

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 1

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.

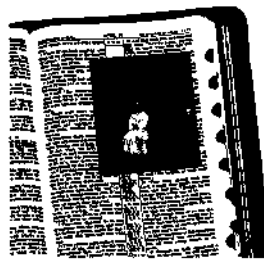
Most modern explanations suggest that **Selah** is derived from either the root **Salal** meaning 'to raise up or lift up' signifying a raising up of the voice or from the root **Salah** meaning 'to cut off' and denotes a pause or an ending. The word usually occurs at the end of a strophe or stanza.

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"¹

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

¹C. H. Spurgeon, **The Treasury of David**, Vol. I p. 23.



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Reviewing the DOCTRINES OF CATHOLICISM

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.

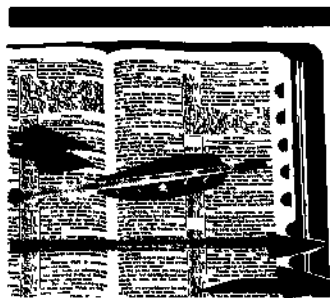
A third (and last to be mentioned in this article) copy of the four Gospels in Latin, is known as the Lindisfarne Gospels, which takes its name from the island of Lindisfarne, which is located some two miles off the Northumberland coast. It is supposed by some that the same scribe who worked on the Book 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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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.

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."

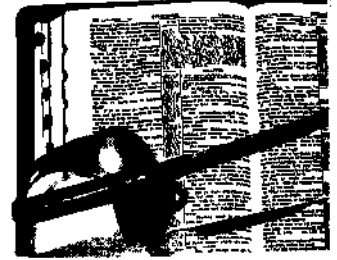
Thayer says the word **proskuneo** means "prop, to kiss the hand to (towards) one, in token of reverence: . . . hence among the Orientals, esp. the Persians, to fall upon the knee and touch the ground with the forehead as an expression of profound reverence (to make a 'salam'); . . . hence in the N. 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.)

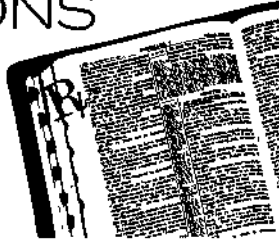
The same thoughts, expressed by Morris, are stressed by the Scientist Jean Rostand in **The Orion Book of Evolution**, p. 20. "No, decidedly I cannot make myself think that these 'slip' of heredity (mutations) have been able, even with the cooperation of natural selections and even with the advantage 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?

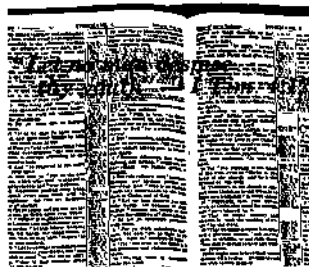
Jesus said the "soil" on which the seed (or word) fell was the hearts of the people, for the Devil came and took away the WORD out of their HEARTS. These are called "wayside hearers." Those whose hearts were good and honest Jesus called "good ground," and said they kept the word and "it brought forth 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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<p>Norfolk, Va. HAYGOOD CHURCH OF CHRIST meets at 1084 Ferry Plantation Rd Corner Haygood Rd. (Virginia Beach) <i>Schedule of Services</i> LORD'S DAY Bible Study ... 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 8:00 a.m. Wednesday Bible Study 7:30 p.m. Contact: David Waldron Phone: 499-2504 John Peddy Phone: 486-4203</p>	<p>Cincinnati, Ohio BLUE ASH CHURCH OF CHRIST meets at 4867 Cooper Rd. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: R. A. Pentecost Phone: 891-3174</p>	<p>Orlando, Fla. PAR AVENUE CHURCH OF CHRIST meets at 15 W. Par Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study ... 10:00 a.m. Morning Worship 10:50 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Roy E. Cogdill Phone 425-2900</p>	<p>Chattanooga, Tenn. NORTH HIXSON CHURCH OF CHRIST meets at 5484 Old Hixson Pike <i>Schedule of Services</i> LORD'S DAY Bible Study . 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study . 7:30 p.m. Evangelist: Kent Hatrell 877-9804 877-1706</p>	<p>Ft. Worth, Texas (Haltom City, Northeast) CHURCH OF CHRIST meets at 6101 Linton on 121 Freeway <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 6:00 p.m. Evangelist: David Lewis Phones: TE 8-0185 and 284-9875</p>
<p>Cordale, Ga. CORDELE CHURCH OF CHRIST meets at 610 16th Avenue East <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 11:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Frank Jamerson Phone: 273-6849 — home 273-6862 meeting house</p>	<p>Knoxville, Tenn. ISLAND HOME CHURCH OF CHRIST meets at 1804 Allen Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: T. E. Akin, Jr. Phone: 573-3846</p>	<p>Valdosta, Ga. CHURCH OF CHRIST meets at 1000 East Gordon St <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: J. D. Mosley Phone: 242-2007</p>	<p>Key West, Fla. BIG COPPITT CHURCH OF CHRIST meets at 22 Shore Drive <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Contact: Joe F. Nelson for information Phone: 294-0779</p>	<p>Stockton, Calif. STOCKTON CHURCH OF CHRIST meets at Stockton Inn, Room B. 99 Hwy & Waterloo Rd. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study (announced) Evangelist: Geo. C. Garrison Phone 368-8191 Lodi, Calif.</p>
<p>Montgomery, Alabama GAY MEADOWS CHURCH OF CHRIST meets at 2685 Fisk Road <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Bible Study 6:00 p.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Carroll W. Puckett Phone 288-1461 & 272-6054</p>	<p>Daytona, Fla. ORMOND-HOLLY HILL CHURCH OF CHRIST meets at 1234 Flomich Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Bible Study 5:00 p.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:00 p.m. Evangelist: Bill Simmons Phone: 252-8113; 253-5237; 253-0198</p>	<p>Eau Gallie, Fla. (Melbourne-Patrick AFB Area) CHURCH OF CHRIST meets at 1079 Sarno Road <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Brent Lewis Phone: 254-8652</p>	<p>Murfreesboro, Tenn. UNIVERSITY HEIGHTS CHURCH OF CHRIST meets at 1412 East Main Street <i>Schedule of Meetings</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 10:00 a.m. Evening Worship 7:00 p.m. WEDNESDAY Bible Study 9:00 a.m. Bible Study 7:30 p.m. Preacher: Bob Bunting Phone 893-4540</p>	

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.