyone with anything else. If we cannot get people to accept the truth that Christ died and rose again the third day, they cannot be added to the church by the Lord (Acts 2:41-47). And, of course, such people are not saved.

Jesus never said that the world would know that we are his disciples by the fact that we have been baptized. I learned a long time ago from J. Henry Horton that one's being baptized does not guarantee either his being redeemed or his being added to the church. I asked him about a certain person where I was staying while I was in a meeting where he was preaching regularly and he said: "I don't know — I baptized this person." I did not ask him any more questions for I knew that I had already, and would continue to baptize people who would not be saved, and, therefore, would not be added to the church. Jesus said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if you have love one for another" (John 13:34, 35). And in I John 3:10: "In this the children of God are manifest, and the children of the devil: whosoever does not righteousness is not of God, neither he that loveth not his brother." Continue to read through verse 18. Then read I John 4:19-21 and into the 5th chapter.

One thing that gives preachers and others power is our own prejudice. I heard the great H. H. Adamson once say that he used to think that if a man were, a member of the church his pa was, he was all right. But that will not be sufficient. No preacher who wants to do right will object to brother Lee's article under the above heading.

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## DID YOU KNOW?

Ernest A. Finley

Did you know that a basic design of the new rock music is to widen the generation gap and prepare young minds for a revolution which they allege is coming. If not, then you have not listened to and understood the meaning of the lyrics of these modern songs.

Did you know that a number of rock-music songs that have stayed at the top of the hit parade for months are devoted to the promotion of illicit sex, disregard for marriage and the home?

Did you know that many rock songs encourage the use of dope? Yes, MANY of them do! One such record was designed to recreate a drug experience as best they could represent it in music.

Did you know that many rock songs encourage young people to quit school, leave home, go to "Hippieland" and live in filth without morals and without shame?

Did you know that a rhythmic beat may have an hypnotic effect and that innocent young people are mesmerized into accepting the whole atmosphere of hippyism by the incessant repetitions of these blaring, raucous rhythms?

Did you know that the largest age group purchasing rock records is found in girls from ages 9-13? Are children of this age mature enough to recognize the harmful effect of such music? They need help if they are going to see the evil, harmful effect of such music and are to make selections of records that will be constructive and helpful rather than hurtful and perhaps damning.

Did you know that it is actually the design of rock music to contribute to the disillusionment, confusion, disturbance and bitterness of youth? Designing men are intent upon making our young people turn away from the good things which we have held before them to a new "order" of things. But their "order" is not order — it is chaos and anarchy. In rock music religion is ridiculed, patriotism and productivity are held in derision.

Did you know that demonology and satanism are featured in a number of rock songs? Witchcraft and astrology of dark and ignorant ages past have been revived and have become a religion to many and are being featured in rock songs.

Do you not think that it is about time that parents began paying attention to what it is that their children and their friends are listening to? Many people are almost wholly unaware that there is such a problem as we presently have — and already it has reached grave proportions. Many rock records should be burned or broken. But before they are broken, young people should be informed as to why it is necessary — Do your job right and they will help you break them. It is about time that parents began to shoulder their responsibilities as parents.

Censoring rock-music will not be easy for parents because of the fact that the lyrics are set in the vernacular (the new language) of the hippie. They have their own vocabulary and many words which

may mean little to us convey a world of meaning to young people who have learned to speak their language. But saying that the task will not be easy does not mean that it is impossible. Love for our children and their souls should prompt us to take whatever right measures we must take to see to it that our young people are not corrupted in mind, soul, and body.

718 Lambuth Lane Deer  
Park, Texas 77536

## "HEAUTON" IN JAMES 1:27

Shelby A. Foster

In the October issue of *Searching the Scriptures*, Brother E. V. Srygley, Jr. authored an article concerning the meaning of the Greek word, HEAUTON, as used in James 1:27. His diatribe in assigning individual action ONLY to its surfaces in a desperation that freezes and seizes the truth like rigor mortis a body. Herein he stigmatizes all Christians as "liberal" who do not agree with him. I do not live in such latitudes, for I am not a liberal, conservative, or anti, neither am I a Jew, Catholic, Protestant, or Campbellite — strange cozenage indeed for a Christian!

### SEARCHING THE SCRIPTURES

He denied that HEAUTON can be both singular and plural in number. This oracular statement that language, vernacular or foreign, cannot represent itself by ambi-number is disallowed. English as well as Greek words may be expressive in both numbers. Notice please: The proper noun, "GOD," is used as a singular absolute in Eph. 4:6, "One God . . ." but in Gen. 1:1, it is compounded by Unity in Trinity, and in verse 26, it is compounded objectively, "let US make man. . . ." The Greek is no less demonstrable: "himself," properly translated "oneself" in Jas. 1:27, is freighted with indefiniteness. Its indefiniteness is characterized by sex, number, and race. These things are not definite but implied.

### HEAUTON

Our Brother says that no Lexicographer defines HEAUTON as being plural. The truth is better: On page 163, paragraph 3, Thayer says of the word, "it is used frequently in the plural for the reciprocal pronoun; ALLELON, ALLELOIS." Mr. Thayer I believe, but who avouches for the "scholarship" that denies? HEAUTON appears again in I Cor. 11:28, "Let a man examine himself and so let him eat. . . ." The compounded, reflexive, and indefinite pronoun is indicative of collective action, for the church is to eat the Lord's Supper, Acts 20:7: "When the disciples (church) were come together to break bread. . . ." If the church cannot act in pure religion, it cannot act in the Lord's Supper. If it can act in the Lord's Supper, it can act in pure religion.

### PLURALITY IN COLLECTIVE ACTION

Gen. 1:26, "Let US make man. . . ." The pronoun

"US" is a collective plurality of three. The word "make" is the collective action of the plurality; therefore, it is not absurd to assert that collective action is identical WITH plurality!

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City, Florida 33525

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## "AM I TOO NARROW?"

Earl E. Harris, Orlando, Fla.

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In a recent conversation with a member of a prominent denomination I stated my position as being able to act **ONLY** within the realm of established Bible authority. Our discussion was not hindered by prejudice but was prompted by a desire to know the will of the Lord in matters of faith and practice. At the conclusion of our conversation my friend made the following observation with regard to what I believe, practice and preach: "It is all right to believe the Bible and to do that which is found in its written word as long as I DON'T GET TOO NARROW IN MY THINKING."

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23), said the weeping Prophet of Jehovah. It is recorded of David "Teach me thy way, O Lord; I will walk in thy truth" (Psm. 88:11). Man's problem today lies in the fact that he does not follow the way of truth, and herein lies the cause of all religious confusion and turmoil. His desire to serve the Lord is motivated by emotional zeal without adequate knowledge of the written word. Thus he has for over 1900 years thought himself to be "Safe in the arms of Jesus" when in reality he has been "Carried about with every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14).

In the giving of the "Great Commission" to his disciples, Jesus said "All power is given unto me in heaven and in earth" (Matt. 28:19). On the mount of transfiguration, God made the following pronouncement of authority: "This is my beloved son: HEAR HIM" (Luke 9:35). This same God speaking through his servant Moses said "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. 8:3). While wise king Solomon summed it up thus: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Eccles. 12:13). Yet my friend bids me not be "TOO NARROW" in my thinking while the word of God forbids me to do otherwise.

AM I TOO NARROW ... IF ... I believe: "The Law was but a shadow of better things that were to come" (Heb. 10:1). That it was our schoolmaster to bring us unto Christ that we might be justified by faith (Gal. 3:24). "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called

might receive the promise of eternal inheritance. For where a testament is, there must of necessity be the death of the testator. For the testament is of force after men are dead: otherwise it is of no strength while the testator liveth" (Heb. 9:15-17). That with the death of the testator (Jesus Christ) the written ordinances of the Law and the Law itself were blotted out and done away with being nailed to the cross (Col. 2:14).

AM I TOO NARROW... IF... I believe: That only through the blood of Christ I might have the redemption of my sins. "The blood of Christ cleanseth us from all sins" (I John 1:7). "In whom we have the redemption through his blood, even the forgiveness of sins" (Col. 1:14). And that the **ONE** and **ONLY WAY** I might come in contact with the blood of Christ for the forgiveness of sins is through the waters of baptism. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). "Know ye not that so many of us were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Knowing this that pur old man is crucified with him, that the body of sin might be destroyed, that henceforth we might not serve sin. For he that is dead, is freed from sin" (Rom. 6:3, 4, 6, 7).

AM I TOO NARROW ... IF ... I believe: There is but one blood bought church which can bear the name of its builder and purchaser within the confines of the New Testament. "And I say unto thee, that thou art Peter, and upon this rock (the confession of Peter and not Peter himself, see vs. 14-17) **I WILL BUILD MY CHURCH:** and the gates of hell shall not prevail against it" (Matt. 16:18).

"The church of God, which he hath purchased with his own blood" (Acts 20:28); "Christ is the head of the church and he is the saviour of the body" (Eph. 5:23). "There is but one body, and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism. One God and father of all" (Eph. 4:4-6). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Then certainly I AM NOT TOO NARROW in my thinking when I believe that as there is but one Christ and one Body and one faith wherein I can be justified then there is but one church, "HIS CHURCH," wherein I might find salvation. "They that gladly received his word were baptised: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers. And the Lord added to the church daily such as should be saved" (Acts 2:41-42, 47).

AM I TOO NARROW... IF... I believe: the words of my saviour and king: "Enter ye in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many are there which go in thereat; Because strait is the gate, and

narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13-14). Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven" (Matt. 7:21). "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37). "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and to the Father by Him" (Col. 2:17).

I can **NOT** be **TOO NARROW** in what I believe, practice and preach if I follow the instructions of Paul to the young preacher Timothy: "Study to show thy self approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Once followed, this instruction leads to an irrefutable fact: "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17).

The Bible is its best commentary, dictionary and lexicon, therefore I have not tried in this article to be dependent upon the wisdom of man but have endeavored throughout to let the Bible speak for itself and through its answers to the questions proposed reveal the truth of God's written word. So you see, dear reader, that I cannot be **TOO NARROW IN MY THINKING**, whereas my friend who does not know the truth can be **TOO BROAD MINDED** towards the Bible and the things of God. "Choose ye this day whom you will serve, but as for me and my house we will serve the Lord" (Joshua 24:15). Think on it. ... Your eternal destiny depends upon your answer.

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## WHEN GRACE CANNOT HELP

Edward Fudge

The question as to how a man can be saved and made right with God must always be answered finally "by grace, through faith" (Eph. 2:8,9). And while this does not diminish the importance or the necessity of works of obedience it does put them in their proper perspective and keep them there. The tendency today (as in the Jerusalem church) is to put too much stress on man's response to God and perhaps not enough on the wonderful grace of God who, by the faith of Christ, receives us into His favor and blessings.

Yet this wonderful teaching can be perverted — it was even in the days of the apostles and prophets — and Scripture gives a safeguard on the opposite side of the road as well. Because the unlearned and unstable wrest the Scriptures unto their own destruction (II Pet. 3:16), we have the inspired admonition to "beware" lest we "fall from steadfastness" (II Pet. 3:17). And we are urged to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (II Pet. 3:18).

The gospel of the grace of God (Acts 20:24) is to those who gladly accept and obey it the power of God unto salvation (Rom. 1:16). To those whose eyes are blinded by the god of this world (II Cor. 4:4,5) it is a savor of death unto death (II Cor. 2:14-17). Scripture speaks of several cases in which grace cannot help. Let us notice three in this brief article.

1. **The grace of God may be received in vain** (II Cor. 6:1). Some will become puffed up by their own supposed state or good works, be spoiled through vain deceit (Col. 2:8), and one day find themselves fallen from grace (Gal. 5:4). God warns the one who thinks he stands to take heed lest he fall (I Cor. 10:12). This person frustrates the true grace of God by supposing that his own obedience justifies him and that he need not therefore rely wholly on the atoning blood of the Son of God (Gal. 2:21). Only perfect obedience can save, and while man's never is, Christ's was — and in Him God can save us. How ironic and tragic it would be for those of us who emphasize that one may fall from grace if we should ourselves fall because, like the Galatians, we turned to rely on our own righteousness instead of that of the Son of God!

2. **Some will fail of the grace of God and be lost** (Heb. 12:15). This may come through indifference. Some will neglect the great salvation in Christ (Heb. 2:3). Others will receive God's grace by identifying with Christ and His righteousness (Phil. 3:8,9) in the obedience of faith (Rom. 16:26; Col. 2:12), but will then draw back unto perdition (Heb. 10:39). They, too, will fail of the grace of God (Heb. 12:15).

3. **Others will turn the grace of God into lasciviousness and be lost** (Jude 4). These imagine that God's grace overlooks intentional and persistent sin by men whose hearts are not even set on doing the will of God. Such use their liberty as a cloak of maliciousness (I Pet. 2:16). These rebellious and willful sinners do despite to the Spirit of grace (Heb. 10:29). For them nothing remains but a fearful looking for of judgment and fiery indignation (Heb. 10:27). They should know that it is a fearful thing to fall into the hands of the Living God (Heb. 10:31)!

Yet God sent not His Son into the world to condemn the world, but that the world through Him might be saved (John 3:17). The grace of God has appeared (Titus 2:11). Do YOU stand in it, justified by faith — faith that works through love (Rom. 5:2; Gal. 5:6)? Do you have peace with God through our Lord Jesus Christ (Rom. 5:1)? Trust and obey — today!

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## THE NEWS LETTER REPORTS

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

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### FALL MEETINGS

#### James P. Miller

It would be hard to find a better schedule of meetings than I have had this fall. Preaching in four efforts in as many states, it has been a privilege to work with some of the finest congregations in the land.

#### Tampa, Florida

The meeting just finished in Tampa, Florida brought back many happy memories of the 17 years I worked with the Seminole congregation. Tampa is one of the several cities where the truth on present issues was almost completely triumphant. There are over 25 churches standing for the all-sufficiency of the church as opposed to three who teach it needs the help of human institutions. The Seminole church is as large or nearly as large as the three liberal churches combined.

The meeting began on Monday night, November 9th and continued through Wednesday night, November 18th. It began with an audience of almost three hundred and reached a peak in attendance on Sunday night with upward to five hundred present. Brethren came from many of the churches, not only in the city but from towns and villages around Tampa as well. The fellowship of these brethren has been mine for many years and I appreciate it to the full degree.

For eight days there were no additions, but on the last night nine people came forward, five to be baptized and four to be restored. Brother Barney Keith and Mike Haley are now working with the Seminole congregation and the work is moving forward. It was a real pleasure for me to be with them. Needless to say the effort closed on a fine note with nine responses to the gospel. I am glad I left the work in good hands and in such a feeling of mutual respect that such a meeting could be realized.

#### Valley Station

Earlier in the fall it was my good fortune to work with the Valley Station congregation and with Louis Willis in Louisville, Kentucky. Valley is a church of some three hundred members that has been a power for truth for many years. Any one seeking a place to worship in that part of greater Louisville would do well to consider this fine congregation.

#### East Memphis

Just a few weeks after the meeting in Louisville I drove to Memphis, Tenn. and preached in a meeting with the fine congregation that meets in East Memphis. This congregation was not as large as some of the others but is growing. We set a record for the size of the Sunday morning worship and as I remem-

ber it was 162. The strength of this group, however, cannot be measured in its number. It is a well informed and aggressive congregation with good leadership. They meet in a new building in a good part of town and their preacher, Don Bassett, who worked with me at one time at Seminole, is known far and wide for his ability to tell the story. There were several baptisms and some restorations.

#### Pine Bluff, Arkansas

The Sixth Avenue congregation in Pine Bluff, Arkansas is the congregation where Leonard Tyler spent so many years. Edgar Die followed him and the church now has Fred Stacy working with it. Long one of the leading churches in the state, it started a new congregation in the city this year and brother Die moved to work with it. This was my second effort with these brethren in the last ten years. With a strong eldership and brother Stacy's zeal it has a bright future.

**John D. Swatzell** — After 7 1/2 years labor with the Needmore congregation in Haleyville, Alabama, I am moving to Russellville, Alabama to work with the Washington Avenue church beginning January, 1971.

**Donald R. Givens**, 4349 Vassar, Port Arthur Tex., I have just returned from Milbridge, Maine where we labored in a gospel meeting. The church in Milbridge had worked hard for the success of the meeting by distributing hundreds of tracts; making posters and displaying them in store windows; inviting the townspeople personally, etc. We had a total of 31 different denominational people to attend. Good contacts for study were made. We discussed the scriptures with "reformed" Latter-Day-Saints and Congregationalists and Nazarenes and others. Bro. **W. C. Sandefur** is the tireless and able preacher in Milbridge. He is highly regarded and has made much sacrifice for the Lord in his work in Maine.

I know personally of a man who was raised in the state of Maine and earnestly desires to go into full-time preaching there. If you are interested in supporting a New Englander to preach the gospel in the needy fields of New England, get in contact with me and I will send you the pertinent information.

The work continues well at Thomas Blvd. Had one baptism in our meeting with **Robert Turner**.

**Robert W. LaCoste**, 718 Thunderbird #5, Hereford, Texas 79045 — I was in a meeting at 60th and Lamarr, Glendale, Arizona, November 23-29.

**Bobby K. Thompson** of North Miami Avenue church in Miami, Florida preached in a meeting at Umatilla, Florida, November 2-8.

## BAKER CHURCH OF CHRIST

Baker, La.

The church in Baker, La. recently concluded a meeting with **Bill Crews** of Beaumont, Texas doing some excellent preaching. Meetings are scheduled for 1971 with **Paul Keller** and **Leslie Diestelkamp**.

Baker is a few miles north of Baton Rouge city limits, near the Baton Rouge Ryan Airport. The meeting house (Boy Scout building) is located on Magnolia Avenue approximately three blocks off Louisiana State Highway 19. This is a temporary meeting place for the Baker church. A lot is being purchased in the Northeast section of Baton Rouge, and plans are being made for a building soon.

We are small in number, but we wish to make it known that we stand against all error, unscriptural teachings and liberal practices. This is the only church in Baton Rouge which does so.

We invite faithful saints who may be in the Baton Rouge area to seek us out and worship with us. For further information write or phone **T. B. Smitherman**, 1167 Aurora Place, Baton Rouge, La. 70806. Phone 504-927-7730.

**Don R. Taaffe**, 3118 San Jose, Tampa, Florida — **Terry Sumerlin** of Refugio, Texas will conduct a meeting at the Dundee church of Christ, Dundee, Florida, January 20-26, 1971. Brother Sumerlin was the regular preacher at Dundee from October 1969 to May 1970. We recently had two baptisms at Dundee.

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## THE BLIGHT OF SCIENCE WORSHIP

Larry Ray Hafley

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One of the greatest, gravest dangers confronting man is his excessive admiration and veneration of science. The spectacles of scientific accomplishment are before us in all their intellectual, technological grandeur and splendor. An immense amount of awe-some wonderment-water has gone over the scientific dam in the past century, and the end is not yet. From the folly of the alchemist we have progressed to the truth of laboratory analysis.

Within the confines of the pristine prestige of scientific success a school has emerged which says that with motivation and imagination man can control his destination. Though human history belies it, and God's word denies it, the thought is there. It is not new. Irreverent man, bent on profane service, has ever considered himself the father of his own fate, the determiner of his own destiny.

God lamented such an attitude in the sacred scenes of Scripture: "Hear, O my people, . . . but my people would not hearken to my voice, . . . So I gave them up unto their own heart's lust: and they walked in their own counsels" (Psa. 81:10-12). "I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts" (Isa. 65:2). Well did the

prophet say, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23).

### DANGERS OF SCIENCE WORSHIP

No one is opposed to science *per se*. As Doug Burgess has said, "One may work at assembling telephones, drive by the doctor's office in his air-conditioned Thunderbird to get a shot of penicillin for his infection, go home and slip on his nylon and dacron lounging robe, turn on his color television to watch a program brought in from near the surface of the moon while he waits for the timer on the stove to let him know that his quick-frozen TV dinner is ready; look you in the eye and declare, "Why should I be concerned about science; what has science ever done for me ?" " Such a one is self-condemned.

But there are dangers inherent in the glorification and deification of science, namely:

1) **Scientific Theories Are Accepted As Fact.** Carefully controlled experiments have proven so many hypotheses that it has become heretical to doubt the speculation of a scientist. Therefore, when a brilliant mind makes a guess about matters which contradict the word of God, he is accepted and the Bible is rejected. Anyone who defends the Bible and denies the theory is "anti-intellectual." But the "brilliant mind" is so styled by its handling of facts. When it leaves its domain of evidence and truth, which never contradicts God's revelation, it is as fallible as any human invention and as unreliable as any blind step.

2) **A Scientist's Word Is Accepted Without Question On Any Subject.** Place a capable English instructor before an English class, and he will ring with the dictates and decrees and principles and precepts of our language. But place him before a physics class, and he may think that Sir Isaac Newton was Fig's father! What is the problem? He is out of his sphere of knowledge. So, with the scientist. He may calculate and demonstrate the precision mathematical bearings of a flight to Mars. But when he speaks about the existence of God, or the Bible as the word of God, he speaks out of his specialty. He is relegated to the status of a lowly "layman."

So great is our respect for the conquests of science that we accord the scientist a reverent hearing on topics out of his field that accedes the former Catholic awe of Papal edicts. Remember, a registered pig may have all the physical qualities that would make good ham and bacon, but you cannot take him and win the Kentucky Derby!

3) **Scientific Accomplishments Make God Obsolete.** Due to an undue reverence of science, God is considered "last year's model." Some theological students were asked to give their immediate "gut" reaction to the question, "Does God understand radar?" Most answered "No." It is indicative of the modern concept of God, which in reality and actuality is no God at all. Since science has asked, answered and solved many questions and quandaries of mind and matter, it is made to appear that the ultimate salvation or perfection of mankind depends on the man in the white coat, not on an antiquated, out-dated "old man upstairs."

The epitaph of such philosophy was written by the Spirit with the pen of Paul, "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom. 1:21-23).

#### CONCLUSION

If we are to applaud science, let us do so in the awareness that its discoveries serve to illuminate the infinite vastness of God's wisdom and creation. Human wisdom does not originate or create, therefore, it must not be allowed to regulate or dominate.

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SUFFICIENT CHRISTIANITY"

**MONDAY, JANUARY 25**

- 7:30- 8:25 p.m. "ALL-SUFFICIENT CHRISTIANITY VS. HEATHEN RELIGION" ..... Melvin Curry  
8:30- 9:30 p.m. "ALL-SUFFICIENT REVELATION" ..... Jim Rury

**TUESDAY, JANUARY 26**

- 9:00- 9:45 a.m. "CHRISTIANITY AND RECREATION" ..... Lindy McDaniel  
9:55-10:40 a.m. "HUSBAND AND WIFE" ..... Paul Andrews  
10:50 - 11:35 a.m. "CHRISTIANITY AND BUSINESS" ..... Bryan Vinson, Jr.  
11:45 -12:30 p.m. "ALASKA AND PHILIPPINES" ..... Cecil Willis  
2:20 p.m. PLAY ..... College Group  
7:30- 8:25 p.m. "ALL-SUFFICIENT SAVIOUR" ..... Jere Frost  
8:30- 9:30p.m. "ALL-SUFFICIENT RELATIONSHIP (THE CHURCH)" ..... Ferrell Jenkins

**WEDNESDAY, JANUARY 27**

- 9:00 - 9:45 a.m. "CHRISTIANITY AND MENTAL PEACE" ..... John Witt  
9:55 -10:40 a.m. "PARENTS AND CHILDREN" ..... Ray Coates  
10:50 -11:35 a.m. "CHRISTIANITY AND SOCIETY" ..... Arvid McGuire  
11:45-12:30 p.m. "AFRICA" ..... Wayne Sullivan  
"AUSTRALIA" ..... Harold Comer  
2:20p.m. ROUND TABLE DISCUSSION ..... Bob Owen  
8:30- 9:30 p.m. "ALL-SUFFICIENT SALVATION" ..... Connie Adams

**THURSDAY, JANUARY 28**

- 9:00- 9:45 a.m. "CHRISTIAN MILITANCY IN OUR MODERN WORLD" ..... Brent Lewis  
9:55 -10:40 a.m. "CHILDREN AND PARENTS" ..... H. E. Phillips  
10:50-11:35 a.m. "CHRISTIANITY AND GOVERNMENT" ..... Colin Williamson  
11:45 -12:30 p.m. "NORWAY" ..... Tom Bunting  
"JAPAN" ..... W. C. Hinton  
2:20 p.m. BASKETBALL GAME  
7:30- 8:25p.m. PRESIDENT'S ADDRESS ..... James R. Cope  
8:30 - 9:30 p.m. COLLEGE CHORUS PROGRAM

\*\*A special study for women will be directed by Homer Hailey and Ferrell Jenkins. The theme will be "Teaching the Bible." The time will be announced later.