

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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IMPOSSIBLE APOSTASY?

No. 2

H. E. Phillips

If a child of God cannot be lost in hell after he has received remission of sins, been cleansed by the blood of the Lamb, added to the body, the church, the house of God (Acts 2:47; Eph. 1:22,23; I Tim. 3:15), what point is there in the warnings in the New Testament against losing the hope, falling away, and turning back to the things from which he has been delivered?

Galatians 5 is a chapter difficult to explain by the very best of those who hold to the eternal security of the believer. This letter was addressed to those for whom Christ gave himself, "that he might deliver us (Paul and all to whom he wrote) from this present evil world, according to the will of God and our Father" (Gal. 1:4). He said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel" (Gal. 1:6). You and I know that one cannot be removed unless we are at the place from which we are removed. We could not be removed from a house unless we were in the house. These Paul said were "so soon removed from him that called you into the grace of Christ." All admit we are saved by grace. All who are called into the grace of Christ must be in a saved condition. If not, what would one lack to be saved?

In chapter 3 the apostle said: "Christ hath redeemed us from the curse of the law, being made a curse for us . . ." (3:14). "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (3:14). "For ye 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. 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. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (3:27-29).

Christ had redeemed these and they had received the promise of the Spirit through faith; they were

all the children of God by faith (by the faith in contrast to the law) and were baptized into Christ and were Abraham's seed and heirs according to the promise. What did they lack being children of God? Were they believers? Were they saved?

Christ came and died "to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:5-7).

The apostle then gave the allegory beginning in verse 21 and concludes, "So then brethren, we are not children of the bondwoman, but of the free" (4:31). Now note the very next verse, 5:1 — "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Since they are the children of the free — the New Testament — they are to "stand fast" in the liberty by which they were made free. If these people were not free, saved, sons of God, heirs of the promise, I do not know what it would take to make them such. Now to these people the Holy Spirit said: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4). If one falls from grace, is he still on heir? Is he still free? Is he still in a saved condition? Why should we "stand fast" if there is no possibility of falling away?

The apostle then instructs them to walk in the Spirit and avoid the lust of the flesh. "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (5:16). Why walk in the Spirit to avoid the lust of the flesh? If it makes no difference how one lives, why "stand fast" and "walk in the Spirit?"

The works of the flesh are listed in verses 19-21 and include adultery, idolatry, strife, envyings, murders, drunkenness, revellings, and such like. What will happen to those who do these things? "... that they which do such things shall not inherit the kingdom of God" (vs. 21).

There are three facts in this chapter that cannot be denied by anyone who can read and understand language. First, these were saved, justified, sons of

God, heirs of God and in the grace of Christ. Second, they were warned to stand fast in the liberty, to walk in the Spirit and not fulfill the lust of the flesh. It makes no sense whatever to warn one of a danger that does not exist. Certainly no one who recognizes the power and perfection of God would accuse Him of revealing a warning against something that would not endanger the soul. Third, the apostle plainly says that those who walk after the flesh cannot inherit the kingdom of God. These could walk in the flesh because they were warned not to do so. If they did walk in the flesh, and some could and did, they could not inherit the kingdom of God. This was spoken to sons of God. It must follow that the sons of God and heirs of the promise can walk in the flesh (sin) and be lost after being saved by the grace of Christ. They could fall from grace!

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

Years ago when I started the column "I MARVEL" I did not realize that the word "marvel" would not be strong enough. Webster defines the word as that "which causes wonder." Although "astonishment" is given as a synonym, I thought that the latter term was a stronger word and did not intend to use "marvel" in this sense. After seeing the course of liberalism since the column began I am not so sure that I should not have called it "I AM ASTONISHED."

The readers of the Gospel Advocate on the editorial page of the December 10th issue are exposed to an article copied from Christian Victory on the effects of "rock music" on geraniums, radishes, philodendron, squash, petunias, zinnias, marigolds, coleus and beans. Shades of Tolbert Fanning and David Lipscomb, surely these great men who sat in the editor's chair need a word spoken in defense of their memory. I am astonished that all of this could happen in the space of a few years and the "OLD RELIABLE" is now without, not only an editorial policy, but without direction, stand or purpose.

The following was handed to me by Royce Simons, historian here at Twelfth Street where I labor. Take a minute and compare and see what a liberal attitude will do to all who embrace it.

CHURCH COOPERATION

The American Christian Missionary Society was organized by the Disciples of Christ (Christian Church) at Cincinnati, Ohio, in October 1849, with Alexander Campbell as its first president.

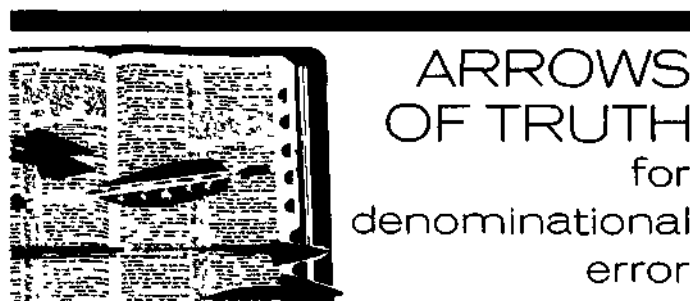
There was much opposition to this move by Campbell and others among the people who had labored forty years for the restoration of the New Testament church.

In 1855, Tolbert Fanning of Nashville, Tennessee, established the "Gospel Advocate." Brother Fanning was a sound man who thought things through, made up his mind, and stood upon his conclusion. When he started the "Gospel Advocate" he wrote that his purpose in so doing was to give the subject of cooperation a thorough examination. This he did, and this religious paper opposed any outside organization to do the work that the church was charged to do.

We note, too, that the church in Nashville called a meeting to study cooperation. They studied the Bible as though they had never seen it before, and wrote these conclusions:

1. There is positive scriptural authority for every religious work that is well pleasing to God.

2. The church of Christ is the only divinely consecrated organization on earth for Christian labor.
3. All other organizations through which men propose to perform spiritual labor tend but to obscure, discredit, and subvert the reign of the Messiah.



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"TELL IT TO THE CHURCH"

For years Baptist debaters have tried to prove an ante-pentecost church idea. Many passages have been taken out of their setting and used to try to sustain their claims. One passage used quite frequently is Matt. 18:15-17 which says, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou has gained thy brother; if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

In trying to vindicate their doctrine Baptists will ask, "How can you tell it to the church if the church did not exist?" From this they will assume that the church existed during the personal ministry of Christ. They fail to understand that Christ gave much teaching about his church before it actually came into existence. For example, in Matthew twenty-six the Lord instituted the Lord's Supper. This supper was placed in the Kingdom but the Kingdom had not come! One might as well argue that it was to be observed at that time because he talked about it; as to argue that "tell it to the church", means the church already existed. A pertinent question is in order here; viz., Is Matt. 18:15-17 a part of the testament of Christ? Baptists are forced to answer in the affirmative. Then, Paul says in Heb. 9:15-17 "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 also of necessity be the death of the testator. For a testament if of force after men are dead: otherwise it is of no strength at all while the testator liveth." From this text it would not take a Solomon to observe that Matt. 18 did not go into effect until after Christ

died. Therefore one couldn't tell it to the Church until after Christ's death.

Baptists also lose sight of the fact that just two chapters back, in Matt. 16:18-19 the Lord said, "Upon this 'rock' will I build my church." The verb phrase "will build" is future tense which shows that the church had not been established at that time. The words "will build" (oikodomeso) according to Thayer, the well known lexicographer, means to found or establish. A Baptist preacher once told me that he would accept Thayer as a giver of definitions but not as an expositor of the scriptures. He then asserted that Thayer was trying to be an expositor when he gave the meaning of Matt. 16:18-19. This is an old Baptist dodge which consists of a play on words. Webster says in his dictionary that an **expositor** is one who "sets forth or explains". Do you know what he says about the word **define**? He says it means "To explain the meaning of a word." Baptist preachers say they will accept him as one who gives good definitions but will not accept him as an expositor. I marvel at such a foolish quibble. What they really mean is when Thayer **defined** "oikodomeso" he didn't say what they wanted him to do so he became an **expositor**! If he had said what pleased the Baptists he would have been a man who gives good definitions.

I have had Baptist preachers get a concordance and find the various meanings of a word and then select the one they wanted. This is a demonstration of ignorance of the Greek. Anyone with a tyro of knowledge should know that a Greek word, in order to be properly defined must be held in context. For example the little word "eis" has been translated at least a half dozen ways. It has been translated "to" "into" "in" etc. But the Greek scholars all agreed when it was used in Gal. three, and Rom. six, that "eis" must be translated "baptized **into** Christ." If one had the liberty to take a Greek concordance and look up all the meanings of a word and then select the one he wanted in a given text we might as well toss our Bibles in a trash can and forget it because we could never have that unity for which Christ prayed.

Gentle reader, let us return to the Bible and respect its authority.

OLD TAPES WANTED

Anyone having tape or wire recordings of debates in which Ben M. Bogard, Baptist preacher, engaged either with our brethren or others, please notify me.

In addition to this I am interested in obtaining tapes (or wire recordings) of any old debates and special series of lectures on important subjects. Anyone who can supply information of tapes of any Florida College lectures prior to 1959, please do so.

I will gladly pay for information and help in securing these tapes and the permission to produce them for the public. This service will be of help to many, especially young men, in preparing for debates and lectures. Please write to me if you have any information on these tapes.

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Using the SWORD OF THE SPIRIT



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SHORT SWORD SWIPES

Have you ever tried to teach someone and felt that you were not getting your point across? If so, then you can appreciate the following: "Daddy, is there a Christian flea?" "Why, son, what makes you ask?" "Well, the preacher said, 'The wicked flee

when no man pursues.' "

"Oh, he meant the wicked man flees." "Then, is there a wicked woman flea?" "No. It means that the wicked flees — runs away."

"Well, why do they run?"

"Who?"

"The wicked fleas."

"Now, son, can't you see? The wicked man runs away when no man is after him."

"Well, is there a woman after him?"

"Son, why don't you go to bed?"

Here is an interesting statement which I pass on to our readers:

"Among the speakers at the Southern Baptist Convention, held March 16-18, 1970, in Atlanta, were Anson Mount of Playboy magazine; Julian Bond, pro-Marxist Negro legislator; David R. Mace, former President of SIECUS, and Joseph Fletcher, an identified Communist, who is author of **Situation Ethics**. Among Fletcher's anti-Christian blasphemies were these gems: 'I'm prepared to argue in the utmost seriousness, that Christian obligation calls for lies, and adultery, and fornication, and theft, and promise breaking and killing — sometimes, depending upon the situation ... as a situationist, I should want to hold that each of the so-called Ten Commandments should be amended with the qualifier, **ordinarily** ... our business, Christianly speaking, is to live by the law of love, and never by any love of law ... unmarried love (either adultery or fornication) is infinitely superior, morally, to married.'

"Fletcher was roundly applauded by the rounders in attendance, mostly Baptist preachers." — Tom Anderson, Arkansas Farmer, November, 1970.

About fifteen years ago, when the lines of fellowship were being drawn over current issues in the

church, several of my friends (I think) suggested that I should either change my position or get me an insurance debit while I could for I would soon have no place to preach. I did neither, and I have more places to preach than I can get to — and the same is true with hundreds of faithful gospel preachers. In fact, we have a serious shortage of faithful preachers. Many churches are in need of such a man, and millions in the world are lost without the gospel. Let us do what we can to teach, train and encourage more men to preach the gospel of Christ.

The same liberals in our society who are demanding legalized and unrestricted abortion are also strongly opposed to capital punishment. Their philosophy seems to be that it is right to kill them when they are innocent but wrong to kill them when they are guilty!

In his recent Louisiana Crusade, Billy Graham told of visiting LBJ on his Texas ranch. While out riding through the pastures one day, Mr. Johnson remarked that they needed rain. Billy said that he bowed and said a short prayer, and it began raining before they got back to the house. He told that on the night of November 6th, and the rain was pouring down in the stadium as he preached. I wondered if his prayers would not work both ways.

I don't know what all the Woman's Liberation Movement has accomplished, but something has placed four women on the FBI's most wanted list. The truth is, the LIB movement is another insidious and ungodly effort to destroy the home. Women should have their rights, but it is right for them to be "keepers at home" (Titus 2:5).

What will the liberals think of next? In the November, 1970, issue of MISSION, Dudley Lynch has an article entitled, "The Worship Hour: A Break With The Past." Among other things, he said:

"For long years now, the Churches of Christ have adhered unerringly to a basic mode of worship — the traditional song-prayer-sermon-invitational service....

"In the Dallas area, a large congregation has created a worship committee that plans in detail every Sunday morning service and services connected with Christmas, Thanksgiving, a homecoming Sunday, or other special days. Format changes have led to frequent use of antiphonal singing, in which one side of the audience will sing and then another, or the women and then the men. Occasionally, a soloist is used. Varied approaches to scripture reading are employed; the format is usually centered around the Lord's Supper or the prayer and includes antiphonal and congregational readings and narration and response. The Lord's Supper has become a time involved with singing and scripture readings as the emblems are served.

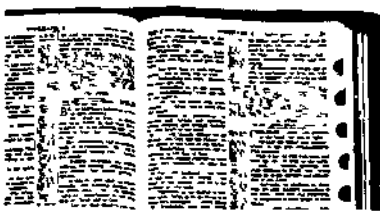
"The invitation hymn has been eliminated, the purpose being, this church's minister said, to 'complete integration of the service as a single unit. The sermon is made subordinate to be compatible with the worship emphasis and the evangelistic factor

omitted completely."

May I suggest that one of their "approaches to scripture reading" should be trying to find authority for observing "special days" other than the Lord's day. And what about the use of a soloist? That was done in a church here in Little Rock recently. How could such preachers condemn the denominational choir? They don't! If the sermons have omitted the "evangelistic factor completely," what do they emphasize? I imagine it would be interesting to hear.

Remember back when we thought Elvis Presley was wild?

SOWING THE SEED of the KINGDOM



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WINE —AND THE LORD'S SUPPER

In this study we propose to show three things. One, we intend to show the general terms that are used for the word "wine" in both the Old and New Testaments. Secondly, we intend to show the Bible teachings on the drinking of alcoholic beverages. And thirdly, we intend to examine the Bible and see what it teaches on whether or not the fruit of the vine used in the Lord's Supper was fermented or unfermented.

GENERAL TERMS USED IN OLD AND NEW TESTAMENTS

The general term that was used in the Old Testament was the Hebrew word YAYAN. This term includes both fermented and unfermented juice. The general term that is used in the New Testament for wine is the Greek word OINOS. There are several different passages that will show that both terms are used in three different ways. In Gen. 9:21 we read, "He drank the wine and was drunken." (Hence, the term "wine" in this passage was obviously fermented, or intoxicating.) In Isa. 16:10 we read, "Tread out no wine in their presses ..." (The term "wine" here is used to refer to the juice being pressed out of the grapes — not intoxicating.) Then, in Jer. 40:10-12 "Gather wine and summer fruits ..." (The term "wine" here is used to refer to the juice still in the cluster — not intoxicating.)

The general term oinos used in the New Testament is also used in three different ways in the Greek. In Matt. 9:17, "Neither do men put new wine (oinos, non-fermented JTS) into skins; else the skins burst, and the wine (oinos, fermented JTS) is spilled ..." Then in Rev. 19:15, "And he that treadeth the vine (oinos, referring to the juice being

pressed out of the grapes JTS) press of the fierceness of the wrath of God." So, in both Old and New Testaments, the general terms that are used to translate the word "wine" are used in the three following ways.

1. Intoxicating wine.
2. Juice being pressed out of grapes — not fermented.
3. Juice still in the cluster — not fermented. The same thing, then, would be true of these words that would be characteristic of any other word. The context would have to determine how it is used.

BIBLE TEACHING ON WINE AND DRUNKENNESS

In the Old Testament there are several passages that talk about wine and drunkenness. However, I believe that one will be sufficient to show the teaching. In Prov. 23:31-32 we read, "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At last it biteth like a serpent and stingeth like an adder." We see from these passages that: 1. Wine is enticing, that is to the sight (red and giveth colour) and also to the taste (moveth itself aright, or goeth down smoothly). 2. Wine is very dangerous. For, it bites like a serpent and stings like an adder. Hence, when we draw our conclusions on these passages we note that we should not even look upon wine, but we are utterly to shun it or leave it alone.

The New Testament also teaches about drunkenness. In Galatians 5:21 we learn that no drunkard shall enter the Kingdom of Heaven.

WHAT ABOUT SOCIAL DRINKING?

The words "social drinking" are used to signify one who drinks at social gatherings where banquets are being held, or drinking just to be sociable. However, I would like for you to note a passage of scripture in I Pet. 4:3. Here Peter is talking about things that the Christian does not do after he turns aside from sin; and how those who are yet living in sin think "it strange" that we do not engage in those things anymore. One of the things that he mentions is "banquetings" along with "excesses of wine," or drunkenness. Hence, he makes a distinction in drunkenness and banquetings. The word "banqueting" as used here by Peter is from the Greek word **potios** and suggests people getting together socially to drink.

WINE — JESUS' FIRST MIRACLE

It has been argued that the wine that was made by Jesus in his first miracle at the wedding feast was intoxicating wine. However, I see not how we can come to this conclusion in view of the facts that have been set forth on other passages of Scripture in this article. If he made wine that was intoxicating, then he did the very thing that God through Solomon forbade. Solomon said not to look upon it, that is wine that was intoxicating, that would finally cause one to be drunk. I do not believe that Jesus encouraged, by making intoxicating wine, drunkenness which finally would cause a person to lose his soul. Jesus came to encourage men to do that which would save them, not to encourage them to do that which would CAUSE them to be lost. Not only this,

but this would involve Jesus giving others intoxicating wine to drink socially which would be nothing more than "banqueting" that Peter, as we have noted, condemned.

WHAT ABOUT THE WINE IN THE LORD'S SUPPER?

The fact of the matter is that the word "wine" is not used with reference to the Lord's Supper. That is, neither the Hebrew **yayin** nor the Greek **oinos** is used to designate the drink that is to be used in the Lord's Supper. The Greek word **gennema** that is translated "fruit of the vine." The English word "fruit" is defined to mean: "The edible succulent products of certain plants." The word "succulent" means JUICE. Hence, the usable product of the vine in the form of juice.

The word "vine" is used 56 times in the Old Testament and 32 in the New Testament and always means grape vine. So, Jesus did not take **yayin** nor **oinos** when he instituted the Lord's Supper; but instead took **gennema** (fruit of the vine). Nowhere, to my knowledge, in the Old Testament or in the New Testament, or in any other book has the word **gennema** ever been used to suggest fermentation. I suggest to you that if God had wanted to show that fermented wine was to be used in the drink in the Lord's Supper, there are at least two words that MIGHT have shown it (but not necessarily). But, God used NEITHER of these words, but a word that is NEVER used in the Bible to show fermented wine. Nuff said!

WORSHIP IN SPIRIT AND IN TRUTH



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IMPROPER ACTS OF WORSHIP

By way of introduction to this article, I want to redefine worship with Thayer's definition of **proskuneo**: "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." Our worship is action upon our part toward God. The action upon man's part toward God must be according to truth, that which God has required (John 4:24; 17:17).

WHAT IS NOT WORSHIP?

There are some things which men do in which they think they are worshiping God. However, God has not required this action and therefore he is dis-

pleased with such. Let us notice some of these.

(1) **Ritual and Formal Worship.** Men often offer to God their worship from a formal procedure or in a ritualistic manner. Their worship is mechanical. A machine could offer such worship. There is no feeling of thanksgiving and gratitude manifested toward God. The action is cold. Much of this kind of worship is as though it were "computer programmed." I have seen such when it was evident that the "clergyman" was nothing more than a robot operating as programmed.

(2) **Worship of Catholicism.** The Catholic System has "holy water" to be sprinkled at the right time, in the right place, upon the right object. She has her "mass" offered daily, weekly, monthly, and yearly depending upon when one attends. Indulgences make up a part of the system. "Holy" days such as Easter, Christmas, Good Friday, etc., are observed with great caution. However, none of these acts are mentioned in the New Testament, therefore, they are not required by God and are not acceptable to Him.

(3) **Protestant Worship.** Some churches that regard themselves as being protestant (protesting against Catholicism) have forgotten their origin and often engage in the same things of Romanism. Protestant churches observe their special days, teaching false doctrine, engage in services in which about anything and everything is advocated except that which is found upon the pages of the New Testament. To ask the preacher or anyone else in such a church for the divine authority for some act of their worship would not produce a "thus saith the Lord."

(4) **Worship of Some Churches of Christ.** Not only is denominational worship, both Romanism and Protestantism, not pleasing to the Lord, neither is the worship of some claiming to be of Christ. Some churches of Christ advocate "attend the church of your choice" in which some of the choices are Catholic churches, Baptist churches, Methodist churches, etc. Some churches wanting to identify with Christ will engage in the joint services with the denominations. Others will use men as featured speakers who are known false teachers, some of them claiming Holy Spirit baptism today, saying that God is working miracles now. Some say they eat the Lord's Supper at times other than on the first day of the week. Some claim to speak in tongues. But these things are not authorized in the New Testament. Some of them, like joining up with the sects, never were. Some of them, like Holy Spirit baptism and miracles, were in New Testament days but are not either authorized or practiced today. How can some church claiming it is of Christ engage in a period of worship and do things which the Christ who they seek to worship never authorized? How can they act toward the Lord when the Lord never authorized such action?

(5) **Your Worship and Mine.** Those of us making a sincere attempt to worship God in his church after the New Testament order, what about our worship to God? When we act toward God, is such pleasing to Him? Do we act correctly yet in correct action make our action vain? In a future article, I want to study this question.

In our next article, I want to study what action God has required upon our part in worship unto Him.

WORD STUDIES in the Greek New Testament



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ARE ALL CHURCHES "CHRISTIAN?" THE "ECUMENICAL CHURCH"

When present day theologians are forced to discuss the unity of Christians they invariably affirm that denominationalism presents a picture of unity in the "Ecumenical Church."

These men insist that the "Ecumenical (meaning "universal") Church" embraces all denominations in a spiritual or "invisible" institution.

UNITED IN FAITH

Modern theology further affirms that all those who sincerely profess to be Christians are truly united in their common faith in Christ.

It is also insisted that this common faith in Christ meets the Bible requirement relative to the unity of Christians. To be sure, there are some voices among sectarian preachers that are re-examining this whole unity proposition.

ALL ARE CHRISTIANS

Modern theology claims that it is uncharitable, even unscriptural, to refuse to regard one as a Christian just because he does not accept one's view of certain Bible teachings.

THE ECUMENICAL CHURCH: A FALLACY

The "Ecumenical Church" as sectarians view it is strictly a product of modern theology; not the Bible.

All serious students of religion must surely see that the Reformation and rise of different denominations became the "mother of invention" that produced the fictitious "Ecumenical Church."

A DILEMMA

Many different denominations present an obvious picture of religious division. Yet, such Bible passages as John 17:20, 21 and Eph. 4:4 present an obvious picture of religious unity.

Hence, modern theologians are caught in a dilemma: they refuse to reject denominationalism for fear of condemning someone's religion; yet they know at least enough about the Bible to know that some sort of unity is taught by the Scriptures.

Therefore, modern theology looks for something that will do two things: save the denominations, and present at least a semblance of unity.

THE ESCAPE

The "Ecumenical Church" is the theologian's dream-come-true. It is just what the theological doctor ordered. To modern religionists the "Ecu-

menical Church" presents "unity in division": it allows them to retain the different denominations by insisting that members of all churches are "invisibly united" in a common faith in Christ.

REAL ISSUE MISSED

Modern theology fails to see that no amount of common ground among denominations can possibly justify the sin of dividing professing Christians into sects, parties, or churches, John 17:20, 21; I Cor. 1:10-13; Gal. 5:20 (heresies).

It would be just as Scriptural and just as logical to labor to justify adultery on the basis of the good done in common by a man and a woman.

WHO DECIDED?

Who decided that it is uncharitable to refuse to regard one as a Christian just because he does not accept one's views of certain Bible teachings?

Modern theology would immediately reply: "The Bible decided it."

But, if we can't all see the Bible alike (as sectarians say) how do all sectarian preachers **see alike** on that point?

The truth is, if sectarian preachers would accept at face value **all** the Bible, as they obviously accept at face value some of the Bible (one Lord, etc.) we could achieve the unity for which Christ prayed in John 17:20,21.

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THE NEWS LETTER REPORTS

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

THE HAFLEY - LEWIS DEBATE

Jimmy Tuten

It was my good pleasure to moderate for Larry Ray Hafley in his debate with Billy Lewis, who preaches for the First Apostolic Church in Aurora, Illinois. This was an unusual debate in that it covered four nights (November 9-10, 12-13) on the baptism of the Holy Spirit. The conduct of brother Hafley and Mr. Lewis was outstanding in every way. Even the audience conducted themselves in a refined, mild manner. With only one out-burst the first night, the audience displayed no rudeness or turbulence. A Lutheran preacher interrupted brother Hafley in his second speech, stating that he had experienced the baptism of the Holy Spirit, and that he was wrong in his expression of condemnation of the experience. A point of order was called by this writer and order was restored immediately. The preacher apologized for his conduct.

It was obvious that Mr. Lewis was in trouble during this debate. A second moderator (Mr. Paul Ferguson, graduate of Wheaton College, Wheaton, Ill.) was called in to assist Mr. Lewis. The Truth was defended and upheld in a commendable manner by brother Hafley. The brethren at Piano, Illinois were well pleased with the outcome. The debate took place in the Federated Church Building at Sandwich, Illinois. While a review is forthcoming, the following points will be of interest.

1. Mr. Paul Ferguson had publicly stated that no Church of Christ preacher would meet him in debate. Brother Hafley handed him signed propositions during the debate. Thus, silenced him.

2. Mr. Ferguson has refused to meet brother Hafley. Instead he challenges me to meet him in discussion on the Godhead and baptismal formula issue. He says: "I am returning your propositions as I indicated to you (in a letter to brother Hafley). I am suggesting that the discussion take place between Mr. Tuten and myself... I feel that similar background and experience (an obvious reference to my notes on the Holy Spirit that were sold during the debate) of Mr. Tuten and myself are more nearly similar than yours and mine." I personally enjoyed discussions with Mr. Ferguson before and after each night of the debate. An interesting aspect is that he has also refused to meet Brother Wayne Jackson of Stockton, Calif, in a second debate. I am signing three of the four propositions he mailed to me, with the stipulation that he and I meet only after he fulfills his obligations to brother Jackson and brother Hafley. It is obvious that he is trying to get the pressure off himself by trying to shift emphasis to Indianapolis, where to my knowledge, no one knows of him. It is apparent that he is running.

Even though Mr. Ferguson is well educated, having taught at Western Apostolic Bible College in

Stockton, Calif, for four years and is at the present continuing his education, brother Hafley is capable of handling him should the debate materialize.

I personally was impressed with the entire discussion at Sandwich, Illinois. I think if more brethren could attend more debates like this, they could have demonstrated to them that disputants can disagree without being disagreeable. The stigma that some brethren feel is attached to debates would be removed. It was an honor and a pleasure to moderate for brother Hafley. I hope that I shall have the pleasure to assist brother Hafley in other efforts like this.

Jimmy Tuten, Jr. — During 1970 I preached at meetings in Blytheville, Ark., Poughkeepsie, N. Y., Rantoul, Ill., High School Road and 40th & Emerson in Indianapolis, Ind., Champaign, Ill., Lilbourn, Mo., Lufkin, Texas, Dyersburg, Tenn., Benton, Ill., Connersville, Ind., and Barberton, Ohio. I participated in lectureships in Rantoul, Ill., Harrison, Ark., and Owensboro, Ky. I also moderated in the Hafley-Lewis debate at Sandwich, Ill.

After eight years at Spring and Blaine in St. Louis, Mo., I moved in August to High School Road in Indianapolis, Ind. The physical facilities and opportunities at High School Road appear great. However, during the five years of their existence they have not had a constructive arrangement of work. Things are very slow at the present, but we are hoping that by working together we can get things moving. I have agreed to hold only four meetings in 1971. In this way I can concentrate on the work at High School Road.

I have received numerous letters asking whether I will publish a bulletin while in Indianapolis. At the present there are no plans for such, but in several months if finances permit, we hope to off-set one. An announcement will be made to this effect and all who wish to be placed on the mailing list will be added. Even though I have been unable to reply to all letters concerning the bulletin that I have received, I appreciate the interest in this respect.

Robert E. Herndon, P.O. Box 1366, Lumberton, N. C. 28358 — Two families constitute the church in Lumberton, a city of 20,000 in southeastern North Carolina. Unable to locate our own meeting place, we are meeting in my office. Let me know of friends and relatives in this area.

James D. Hensley, 1518 E. Third Street, Port Clinton, Ore. — We have several copies of Christian Hymns I and II. We will send these used books free and postage paid to anyone who needs them. We will give preference to men in the service trying to hold

services. If anyone desires some of these books, request that they specify the number of books they need and send their request to the above address.

Danny M. Holton, 3514 Palmetto Avenue, Columbia, S. C. 29203 — A new work was started, of which my wife and I are members, in Columbia, S. C. At present we are meeting in our home, but we are trying to rent a suitable building. The average attendance has been about 15 so far. This is the only work in the Columbia area which opposes the church supporting benevolent organizations. Columbia is the Capital of the State and there are some 150,000 to 200,000 people in the metro area. Fort Jackson, a United States Army base, is located here, as well as the University of South Carolina. If any of your readers are planning to move to the Columbia area or know of someone here seeking to meet with the Lord's body, we ask that they contact Danny Holton, 3514 Palmetto Ave., Columbia, S. C. 29203, phone 254-4697, or M. C. Reynolds, phone 396-0873.

L. L. Applegate, Umatilla, Florida 32784 — Our meeting with Bobby K. Thompson of North Miami Avenue church of Christ, was held Nov. 2-8th. He preached the gospel of Christ, without fear or favor of man. The meeting was well advertised in newspaper, Post Office, grocery stores and filling stations. The people in Umatilla, Fla. are real friendly and an ad was run in the paper thanking them for kindness shown to us during our meeting. They are still friendly with us in spite of the fact they learned they were teaching false doctrine. In fact, our literature is still being placed in the tract box inside the Post Office by ones not members of the church of Christ. They say, "You teach the truth; it cannot be denied and we want more of it." I enjoy working for my Master in hard places as I know His Word will not return unto Him void. One restoration during the meeting. To God be the glory through our Lord and Master. I solicit the prayers of my faithful brethren everywhere in my behalf that I faint not in work He has assigned me.

Bill Crews, 1363 Central Dr., Beaumont, Texas 77706 — It has been almost 16 years since I moved from the state of Louisiana and came to live and preach in Texas. For more than 5 1/2 years I preached in Lake Charles and Opelousas. Now my plans are to return in the summer of 1971 to the state where churches of Christ are few and far between, and sound churches even more so. Baton Rouge, a city of more than 160,000 (275,000 in the parish), the state capital and the home of Louisiana State University and Southern University, is my destination. For several months now a small band of faithful Christians (now about 20 in number) has been meeting in Baker, La., a suburb. These brethren have a nice corner lot, nearly paid for, in a growing subdivision of greater Baton Rouge. They plan to construct a building as soon as they are able to do so. Even though small and while doing this, they plan to furnish part of my support. Could I hear from some churches who would be willing to have fellowship with me in the furtherance of the gospel in a needed area? There is presently no sound church meeting in Baton Rouge — the one that did exist in

years past has been lost to the truth. I would be happy to furnish more detailed information concerning this new work or make a personal visit to any churches that are interested. I have been in Texas since March of 1970 and have worked with the De-Queen Blvd. church in Port Arthur, West Orange church in Orange, the West Side church in Fort Worth and the Central church in Beaumont.

Roy L. Foutz, Gainesville, Fla. — Jerry Ray passed away at 8:15 (EST) this morning, Saturday, Jan. 2, 1971, at his home in Gainesville, Fla. His condition gradually worsened until death, but there was no struggle of any kind — he simply went to sleep. He will be buried near Brundidge, Ala., Monday morning, Jan. 4. We will have a brief memorial service at the grave at 3:00 that afternoon. No flowers, please. Gladys and family will be in Brundidge over the weekend, and will then be at home in Gainesville, 418 N.W. 17th St., 32601.

Olen Holderby, San Pablo, Calif., Dec. 1, 1970 — The Cause in San Pablo continues to move forward. Twenty-one have been baptized since last report, with a number returning to their first love. Peace and harmony continues with us. The church here is now assisting preachers in Lethbridge, Canada; Milbridge, Maine; Oroville, Atwater. and Concord, California.

Vestal Chaffin, 200 Carrington Way, Marietta, Georgia 30060 — We had a very fine gospel meeting here at Powers Ferry Road, Dec. 7-13, with Harold Dowdy doing the preaching. Our local song-leaders directed the song services. December has been a very excellent month for us. One was baptized before the meeting started, one during the meeting, and two have been baptized since the meeting closed. Five, other than those baptized, have identified themselves with the church here, two of them came from a liberal church in this area. If you are passing through our area, stop and worship with us.

BAPTIST DEBATE

Olen Holderby

Nov. 17-20, 1970, Brother Voyd Ballard met Mr. Lee Wright in debate. The first two nights Mr. Wright affirmed a 1000 year reign of Christ on earth. The last two nights Brother Ballard affirmed baptism for the remission of sins. No effort will be made in this report to review the arguments presented; however, a few points might be of interest to some.

Mr. Wright, of course, literalized such Old Testament prophecies as Dan. 2, 7; Psa. 132; Isa. 52, 53. Having done this, he merely skipped this age and applied them to a future kingdom. Rev. 20 was treated in the same manner. Brother Ballard had prepared some excellent charts which presented the truth on these as well as other passages concerning the origin of the kingdom. Mr. Wright introduced Zech. 14 as proof that Jesus would set foot on this earth again; again refusing any idea that this had

already been fulfilled. A few quotes from Mr. Wright might be interesting: "John the Baptist, first Missionary Baptist preacher on earth," "From his resurrection until he comes again — where is the passage that calls Christ king?" "If Satan is bound, what causes the evil of today?" "God didn't so much as set up a pig pen on pentecost," "God has not taken away the sins of Israel, and will not until Jesus comes," "The church is not here on earth; it is up in heaven," "a political rule" is to be the rule of Jesus. In addition to his excellent charts, Brother Ballard presented the fact that we now have a perfect King, a perfect Kingdom, a perfect Law, and asked Mr. Wright to show what else could possibly be needed. Brother Ballard's chart on Luke 24 never ceased to give Mr. Wright trouble; and, he continued to refer to it throughout the four nights of debate.

On the second proposition, Brother Ballard presented five basic arguments. The first based on I Cor. 1:12-13; the second based on the relation of baptism to **faith** and **works**; the third based on Matt. 7:13-14; the fourth based on Rom. 6:3-5; and the fifth based on Acts 2:38. His arguments were not touched by Mr. Wright. Mr. Wright presented a perverted wording of Acts 2:38 in a diagram; this deception was easily recognized when Brother Ballard merely had the audience to read Acts 2:38. Mr. Wright then tried to pass off a commentary as a translation that had used "EIS" as "because of". When this was exposed, it angered him to no end. He finally took the position that "all translations are just commentaries of what men think God said."

Personally, I have heard several Baptist preachers debate; but, I have heard none any meaner, more unfair, or more unkind than Wright. Anyone planning to meet him should plan on such conduct. Brother Ballard did a good job on both propositions and conducted himself as a Christian should. The Baptists claim that they are planning on putting the debate in book form, circumstances permitting. I predict that it will never reach book form. The debate was conducted in Atwater, Calif., and was well attended by the Baptist people and members of the church.

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WE SHOULD BE CONCERNED

Ernest A. Finley

We should be concerned that there are so many brethren presently intent upon making the church a modern denomination, a society with as its principal aim social betterment, a glorified social and recreational club.

We should be concerned at the growing disbelief in the Bible record of creation among our brethren. Also we should be troubled at the greater interest in the philosophies of modernists over that which is divinely revealed, heaven's decrees.

We should be concerned that so many among us are more intent on following fashion than on conforming to Divine dictates — that so many have little or no respect for the Bible standard of modesty and chastity.

We should be genuinely concerned that there is so little respect for authority of every sort! We see disrespect for parents, disrespect for our rulers, and above all, disrespect for God. Twenty years ago, could you have found a man among us, professing to be a preacher of the gospel, accepted and widely used, who would say openly, "We don't have to have authority for what we do?"

We should be concerned that human societies (as adjuncts of the church or subsidized by the church) are found among us in ever increasing number. Homes for unwed mothers, adoption agencies and dope-rehabilitation centers are equally unauthorized.

We should be concerned that so many who know or have known the truth lack the moral courage to stand for it when it becomes unpopular to do so. We so direly need men who will let God be heard through them, men who will speak the truth when it is liked and continue to speak it when it is not liked.

We should be concerned that our brethren are now practicing what has been in time past condemned in denominationalism and known to be without authority.

We should be concerned that we are hearing of our brethren's entering into alliance with denominations and an increasing number having fellowship with them.

We should be concerned that so much emphasis is being given to collective action and so little to individual responsibility.

We should be concerned that so much is being expended on lavish and unnecessarily ornate buildings with vanity as the motivation — an attempt at keeping up with the denominations.

We should be concerned that the function or work of the independent local congregation no longer seems to suffice with many brethren. Now it has to be a multi-congregation campaign or crusade. In fact, some brethren have been so sold on this "BIG-itis" that they don't think we ought to have simple gospel meetings any more. That is far too tame to attract any attention or create any interest.

It should be a point of concern that so many are not confident of the power of the gospel. Celebrities

must be featured; folks must, some think, be bribed into attending with the prospect of food and entertainment. (Folks will have to look elsewhere since Pat Boone defected. Or will they???)

It should be a point of concern to us that so little distinctiveness is now seen in the lives of many professed Christians. Social drinking is commonly defended and increasingly practiced. Dancing, mixed bathing "and such like" are not being opposed as they once were.

The fact that many brethren are not concerned about the matters just mentioned just goes to show what a period of mental conditioning can do. Though few dissenting voices are being heard, we take heart in the fact that there are still those who are determined to discern God's will, teach it, and live by it. There are more voices raised in protest today than were 100 years ago when digression swept the Lord's body. For this reason we take heart and press on.

718 Lambuth Lane Deer
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SAY, HAVE YOU HEARD?

Don Martin

Have you heard about the merger of three large Ft. Worth churches, thus forming the largest church among "Churches of Christ", the Midtown church? The Eastridge, Riverside and Diamond Hill churches of Ft. Worth, Texas, are the ones involved in this merger. The new Midtown church will begin meeting January 1, 1971. Of course, as has been the trend among liberals, their facilities are enormous.

COST OF EDIFICE

Their building, or rather edifice, with its towering steeple will cost — hold on to your hats — \$1.8 million. It was constructed to accommodate 4,000 people. The Midtown church, when she officially begins meeting in these elaborate facilities, will have 1,400 members. The literature that I have received relative to the completion of Midtown has, of course, placed emphasis on the costly facilities and large membership, and that she will be the largest church among Churches of Christ. For years, the liberally minded churches have been in competition with denominationalism. They have built their hospitals, colleges and orphan homes, caring not for the absence of Bible authority, justifying themselves by reasoning — denominations are doing it, we cannot let them outdo us! It is not, therefore, inconsistent for them to stress having the largest buildings and memberships. Where liberalism abounds, true spirituality is wanting.

As you know, the plan for the New Testament church is the very opposite of this. When churches become large enough that they are self-supporting and have a good many extra families, they should, in most instances, start a work elsewhere for the proclamation of the gospel and convenience of the members.

THE MORAL

Brethren, let us not glory in worldly things, but rather let us abhor every sign of departing from God's holy word (I Cor. 5:6; Rom. 12:9). Let us abstain from the spirit of worldliness and denominationalism, and do all that we do for the glorification of God and the spreading of His unadulterated doctrine (Phi. 1:11).

— Pineland, Tex.

PAUL'S CHARGE TO TIMOTHY

Bobby Graham

As the aged apostle was preparing to lay aside the pen of inspiration for the last time, he gave unto the preacher words that are ageless in their application and need for application. The words that compose Paul's charge to Timothy should be burned into the hearts of all young preachers and older ones and should remain there to guide and govern every thought, desire, decision, and action related to their preaching. It appears that too many of us think that these should apply primarily to a young man when he begins his work, but the principles herein mentioned are needed by all who proclaim the gospel of the son of God.

Lessons along the line of a preacher's work and responsibility should be frequent for the benefit of preacher and audience. When members of the Lord's body understand what the God of heaven has bound preachers to do, they will be more disposed to understand the preacher and to sympathize with his sometimes unpleasant task.

These instructions will mean much more to us if we see them against the background of the previous verses. While they cannot be separated from the context of the entire second letter to Timothy, those verses that are immediately previous give us some insight as to why the charge was given. After Paul had urged Timothy to continue in the sacred writings that he had known and followed from a child, he then explained to him that all scripture is inspired of God and profitable for teaching, for reproof, for correction, and for training which is in righteousness, unto the end that the man of God may be adequate, equipped for every good work (II Tim. 3:14-17). In the context of such a statement, the apostle moves to charge the preacher with his responsibility to God and man in regard to this inspired word.

Let Paul speak: "I solemnly charge you in the presence of God and of Jesus Christ, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction. For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance with their own desires and will turn away their ears from the

truth and will turn aside to myths" (II Tim. 4:1-4 NASV).

One of the outstanding points noted by Paul in his charge to Timothy is that authority underlying the charge and thus the authority underlying the preacher's discharge of this instruction. The charge was given in the presence of God and Jesus Christ. These are not elective principles for our work: they are requisite for the faithful gospel proclaimer. Unless a man in this way serves God, he cannot please God. The preacher who preaches to please men ought to remove his shingle, for he is not serving Christ (Gal. 1:10). We also need to note that the man who faithfully discharges these commands is doing so by the authority of God and Christ from whom his orders come, not from any church board or other human organ. He preaches with authority, and his message is accordingly authoritative (Titus 2:15). He needs to urge the word of God with the importance that it bears.

Paul also defines the subject of our preaching and, at the same time, indicates the extent or limit of our preaching. Preach the word! To dwell on other subjects is to displease Him who gave the charge. To review books or to relate personal experiences for no real purpose is to disobey God. The preaching of a gospel preacher begins and ends with the word of God. He goes no further.

We fail to understand the charge when we fail to note the importance that Paul attaches to gospel preaching. He said, "Be instant (urgent, ready)." He who realizes that teaching God's word is important will not stand before an audience to present an unthought and an unprepared sermon. Furthermore, members of the church who understand its importance will be quick to attend services where such preaching is being done but slow to criticize the preacher when his sermon exceeds man-imposed time limits.

In the fourth place, Paul specifies regularity as a part of his charge. The preaching of the word is in-season and out-of-season. There is no off-season for the preaching of the word. Sometimes it is seasonable to preach on certain Bible subjects but unseasonable to preach on others, but the apostle says that we need to preach even the unliked sermons when they are out-of-season.

The instructions of Paul also include the kind of preaching that we should do. It includes reproof, pointing out sin and bringing it home to the sinner; rebuke, reprimanding sharply; and exhortation, calling aside for instruction, encouragement, or any other need. In order to be the kind that God approves, our preaching must include all of these — in season and out of season.

The passage under study finally emphasizes the spirit or attitude that should accompany the preaching of God's word. All longsuffering or patience should be evident on the part of the preacher, and he should preach for instruction. There is no occasion when it is right to tell someone off or get somebody told. Even when reproof is due or rebuke is the order, we should speak the truth in love.

As to the reasons why Paul gave the charge, the context suggests at least five. False teachers will

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surely arise, and the word of God alone is sufficient to counteract their influence. The word specified is the inspired word — it is God-breathed. It is a profitable word; it will perfect a man; and it furnishes us to all good works.

We who attempt to preach the gospel would do well to ponder often the charge of Paul to Timothy and make a place for it in our preaching.

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"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 XII

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NUMBER 2

IMPOSSIBLE APOSTASY?

No. 3

H. E. Phillips

The advocates of the doctrine of Eternal Security of the Believers will always go to I John 3:9 and wave aside every passage that contains a warning to the children of God against apostasy. The passage says: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." If this passage teaches what they claim for it, this entire epistle of John is a mess and does not contain the truth. They make John contradict himself and all the other writers of the New Testament. This is how simple the matter is: If I John 3:9 means that whosoever is born of God cannot possibly commit a single sin — it is physically and mentally impossible for him to engage in one single sin — and cannot possibly be lost even if he could commit every sin in the book, it must follow that John was so mixed up that he forgot what he said before and after this verse.

Any reasonable study of this verse in context must consider three questions: (1) Who is born of God? (2) What does "cannot commit sin" — "cannot sin" mean? (3) What does "for his seed remaineth in him" have to do with "he cannot sin?" I believe a scriptural answer to these questions is essential to understand this verse in the light of all the revelation of God.

The word "born" is from "gennao" which means to bring forth and is used of both the physical birth and a spiritual birth. W. E. Vine says of this word: "It is used metaphorically (a) in the writings of the Apostle John, of the gracious act of God in conferring upon those who believe the nature and disposition of 'children,' imparting to them spiritual life, John 3:3, 5, 7; I John 2:29; 3:9; 4:7; 5:1, 4, 18;..."

This word is used of the physical birth of Christ. To Mary the angel said: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be **born** of thee shall be called the Son of God" (Luke 1:35). In Jesus' conversation with Nicodemus the word is used eight times in John 3:3-8. It is used

in reference to physical birth and the new birth of water and Spirit. This birth to enter into the kingdom must be of water and of the Spirit. It cannot refer to anything more or less than the one who "has been born of God" in I John 3:9.

Kenneth Wuest in his **Greek New Testament** said of I John 2:29 — "'Born' is from the perfect participle of gennao. The perfect tense speaks of a past completed action having present results. The expanded translation reads, 'having been born with the present result that you are a child (of God) by birth.'"

There are six passages in I John that speak of "born of God" or "born from God" and all from the same term. Combining all these will give the full sense of the expression.

I John 2:29 — "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." As we know absolutely that God is righteous, we perceive that everyone who does righteousness has been born of God. In the first chapter "walking in darkness" is in contrast with "walking in the light." To work righteousness is to do the truth or "walk in the light," which is the same thing.

Righteousness means to do or be right. To do right is to follow the standard that is right. "My tongue shall speak of thy word: for all thy commandments are righteousness" (Psalms 119:172). Israel had a zeal for God, "but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:2,3). God's righteousness is to be obeyed, and this means to submit to His commandments. One who establishes his own righteousness, which means to do his own will, cannot obey God's righteousness while doing his own righteousness.

The gospel is the power of God unto salvation to all who believe (Rom. 1:16). "For therein" (in the gospel of Christ) "is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:17). The righteousness (commandments) of God are revealed in the gospel of Christ.

When Peter came to the house of Cornelius and learned why he had been sent for, he opened his mouth and said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34,35).

The "righteousness" may not always be toward the same goal. God's righteousness is in order to receive the remission of sins. This the alien sinner must obey. But the "righteousness" of I John 2:29 is that done as a result of "having been born from God." It is the fruit of the birth rather than in order to be born of God. Look at it: If we know absolutely that God is righteous, we must logically understand that all who do righteousness (obey the commandments of God) have been born of Him because He is the source of all righteousness. Righteousness of God indicates that the one is of God who does it.

Who is born of God? I John 2:29 says that every one that does righteousness is born of God — "has been born from God." Righteousness means the commandments of God (Psa. 119:172). To work righteousness is to do the commandments of God. One who has been born of God does the commandments of God. The righteousness of God is revealed in the gospel (Rom. 1:17). The fruit, therefore, of having been born of God is to obey the commandments of God as revealed in the gospel, and these are accepted with him (Acts 10:34,35).

What does this have to do with the passage in I John 3:9? It shows that the one who has been born of God does righteousness, therefore, he does not commit sin when he is doing righteousness. The one born of God "doth not commit sin" because he "doeth righteousness."

I John 4:7 says: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." This love is not just any love. The love is for "one another." We are responsible for what we love because God tells us to love our enemies (Matt. 5:44-46), which is not easy to do. We are told not to love the world (I John 2:15,16). This loving one another is not to make us children of God, but it is the fruit of having been born of God.

The one who does not love his brother is in darkness: does not love God (I John 1:6; 4:20,21). He does not the truth (I John 1:6), but the one who has been born from God "doeth righteousness." "By this we know that we love the children of God, when we love God, and keep his commandments" (I John 5:2). "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment" (I John 3:22,23). "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes" (I John 2:9-11). "He that hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (I John 3:15). "If a man say, I love God, and hateth his

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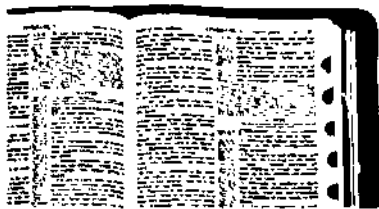
brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also" (I John 4:20, 21).

These passages from I John show that loving our brother is a commandment of God, that we cannot love God and not love our brother, that we are liars if we say we love God and hate our brother — and all liars will have their part in the lake of fire (Rev. 21:8) — that we are murderers and have not eternal life abiding in us if we love not our brother, and that we are in darkness and do not the truth if we love not our brother. This is talking about loving a brother, hence, the relationship in Christ is under consideration in I John. I John 4:7 teaches that one who has been born from God loves his brother; this is the fruit of being born of God. It is not given as a condition here for becoming a child of God. The one who hates his brother must have been a child of God, else he would not have a brother to hate or love. The meaning is that the one who has been born from God does not hate his brother, therefore, he does not keep on sinning as stated in I John 3:9.

But that we may clearly see that the love of a brother refers to brethren in Christ and not brethren in some other sense, we look at some other passages relating to the subject.

"Let brotherly love continue" (Heb. 13:1). The whole context shows this to mean brethren in Christ. "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing: knowing that ye are thereunto **called**, that ye should inherit a blessing" (I Pet. 3:8,9). We who are brethren are called to inherit a blessing. We are called by the gospel (II Thess. 2:14); we are partakers of the heavenly calling (Heb. 3:1); we must walk worthy of the vocation wherewith we are called (Eph. 4:1). All this proves that brotherly love under consideration in these verses is in Christ, which would mean that they are children of God. A child of God can hate his brother and be under the condemnation as stated in I John. It must follow that "born of God" in I John 3:9 does not mean a state wherein one cannot possibly commit sin.

SOWING THE SEED of the KINGDOM



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

WHAT IT MEANS TO BE IN CHRIST

In our last article, we noted that baptism puts one into Christ, and Paul said, "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). In the next article or two, we are going to involve ourselves with showing what it means to be "in Christ."

NEW LIFE IN CHRIST

The expression (or its equivalent) "in Christ" occurs over one hundred and thirty times in the New Testament. Not only does Paul point out that we are "new creatures" in Christ, but Christ says that we do not have life unless we abide "in Him." In John 15:4, you will recall, Jesus 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 abide in me." There is no life without Christ, and it is not enough to just know **about** him, we must enter that spiritual relationship that puts us **in** Christ that we might have life. For without him, we can do nothing.

CHRIST IS THE SPHERE OF THIS NEW LIFE

I would like to think of this new life in Christ as a sphere rather than a circle drawn on the ground that we might stand in. For, the circle would not encompass us as would a sphere. The reason for this is because of what the Bible teaches us about the

new life in Christ. In our new life in Christ we are in a position of having protection from the forces of evil that would "cast darts" at the Christian. Paul tells us that we, as Christians, have an armour that God provides us with to "ward off" the thrusts of the evil one. In Eph. 6:11 we are told, "Put on the whole armour of God that ye may be able to stand against the wiles of the devil." He then gives those who are "in Christ" instructions concerning the armour provided. That with which we are to gird our loins is **truth**, our breastplate is **righteousness**, our shoes representative of a readiness of mind that comes from the **gospel of Christ**, taking the shield of faith — the confidence we have in the **promises of God**, the helmet of salvation — or the **hope of salvation** which will defend you from the **fear of death**, and the sword of the Spirit (the rest being defensive armour — but this offensive) the word of God. Thus, in Christ we are in a position of being protected by that which Christ gives us and also being able to make our attacks on the foes that we engage in battle.

For those who are "in Christ," Paul said, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able but will with the temptation also make a way of escape, that ye may be able to bear it" (I Cor. 10:13).

Also, those who are in this "sphere" are recipients of whatever is contained inside. Paul said, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:" (Eph. 1:3).

JUSTIFICATION "IN CHRIST"

One of the spiritual blessings that we have "in Christ" is justification. The word justification, as it is used in Romans 4:25 means, "The act of God's declaring men free from guilt and acceptable to him; adjudging to be righteous" (Thayer, P. 151, column two, from the word **dikiosis**). Paul points out in the above passage that the basis for our justification was the death, burial, and resurrection of Christ. "Who was delivered for our offences, and was raised again for our justification." Hence, "in Christ" there is reconciliation of man to God by way of justification — "out of Christ" there is alienation. "In Christ" there is life — "out of Christ" there is death. "In Christ" there is peace — "out of Christ" there is enmity with God.

TWO UNIQUE DECLARATIONS

There are at least two unique declarations set forth in Christianity that is not made by any other religion, whether it be Buddhism, Hinduism, etc. First, no declaration was ever made that anyone who founded such religion was a sinless man and also became sin for his followers that he might take away sin, as did Jesus. Secondly, that Christ a dead and buried man, was made alive — and is life. Both of these are inseparably connected with the facts of the gospel — the death, burial, and resurrection of Christ. Christ became the Justifier, Reconciler, and Savior. According to Isaiah, he suffered in our stead, not because **he** deserved it, but because we deserved it. Our life was purchased by his death. We do not have to ask the same question that Job asked, "If

a man die, shall he live again?" We know that Paul promised that those who are "in Christ," and faithful, will be received unto the Lord himself and ever be with him (I Thess. 4:13-17).

CONCLUSION

To be in Christ is more than mere pardon and reconciliation — it includes being counted as just, and put on the same standing as Christ, before God. If you are not a Christian, "in Christ" you are alienated, at enmity with God, and dead spiritually. Why not believe that Jesus is the Christ, the Son of God, repent of your sins and be baptized into Christ for the remission of sins in order to have reconciliation, life, and peace "in Christ" where all spiritual blessings are found.

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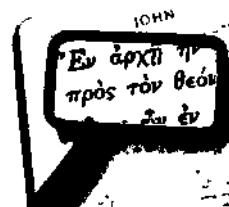
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WORD STUDIES

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MORE THOUGHTS ON JAMES 1:27

In the October 1970 issue of this journal I wrote an article on the Greek reflexive pronoun **heauton**. In the December 1970 issue of this journal there appeared what purported to be a reply to my article.

For the most part, the so-called reply to my article is utter and sheer nonsense; and is only dignified by a response. Were it not for several outright and absolute misrepresentations, I would not bother to make any response whatsoever.

"He denied that HEAUTON can be both singular and plural in number."

In the "reply" to my article, this statement is written: "He denied that HEAUTON can be both singular and plural in number." Now, this is an outright falsehood! What I wrote was this: "The word **heauton**, 'himself,' in James 1:27 is not plural in the passage." I affirmed in my article, and I still affirm, that **heuton** is not plural in James 1:27. Of course, any student of Greek knows very well that **heuton** has a plural form; but the plain fact is that the plural does not occur in James 1:27. Some people seem to think that heuton can be **either** singular or plural at the same time. This is nothing but sheer nonsense, and any student of Greek knows that it is nonsense. Some people insist on calling **heauton** an indefinite pronoun when this is an outright mistake. The word **heauton** is simply **not** an indefinite pronoun; it is a **reflexive** pronoun.

"Our Brother says that no Lexicographer defines HEAUTON as being plural."

In the "reply" to my article, this statement is written: "Our brother says that no Lexicographer defines HEAUTON as being plural." Now, this is another outright falsehood! What I wrote was this: "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." I affirmed in my article, and I still affirm, that no lexicographer says that **heauton** is plural in James 1:27. Obviously, all lexicographers **know** that **heauton** has a plural form; but they know very well that the plural form does not occur in James 1:27.

"The pronoun 'US' is a collective plurality of three."

In the "reply" to my article, these statements are written: "Gen 1:26, 'Let US make man ___ The pro-

noun 'US' is a collective plurality of three." Now, this is another bit of grammatical nonsense. Obviously, the word "us" is a plural pronoun; but to refer to it as a "collective plurality" is ungrammatical both in English and in Greek. There are at least eight different kinds of pronoun, but there is not a collective pronoun. There are collective nouns, but not collective pronouns. The very fact that "us" is plural in form indicates that it is not collective; inasmuch as the very distinguishing mark of collective nouns is that they represent a plurality in a singular form.

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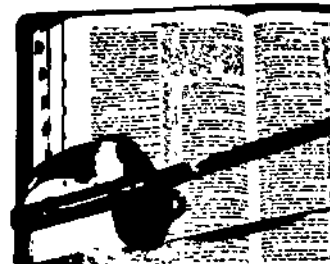
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Eugene Britnell, 8909 Mayflower Road, Little Rock, Ark 72205

DOES HE STILL NOT UNDERSTAND THE ISSUE?

In the November 8, 1970 issue of THE INFORMER, bulletin of the Garfield Heights church in Indianapolis, brother W. L. Totty wrote an article entitled "Visiting Orphans is a Generic Command." He began by saying:

"The blight of anti-ism which has plagued the church and divided congregations for about twenty years has just about gone with the wind."

In the first place, his use of the ambiguous term "anti" doesn't accomplish anything. Everyone is opposed to or anti something. Even brother Totty would qualify, for, if nothing else, I'm sure he is anti-antis! And if the movement of which he speaks has "gone with the wind," why do they continue to write and preach so much about it? You have heard of whistling past the graveyard, haven't you?

After some further comment about the champions who will no longer defend what they believe (so he says), brother Totty said:

"There is another side to the question; that is, the sin that those people committed when they caused division among brethren. The Bible says God hates the man who sows discord among brethren (Prov. 6:16-19). . . . The division was not caused by those who had been supporting the orphan homes since 1846. We did not say others must support the children in this manner. But the division was caused by that faction's saying that it could not be done in that manner. If the Bible had said it is wrong to support the homes, those brethren would have been right; but the Bible doesn't say how to support needy children; it just says to do it. And since a home of some sort is necessary; therefore, the home is scriptural, for anything necessary to obeying a command of God is inherent in the command, whether mentioned or not. That principle is clearly taught in Christ's commission to go and preach the gospel to every creature. The gospel is the thing to be preached, and we must go to preach it. The method of going is not stated; therefore, we may walk, drive an automobile, fly a plane or use any other method available to us; but we must go and preach the gospel. The same principle applies to care of orphans. Every congregation may do that as it thinks best, but it must be done."

After many years of writing, reading and debating this issue, does he still not understand what the issue is? Does he not know the difference between organizations and methods? Does he not know how to establish scriptural authority?

He thinks the principle is the same in preaching

the gospel and relieving the needy — and I agree. If I were defending a missionary society, I certainly would appreciate his arguments. Remember, he is not trying to justify a home (we all know that a home is necessary) but rather a benevolent society which provides a home. He carefully avoids the distinction, but it is there nevertheless. To show that his reasoning will justify a missionary society, I'll take one of his statements and simply substitute evangelistic terms where he uses benevolent terms. It would read like this:

If the Bible had said it is wrong to support the missionary society, those brethren would have been right; but the Bible doesn't say how to support the preaching of the gospel; it just says do it. And since a gospel meeting of some sort is necessary, therefore, the missionary society is scriptural, for anything necessary to obeying a command of God is inherent in the command, whether mentioned or not.

See what I mean? That sounds exactly like the arguments of J. B. Briney in his defense of the missionary society. The fact that Christ did not tell us (the church or the individual) how to preach the gospel does not justify a missionary society. Likewise, the fact that Christ did not tell us (the church or the individual) how to care for the needy does not justify a benevolent society. If the failure to specify the means and methods to be employed by the church will justify another organization (which must use its own methods) in one case, it will do the same in another. If not, why not?

Brother Totty says that they have never told us that we must support children in the manner which he defends. Well, let's see about that. In the benevolent work of the church (and that's what we are discussing; not the individual) he and the Gospel Advocate contend that elders, acting as elders, **can-not** oversee the care of the needy. They say that such work **must** be under a board. Is that not right? We are the ones who have not prescribed the manner! We contend that the church is free to use any means or methods necessary in any of its work. Or, to use his own words, "every congregation may do that as it thinks best." But that does not authorize it to build or work through another organization which acts "as it thinks best."

His charge that we caused the division is an old and familiar tactic to evade responsibility. It reminds me of what the little boy said about the cat. His mother heard the cat squall and shouted, "Stop pulling that cat's tail." The boy replied, "I'm not pulling it. I'm just standing on it and she is doing the pulling." We are simply contending for the sufficiency of the church in overseeing, financing and doing all of its work, and we oppose any organization which seeks to displace the church. Those who depart from this scriptural principle are guilty of causing any division which may result.

Many religious issues are caused by a misuse of letters. The sectarians are bad at that. When James says that salvation is N-O-T by faith only, they change the T to a W; when they get over to Peter's statement that baptism does N-O-W save us, they change the W to a T. That's not much difference, but it makes a lot of difference. When discussing the church and organizations, some brethren say that the issue is H-O-W the work is to be done, but they

have the W on the wrong end of the word. It is not H-O-W, but rather W-H-O. If they'll just remember to move the W from the last to the first, they'll have it right. Do you suppose they can do that? We shall see.

Yes, visiting orphans is a generic command — and so is preaching the gospel. But building organizations other than the church is not a command — generic or otherwise.

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THE CHILD UNTIMELY BORN

L. A. Mott, Jr.

An old misinterpretation of I Cor. 15:8, still repeated among our brethren, ought to be corrected. The verse reads, "... and last of all, as to the (child) untimely born, he appeared to me also." The KJV has, "And last of all he was seen of me also, as of one born out of due time."

The being as one "untimely born" does not refer to the time when the Lord appeared to Paul. No reference is made to the fact that Paul saw Jesus only after the ascension.

The KJV marginal note, "**Or an abortive,**" gets at the meaning. The Greek noun is **ektroma** which is derived from the verb meaning **to miscarry**. The noun means "**an abortion, abortive birth, an untimely birth**" (Grim-Thayer, Lex., 200), "**untimely birth, miscarriage**" (Arndt-Girgrich, Lex., 246). The idea in "born out of due time" is not born late, but the very opposite, born too early.

Job 3:16, Psalm 58:8, and Eccl. 6:3-5 indicate the meaning of **an untimely birth** — namely, the birth of a still-born child, one that never sees the light.

Paul's comparison of himself to an abortive birth points to his inferiority as an apostle — at least his **feeling** of inferiority and unworthiness. The very next verse explains what he means: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."

Some notable scholars have seen the point. **Thus H. A. W. Meyer:** "What Paul meant to indicate in a figurative way by **to ektroma** is clearly manifest from ver. 9, **namely, that he was inferior to, and less worthy than, the rest of the apostles, in the proportion in which the abortive child stands behind that born mature.**"

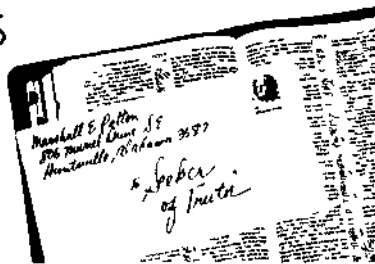
Thus Grimm, in Grimm-Thayer's **Lexicon:** "... Paul likens himself to an **ektroma**, and in vs. 9 explains in that same sense; that he is as inferior to the rest of the apostles as an immature birth comes short of a mature one, and is no more worthy of the name of an apostle than an abortion is of the name of a child."

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

QUESTION: I have not been in the church long and I am puzzled over one question which I am unable to answer for myself. In I Tim. 2:11 it says for the women to learn in silence and in the next verse it says for the woman not to teach nor to usurp authority over the man. This is my question, Can a woman teach ladies classes in church? If so, give me Scriptural answers, for I have not found in the Bible where the woman was teaching at all in the church, only her children at home. — M.E.S.

ANSWER: I do not know the religious background of our querist, but, usually, when one is converted from denominationalism, he is so accustomed to women participating in public worship on a plane of equality in relation to men that he does not become concerned with the limitations mentioned above until a good while thereafter. It is good that our querist, even as a young convert, has learned that there are divine limitations in the matter under study and has a desire to respect them. However, caution must be exercised. One must be careful to determine just what truth is, then observe only restrictions that are divinely authorized and not those arbitrarily imposed by men.

There are several passages that authorize women to teach. One is found in Titus 2:3-5: "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they 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." In this passage women are told what to teach, but nothing is said about **where** the teaching is to be done. I do not know of any Scripture that restricts her teaching to "only her children at home." The church is in need of women teachers today who can and will teach what is here authorized. This teaching, however, must be done in harmony with divine limitations. These limitations are perhaps best set forth in the following verses:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church" (I Cor. 14:34,35). "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first

formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (I Tim. 2:11-14).

These verses involve a **fundamental principle** governing the relationship of men and women. A careful examination of this principle as set forth in these verses should clarify the issue.

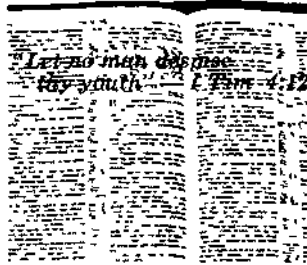
While the Corinthian passage applied directly to a general assembly in which saints benefited by exercising themselves in spiritual gifts, the like of which we do not have today, since the passing of the age of miracles, it, nevertheless, sets forth the fundamental principle under consideration. Notice that Paul commanded the woman to "keep silence in the churches" (assemblies) and "not to speak in the church" (assembly), and then added, "as also saith the law." This means that the principle applied here is the same principle that applied under the law. It applied under the law; it applied in this assembly, and it applies today — and for the same reason! That is why it does not fully meet the issue to say this passage applies only to an assembly wherein spiritual gifts prevailed or to the age of miracles. But what is the **reason** for the restriction or what is the **principle**? Paul makes it clear in verse thirty-four when he says concerning women, "they are commanded to be under obedience." This is what the law required. Furthermore, Paul referred to this law in the First Timothy passage when he said, "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." Again, the law said, ". . . and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). Thus, the fundamental principle is for the woman in relation to man to be **under obedience, in subjection — not usurping authority over man.**

These verses, however, do not forbid a woman to speak or teach under any condition — even in the church (assembly). If so, then she cannot sing (Col. 3:16) or confess either Christ or her sins in the assembly. The Greek word "hesuchia" translated "silence," according to Thayer, does not mean making no sound at all, but rather "quietness; descriptive of the life of one who stays home doing his own work, and does not officiously meddle with the affairs of others." Thus, these verses only forbid her to speak or teach whenever and wherever she usurps authority over man. This is the fundamental principle she must always observe. This is why she cannot teach a class of men, even though she can teach a class of women or children. This is why she cannot be a public proclaimer of the word. The evangelist must "speak, and exhort, and rebuke with all authority (Gr. "epitage") — (Titus 2:15). The woman, however, must be under authority (Gr. "hupotage") — (I Tim. 2:11).

There is a parallel in the grammatical construction of I Tim. 2:12 and Acts 4:18 which should throw more light on the matter. Notice the latter: "And they called them and commanded them not to speak at all nor teach in the name of Jesus." This restriction did not forbid Peter and John speaking and teaching at all, but rather only such speaking and teaching as was in the name of Jesus. So it is in I Tim. 2:12. The woman is not forbidden to teach or to usurp authority under any condition, but rather only such teaching and exercising of authority as is over man. This is

the fundamental principle that has governed woman from creation.

LESSONS FROM YOUNG PREACHERS



THE CHRISTIAN AND MILITANCY

Michael Grushon, Hobart, Ind.

Militancy as a way of life is becoming more prevalent on the American scene. Almost every cause can either boast or deplore its militant factions. There are black militants, militant anarchists, student militants, and woman's liberation militants; all of whom are capturing their share of the headlines.

The actions of militants are largely viewed as radical lawlessness. With such a view I am willing to concur. However, we need to realize that militancy of and in itself is not always bad. There are some causes which justify a form of militancy. Perhaps if we have the definition of militancy before us it will make such an admission possible for all. Webster's New World Dictionary defines "militant" as, "to serve as a soldier; fighting, ready and willing to fight; warlike; combative." Thus, for some causes militancy would win the approval of all or most of the members of our society.

There is a need for teaching concerning militancy in the church today. Not just the negative approach which condemns the illegal and lawless activities of the majority of the notorious militants of today, but sound, firm teaching of the New Testament that Christians are expected to be militant. That is right, your eyes are not deceiving you, the New Testament teaches that the Christian is to be a militant. In this article we will examine some of the language used by the inspired writers which indicate that such an assertion must be so.

The first such indication of the militant nature of Christianity that we would like to cite is Paul's admonition to Timothy in II Timothy 2:2. It reads, "Suffer hardship with me as a good soldier of Jesus Christ. No soldier on service entangleth himself with the affairs of this life that he may please him who hath enrolled him to be a soldier." We all recognize the militant nature of a soldier's occupation. Paul used this figure thus emphasizing the similarities between a soldier in the military and a soldier of Christ. Both must be able to endure hardship and both must have a dedication to the fight which is before them.

No government enlists the aid of a soldier and then sends him out without any method to protect

himself, in order to fight an enemy which has never been identified. Such would be folly, resulting in the defeat of all the soldier's efforts. Neither does God act in such an unwise way for we find Paul saying in Ephesians 6:11-17, "Put on the whole **armour of God**, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Thus, God does expect his servants to be militant because he provides us with a perfect set of armour, points us towards the most awesome adversary any army ever had, and orders us to stand fast. To do so in the face of the onslaughts hurled by Satan takes tenacity that would be admired and desired in any army.

Another good indication that God intended for Christians to be militant is the words that are used to exhort Christians to action. Jude 3 says, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly **contend** for the faith which was once delivered unto the saints." Contend means, "To strive in combat, struggle." Jude says that he felt it necessary to exhort his readers to contend for the faith. Hence we are to wage combat and struggle with those who would overthrow the faith. Paul told Timothy to "Fight the good fight of faith." If we ever expect to lay hold on eternal life it will be after a life dedicated to the defense of the gospel.

The final indication that the New Testament teaches that Christians should be militant which we will consider in this article is the meaning of the term which is used to indicate the objective of living the Christian life. In Romans 12:21 Paul instructs us, "Be not overcome of evil, but overcome evil with good." The word which is translated overcome in this passage also can be translated **conquer**. Thus Paul is saying that we should conquer the evil in this life by the good which we can do. The apostle John used the same word when he said, "For whatsoever is born of God overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Thus John says that the key to the Christian's conquest is his faith in Jesus, but important to our present consideration is the fact that we are expected to conquer.

The usage that the New Testament makes of such militant terms establishes that the Christian should have a militant attitude concerning his life as a Christian. Of course, we realize that our form of militancy is not the bomb throwing, building burning type so spectacularly carried out by the modern militant, but we are to be militant, carrying forth a spiritual battle to the enemies of the gospel.



ARROWS OF TRUTH for denominational error

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

"STAY OUT OF THE WATER"

Ben M. Bogard, prominent Baptist debater of a by gone decade, had what he thought was a humorous dodge to I Peter 3:21. When presented with the statement, "Baptism doth also now save us" he would reply with a smile, "Why, Noah wasn't saved by getting into the water, he was saved by staying out of it." This seemed to satisfy most Baptists.

In our study this month I would like to take up this passage for close observation. Peter says, "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 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." One of the evasions of this great text is a play on the word "figure." Baptist debaters are good at figures! It is obvious to any student of the Bible that the figure is a comparison between Noah's salvation and ours.

The word "antitupon" according to Lexicographers means "A striking back, metaphorically, resisting, adverse; then in a passive sense, struck back; in the N.T. Metaphorically, corresponding to a copy of an archetype, etc." Thus it can be observed that the figure of this text is a comparison between Noah's salvation and ours. Baptist preachers try their best to make the text say "we are saved by baptism figuratively." If we are saved by baptism only in a figurative sense then Noah was only saved from the flood figuratively. If this be so we might as well turn infidel and deny all the Bible. Sectarian preachers can throw this word figure around so much that it will confuse the less informed and cause many to be lost.

Several years ago brother A. W. Young wrote a poem and called it BAPTIST FIGURATIVE FOOLISHNESS. It is my opinion that he should have left out the word saphead; but the rest of it is fitting. I would like to give it now:

"The Bible teaches us of God,
A being that's supreme;
Creator of each particle
Of his universal scheme.
It teaches us of Jesus,
Known as the Son of man; The
founder of the Christian faith,
The Author of its plan.
It teaches of the Spirit,
Who gave to us the word
That reveals in all his glory

Our Christ, the risen Lord.
It says His death and burial
And resurrection from the grave
Is, in fact the true foundation
Of God's own plan to save.
These facts God calls the gospel,
His own appointed way; A
form of which comprises
What sinners must obey.
By faith, which comes by hearing,
They are dipped beneath the wave;
And thus obey the gospel,
God's appointed way to save.
But we have on earth a people,
And "Baptist" is their name,
Who do not believe the word of God,
And hence reject the same.
They have a figurative God
And a figurative Son,
A figurative Spirit;
And the figure's just begun.
Their figurative Lord
Has a figurative plan
To save within a figure
A figurative man.
With a figurative gospel,
Preached in a figure, too,
They get a figurative mourner,
And figure him right through.
He then tells a figurative story
Of blessings figured in,
Of figurative deliverance
From figurative sin.
Then the Baptists take a vote,
On the figurative plan,
To decide upon the status
Of this figurative man.
They baptize him, in a figure,
In a literal mudhole,
If they decide he has salvation
In his figurative soul.
Thus by a figure, in a figure,
And figuring with a vim,
They figure on a saphead,
And make a Baptist out of him.
And when they are done figuring,
He's figured there to stay;
He's figured to a finish,
And cannot fall away.
But the real old devil,
In his literal lively hell, Is
figuring on this figuring,
And it suits him very well.
For his agents — they are figuring
Upon poor, fallen man;
And in his place and by his grace
They carry out his plan.
Then never let a Baptist Church
Begin to figure on your soul;
But trust in the Lord Jesus,
And he will make you whole.
If you'll submit yourself to him
And his commands obey,

You'll surely go to heaven,
Because he is the Way."

Any student of the Bible knows that Noah was saved by water. However, the Bible does not teach that Noah was saved by water exactly as we are today. Noah was saved by WATER in that God caused the ark to float, thus allowing the water to serve as a line of separation between Noah and a sinful world. He saves the sinner today by water (baptism) in that it (baptism) is for the remission of sins (Acts 2:38). Also it saves in that it puts one into Christ (Gal. 3:26-27).

It is true that Noah was saved by staying out of the water. However, we must remember that the Bible says he was saved by water! All people who go to heaven will be saved by the blood of Christ. But not all people are saved by his blood the same way. For example, we who live in this age must obey the gospel (Rom. 1:16; Rom. 6:3-4), but the people of the Mosaic age did not have to obey the gospel of Christ. They had to observe the ordinances which Jehovah had given to them at that time. Yes, we are saved by the blood, but not in the same way. We are also saved by water but not in the same way.

The last dodge on this text is on "the filth of the flesh." Some few Baptist debaters will try to argue that "filth" means sin. Thus, they insist that baptism does not take away sins. However, just a little study will show one that filth in this text means dirt on the body. All lexicographers are agreed on this point. In other words, baptism is not a mere bath to wash dirt off the body. The word translated filth does not mean sin!

Wouldn't it be wonderful if everyone would take the Bible for what it says rather than wresting it to their own destruction?

WHAT IS YOUR RESPONSE?

Edward Fudge

When John wrote, "We love Him because He first loved us" (I John 4:19), he was reminding us of a first principle of true religion. He was saying — as one teacher put it — that we can never love God as He loved us, because He loved us FIRST! He loved us while we were in opposition to Him, while we were sinners (Rom. 5:8).

The religion of the Bible is unique among world religions, not only because it alone is true, but with respect to its divine teaching concerning God. It is a God-centered religion. The Father is "above all and through all and in all" (Eph. 4:6). "Of Him, and through Him and to Him are all things" (Rom. 11:36). In the Bible, God always makes the first move toward man. Man's obligations consist (in one way or another) of responding to God's gracious acts of salvation, as to a sovereign God.

The Old Testament begins with God acting — and His work was "very good" (Gen. 1:31). The story of the Jewish people — from Abraham, through Moses and the prophets, to Christ — is a COVENANT story. Again God is seen moving toward His

creatures to save them; He is calling man, leading man, giving His divine Word to man — requiring man to respond to divine grace by submissive and trusting obedience. Psalms 105, 135 and 136 (among others) sum up this story in beautiful poetry. These psalms must have been sung frequently in Old Testament worship and perhaps in early Christian worship as well (Eph. 5:19; Col. 3:16). The God of the Old Testament is a God who acts to save His people, then calls on them to respond in faithfulness.

Such psalms as we have just noticed formed the background for the birth of John the Immerser (Luke 1:67-69) and of Messiah Jesus (Luke 1:46-55). Jesus claimed to be fulfilling the Old Testament law, prophets and psalms (Luke 24:44-48), and began His personal ministry — by just such a statement of identification and purpose (Luke 4:16-21; Matt. 4:12-17). He was telling those who listened that He, Jesus of Nazareth, was sent by the God of their fathers — once more, but finally and completely — to save man.

The apostolic preaching recorded in the book of Acts may be regarded as typical of the rest of the preaching of the apostles. In these sermons of Spirit-filled men, the same themes are stressed which we have seen already from Genesis to Jesus — God acting to save His people, and these people required to respond in faith and obedience. This is especially true of Stephen's sermon before the Sanhedrin (Acts 7) and Paul's synagogue sermon at Pisidian Antioch (13:14-41), but may be said fairly of Peter's sermons at Pentecost (2:14-40), at the Temple (3:12-26), before the Council (4:8-12) and at Cornelius' house (10:34-43). The same may be said of Paul's sermon to the Athenians (17:22-31).

THE POINT FOR US

The point is the same for us today. By our own sins we have become alienated from the true God, who is absolutely holy and just. We can never please Him by ourselves, nor can we alone appease Him. Man is forever weak through the flesh. We can not be GOOD enough, or DO enough, or PERFORM enough to make ourselves right with God — after we have once sinned and rebelled against Him.

But God has acted FIRST — to save us! His Son became a man. He lived a perfect life, in OUR stead. He died — for OUR sins. He rose — for OUR justification. Because of the life He lived, then gave in death, God can accept US — rebellious sinners though we were. "He hath made us accepted in the Beloved" (Eph. 1:7). We are counted righteous in union with Christ (I Cor. 1:29-31; II Cor. 5:21).

As has always been the case, man must respond to God's grace. He must believe that Jesus is God's Son — with a committing, trusting faith. He must repent of his sins — turn the other way in his mind. He must confess that faith before men — by word of mouth and by action. And he must be identified with Christ in water baptism, being buried and raised with Him — through faith in the working of God (Col. 2:12; Acts 2:38; I Pet. 3:21, 22).

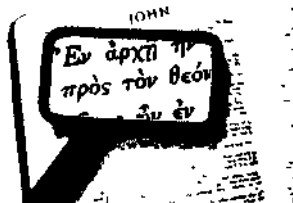
The same faith that led to this obedience must continue through all the believer's life — still believing, still trusting, still obeying. Are you "set right" with God? If not, turn to Him this very day in penitent and sincere faith, demonstrated by com-

plete and trusting obedience. Do not reject God's love and grace! His righteous wrath is the only alternative. God has already acted to save you. What is your response?

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IS THE CHURCH INDISPENSABLE TO CHRISTIANITY?

MACON PREACHERS

Several years ago, on a TV panel discussion originating in Macon, Georgia, several preachers discussed this question: "Is the church indispensable to Christianity?"

In this article the reader is invited to examine material pertinent to this question.

WHICH CHURCH?

The above-mentioned panel members agreed that by the term "church" they meant the "church on the corner," or, the local denomination.

Or, in other words, these men were asking whether the Baptist Church, or Methodist Church, etc., was absolutely necessary to the life of Christianity.

THE REAL ISSUE

Actually, the real issue involved here is not whether or not Christianity can live **without** these churches, but whether or not Christianity can live **with** them.

The question asked by the Macon preachers implies their assumption that all denominations have a perfect right to exist in the first place. However, this assumption is entirely unwarranted, and wholly without Bible proof. The man does not live who can justify by the Bible a division of professed Christians into different and differing churches.

To the contrary, I Cor. 1:10-13 positively condemns what we know today as denominational Christianity.

THE NEW TESTAMENT CHURCH

It can be affirmed without fear of successful contradiction that the New Testament church is indispensable to the life of Christianity.

It would be impossible to have Christianity without the church simply because Christians are the church. See, in this regard, such passages as Acts 2:47; Eph. 5:23; I Cor. 12:27; Heb. 3:6.

WHAT IS IT?

Someone is surely to ask, "But what is the New Testament church?"

It is odd and unfortunate that whenever the term "church" is used, the minds of most people are confused.

Why should this be true of the term "church" when it is not true of other Bible words?

If neighbors are discussing the goodness of "God" does someone come along and ask, "But which God are you talking about?"

And even if a skeptic should ask, "Which God?" the reply would be, without any indication of confusion, "The **Bible** God."

Is there any misunderstanding among believers in the Bible when people speak of the New Testament "Jesus" or of the New Testament "Spirit?"

To the contrary, people grasp immediately the necessity of maintaining the concept of "God," of "Christ," and of the "Spirit," that is presented in the writings of the apostles and inspired men.

WHAT ABOUT THE CHURCH?

Therefore, since the meaning is perfectly clear when we speak of the New Testament "God," or "Jesus," or "Spirit," why can't we, with equal ease, understand what is meant by the New Testament "church?"

If the New Testament "God" means "the God presented in the Bible," then what would the New Testament "church" mean?

And if our concept of "God" must be exactly what it was in the mind of Paul, then why must not my concept of the "church" be exactly what it was in the mind of Paul?

Why will people hold today the Bible view of God and yet steadfastly refuse today the Bible view of the church?

If today we believe in the Bible "Jesus," can't we believe in, with equal vigor, the Bible "church?"

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BAPTISM — HOLY SPIRIT OR WATER?

Voyd N. Ballard

Nothing is more inconsistent than false doctrine, unless it be the advocates of such doctrine. False teachers, in their attempts to get around the teaching of the New Testament on water baptism, usually start out by admitting that such passages as Mark 16:16, Matt. 28:18,20, Acts 2:38 and Acts 22:16 teach water baptism. They take every twist and use every quibble known in an attempt to prove that these passages do not mean what they say, and usually wind up taking the position that Mark 16:16 is no part of the Word of God. Ben M. Bogard, one of the best debaters the Missionary Baptist Church has ever produced, had 237 debates before he died in May 1951.

Bogard sometimes took the position that Mark 16:16 was genuine Scripture and at other times he took the position that it was spurious, depending on how he wanted to use it. In 1910, when he was in debate with Dr. I. N. Penick, Bogard used Mark 16:16 and said it was a command of God. In 1915 in his debate with a gospel preacher, Joe S. Warlick, Bogard denied that Mark 16:16 was inspired Scripture. In 1929 in his "Waybook" on page 41 he quotes Mark 16:16 as the inspired Word of God. Again in debate with Aimee McPherson in 1934 Bogard took the position that Mark 16:16 was the inspired Word of God. But then, in his debate with N. B. Hardeman in Little Rock, Arkansas in April 1938 Bogard said, "I have never yet said that Mark 16:16 was a part of the word of God" (Hardeman-Bogard Debate, Page 273).

Such twisting and quibbling is typical of all false teachers. The truth of the matter is that any person who has enough intelligence to be accountable to God, knows that Jesus said, "He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned," and there is no way in the world to get the necessity of baptism out of this plain statement! But someone says, "I just can't see that baptism is necessary." If you are really telling the truth when you make this statement — if after reading the plain simple statement of the Christ, "He that believeth and is baptized shall be saved," you just cannot see that "He that believeth and is baptized shall be saved," don't worry about your eternal condition, for only those who are capable of "hearing and learning" (John 6:45) are accountable to God anyway! If you honestly do not have enough intelligence to understand that "He that believeth and is baptized shall be saved" you are not responsible to God. If you do have enough intelligence to understand that "He that believeth, and is baptized, shall be saved" and you refuse to believe it, you will be damned for Christ said, "but he that believeth not shall be damned."

Many false teachers, when they see that they cannot refute the many New Testament passages that teach baptism, start telling us about how many baptisms they read about in the Bible (some say three, some say five, some say seven etc.) and then they

try to look wise and ask, "which one is Mark 16:16, Acts 2:38, Rom. 6:3,4, I Cor. 12:13, Gal. 3:27, etc. taking about?" When you answer this denominational quibble by showing that even if there were a dozen baptisms prior to the baptism the Apostles preached and administered under the commission of Christ commencing at Pentecost (Acts 2), the New Testament says there is now "ONE BAPTISM" (Eph. 4:5), they will many times say, "Oh, that is Holy Spirit baptism." These advocates of false doctrine will many times hasten to add, "Oh, I have been baptized in water." Well, if the New Testament passages on baptism mean Holy Spirit baptism, why were you baptized in water? And why do most of those who affirm that the baptism passages mean Holy Spirit baptism practice water baptism? Don't talk to me about three or five or seven baptisms. The Bible says there is now "ONE BAPTISM," Eph. 4:5.

Holy Spirit baptism was a promise to the Apostles, Luke 24:49-Acts 1:5, and only Christ could administer it, Matt. 3:11. I have never heard anyone claim that man was ever commanded to perform, or had the power to administer Holy Spirit baptism.

Man is authorized to and has the power to perform baptism. The baptism which Jesus says saves (Mark 16:16) is the baptism which he commanded the Apostles to perform. They were to teach all nations, "baptizing them in the name of the Father, Son and Holy Spirit" (Matt. 28:18,20). The first preaching of the Apostles under the commission given in Matt. 28:18,20 was on Pentecost as recorded in Acts 2. Here the Apostle Peter commanded those who asked what they must do to "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 Spirit" (Acts. 2:38). "They that gladly received his word were baptized" (verse 41). And they were baptized in water or else Peter contradicted his own preaching about ten years later when he asked, "Can any man forbid WATER, that these should not be baptized, which have received the Holy Spirit as well as we?" (Acts 10:47). "And he commanded them to be baptized in the name of the Lord" (Acts 10:48). All of the twisting, squirming, fuming, fussing, and quibbling of denominationalism will never get the water out of Acts 10:47,48! Remember that there is ONE BAPTISM (Eph. 4:5; and Peter dared any man to forbid WATER that it should not be performed!

The mission of the Apostles and preachers of the New Testament period was to "preach Jesus." Acts 8:26-39 is an inspired record of an inspired man preaching Jesus. We are told that Philip "preached unto him Jesus" (verse 35). This is all that he preached. "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, where in the world did you ever get the idea that you need to be baptized? My friend, you are saved by faith alone. All you have to do is just believe in Christ. True, baptism is a command of Christ, but I did not even mention baptism for anyone knows that you cannot do all of the commands, so there is no point in trying to do any of them. God is a just God and He certainly will not send anyone to Hell for not obeying Him.

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 XII

MARCH, 1971

NUMBER 3

IMPOSSIBLE APOSTASY?

No. 4

H. E. Phillips

I John 4:7 says: "Beloved, let us love one another : for love is of God; and every one that loveth is born of God, and knoweth God." In I Peter 1:14 we read: "As **obedient children**, not fashioning yourselves according to the former lusts in your ignorance . . ." These are **obedient children** who were delivered from former lusts. They were not to fashion themselves after their former condition. What could this mean if it is impossible for these who are "obedient children" to commit sin?

In verse 15 we read: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God" (I Pet. 1:15-21).

Who can read these words and conclude that this refers to anything but our relationship to God as children through the Lord Jesus Christ? But now what of these children of God ?

"Seeing ye 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" (vs. 22).

Their hearts had been purified in obeying the truth. One is not born of God who does not obey the truth. But they had obeyed the truth **unto** (looking toward or going toward) the "unfeigned" (unpretended) love of the brethren. As children of God

they were to "see that ye love one another with a pure heart fervently." This love was to be unpretended, with a pure heart and fervently. This comes after "purified your souls in obeying the truth through the Spirit." After they were born of God in obeying the truth they were to love in the manner described in this verse.

But now notice: "Being **born again**, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever . . . but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (I Pet. 1:23,25).

One is born of God when he obeys the truth, which is the word of God, the gospel of Christ. Jesus said one is born of water and of the Spirit in order to enter the kingdom of God (John 3:5). This is the same as the "washing of water by the word" by which Christ sanctifies and cleanses the church (Eph. 5:26). It is the same as the "washing of regeneration, and renewing of the Holy Ghost" by which we are saved (Titus 3:5). It means the same as that which Ananias told Paul to do in Acts 22:16: "And now why tarriest thou ? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Being born of incorruptible seed, by the word of God, by obeying the truth, is that which makes one a child of God. But this is **unto** the unfeigned love of the brethren. Thus, one who loves has been born from God. Love is the fruit of being born of God. But I John teaches that such an one can cease to love the brethren: he can hate his brother and be a murderer and not have eternal life abiding in him. Do not say that this one is not a child of God and never has been, for the whole context shows that this brother is in Christ. Besides, the one who loves his brother is doing so because he has been born of God. It must follow that I John 3:9 does not mean that a child of God cannot possibly commit a single sin, because the epistle teaches that one can hate his brother. Of course, if one wants to take the position that the child of God cannot possibly hate his brother, he has a much greater problem to deal with than just I John 3:9. We know that one can hate his

brother. John teaches that he can. He does not have a brother to hate or love unless he is a child of God because I Peter and I John teach that this brother is the result of being born of the word of God.

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SEARCHING THE SCRIPTURES CONTINUES TO GROW

We have put forth every effort to provide as wide a range of material for study and as many writers as we can for the benefit of the thousands of readers who receive *Searching The Scriptures* each month. We add to the roster of regular writers for this journal Kenneth Green of Louisville, Kentucky. He is a young man who labors with the South End church in Louisville. He has the ability to express himself clearly in writing and evidences a good knowledge of his subject in the light of the scriptures.

I have asked him to submit a few articles on the general theme: Examine Yourselves, **Whether Ye Be In The Faith**. We need to have our attention directed to more self-examination. It is too easy to find fault with everyone else and ignore our own needs spiritually. We hope you will enjoy his lessons and profit from them.

A number of other good men have submitted good

articles, which will be used in time, and I wish to express appreciation for their efforts.

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I MARVEL Galatians 1:6



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

WHO NOW IS THE DUMMY?

For years one of the sure things that can be said for the anthropologist is that he has never been consistent. Like the professor from the University of Tennessee who was speaking to an audience at the court house of a county seat, telling them that some of the rocks they were using for door stops were four million years old. A farmer stood up and said they were four million, four years, three months and seven days old. In amazement the speaker asked him how he knew and he replied, "One of you fellows was here from Vanderbilt four years, three months and seven days ago and he said they were four million years old then."

A long article appeared in the Jan. 31, 1971 issue of the Courier-Journal published in Louisville that completely reverses what the scientists have been saying about the cave man as long as I can remember. It was written by Walter Sullivan and released by the New York Times News Service. Space will not permit the printing of the entire article but I assure the readers I have done no violence to the facts or spirit of the writer in the following.

"NEW YORK—Our image of the cave man is vivid. He was filthy, hairy, stoop-shouldered, dull-witted and carried a rough-hewn club. Furthermore, according to the cartoonists, he liked to pull girls around by the hair.

"But what was he really like? From what is known now it appears that the men who lived in limestone caves scattered across Europe, from 34,000 years ago until some 10,000 years before the present, were innately much like ourselves.

"In fact, some anthropologists argue that they were taller than modern man with larger brains. Were our ancestors, then, intrinsically smarter than we?

"Ancient artifacts studied.

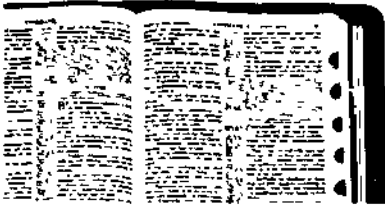
"How, for example, would the child of Cro-Magnon man of 200 centuries ago, given an upbringing in the world of today, do at Harvard? There are some psychologists and anthropologists who believe he would do rather well.

"The debate on this issue has been going on a number of years, but it came to the fore recently with the disclosure that 34,000 years ago — more than 10,000 years before the introduction of pictographs and other primitive forms of writing — Cro-Magnon man and his contemporaries were apparently using abstract symbols to keep track of the lunar cycle."

And how well would a Cro-Magnon youth do at Harvard? "He would not be conspicuously in bad shape," according to Dr. Jerome S. Bruner, professor of psychology at that university and an authority on the development of human cognition.

I marvel that the anthropologists did not know that years ago. All they had to do is read the account of man's beginning in Genesis 1:26, "And God said, Let us make man in our image —." After all, however it might be too much to expect them to know about the book of Genesis; the professor did not know about the four years, three months and seven days.

SOWING THE SEED of the KINGDOM



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

A REVIEW OF LESLIE E. SLOAN'S "HOLY SPIRIT BAPTISM"

I would like to set forth in the very outset of this article that I am not reviewing this article because I have a "crow to pick" with brother Sloan personally. I consider brother Sloan a fine, faithful, gospel preacher and a close personal friend of mine. However, I do not agree with some of the things he had to say in his article, and thus my review. I hope you will look back and get your September issue of **Searching the Scriptures** in which brother Sloan's article appeared, and study both of these articles in the light of the Scriptures.

"NEED" OR "NECESSITY"

First of all, I disagree in part with the "need" or "necessity" for which the baptism of the Holy Spirit (in our brother's view) was given. I agree with the fact that they were to receive the Spirit that they might be guided into all the truth (John 13:16; 14:26). However, my brother also took the position that the reason for their being baptized with the Holy Spirit was in order that they might be "witnesses" of the Lord to the whole world. If this be the case, then I submit unto you that not only were the Apostles baptized with the Holy Spirit, but also over FIVE HUNDRED brethren were baptized with the Holy Spirit. For Paul argued the resurrection of Jesus in I Cor. 15 on the basis that Cephas, the twelve, over five hundred brethren, and last of all he (Paul) were all witnesses of Christ's resurrection. I do not believe our brother will concede that all of these were baptized with the Holy Spirit in view of the fact that he doesn't believe that even Cornelius received such baptism.

The "need" or necessity" — apart from receiving divine revelation — was their receiving "power," and this is explained in Acts 1:6-8 cf. Mark 9:1. They were to receive the "power" to preach repentance and remission of sins by the authority of Christ; and to set up or establish His kingdom. The kingdom was to come with power (Mark 9:1), and the power was to come with the Holy Spirit (Acts 1:8). Hence the establishing of the kingdom and the power to receive people into it (or unlock the door to it, Matt. 16:19), was the purpose of their receiving the baptism of the Holy Spirit. However, as in the prophecy of Joel that "all flesh" would be the recipients of this outpouring, so was the preaching of Peter in Acts 2:39 with reference, not only to the outpouring of the Spirit, but the "promise" of salvation. Those who were "afar off" were not in Acts 2, and thus were not included as recipients of either the "outpouring" or the "promise" made to Abraham regarding salvation.

COULD NOT RECEIVE THE SPIRIT

Secondly, brother Sloan did not think that the household of Cornelius received the baptism of the Holy Spirit because Jesus said in John 15:16-17 "the world could not receive Him." Now the fallacy of this argument is seen at a glance. Even if it could not be proven that that which the household of Cornelius received was, in fact, the "baptism of the Spirit," the fact still remains that they DID RECEIVE THE SPIRIT. Surely no one will deny that, for **that** is what **the** passage says (Acts 10:44). Now, I may not understand what Christ was talking about in John 14:16-17, but one thing I do know for sure, Cornelius and his household DID RECEIVE the Holy Spirit, call it whatever you will, a gift, or baptism.

PURPOSE OF HOLY SPIRIT BAPTISM

Thirdly, our brother missed the point again when he took the position that there was not a baptism of the Spirit at Cornelius' house, because there are two purposes served by the two incidents. In many respects, they were the same. The baptism in Acts two was, as we have already suggested, to fulfill the prophesy of Joel and to establish the kingdom for the Jews. But the same is true of the household of Cornelius. His baptism was to fulfill the prophecy of Joel and to establish the kingdom, or allow entrance into it, for the Gentiles. It was also a sign to the Jews that there is no respect of persons with God, and as Peter said in Acts 15:9, "And put no difference between us and them, purifying their hearts by faith." If they did not receive what the Apostles received in Acts two, then anyway you look at it THERE IS A DIFFERENCE. But, granting for argument's sake, that the Apostles received something in addition to what the Gentiles received (revelation from God)', does that mean that you could not have God using the same act for two separate and distinct purposes? I think not! In fact, I believe I can cite one such incident from the Bible. When John was baptizing in the Jordan, those who were coming to him were told "bring forth fruits meet for repentance" (Matt. 3:8). Also, verse six of the same chapter tells us that they "were baptized of him in Jordan, confessing their sins." But

Jesus was baptized of John's baptism, and he was not baptized for the same PURPOSE as were the others who came to John. Does that mean that Jesus was not actually immersed? No, for even though the same thing took place with Jesus and the others that were coming to John (they were all immersed in water) the same man baptized Jesus in order to "fulfill all righteousness" (Matt. 3:15), and not because he had sins to confess.

ACTS 11 AND ACTS 2 EQUAL

Though our brother does not understand that Acts 11 and Acts 2 are equal, the fact still remains that Peter said, "And as I began to speak, the Holy Ghost fell on them as on us in the beginning" (Acts 11:15). The beginning was on Pentecost, and the expression "as on" comes from the Greek *hospēr* and means, when used as an adverb, "to the same extent, in equal degree." Also, Peter said in verse 17, "Forasmuch then as God gave them the like gift as he did unto us . . ." A. T. Robertson in his *Word Pictures Volume A*, Page 154, says of this expression "like gift," "The equal gift, equal in quality, rank or measure." W. E. Vine says of this same expression (which comes from the Greek word *isos*) "equal, the same in size, quality, etc." (Vol. 2, Page 38 cf. 342).

Finally, in Acts 15:7-11, Peter is relating the matter to the brethren in Jerusalem when they came together over the matter of circumcision. Peter said in verse 8, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us." The word I want to emphasize is the word "as." It comes from the Greek word *kathos* which is a derivation of and comes from the same root word as *hospēr* (see above paragraph) and means "According as, just as, even as" (Thayer, page 314).

CONCLUSION

Thus I believe I have proved sufficiently that not only were the Apostles baptized with the Holy Spirit in Acts 2, but also the household of Cornelius in Acts 10. If they were not baptized (that is the Gentiles), then we are yet waiting for the prophecy of Joel to be fulfilled concerning us, we have not received the promise as Peter said we would, and hence the Premillennialists are correct when they say that Christ still has some work to do with reference to the Gentile; for he is not yet in the kingdom the Jews were allowed to enter.

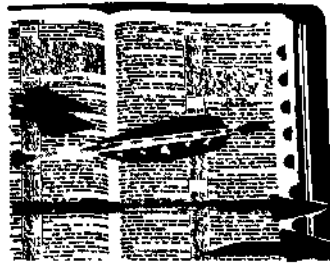
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"THE WASHING OF REGENERATION"

It was back in the year 1950 that I first met J. W. Kesner, Sr., who was called the Pastor of the Central Missionary Baptist Church in Ft. Smith, Ark. Mr. Kesner was a likeable sort of a man but fancied himself as a great defender of Baptist doctrine. He was a protege of Ben M. Bogard and a good friend of a Mr. Foreman, then President of the Baptist college in Little Rock. Mr. Kesner seemed to enjoy publishing books and came out that year with his "Campbellism Exposed" which he offered for sale over his daily radio program. I felt it was time to challenge him for public debate. In the presence of my good friend and brother, Dr. C. B. Billingsley, I made the challenge. Mr. Kesner was reluctant to have a debate but after certain pressures were brought to bear on him he succumbed and the debate was scheduled. It was conducted in his large meeting house in Ft. Smith. The four night debate was published into a book. The first edition was sold out in less than two years. I hope to come out with the second edition before too long.

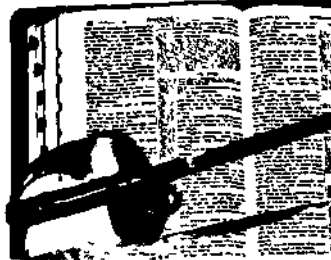
It was during this debate that Mr. Kesner came out with his argument on Titus 3:5 which I plan to discuss in this article. I had presented Titus 3:5, "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." I kept pressing Mr. Kesner to tell what the washing of regeneration was. I insisted that Paul said we were saved by it. He would not answer my question but rather took the first part of the verse and tried to tie it to Matt. 3:15. Christ said to John in regard to his baptism, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Mr. Kesner took the word "righteousness" and tried to tie it with "Works of righteousness" in Titus. His conclusion was that Paul said we are not saved by baptism. It never ceases to amaze me at what some people will do to evade the impact of God's word.

Now, let us get back to the text. Did the Lord say in the above text that baptism was a work of man's righteousness? Certainly not. He told John in his being baptized, (they) both John and Jesus would be fulfilling all righteousness. It must be understood that there is a vast difference in God's righteousness and man's righteousness. Paul talks about man's righteousness in Titus and the Lord talks about God's in Matthew. Over in Romans 1:16 Paul says, "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 to the

Greek. For therein is the righteousness of God revealed." Please notice that the righteousness of God is revealed in the gospel. Paul tells us we are saved by that gospel. In Acts 10:34-35, Peter said, "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." It must be observed in this text that a man cannot be saved without working righteousness. However, let it be known that the righteousness is not man's but God's. All the commands of God are righteousness (Psa. 119:172). Since baptism is a command of God (Mark 16:15,16; Acts 2:38), it follows as the night follows the day that baptism is not a work of man's righteousness but a part of God's righteousness which is able to save our souls.

In our text Paul tells us that we are saved by the washing of regeneration is. I have had great difficulty in getting Baptist preachers to tell me what the washing of regeneration is. They want to skip to other matters. Paul says we are saved by it. What could it be but baptism? So all the mutilating of the word righteousness will not avail until the question is answered. Gentle reader, what is the washing of regeneration? Yes, Paul says we are saved by it.

Using the SWORD OF THE SPIRIT



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

You talk about a liberal attitude toward the Bible; in a discussion with Gordon Wilson in 1962, Dan Lion, a Unitarian preacher, said:

"I would like to plead for a Bible that is not yet finished; a sort of loose-leaf Bible to which we would add a great passage from Lincoln's Gettysburg Address, or from his inaugural address: 'With malice toward none,' and 'A house divided cannot stand.' That deserves to be stuck in the back of the Bible, and not just as an appendix either. We would add to it, possibly, a sentence or two that Mr. Glenn said recently. Perhaps we would add to it a speech by Douglas MacArthur, or Eisenhower; name your own heroes. Maybe I would paste in something that Eisenhower said, because I thought it was pretty great. Then, after ten years I might say, 'Well, that struck me as pretty good then, but now that I am no longer an adolescent it is not quite what I thought. Besides, Adlai Stevenson has said something better since then.' Being a loose-leaf Bible, I could take out the one and substitute the other. I am all for this."

That man does not believe in the inspiration of the Bible. While few people would state it as he did, many manifest the same attitude as they make additions, deletions and perversions at their own discretion.

Brother Reuel Lemmons has been called the "spiritual enigma" of our time. Sometimes it seems that he tries real hard to earn that designation. For example, in the FIRM FOUNDATION of Jan. 12, 1971, he wrote an editorial concerning Pepperdine College becoming Pepperdine University. He said:

"Pepperdine College was begun in 1937 by a man who believed strongly in the separation of the college and the church. He wanted education to stay in the education field and the church to stay in the church business. Our people have always had trouble keeping the two separate. We believe strongly that this very separation has been partially responsible for the phenomenal growth of the institution. From beginning to University status in a third of a century is real progress. Complete separation of church and college has given Pepperdine a much broader base of financial support for education than the church alone could give it."

From this statement we get the impression that brother Lemmons believes in the separation of the church and the college, and that he is interested in maintaining a clear line of separation. He said, "Our people have always had trouble keeping the two separate." We can say to him, as Nathan said to David, "Thou art the man."

In the front page of the same paper he has a picture of Norvel Young, along with this statement: "To M. Norvel Young, President of Pepperdine University, in Los Angeles goes the distinction of becoming the first man among churches of Christ to head a church-related university." And in the first paragraph of the editorial from which I quoted, he said, "On January 1, Pepperdine College officially became Pepperdine University. Thus, the beginning of the year 1971 marks a giant step forward in the history of Christian education among church related colleges affiliated with the churches of Christ."

See what I mean? In one paragraph he is interested in the separation of the church and the college and concerned about those who have trouble keeping the two separate, and in another paragraph he is speaking of "church related colleges affiliated with the churches of Christ." That's a good example of an enigma. It is just such teaching and double talk that causes many brethren to have trouble keeping the two separate.

I would like to ask brother Lemmons just how a college is church-related any more than a drug store which is owned and operated by a Christian?

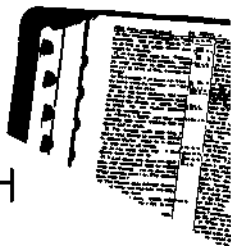
I see by the paper where the "prestigious" La Jolla Presbyterian Church in California has appointed Miss Ann Muilenburg, age 19, to serve as an elder! I've seen some pretty serious mistakes made in appointing elders, even in the church, but this takes the cake. I heard an old man say of an elder one time that he had only two qualifications: he was a man and desired the office. But this young California "elder" can't even say that! If you will read I Timothy 3:1-7 you will find it difficult to understand how anyone could be so ignorant or unconcerned about the teaching of the Bible.

Do you realize that almost one hundred policemen were murdered in their line of duty during

1970? And seven were killed on a recent weekend. Have you seen any signs, marches, demonstrations and boycotts in their behalf? No, and you will not. Had those men been hippies, criminals, anarchists or agitators we would have seen and heard some loud and much-publicized protests and demonstrations. As Paul Harvey would say, "I don't know."

There was a time when certain garments worn by ladies were referred to as "unmentionables." Now they are modeled, pulled, stretched and displayed in the homes via television. There are many foolish and vain commercials on TV, but the Playtex commercials are certainly in poor taste. But we have a way of adapting to such changes without getting too concerned. That's like the movies. Some of the movies that were classified "adult only" when they were made and shown in theaters are now televised for all to see. The movies haven't changed, but the people have!

EXAMINE YOURSELVES, WHETHER YE BE IN THE FAITH



Ken Green, 4001 Taylor Boulevard, Louisville, Kentucky 40215

In these articles, we shall attempt to challenge Christians to a greater degree of service and effectiveness. I recognize that we should never lose sight of the basics of the gospel. But one basic principle is that we must grow (I Pet. 2:1,2). We must "go on to perfection" (Heb. 6:1).

Several good reviews of Pat Boone's "new song" have appeared. Much more will doubtlessly be written. It's my purpose in this short article to note some matters from the book which should be helpful to us.

(1) Preachers and teachers should examine themselves and their teaching concerning the all-sufficient revelation: Boone says, and I have no reason to doubt, that he is well versed on what he would call "Church of Christ doctrine." He knows the arguments against instrumental music in worship. He can explain why baptism is in order to salvation, and not because of salvation. Such things were apparently about the gist of Boone's grasp of the Bible.

I fear that many brethren look upon the Bible as merely a textbook or a set of debate notes. If so, their view is too limited and small. Paul wrote: "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).

Thus, the written word is pertinent, practical and relevant. The God who created us and designed our

intellects, emotions, and appetites, knows our needs. He has provided for us counsel to meet and satisfy every spiritual and psychological need.

Pat Boone's failure to see this was paramount in his departure from what he knew about New Testament Christianity.

(2) We need to examine ourselves whether we are walking in the light we have: All who constantly feed upon God's word are constrained to change their convictions on various points from time to time. They are, that is, if they are honest with the word and with themselves. Attitude is the primary consideration. It makes little difference what we know if our lives are out of balance with our knowledge. Such was the case in Boone's life. He was trying to serve two masters. He was torn between two fidelities. He was a hypocrite and he knew it. "A double-minded man is unstable in all his ways" (James 1:8).

Is it any wonder that Boone got little from worship services? Authorized worship is not sensational or spectacular as the world views it. One who does not love God with all his heart, soul, mind and strength will receive no edification from singing, praying and breaking bread.

(3) Elders should examine the services of the church: Any steps which can be scripturally taken to promote a truly spiritual atmosphere should be studied and adopted. Cold, "dried-eyed formalism" is as unscriptural as uncontrolled emotionalism.

The disciples of the first century did not jump, scream, and roll in the aisles in worship, but their love did bring tears (Acts 20:31,37); and they did rejoice (Acts 8:39; 16:36; Phil. 4:4). A degree of formalism is essential to "doing all things decently and in order" (I Cor. 14:40). But God made us emotional creatures. Our emotions should not be stifled by overly-formal services.

Emphasis needs to be placed on our singing. Brethren need to be taught to pray in worship and not merely repeat memorized cliches. Efforts should be made to gear people's minds to the purpose of the Lord's supper as that grand spiritual event is observed.

Conclusion: These are a few positive thoughts which registered as I read Boone's book. He does have a few things to say which should be of benefit to us all.

OLD TAPES WANTED

Anyone having tape or wire recordings of debates in which Ben M. Bogard, Baptist preacher, engaged either with our brethren or others, please notify me.

In addition to this I am interested in obtaining tapes (or wire recordings) of any old debates and special series of lectures on important subjects. Anyone who can supply information of tapes of any Florida College lectures prior to 1959, please do so.

I will gladly pay for information and help in securing these tapes and the permission to produce them for the public. This service will be of help to many, especially young men, in preparing for debates and lectures. Please write to me if you have any information on these tapes.

H. E. Phillips
P.O. Box 17244
Tampa, Florida 33612

A BEAUTIFUL FLOWER WAS PICKED FROM THE GARDEN OF TIME



Linda Marie Srygley

November 20, 1951 - March 7, 1971

Monday morning, March 8, my phone rang and I learned the sad news that Linda Srygley had been instantly killed in a car accident about 8:20 p.m. Sunday about seven miles north of her home in Tampa. She and Ronald K. Brewer, to whom she was to have been married on May 24, were en-route home from worship when the accident occurred. They had attended services in Zephyrhills where her father, E. V. Srygley, Jr., preaches. No other car was involved and no charges were filed.

Ronald Brewer, who was not seriously injured, was driving about 50 or 60 miles per hour when the right front wheel dropped from the pavement to the shoulder of the road and in his effort to bring the car back on the highway it overturned. Linda was thrown through the windshield and killed by the impact upon the pavement. About ten minutes later her parents and sister came upon the scene of the accident as they returned home from worship. They were the first to arrive on the scene.

Funeral services were at 2 p.m. Thursday afternoon, March 11, with burial at Garden of Memories in Tampa, Florida. Louis Garrett, dean of Florida College, a close neighbor and long-time friend, spoke words of comfort and encouragement to the family and several hundred brethren and friends. Ferrell Jenkins read from the scriptures and expressed our hearts to God in prayer. The Florida College chorus sang three songs.

Linda is survived by her parents, brother and sister E. V. Srygley, Jr., one sister, Janet Lynn Srygley, maternal grandparents, brother and sister Vernon Freeman of Florence, Alabama, and paternal grand-

parents, brother and sister E. V. Srygley, Sr., of Texas.

During the week of February 22-27 I was with brother Srygley in a meeting at Zephyrhills, about 22 miles north of Tampa. Linda and Janet were present every night with several other young people. The encouraging remarks to me by both Linda and Janet will be remembered for many years. In her quiet way Linda especially impressed me by a few brief words of gratitude after the service Thursday evening when I spoke particularly to young people about their responsibilities and the principles for success.

Linda was a brilliant young lady who was beyond her years in mental and spiritual maturity. She was a straight "A" student through her two years at Florida College.

Why should a lovely and beautiful young lady be torn from this life in a moment? Why should one on the very eve of her expected happiness as a wife and mother be taken away? Why should all this sorrow and grief be brought upon her devout parents, her sister, her fiance, her grandparents and loved ones? Why do those so pure and sincere with such a great faith in Christ and His word have to be called from time to eternity in the early spring of life? These and a hundred like questions race back and forth through our minds when a tragedy such as this occurs. There seems to be no explanation which satisfies the human yearning for a comforting answer.

While I may never understand in this life why so many of these things happen, I do understand by faith that every good and perfect gift is from the Father above, and He does all things well. God knows the end of all His works from the beginning. By an understanding that the Father loves us more than the human mind can comprehend, and that many of the most precious blessings are enveloped in trial, hardship and suffering through which one must go to inherit the blessings, I believe that these trials and sorrows draw us nearer to God and serve to make us better servants of Him who delivered us from spiritual death.

Linda was a Christian. She enjoyed the rich hope of every promise God has made through Christ. She lived in preparation for the day of departure, whether early or late in life. She had learned from the Master how to love, how to obey, where the real values are, and how to give to others. Because of this she did more real living in 19 years than most people do in three times that number. She leaves an influence and an example that will affect the lives of many people, some whom she would never have known in life.

She had the rich heritage of having a father and mother who were faithful Christians. She was nurtured in the chastening and admonition of the Lord from infancy. She enjoyed the association and love of a sister in the flesh who shared her riches in family relationship. She had the pure love of a devout and faithful young man of her choice who was a Christian to share her life in the marriage bond. She had the love and respect of all the young men and women who knew her and the older friends as well. If one lived to be a hundred he could have no more than this. It is not how many years one lives

upon this earth that is important; it is **how** one lives that really counts.

Our grief and sorrow is with the parents, grandparents, her sister, Ronald Brewer and other members of the family. But a moment's reflection upon the riches in Christ will give an entirely different view of the cause of this grief. Edgar and Betty Srygley have had their lives enriched by 19 years of wonderful joys that thousands of husbands and wives have never had. They still have a sweet daughter who is a credit to any father and mother. Edgar and Betty Srygley have accomplished greater success as a father and mother in 19 years than most parents accomplish in a life time. They labored to help Linda prepare for eternity, and they were successful. How many thousands of parents in this city of Tampa have utterly failed with their children whom they have had twice 19 years and they are not yet prepared for eternity. This is the real tragedy! These are the ones for whom we should weep!

Through the mist of tears because of our loss in this life we look up by faith unto God with thanksgiving for every happy moment with Linda and for the warm and bright influence she had upon our lives while she was with us. One by one we shall follow from time to eternity. This is the common experience of all men. The only thing that really matters is whether we have walked in the light of His word. If we die in the Lord, whether old or young, all is well and we shall enjoy that endless day with all the redeemed who have gone before and who will follow us. This hope in Christ Jesus overshadows our grief and sense of loss.

The thousands of you who have read brother Srygley's regular column (Word Studies In The Greek New Testament) in **Searching The Scriptures** share the sorrow with him and his family in their great loss. If you care to write him a card or note, his address is in his column heading in the paper.

H. E. Phillips

PREACHING AND DEBATING IN THE PHILIPPINES

J. T. Smith and Connie W. Adams
Louisville, Kentucky

Who said "Nobody reads a tract?" Several years ago, J. T. Smith wrote a tract entitled Institutionalism—Why I Changed, telling the story of the change from that error to the truth. Somehow, some of those tracts got to the Philippines. A liberal preacher on Mindanao read it and wrote J. T. in an attempt to answer it. He replied and in time the matter was turned over to a brother Eusebio Lacaut, a seasoned preacher and debater among the liberals, who wrote J. T. and enclosed two signed propositions for debate, one on benevolence and the other on cooperation. The propositions are clear and focus the issues. He offered to meet J. T. in debate in Bansalan where the liberals have a building and a good following.

Conversations with Roy Cogdill and Cecil Willis (who were in the Philippines in May of last year)

revealed that brother Lacaut is about 50 and respected highly as one of the ablest of the liberal preachers. He has debated some of the brethren over there. Brethren Cogdill and Willis both felt that much good would result from such efforts and urged that we make the trip.

Ever since those brethren were there last year, the native preachers have urged that some American preachers come this year to speak in as many places as time permits. So, in addition to the four-day debate on Mindanao, we will speak two or three times a day in lecture-type meetings on Luzon, Mindanao and Mindoro. Brethren there are now working on a schedule which will use our time to the best advantage.

During the meetings last year, a number were baptized and several liberal preachers have since taken a stand for the truth. The prospects look good for even more to be accomplished this year. There are some able Filipino preachers who are faithfully carrying on the work in the face of opposition both from false brethren and from the denominational world. It is our hope that our work among them will strengthen their hands.

FELLOWSHIP IN THE GOSPEL

When the brethren at Gardiner Lane were approached about it, they made ready for Smith to go by assuring his continued support and providing a large part of his travel fund. We will be gone a month, and some congregations are slow to part with a full-time preacher for that long at a time. The brethren at Manslick Road reacted similarly and arranged for Adams to be gone to help in the debate and to preach as often as possible. They, too, will provide support in continued salary and have provided much of the travel fund. It has been a wonderful experience to see the unselfish spirit of these congregations and the great encouragement offered by the elders of each to make these plans possible.

An extended report of the meetings, debate and situation of the work of the islands will be given upon completion of the trip in May. We ask the prayers of faithful Christians everywhere for safety in travel and for our families while we are gone, and above all that the word will be faithfully preached and defended and received with joy by honest souls.

(Smith) 1320 Gardiner Lane 40213
(Adams) 4724 E. Manslick Rd. 40219

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THE NEWS LETTER REPORTS

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

BROTHER CECIL B. DOUTHITT PASSES

Brother Cecil B. Douthitt, 74, 2203 N. E. St., died Sunday, Jan. 24, 1971, at a local nursing home. He was a preacher of the gospel for 55 years, author of several religious books and hymnal lyrics, past staff writer for the Gospel Guardian, and a lecturer-debater. He is survived by his wife, Mary; one son, Cecil G.; two daughters, Miss Dortha Douthitt and Mrs. Carl Bowen; four brothers, Ezra, Boone, Ira, and Noah; two sisters, Mrs. Ethel Lester, Mrs. William Grogan; and three grandchildren.

Brother Douthitt's funeral was conducted at Edwards Chapel here in Fort Smith Tuesday, Jan. 26; and the burial was at Rose Lawn Park Cemetery. Pallbearers were Milton Minchew, Spencer Card, Arch Holladay, Floyd Kuykendall, Harvey Graves, and George Roberson.

Kyle McElroy of the Etna church lead the opening prayer at the service. Mike Rogacs, of the Southside church, read the 23rd Psalm. George Jones, of the South 46th Street church, gave a talk regarding the Douthitt family, and Guthrie Dean made a talk on the meaning of Death. Mike Rogacs offered the benediction at the grave-side. Many of the Douthitts' friends were in attendance at the funeral service.

Brother Douthitt was loved and appreciated by many, many people throughout the nation. All will be sorry to hear about his passing. I cherish my association with him, and join many hearts in prayer to God for sister Mary and the family. Truly, a prince and a great man has fallen in Israel this day (II Sam. 3:28).

— Guthrie Dean 1900 Jenny
Lind Fort Smith, Ark.
72901

Ralph Joiner, 204 N. Lee St., Cambridge City, Ind. 47327 — The first of August I moved my family to Cambridge City, Ind., where I am now working with the faithful church in this city. This is a town of about 3500 population and the church is unusual in at least one way — attendance at the services Sunday evening and Wednesday evening are at least as much as on Sunday morning and sometimes greater.

Opportunities here seem to be good. The people are extremely friendly and seemingly have not closed their ears to religious discussion. Using the Jule Miller filmstrips, I have been able to stay busy since arriving as this material is new to this area. We have just completed one home study last week and we have hopes for the three people involved. We are engaged in two more weekly classes and plan to begin two others in a week or so. One of these will be in a city 45 miles away where the church is unknown except in the hearts of two Christians. The class will be in their home, hopefully both to restore them to service and arouse interest in New Testament Christianity in this city.

The brethren here are actively engaged in these

filmstrip classes. When a preacher moves there is no need to wait six months or a year to become acquainted with the townspeople before going to work if the brethren are willing to help him. Upon arriving here one of the first things I requested of the brethren was a 12 week course on personal work so that they might become aware of the many things they could do in teaching the gospel. I taught this class using material by Homer Hailey, Jule Miller, and Jimmy Tuten and the average attendance was 11. I learned much from the class myself and since then the brethren have been keeping me busy with home studies.

CARL WELLS

Friends of Carl Wells will be saddened to hear of his sudden death. Brother Wells had lived in Jacksonville, Fla., for a number of years and while there he served as an elder for the Lake Shore Church. He moved from there to Homestead, Fla., and finally back home in Greenville, Fla. His death came on Feb. 5. Funeral services were held on Feb. 8 and Brothers James Ledford and C. L. Overturf, Sr. spoke. Brother Wells is survived by his wife, Lottie, two daughters, Mrs. Martha Black and Mrs. Sarah Helms, and one son, Carl. There have been so many through the brotherhood who have extended sympathy and kindness. The family wants each of you to know how much all is appreciated. We love each of you dearly — The Wells family.

Roy L. Foutz, 2301 Franklin Drive, Texarkana, Ark. 75501—I will conclude my work here at Franklin Drive on March 14. I have had a most pleasant work here, and my move is necessary because of personal reasons. I will move to Gainesville, Fla., to work with the Northeast church, where **Jerry C. Ray** preached the last 18 months of his life. The building is located at 1433 NE 16th Ave., and I will be living at 1403 NE 12th St., Gainesville 32601. Any information that you might give concerning students in the University of Florida or others in the area will be appreciated. Before my move, I will preach in meetings in Magnolia, Arkansas and in Mt. Pleasant, Texas.

Billy Ashworth, Box 500, Franklin, Tenn. 37064 — **James R. Cope** was with the church at Hillview in Nashville recently in a concentrated weekend series of lessons on the home or family life. We had seven services during the meeting beginning with one service on Friday evening, one on Saturday afternoon, one on Saturday evening and four services on Sunday — two in the morning, one at 2 p.m. and one at 7:30 p.m.

The meeting was highly successful with outstanding preaching by brother Cope, fine interest on the part of all who attended, and many visitors from throughout middle Tennessee. We had the largest

attendance on Sunday afternoon and Sunday evening that had ever been in the Hillview building.

I highly recommend the weekend series of meetings by brother Cope. We had outlines of the lessons prepared for everyone who attended to use during the sermons and to take with them for additional study. This added to the interest and effectiveness of the lessons. I sincerely believe that the church was edified and the Lord was glorified by this effort during which the gospel of Christ was preached.

Parkman Avenue Church of Christ, 724 Parkman Avenue, Selma, Ala. 36701 — We Christians who make up the Parkman Avenue church of Christ in Selma, Ala., would like to make it known to the brethren throughout the country that we stand against all doctrines and practices which have no Bible authority. Anyone who has a friend or relative stationed at Craig Air Force Base is urged to contact us that we may invite them to meet with us at our new location. We are presently made up of four families including our brother **Ashley Duncan** who with his family drives here each Lord's day from Montgomery to preach for us. For further information call **Nile Castleberry** at (205) 872-1839.

Lewis E. Painter, Route 3, Box 202F, Conover, N. C. 28613 — The church of Christ in Newton, N. C. is in need of a full-time gospel preacher. We are small in number and have only been meeting for two years. Whoever comes must provide a large part of his support. Anyone interested may obtain further information at the above address, or call 464-1069.

WANTED

Anyone having the first bound volume of Searching The Scriptures that they would sell, please contact Randal Woolbright, Box 247C, Route 2, Floyds Knob, Ind., 47119.

Terry L. Sumerlin, 214V2-A, W. Heard, Refugio, Texas, Feb. 9, 1971 — I have just completed eight months work with the brethren here. In this time we have had one to be restored, two baptisms, and three to be identified with us.

I just closed a meeting at Dundee, Fla., on Jan. 26 in which two were baptized. This makes a total of seven baptisms and two restored in the nine months **Don R. Taaffe** has been preaching for these brethren. The attendance and contribution have doubled during this period of time. Fourteen cottage meetings have been arranged. Brother Taaffe would like to begin full time work with these brethren but must have additional financial support. Anyone interested in helping with this work contact **Don R. Taaffe**, 3118 San Jose, Tampa, Fla. 33609 or phone 833-3532.

Larry R. Devore, 1802 Caroline St., South Bend, Ind. 46613 — January 11-24 the W. Lake Street church of Christ in Roseville, Ohio held the first gospel meeting in their new meetinghouse just recently completed. Brother **Russell Everson** of Wooster, Ohio preached January 11-17, and I preached

January 18-24. There were no public responses but a number of visitors from the community came all during the meeting, and the brethren seemed pleased with the series. I commend them to you as a faithful church in the Lord.

J. Edward Nowlin, 3004 Gena Dr., Decatur, Ga. 30032, Feb. 15, 1971 — I am now in my thirteenth year with the church here at Glenwood Hills, during which time we have helped to start four new congregations in the Greater Atlanta area. We plan a new building this year in a new location. We had **James P. Miller** and **James R. Cope** here for meetings last year, and I preached in some meetings away from home. We are helping support preachers at Jasper, Tunnel Hill and Albany, Georgia.

Bill Crews, 1363 Central Dr., Beaumont, Texas 77706 — "But I have all things, and abound: I am filled, having received from Epaphroditus the things that came from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God" (Phil. 4:18). This Paul said when he received financial aid from his brethren in Philippi. This I can also say because adequate financial support for me has been promised by six churches to enable me to live and labor in Baton Rouge, La. The churches are: Myrtle Grove in Pensacola, Fla.; Gonzales, La.; Imhoff Ave., in Port Arthur, Texas; College Rd. in Lafayette, La.; West Side in Fort Worth, Tex.; and the church with which I will be working (now meeting in Baker, La., but planning to build on their lot in the Park Forest, subdivision of Baton Rouge). Some other churches have graciously consented to provide the moving expenses from Beaumont, Texas to Baton Rouge. I am still planning to move the first of June. If you know of any prospects in or near Baton Rouge whom I may contact and, hopefully, teach, please send me their names and addresses. Perhaps you know of college students there who should be meeting with a faithful congregation. Possibly you know someone who has become a "spiritual dropout." Give me the opportunity to try to bring them back to faithfulness — let me know who they are. Presently, the Park Forest church is meeting at 12979 Wedgewood Dr. in Baker. Sunday Bible study is at 9:00 a.m.; Morning Worship at 10:00 and Evening Worship at 6:00. Wednesday Bible study is at 7:00 p.m.

Charlotte church of Christ, 5327 York Road, Charlotte, N. C. 28210 — The Charlotte church of Christ is in need of a full-time gospel preacher. Please contact Bro. Rudy Cribb, 3815 Sharon-Amity Rd., Charlotte, N. C. 28205.

James Spencer, P. O. Box 703, Americus, Ga. — The brethren of the church of Christ of Albany, Ga., 517 Pine Ave., Moody B. Swann, minister, would like to let all Christians know they have purchased the old church of Christ building in Ashburn, Ga. and had it moved to Leary Road, southwest Albany for their new meeting place. It can be reached by coming south on Slappy Blvd., following highway 62 west about three miles beyond the Albany Airport, on Leary Rd. If coming through Albany or want more information, call Moody B. Swann, area code 912-432-0879.

Leo Rogol, Rt. 4, Box 39, Greensburg, Ky. 42743 — On Dec. 20, 1970, a new congregation met for worship for the first time in a rented hall in Greensburg. This faithful group found it necessary to withdraw from the factious element in the Greensburg church and was forced to leave the church building. The lock was even changed to prevent any of us from entering the building.

At that first meeting in December, 24 were present for worship. Presently attendance runs in the 30s. These brethren are filled with zeal and are very active in the work. Every one who is present on Sunday for worship is also present for mid-week Bible studies, which is an indication of their spiritual strength.

I continue to work with these brethren, although I also preach for the good church at Cyclone, Ky. Because of this schedule, our services at Greensburg are as follows: **Sunday**

Bible Study — 2:00 p.m.

Worship Serv. — 3:00 p.m.

Thursday

Bible Study — 7:00 p.m.

If you are passing through Greensburg we heartily welcome you to meet with us. We are temporarily meeting in the dining hall of the American Needlecraft Company located on Industrial Road. For further information call: 932-5252 or 932-7371 (area code 502).

John W. Wilson, 1366 Manzanita, Chico, California 95926 — The Spruce Avenue church of Christ, 1618 Spruce Ave., Chico, Calif., had her beginning in November of 1961 with two families, Mr. and Mrs. Mike Morgan and Mr. and Mrs. John Wilson. No thought was entertained other than to worship and work according to the New Testament pattern. The gospel was taught, received and obeyed and other souls were added who also worshipped and worked according to the New Testament pattern.

Our first meeting place was in the Eagles Club building on Mulberry Street before we purchased the little building we now meet in.

Due to the fact that working conditions have moved many to the industrial areas (many more than moved here), our growth has been slow so far as to having large numbers at any one time. We have not become discouraged in that we are assured that those who passed our way learned the truth plain and simply from God's word, and are passing the truth on in other places. As best we can determine at this time there would have been a church of 200 or more members meeting here had they all remained in Chico, or faithful.

We now rejoice in the actuality that the church is self-supporting at this time; whereas the preacher has previously received support from other churches in other areas to preach the gospel in Chico. We thank God and press on. We invite all who pass our way to worship and work with us according to the **NEW TESTAMENT PATTERN**.

NEW CONGREGATION

Robert E. Lee, Jr., P. O. Box 1646, Port Arthur, Texas 77640 — A new congregation has begun meet-

ing in South Nederland, Texas. This new work is comprised of families living in the Nederland, Port Neches, Groves, and Port Arthur communities. The new congregation will be situated in the southern part of Mid-County, and with this growing section of some 40,000 residents, the need for a new work is tremendous. The growth potential is great. Families from Thomas Boulevard, Pear Ridge, and West Groves form the nucleus of this new work. They have invited **Ardie P. Brown, Jr.**, who has lived and worked in this area with the Thomas Boulevard congregation, and is now working with the Vivion Road congregation, to preach for them. He is planning to begin working with the new group in April, 1971. At the present time, various men of the congregation are doing a fine job of carrying on the work. Three baptisms have added to the enthusiasm of the work. Cottage classes have begun and a larger building has been rented. We covet the prayers of faithful brethren everywhere that this work might grow and prosper in keeping with the will of the Lord.

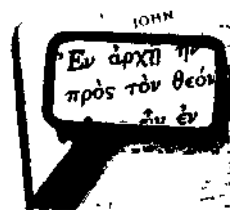
Eugene Britnell, Little Rock, Ark.— The Lord willing, I am to preach in Gospel Meetings this year in the following places: Pine Bluff, Humphrey, Yellville, El Dorado, Tuckerman and Bald Knob, Ark.; Haleyville, Ala.; Chicago, Ill.; Chiefland, Fla.; Kennett, Mo.; Berea, Ohio and Lubbock, Tex. If you live in any of these areas, your presence and encouragement will be appreciated.

A new congregation, composed of members from the Arch Street and Mabelvale Cut-off churches, has been established in Little Rock and is now meeting at 7115 Blount Road.

Our work at Arch St. continues to make progress.

WORD STUDIES

in the Greek
New Testament



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

IS APOSTOLIC UNITY FOR OUR TWENTIETH CENTURY?

TWO QUESTIONS

A study of church unity necessarily involves answering two questions: Was there in apostolic days one visible body or church? If there were one visible church in apostolic times, did God intend for that one body to continue as such in following generations?

THE PROBLEM TODAY

Today's question of church oneness does not concern, in most cases, whether or not there was but

one church in Paul's day. The question as it faces Bible students today involves whether or not God wills the existence of only one church on earth today. Indeed, one prominent church manual admits that in apostolic times "no differing denominations existed." But in the same manual proceeds to say, "but now it is different" (Hiscox, **The Standard Manual for Baptist Churches**, p. 22).

I AFFIRM

In this article the writer affirms two propositions: In apostolic times there was one and only one church on earth with God's approval. God wills the existence of one visible church on earth today.

It will be observed that I do not, in this article, seek to justify the church with which I am associated. I am merely seeking to uphold a Bible teaching, whether that teaching is fulfilled in my brethren or not.

ONE CHURCH IN PAUL'S DAY

Every informed student of the Bible knows that in apostolic times God approved no differing denominations; that at that time there was one visible church on earth, made up of identical, visible, non-denominational congregations of people who called themselves Christians, and **just** Christians. The above concepts are abundantly supported by Acts 2:47; 11:26; I Cor. 1:10-13; Eph. 4:4; etc. This is not to affirm, however, that there were no divisions of any kind among Christians. There were divisions, but these divisions were not at any time approved by God. See again I Cor. 1:10ff.

ONENESS WAS TO CONTINUE

Most denominational theologians agree that what I say in the above argument is true. But they deny it should be so today. They say that today "it is different." They affirm that no church is perfect; that all the denominations are branches of the "great invisible church of the redeemed," etc.

But I affirm that apostolic oneness was to continue; that a division of believers into sects and denominations is expressly condemned in the New Testament.

I COR. 1:10-13 FORBIDS SECTS

The carnal division described and condemned in I Cor. 1:10-13 parallels perfectly, in principle, modern sectarianism.

EPH. 4:3 DEMANDS ONENESS

In Eph. 4:3 the Ephesians are urged to "keep the unity of the Spirit." But that unity was composed in part of one visible church on earth. Therefore, primitive Christians were to keep, or hold firmly to, one visible church on earth. I presume this "keeping" is still to be kept.

SECTARIANISM IS SINFUL

In Gal. 5:20 Paul describes heresies as being of the flesh. The term **haireseis** ("sects," or "heresies") is defined by Thayer as follows: "dissensions arising from differences of opinions and aims" (**Lexicon**, p. 16). This definition is a veritable picture of modern denominationalism.

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



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"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XII

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NUMBER 4

IMPOSSIBLE APOSTASY?

No. 5 H. E.

Phillips

In a previous article in this series I stated that any reasonable study of I John 3:9 must consider three questions: (1) Who is born of God? (2) What does "cannot commit sin" — "cannot sin" mean? (3) What does "for his seed remaineth in him" have to do with "he cannot sin?"

Concerning the first question, the term "born of God" (KJV) is found six times: I John 2:29; 3:9; 4:7; 5:1; 5:4; 5:18. In the last article I John 4:7 was studied. Now for the three verses in I John 5.

"Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth him that begat loveth him also that is begotten of him" (vs. 1). The love of one's brother has been the theme from early in this epistle. Here the Holy Spirit says that "every one" that loves God, also loves the child of God. Verse 2 makes it clear.

The one (whosoever) "believeth" that Jesus is the Christ **is** born of God. Literally, he has been born from God. But is not belief that Jesus is the Christ a condition to become a child of God? Is it not a condition rather than a fruit? It certainly is! Philip told the eunuch that he could be baptized if he believed and he said: "I believe that Jesus Christ is the Son of God" (Acts 8:37). Paul told the jailor to "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:21). "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). Jesus said, "He that **believeth** and is baptized shall be saved" (Mark 16:16).

How is it then that whosoever "believeth" in I John 5:1 **has been** "born from God?" The tense of the terms used and the context shows that the identity of the child of God is under consideration and not the conditions by which one is born of God. The one who "continues on to believe that Jesus is the Christ" is the one who "has been born from God."

Lenski refers to I John 3:23 where the same word

is used, and he says of the present tense: "The latter means that we 'ever continue believing' just as the next present tense says that we 'ever continue loving.'"

The one who "believeth" (who comes to believe through the word of truth) have the power (right) to become the sons of God (John 1:12). He exercises this power when he obeys the conditions set forth by the Lord to become a child of God. "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). The context shows that the one who is led by the Spirit is the one who "walks" or "obeys" the things of the Spirit. That one who comes to believe that Jesus is the Christ is led by the Spirit to repent, confess Christ with the mouth and be baptized for the remission of sins (Acts 2:38; Rom. 6:3-5; Rom. 10:9,10).

But I John 5:1 refers to the "whosoever" that continues to believe that Jesus is the Christ has been born from God. He gives proof that he is the son of God by continuing to believe just as he continues to love his brother.

Why does he say that one to continues to believe that Jesus is the Christ has been born from God? Does not this infer that one who came to believe can cease believing? Yes, and the word of God so teaches. Some elements of Calvinism deny this and that is why this verse is so perverted. Some can depart from the faith (I Tim. 4:1). "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:12,13).

Take heed is a warning implying some danger. That danger is having an evil heart of **unbelief** in **departing** from the living God. If one cannot depart from God what sense does this warning make? The unbeliever (one who has never believed) could not depart from the living God because he has never been with Him. This **departing** is in **unbelief**. One who believed departs from the living God when he becomes an unbeliever. When he departs in unbelief he sins and is not bearing the fruit of one born from God as in I John 5:1.

That person under consideration in I John 3:9 is the one who has been born from God as evidenced by his life of love for his brother and continuing belief that Jesus is the Christ.

I John 5:4,5 helps us understand this verse. "For whosoever is born of God (has been born from God) overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth (continuing to believe) that Jesus is the Son of God?" If this does not make verse 1 clear, I do not know how language could do so. We overcome, being born of God, by our faith, and this faith is that Jesus is the Son of God.

The KJV says whosoever is born of God "doth not commit sin" and he "cannot sin." The ASV says whosoever is begotten of God "doeth no sin" and he "cannot sin." "Doth not commit sin" or "doeth not sin" does not say inability to sin, but is not or does not sin.

Westcott & Hort Greek Text has the expression: "hamartian ou poiei" and Berry's Greek-English Interlinear gives the literal English as: "sin not practices." The meaning is that everyone born of God is not continuing to practice sin. You could wring the last drop of meaning out of this expression in the original and never come up with the idea that one who has been born cannot possibly commit sin.

Man is always a free moral being with the power of choice just as long as he is responsible to God for his life. If the above expression means that the one born of God cannot possibly sin, it would have to be for one of two reasons: he cannot physically and mentally commit sin, in which case he would lose his power of choice between good and evil; or God will save him without condition. If there are conditions to salvation in heaven, and if man has a choice between obeying or disobeying these conditions, man **can** sin and be lost any where along the span of life from responsibility to death.

W. E. Vine says of the term used here: "The Apostle John, in his Epistles, uses the continuous tenses of **poieo**, to indicate a practice, the habit of doing something, e.g., I John 3:4 (the V.A., 'commiteth' and 'commit' in I John 3:8 and 9, e.g., is wrong; 'doeth' R.V., in the sense of practicing, is the meaning)."

Perhaps a few translations will help us see the sense in the original. **Rotherham's Emphasised Bible** says of I John 3:9: "Whosoever hath been born of God is not committing sin, because a seed of him within him abideth; and he cannot be committing sin, because of God hath he been born." **The New American Standard Bible New Testament**: "No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God."

Berkeley Version of the New Testament: "Every one who has been born of God commits no sin, for a sperm divine remains within him; having been born of God, he cannot practice sinning." **James Moffatt's Translation**: "Anyone who is born of God does not commit sin, for the offspring of God remain in Him, and they cannot sin, because they are born of God."

Baptist doctrine is the most ardent advocate of impossible apostasy, and I John 3:9 is usually the

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most important passage in trying to prove that one born of God cannot possibly sin so as to be lost in hell. The New Testament translation by Charles B. Williams is perhaps the greatest thorn in the side of Baptist preachers in arguing their position on I John 3:9. This translation is published by Moody Press and bears the recommendation of a number of scholars in the Baptist Church. In the Introduction, Edward A. McDowell of The Southern Baptist Theological Seminary, Louisville, Ky., wrote: "I think that the translation of the New Testament by Dr. C. B. Williams is one of the best English translations in existence. This translation gives the most accurate rendering of the Greek text of any translation with which I am acquainted."

J. R. Mantey, Department of New Testament Interpretation, Northern Baptist Theological Seminary, Chicago, Ill., said: "Dr. Williams has also brought out clearly John's meaning in I John 3:8 and 9 by indicating the progressive action implied in the Greek present tense: 'Whoever practices sin belongs to the devil.' ; 'No one born of God makes a practice of sinning.'"

William's Translation renders I John 3:9 as follows: "No one who is born of God makes a practice of sinning, because the God-given life-principle continues to live in him, and so he cannot practice sinning because he is born of God."

The Holy Spirit does not say in I John 3:9 that it is impossible for the one born of God to sin. He says he does not keep on sinning. Verse 6 says: "Whosoever abideth in him sinneth not. . ." What if he does not abide in Christ, does he continue to sin not? [John 5:18 explains still further: "We know that whosoever is born of God sinneth not" — the fruit of being born of God is that one does not keep on sinning — "but he that is begotten of God keepeth himself, and that wicked one toucheth him not." He keeps himself; that is the reason he does not keep on committing sin.

I John 3:9 says: "Whosoever is born of God doth not commit sin. . ." This simple phrase deals with the cause and effect. The one born of God acts in a way consistent with this relationship with God. To paraphrase these verses in I John that tell what one born of God does, we have the following:

Every one that has been born from God "doeth righteousness" (2:29). Every one that has been born from God "doth not commit sin" (3:9). Every one that has been born from God "loveth" and "knoweth God" (4:7). Every one that has been born from God "believeth that Jesus is the Christ" (5:1). Every one that has been born from God "overcometh the world" (5:4). Every one that has been born from God "sinneth not" and "keepeth himself" (5:18).

Not one of the passages imply the impossibility of one not to do what is stated of one born of God. It is possible for a child of God to sin, but it is not possible for him to do so and remain consistent with being born of God. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1). This is addressed to the children of God. This was written that they **sin not**, but if they **sin** — showing the possibility of a child of God sinning. John says: "If **we** (including himself) say that we have no sin, we deceive ourselves and the truth is not in us" — "If we say that we have not sinned, we make him a liar, and his word is not in us" (I John 1:8,10). I do not see how these verses could have any meaning at all if I John 3:9 means that a child of God can not possibly sin.

The last part of I John 3:9 says: "... for his seed remaineth in him: and he cannot sin, because he is born of God." The reason why he "cannot sin" is that the seed remains in him and he is born of God. "Cannot sin" does not mean total inability, as we have seen from these other verses in I John.

Maybe we can see this if we use another subject in about the same language. "Whosoever is of normal weight does not gain weight; for he is on a diet: and he cannot gain weight, because he does not over eat." Now, can one of normal weight gain weight? Yes. But he cannot remain at normal weight and gain weight at the same time. It is physically possible for him to gain weight, but he cannot do so and remain at normal weight. But why does that one of normal weight not gain weight? Because he is on a diet. But can he leave that diet and gain weight? Yes. But as long as he is on that diet he will not gain weight. He can not gain weight because he does not over eat.

The "seed" that remains in one born of God is

that word by which he was begotten (I Cor. 4:15). Paul said, "for in Christ Jesus I have begotten you through the gospel." Jesus explained the parable of the sower and said, "Now the parable is this: The seed is the word of God" (Luke 8:11). Peter said, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." "But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (I Pet. 1:23,25). "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11). If the word of God, the incorruptible seed, remains in the heart of that one born of God, he will not be sinning — he will not continue to practice sin.

This is clearly taught in the book of Romans. "There is therefore **now** no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). This does not say that those who are in Christ Jesus and walk after the Spirit cannot cease to so walk. It states **when** there is no condemnation: "who walk not after the flesh, but after the Spirit."

"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. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:5-8). Can a spiritually minded person become carnal minded? To the church at Corinth who were "sanctified in Christ Jesus, called to be saints" (I Cor. 1:2), Paul wrote: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (I Cor. 3:1,3).

A child of God may become carnal minded and the end is death. "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die:" (Rom. 8:12,13). As long as one walks after the Spirit he has no condemnation. But he may become carnal and cease to walk after the Spirit.

The "seed" is the word of God. We are begotten by the gospel, which is the word of God (I Cor. 4:15). When Jesus explained the parable of the sower, he said: "The seed is the word of God" (Luke 8:11). Peter wrote: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:23). In the last verse of this chapter he said: "But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

When the word of God (the seed) abides in one born of God, he does not commit sin. It is when the word does not abide in the person that he sins. In Romans 8:1 the Holy Spirit said: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." But does this say that once a man starts to walk after the Spirit he can never cease and turn again to walk after the flesh? The whole book of Romans and the New Testament is against this view. Certainly one can cease to walk after the

Spirit, and when he does he falls under condemnation.

Romans 4 and 5 teach justification by grace through faith in contrast to the works of the law. But grace in contrast to the law of Moses is a body of truth to be believed and obeyed. "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32). "For the grace of God that bringeth salvation hath appeared to all men, teaching us ..." (Titus 2:11,12).

Since we are justified by grace, and grace teaches — it is the word of God through His Son — it must follow that this grace must abide in us if we are to be justified by grace. So in the last verse of Romans 5 we find this: "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Sin separates from God and brings a state of death (Eph. 2:1). But grace reigns through righteousness unto eternal life.

Now what about this grace? Does it keep us regardless of our manner of life? Romans 6 deals with this very question, and it explains how and why the one born of God cannot commit sin when the seed (word) remains in him.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid, How shall we, that are dead to sin, live any longer therein?" (Rom. 6:1,2).

If you will notice in this chapter, the inspired apostle is not teaching the impossibility of sin. He is teaching that we cannot continue in sin because we are dead to sin. But the very fact that he admonishes to yield your members to righteousness and not to unrighteousness, shows the possibility of sinning. The point, however, is that **when** we are dead to sin by the grace that reigns through righteousness (obedience to the commandments of God — Rom. 10:1-3), we cannot continue to serve sin and at the same time be alive to God by this grace. That is the nature of the question: "Shall we continue in sin, that grace may abound?" Notice how this question is answered.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (vs. 6). The old man (of sin) is put to death, crucified with Christ and buried with him by baptism into death, and this in order that the body of sin might be destroyed — all our sins forgiven — that **henceforth** (from now on), **we should not serve sin**. The reason is: "For he that is dead is freed from sin" (vs. 7). As Christ died to this life not to live in it any more, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. **Let not sin** therefore reign in your mortal body, that ye should obey it in the lusts thereof" (vs. 11,12).

We should not serve sin: "Let not sin therefore reign in your mortal body." Why not? Because we are dead to sin and should not continue to live in it. When we allow the word of God to guide and govern our lives, and "yield yourselves unto God, as those

that are alive from the dead, and your members as instruments of righteousness unto God," we will not sin because his seed (word) remaineth in us, and we cannot sin because we are born of God.

We **do not sin** when we obey the word. We cannot keep sinning, "continue in sin" as before, because we are dead to sin and alive to God. We do not sin when the word abides in us, and we cannot sin as one born of God. The only impossibility is to remain as one born of God when we continue to sin.

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WHY HAVE THEY QUIT DEFENDING IT?

A. C. Grider

The church has witnessed the formation of a new denomination in its midst. The division is complete and there is no fellowship between the original church of Christ and the Institutional group that has sprung up and adopted the various human institutions among us.

For a time the proponents of these societies were willing to defend what they were doing in public debate. But they have ceased to do so. In fact, one never hears a word from the Liberal Brethren about trying to defend what they are doing. It is next to impossible to arrange a debate with one of them. The churches among them won't attempt a defense and the preachers among them are just as reluctant as are the churches. I am sure we know why.

It didn't take long for the people to see who had the truth when the debating was going on. Guy N. Woods rose up and it seemed that he would be happy to continually defend their societies. But he folded up and will not now even talk about debating the issues. Others arose and engaged us in a number of discussions. But they also decided to give up the practice. The result is that there is no talk now of any more debates.

The church of Christ always has been willing to submit what they believed to a public discussion. The church of Christ is STILL READY and willing to do so. But, as has been the case many times, factions arise and for a time try to defend their position. Failing, they decide that their cause is better served by refusing to debate. Consequently, debates with any of the factions in the church is just about a thing of the past.

I would hate to hold a position that would not stand an investigation. I would hate to preach something that couldn't stand examination. I would hate to preach for a congregation that wouldn't defend its position on any subject. There is something wrong with a preacher, and a congregation, if they will not defend what they teach. And there is something wrong with a doctrine if it cannot be defended.

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"BY GRACE THROUGH FAITH"

A DUAL PLAN

The scheme of redemption is dual in nature: it is both divine and human. Consequently, the scheme of redemption involves dual activity: divine and human. The apostle Paul concisely expresses this concept in Eph. 2:8,9: "For by grace are ye saved through faith; and that not of yourselves it is the gift of God: Not of works, lest any man should boast."

THREE VIEWS OF EPH. 2:8,9

There are at least three views of Eph. 2:8,9. Many affirm that these verses teach salvation by grace alone without any human agency whatsoever. This Calvinistic view holds the theory of unconditional election, or, that, God has unconditionally elected some to eternal life.

Others affirm that Eph. 2:8,9 teach that salvation is by faith alone before and without any further acts of obedience.

A third view, which I believe to be the Scriptural view, holds that the expressions "by grace" and "through faith" are both used in a comprehensive sense; that "by grace" embraces all divine elements and "through faith" embraces all human elements in the scheme of redemption. This means, then, that salvation is neither by grace alone nor by faith alone.

FIRST VIEW

It appears on the very surface of Eph. 2:8,9 that the apostle is not teaching unconditional election, for these verses themselves say that salvation is "through faith." Since faith is an act of man (Rom. 10:17), the verses under consideration cannot be teaching unconditional salvation.

It is often argued that if salvation is by grace it cannot involve any human agency whatsoever; that if man does anything in the plan of salvation, God's grace is either lessened or nullified completely. Surely, this logic would be used only in religion. All believers concede that our physical blessings such as food and raiment are provided by the grace of God, but no believer argues that grace is lessened when we appropriate these blessings. Why, then, should God's grace in the scheme of redemption be nullified simply because man appropriates that grace? Does any believer argue that he is going to quit eating, for fear he will nullify God's grace that provided his food? Does any believer reason that he doesn't drink water lest he make void God's grace

that provides his water ? Then, by what logic do believers reason that human agency in the scheme of redemption will lessen God's grace in the matter? God's favor in the spiritual realm is no more lessened by human agency than that same grace in the physical realm is lessened when we appropriate physical blessings.

SECOND VIEW

The idea that Eph. 2:8,9 teach salvation by faith alone is actually not consistent with what "faith alone" advocates really believe and teach. More of this will be seen in observing the third view of Eph. 2:8,9.

THIRD VIEW

First, we may see that "by grace" and "through faith" are both comprehensive; that divine activity and human obedience, respectively, are embraced in these expressions. Second, we may see what constitutes this activity and obedience.

"BY GRACE"

All believers must admit that "by grace" cannot be limited to one act or provision of God. To the contrary, all God has provided in order to man's salvation must be embraced in this expression. It is impossible to list here every divine element involved in redemption, but the few that follow will illustrate the present point. I Tim. 2:3 ascribes our salvation to God. Matt. 1:21 attributes our redemption to Christ. Rom. 1:16 teaches that we are saved by the Gospel. Rom. 5:9,10 credit our salvation to the life and to the blood of Christ. Surely, "by grace" embraces these and every other divine provision in the redemption of man.

"THROUGH FAITH"

"Through faith" in Eph. 2:8,9 cannot mean "through faith alone." The Bible nowhere uses the phrases "by faith" and "through faith" to mean "by faith alone" and "through faith alone" when such faith to said to procure the blessings of God. To the contrary, in such instances, the faith contemplated is always active. The eleventh chapter of Hebrews proves this beyond question. A few cases in point from Heb. 11 are the following: "Through faith we **understand** . . ."; "By faith Abel **offered** . . ."; "By faith Noah . . . **prepared** an ark . . ."; "By faith Abraham . . . obeyed . . ."; "Through faith he **kept** the passover..."

From the above instances it may be seen that certain activities were wrought. And yet, the Bible says these activities were wrought by, or, through, faith. We cannot, therefore, miss the point that "by faith" and "through faith" in Heb. 11 contemplate activity. "Through faith" in Eph. 2:8,9 is no exception to this construction.

As further evidence of the fact that saving faith embraces obedience we may note interchangeable uses of "faith" and "obedience." In I Pet. 2:7 the apostle describes those who lack faith as "disobedient." Paul tells us in Rom. 1:8 that the **faith** of the Roman Christians was universally known. And yet, in chapter 16:19 the apostle makes the same comment in reference to their **obedience**. The Revised Version of John 3:36 describes the unbeliever as one who "obeyeth not."

FAITH "ALONE": A CONTRADICTION

It was observed in a previous paragraph of this article that the idea of salvation by faith alone is actually not consistent with what "faith alone" advocates really believe and teach. This is true, for these advocates admit that saving faith cannot be divorced from repentance; therefore, the faith of Eph. 2:8,9 cannot be divorced from repentance; therefore, "through faith" in Eph. 2:8,9 cannot mean "through faith alone," inasmuch as it must include repentance.

WHAT OBEDIENCE?

Acts 2, particularly verses 36 through 38, teaches that the human activity involved in the plan of salvation is faith, repentance, and baptism. This obedience is "for" or "in order to" the remission of sins. "Through faith" in Eph. 2:8,9 must, therefore, embrace this obedience. Advocates of salvation by faith alone admit that repentance must be implied in Eph. 2:8,9. But the logic that implies repentance in these verses will, and does, imply baptism also.

THOSE ISOLATED GROUPS

Irven Lee

The Freed-Hardeman College Lectures in 1970 were on the theme "The Church Faces Liberalism." The lectures are in print and are worth reading. The list of speakers included some who have been in the forefront in defending the unauthorized agencies of centralization, or denominational machinery. Their work might remind one of the Christian Standard whose writers worked so hard to defend and strengthen the American Christian Missionary Society, and then for decades sought to restrain the huge monster it had tended.

Herald of Truth, which these lecturers defended so earnestly, will likely be as effective an instrument of ultra-modernism as was the ACMS when the Christian Standard began to try to restrain it. The wisdom of God is demonstrated in the fact that the church in New Testament times moved in its local capacity alone. That is, there were no central boards or sponsoring churches. The church gave to the person at work, to the person in need, or to the elders of the church in places of special distress. It has been difficult for men of all ages to avoid trying to reorganize the church for the big display. The Lord knew that ten thousand little efforts would get more done. Periods of rapid growth for the Lord's church have been periods without the "brotherhood" agencies. Mushrooming institutionalism has always brought digression, liberalism, division, and a serious slowing of the back to the Bible efforts. These central agencies were digressive themselves, and they gave men much room to work toward broadening the narrow way of truth.

The latter half of the last century saw the Woman's Board of Foreign Missions, American Christian

Missionary Society, Christian Endeavor, Ladies' Aid Societies, church supported schools, societies for benevolent work, etc. The elders had less and less to do. They could distribute the money and give moral support to these institutions of human origin and be highly honored. Even Sunday Bible classes became organized edification societies with their own officers and treasuries. The liberalism, division, and the serious hindering of the worthy "back to the Bible" efforts, followed this turn back toward denominationalism. Brethren then were copying the denominations rather than walking by faith.

The spirit of the institutionally minded brethren in the last score of years has been identical with the spirit of the promoters in the last half of the last century. The same arguments were made in both periods, with the same bitterness, and with the same results. The division is already here, and the digression has again been more popular than the simplicity of the Bible pattern. Some, who must be blind, say that we will all get back together. They see little real difference between those who do their work through central agencies and those who do not. One big difference is the direction. We came to the forks of the road, and some went one way and some another. With the passing of the years the difference will become much more conspicuous. Think, for example, of the "Disciples of Christ." They were of us until they went out from us. In a few score years they have gotten much closer to the sentiment and thinking of the Methodists than they are to us. Their movement began and continues as a back to denominationalism movement. They have landed in the confused mess of denominations of America.

There are many congregations that are still very close to the safe way. They made the wrong turn at the forks, but they have not yet gone "way out" in the entertainment and institutional craze. They will go further because they refuse to be warned. In some cases this prejudice against the "antis" is almost the only digression. Promoters of church support of entertainment and institutions have worked harder to "quarantine the antis" since the Gospel Advocate suggested it than they have in promoting their unauthorized schemes. These promoters and the devil know the churches will drift their way if the voices of those who would warn of the danger can be silenced. The building of this sound-proof wall is one of the most successful efforts put forth in the last two decades. It is also one of the most unfortunate things that has happened in these two decades as far as the souls of men are concerned.

In one of the Freed-Hardeman Lectures a young man admitted that a few isolated little groups of people he calls "antis" still meet, but he informs us that they are withering away. Is he that ignorant, or is he dishonest? I suppose it is altogether ignorance. The sound-proof wall is very effective. He has not been where we have been, nor has he read what we have read. He has not met as many of the wonderful advocates of the old paths as we have met. The rebuilding process is taking place much faster than it did after the digression of the last century. He does not see these active, growing, and multiplying groups from his ivory tower. There are no windows on our side of his ivory tower. He does not know us, and we do not know him. The "loyal

brethren" do not know the "sound brethren!"

This young lecturer who spoke of these "isolated groups" that are withering seems to have some worthy principles of life. He does not like the arrogant and malicious traits of these offensive people ("antis") who have cut their own throats. These "antis" are such extremists and they take away the true Christian's freedom by making laws that God never made. These fanatics were quick to draw the line of fellowship. Poor fellows! They cut themselves off from the main stream.

This young man does not seem to be dishonest. His ignorance is the outgrowth of the work of many older men who labored to cause him and others to get this view. Any who are arrogant and malicious deserve criticism for this. It seems that many, many times the remarks of the "mainstream" and "loyal" brethren have had the odor of malice and arrogance. It seems that they made a law that we must support "our institutions" or be kicked hard. We may have felt our freedom restricted. We had no trouble deciding about the lines of fellowship. The lines were drawn and pointed out to us in no uncertain terms. Things can appear so different from two sides of the fence. Honestly, this is sad and an occasion for tears, but there is little we can do about it because we are not likely to sit down together to talk, study, and pray. We will just get so far away from each other that we do not even hear of each other.

The young Saul of Tarsus could not at first see the arrogant, malicious, and offensive deceitfulness of those cunning crafty Jews who stoned Stephen. He could see it all later. Let us all be ashamed of our hate. Are there any among our associates as arrogant and bitter as some of those Freed-Hardeman lecturers? Let us then repent in sack cloth and ashes. Another wall may be beginning to take shape foretelling the day when the loyal friends of Freed-Hardeman will cry out earnestly against Lipscomb, Abilene and Pepperdine. Is Freed-Hardeman going out for shortstop somewhere between home plate and the outfield? These are sad days of confusion.

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"ABOUT THAT OLD POT AND KETTLE"

Ron Halbrook

There has been a rather instructive axiom circulated over the years that says, "The pot shouldn't call the kettle 'black.'" It may have been overworked in past years, but it is nonetheless true. (We should probably explain for many of my generation that the old-time pot and kettle were both the **same color**.) All such gleams of light radiate from the Light of the world, and so it is in this case. Jesus said, "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again" (Matt. 7:2).

THE KETTLE

is worldliness (loving to conform to the world of sin). This worldly attitude of heart manifests itself in the form of church-sponsored recreation, human methods of church-cooperation, and general borrowing from the Denominational Storehouse. The Pot will by no means tolerate, condone, or appear in the same clothing (a misplaced, I think, figure of speech) as the Kettle, at least in this matter.

Some Kettle preachers, elders, paper editors, college leaders, teachers, parents, and others have tried to make the subject of the present apostacy a "no-no." (Some spoke and wrote out in certain places, but found the audiences had been conditioned to quit listening or reading at the mention of the subject; others of the audience would smile that "knowing" smile that says, "Oh, well, another crackpot.") The Pot soon found that this spirit of compromise was by no means the exclusive possession of one region.

Some of those who seemed to see the trend was wrong simply said, "It's no use fighting." But the Pot could not compromise. No, not even when the cry was heard, "Well, there is just no clear statement in the Bible on these matters."

The Pot did then, and so continues, to cry, "The Kettle is black! The Kettle is black! We will save as many, or as few as we can. We cannot compromise or accept on unscriptural peace" (enter such quotations as Micah 3:5-7). And rightly so.

The phoney peacemakers ("We mustn't hurt anyone's feelings ... shh ... shh") had a host of excuses, but not a single good argument. 1. "Most of our 'leading preachers' approve." 2. "It's just a matter of expediency and temporary methods." 3. "We should let the elders make their own decisions for the church." 4. "Some churches can't find the willingness to use the Bible way, so we will just substitute with this." The Pot issued a challenge: find one unscriptural arrangement that hasn't been justified with such excuses. And rightly so.

The tolerating, condoning, and participating in apostacy is ungodly and indefensible. The attitude necessary for such compromise is unscriptural and anti-scriptural. It is a ghastly blot upon the church of Christ and a personal insult to Christ ("Ye have done it unto me," the Savior says; his heart must bleed to see such ingratitude and compromise). Apostasy involves lack of respect for Christ, self,

and others. Shall such go unrepented of? If so, it shall **not** go unpunished.

THE POT

is worldliness (loving to conform to the world of sin). This worldly attitude of heart manifests itself in the form of immodest dress **tolerated** ("We give our children the correct information and then let them make their own choices"), **condoned** ("It's just a fad; why make a big thing out of it?"), and worn ("I can't find anything else").

From my 15 years residence in Florida, I know well that this subject is a "no-no." (In fact, some of the readers who started this article are about ready to quit reading; others have smiled that "knowing" smile that says, "Oh, well, another crackpot.") Recent experiences in Alabama, Kentucky, and elsewhere show the spirit of compromise is by no means the exclusive possession of Florida.

Some preachers (and teachers and parents) simply give this retreat-from-modesty the silent treatment ("it's no use," we are told). Some would speak out, but they have voted with those brethren whose lips drop with honey ("No one thinks anything about it, anyway, except the dirty-minded"), whose marching cry is, "Well, you just can't define modesty." Perhaps a quote from another source is in order. "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace;... Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you . . ." (Micah 3:5-7).

The phoney peacemakers ("You'll hurt someone's feelings") have a host of excuses, but not one single good argument. Here is a fair sample. 1. "Everyone around here has accepted it" (this ticket is good for many points on the Worldly Tour; please present it as you enter Las Vegas, Greenwich Village, and Cannibal Island). 2. "It's just a fad" (so are drinking, hard-rock music, drugs, shop-lifting, and even mugging in some communities). 3. "We let our children make their own choices" (for those who wish a favorable discussion of this viewpoint, please consult **How I Raised Mine**, 1st edition, by Dr. Eli, Flimsy Press, Hadean World; price: your children's purity; also see I Samuel 3:11-14 for additional comments). 4. "We can't find anything else" ("Who can find a virtuous woman ... She maketh herself coverings," Prov. 31; yes, some things are just hard to find). Challenge: find **one** immoral trend that could not be justified by these same excuses.

The tolerating, condoning, and wearing of immodest dress is ungodly and indefensible. The attitude necessary for such compromise is unscriptural and anti-scriptural. It is a ghastly blot upon the church of Christ and a personal insult to Christ ("Ye have done it unto me," the Savior says; his heart must bleed to see such ingratitude and compromise). Immodest dress involves lack of respect for Christ, self, and others. Shall such go unrepented of ("Bring forth fruit in keeping with your repentance," Matt. 3) ??? If so, it shall **not** go unpunished.

CHRIST SPOKE

to some pots who called kettles "black." He is still speaking today. By quoting his words, we are not judging anyone's motives; we are content to let The

Word do its own work in all our hearts, according to our need. The paraphrases substitute modern Pots for those of Christ's day, but the principles involved are the same. "Hear ye him."

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again" (Matt. 7:2).

"Woe unto you," preachers and other brethren, for ye tolerate immodest dress and yet make long prayers for the purity of the church (Matt. 23).

"Woe unto you, ye blind guides, which say," Whosoever shall wear immodest dress, it is nothing; but whosoever shall change the church, he is a debtor! Whoso sinneth in one, sinneth against God; and whoso sinneth in the other sinneth against God.

"Woe unto you," preachers and other brethren, for ye know all the English words which refer to an elder, the shade of difference in the Greek between poimen and episcopos, and the precise limits of an elder's oversight, and have omitted the great necessity of individual piety and personal purity (which involves justice, mercy, and faithfulness, Matt. 23).

"Ye blind guides," which strain at too-regular picnics on the grounds of the meeting-house, but swallow a member who goes two-thirds naked to public beaches or wears short dresses that reveal more than this writer cares to say when they are seated. Neither the gnat nor the camel should be swallowed (Matt. 23).

"And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 7:46).

And do we not even now hear the words yet to be spoken echoing down the halls of the Final Court, "Come, ye blessed of my Father — Depart from me, ye cursed—" (Matt. 25). Let us urge one another with all earnestness and love to hear him gladly now, that we may together hear him gladly then!

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SPIRITUAL HEARTBURN

Donald R. Givens

It would be a good thing if everyone could experience heartburn. I recommend that all my brethren get a strong case of heartburn. No, not the physical kind, but the spiritual kind.

Listen to Luke's account of two men with spiritual heartburn: "And He said unto them, 'O fools, and slow of heart to believe all that prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory?' And beginning from Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself ... And their eyes were opened, and they knew Him; and He vanished out of their sight. And they said one to another, 'Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?'" (Luke 24:25-27 and 31, 32).

Can you imagine the thrill of hearing, in person, the Lord Jesus "open the scriptures" to your ears? The text says that Jesus began from Moses and all

the prophets and interpreted or explained to them the scriptures regarding the Son of God. That, my friends, was an infallible interpretation. These two traveling to Emmaus had their hearts burn within them as Jesus taught the scriptures to them. Here was the Son of God explaining the Word of God.

We today can still have the thrill of "hungering and thirsting after righteousness," and "being filled." But how many of our brethren are truly experiencing this spiritual heartburn?

You ought to be happily afflicted with genuine spiritual heartburn, or come eternity and you will suffer a burn of another kind. How tragic. Eternity is getting closer with every breath you take.

— 4349 Vassar

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THE GRACE OF GOD

Pryde E. Hinton

We can understand God's wrath toward man better than we can understand "the love of Christ, which passeth knowledge" (Eph. 3:19). I can understand that my love for Him will finally overcome my fear (I John 4:17,18). I understand that my love for Him may be shown by my obeying His commandments (John 14:15). Perfect love would never fail to keep His commandments. And yet, He has promised to not remember my sins and my iniquities (Heb. 8:12) : "What wondrous love is this, for my soul?" How could He love me that much? I shall wonder at this all of my life!

Even when we were sinners and enemies, God loved us enough to give His Son to die for our sins against Him (Rom. 5:6-10) ! Please read this passage, if you do not know it. No wonder Paul said that He determined not to know any thing among the Corinthians but Jesus Christ, and Him crucified (I Cor. 2:1-5). In I Cor. 15:1-4 Paul tells by the Holy Spirit that he had preached to them the gospel, wherein they stood, by which they were saved, and that Christ died for their sins, was buried, and raised the third day, according to the Scriptures. Surely if we are saved, reconciled to God, by the death of His Son, this is that which we should preach to get people to come to Jesus in faith and obedience, and be saved! What else do we have to reconcile men to God? Read in Acts 2:22-36 what the men on that Pentecost heard that pricked their hearts.

I Peter 1:13 tells us that we shall be brought grace at the revelation of Jesus Christ. Hebrews 4:15,16 tells us that upon certain conditions we shall receive mercy and grace, not to mention the grace by which we are saved from our sins (Eph. 2:7-9). We should also read Hebrews 2:9 and see that Jesus tasted death by God's grace for every man. I need all of this grace, because I know that even IF I could and did obey all that He commands us, I would still be an unprofitable servant (Luke 17:10)—He would still have to give me a home in that city foursquare, to which He has gone. May God help us to trust in His grace, mercy, and love, as well as fear lest He has left us a promise of which we fall short (Heb. 4:1,2).

THE SUFFERING SERVANT (A Commentary on Isaiah 52:13-53:12)

L. A. Mott, Jr.

(Please study this article with an open Bible, preferably the American Standard Version which is used by the author as his basic text.)

"We preach Christ crucified," wrote Paul to the Corinthians. The apostolic message offered to the world not the wonder working Messiah required by Jews nor a philosopher Messiah to suit the wisdom seeking Greeks, but a **crucified Messiah**, one who saves from death by dying and seeks his crown by the path of the cross.

But however such a Christ might disappoint Jewish expectation, the apostles and early evangelists were insistent that just such a Christ was demanded by Old Testament prophecy. Their constant appeal in preaching Jesus as the Christ was to **what is written** (cf., for example, Luke 24:44-47; Acts 3:18; 13:27-29; 26:22-23; I Cor. 15:3).

When Philip approached the Ethiopian treasurer he found him reading in Isaiah about a mysterious suffering servant of Jehovah. When the Ethiopian inquired about the application of this passage which had him thoroughly puzzled, Philip began at that scripture and told him about Jesus.

Isaiah 52:13-53:12 is one of the famous "servant passages" of Isaiah. Isaiah looks upon **Israel** as the servant of Jehovah when he thinks of God's purpose in creating the nation and its divine mission in the world (41:8-10; 44:1-2). But often he will turn from such an ideal view and see Israel **as it is**. It is the servant of Jehovah, to be sure, but deaf and blind (42:18-20), sinful and in desperate need of redemption (44:21-23). But turning yet again from such a view, Isaiah comes to see the servant of Jehovah in terms of an individual representative of the nation (42:1-9; 49:1-7), an individual bearing the name Israel (49:3), yet distinguished from the nation (49:5-6). Just as Jesus took upon himself human form so that he might be the pioneer in and through whom fallen man rises to the exalted position intended for him by his Creator (Heb. 2:5-10), so this individual servant of Jehovah appears, as the Israelite indeed above all others and the perfect representative of the nation, to accomplish that wherein the nation has failed, to rescue a sinful people, and, for the first time ever, perfectly to carry out the ideal implied in the name servant of Jehovah. It is this individual servant of Jehovah whose career is sketched in Isaiah 52:13-53:12.

CHAP. 52, V. 13-15

The passage begins (52:13) and closes (53:12) with Jehovah himself speaking, telling of the glorious victory and exaltation of his servant. This first paragraph is a prelude or introduction to the whole passage. The theme of the whole text, the exaltation of Jehovah's servant, is first presented in summary fashion in this introductory paragraph, and then elaborated in the chapter following.

Behold — an exclamation calling attention to something remarkable and worthy of notice.

my servant shall deal wisely — i.e., shall use wisdom in executing his mission. It is this wisdom which explains the success of his mission.

he shall be exalted and lifted up, and shall be very high — the necessary consequence of his dealing wisely. The prophet heaps up the terms, one on top of the other, to describe his exaltation. No one term is sufficient adequately to represent his super-exalted state.

Like as ... so. The relation between **like as** (beginning of v. 14) and **so** (beginning of v. 15) must be observed. As this, so that. The idea is that one thing is proportionate to another. As was the astonishment of many at him due to his deep humiliation, so will be the effect of his work in his exalted state.

many were astonished of thee — cf. Lev. 26:32; I Kings 9:8; Jer. 18:16; 19:8; Ezek. 26:16; 27:35.

his visage ... sons of men — a parenthesis explaining the reason for the astonishment. **His** visage (or looks or appearance) **was so marred** (or disfigured) **more than any man**, or as the margin has it, literally, **from that of man** — i.e., his appearance was so disfigured that he was hardly recognizable as a man. This disfigured appearance, Chap. 53 will make clear, was the consequence of his sufferings.

so shall he sprinkle many nations. For the relation between this clause and v. 14 indicated by the word **so**, see the comment on **like as** above. Running the references on the Hebrew verb for **sprinkle** reveals a uniform usage. It is used uniformly of sprinkling for the purpose of cleansing or expiation, most often as the action of a priest. As the servant will be viewed as a sacrifice (53:10), so is he here viewed as a priest, applying his blood for the cleansing of the nations. Note how his work is to apply to **many nations** and not just to the Jews.

kings shall shut their mouths at him — i.e., with astonishment, in reverence and awe. Cf. Job 29:9; 40:4 on "shut mouths" and Isa. 49:7 on the whole clause.

for that which had not been told them, etc. — the reason for their astonishment. They receive knowledge of that which they had not known before, something entirely new to them. The reference would appear to be to the Gentiles. Cf. Paul's application of the statement (Rom. 15:21).

CHAP. 53, V. 1-3

The prophet interrupts his account of the servant's exaltation and success to lament the fact that so few accept the message concerning the servant. He projects himself into the future and looks back upon the rejection of the message as if it were already past.

The prophecies concerning Jehovah's servant were not believed, for which reason the servant is not recognized as such when he appears. He does not fulfill the expectation of the people. His lowliness and his sufferings cause him to meet with contempt and to be disregarded.

Who hath believed our message? So few credit the message that one must ask who believed it. The implication is, Nobody, or: Hardly anybody, or: So few as to be beneath notice.

to whom hath the arm of Jehovah been revealed? It is by means of his **arm** that Jehovah moves things, accomplishes work, fulfills his purposes. The nations were to rely upon Jehovah's arm (51:5). A captive people calls upon the arm of Jehovah, seemingly asleep in its apparent inactivity, to awaken and clothe itself with strength (51:9). And it did awaken! "Jehovah hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth have seen the salvation of our God" (52:10).

God had flexed his muscles and raised up Cyrus to overthrow Babylon and deliver his people (41:1-4; 44:24-45:7). But Israel's real problem was not Babylon; its real problem was within itself. And far more serious than the Babylonian captivity was the captivity to sin. As the arm of Jehovah had raised up Cyrus to deal with the Babylonian problem, it now was at work again in the career of his servant, working out the solution to the sin problem. But hardly anyone recognized the activity of the arm of Jehovah in the work of the servant.

For he grew up before him. The verbs, until v. 7, are in the perfect tense (past time, completed action). The KJV handles these "prophetic perfects" in a most inconsistent manner. The standpoint of the prophet is in the future. He sees all these events as done. In fact, in the divine purpose the lamb was slain from the foundation of the world (cf. I Pet. 1:19-20; Rev. 13:8).

as a tender plant — or "as a sapling" (Cheyne) or "a suckling" (Alexander).

and as a root out of a dry ground — i.e., a parched soil that could produce only a scrawny plant at best. Note that these are similes. He was not a plant or a root, but grew up **like** these.

he hath no form nor comeliness — cf. I Sam 16:18 where David is described as "a man of form," the Hebrew idiom being rendered "a comely person."

and when we see him, there is no beauty that we should desire him. The servant in his state of humiliation was without those external features which are calculated to attract the attention of the world. He lived among the people; they saw him; but they saw nothing in him to attract them to him.

He was despised. Contrariwise, men were repulsed. Those who measure greatness and nobility by external and worldly standards held him in contempt.

and rejected of men — or "forsaken of men" (Alexander) or "deserted of men" — "one from whom men held themselves aloof" (Cheyne). Cf Job 19:13-22 for the thought, but especially v. 14 which contains a verbal root which is the same as here.

a man of sorrows — or **pains**, another meaning of the Hebrew word; i.e., one whose chief characteristic is pain or sorrow.

and acquainted with grief — or literally, sickness; but not necessarily implying that he was himself sickly; to think of him as one who mingled among

the sick, entering into sympathy with them, suffering under their burdens, would suit the case quite as well.

and as one from whom men hide their face — or translating literally with the KJV margin, "as a hiding of faces from him or from us," which words have been variously explained. Thus Alexander: "Like a hiding of the face from us, i.e. as if he hid his face from us in shame and sorrow." The meaning of our versions is: as one that men find so repulsive that they avoid him and turn away their faces from him with disgust. In this manner was he **despised**.

we esteemed him not — i.e. had no regard for him, did not value him at all.

Vv. 4-6

The meaning of the servant's sufferings is explained. Notice that the prophet seems to speak for the people of the future as their representative — or at least for that portion of the people of the future that finally comes to its senses and recognizes the true character of the servant's sufferings. Penitently they confess how wrong they had been. They had regarded the servant as smitten and afflicted by God. But they now see that in reality it was for their sins that he suffered, not his own.

Surely he hath borne our griefs, and carried our sorrows — the explanation of his sufferings and the true state of the case as contrasted with the view of the people presented in the second half of the verse. The Hebrew for **griefs** is literally **sicknesses**. The servant was "a man of sorrows, and acquainted with sickness." But when these sufferings are understood in their true light, it is seen that these were **our griefs** (or **sicknesses**) and **our sorrows** which he bore.

Matt. 8:17 applies this statement to the miraculous healings of Jesus. But this is clearly a secondary application of the passage, a fulfillment like that of Hos. 11:1 in Matt. 2:15, and not the primary application of Isaiah's language. Sicknesses in Isaiah has primary reference to spiritual rather than physical disorders, as appears from the fact that it is **with his stripes**, not by means of miraculous works, that **we are healed**.

yet we did esteem him stricken, smitten of God, and afflicted. Having presented the true state of the case (v. 4a.), the prophet now presents, by contrast, the false view of the sufferings held by the people (v. 4b). They regarded him as a sinner, being punished by God, getting his just deserts.

But he was wounded for our transgressions, etc. — continuing and elaborating "the true state of the case as contrasted with their false judgment" (Delitzsch). Concerning the words **wounded** and **bruised**, Delitzsch remarks: "There were no stronger expressions to be found in the language, to denote a violent and painful death." V. 8 will make it clear that the sufferings were indeed "unto death."

the chastisement of our peace — i.e., the chastisement (or punishment) which brings about or leads to our peace. Cf. the statement in Heb. 12:11 about

the effect of chastening: "afterward it yieldeth **peaceable** fruit unto them that have been exercised thereby." Man's sins had separated, alienated, estranged him from God (Isa. 59:1-2). **Peace** refers to the restored relation with God, reconciliation and fellowship with God. Cf. Eph. 2:14-18; Col. 1:19-23.

was upon him — so that he endured the chastisement necessary to our peace.

and with his stripes we are healed — combining the thoughts of **he hath borne our sicknesses** and **the chastisement of our peace was upon him**. **With his stripes = the chastisement; we are healed**, i.e., from **our sicknesses=our peace**, reconciliation and harmony with God. Again it is evident that the prophet has sins, spiritual disorders, primarily in mind in the word **sicknesses**. The whipping that leaves wounds upon God's servant is the means of our healing.

All we like sheep have gone astray, etc. — giving the reason the servant's sufferings were necessary. We were estranged from God like scattered sheep, each choosing its own path rather than following the shepherd.

Cheyne's observation on **all** we is worthy of note: "Consequently 'the Servant' can hardly be a mere personification either of the whole people of Israel, or of its pious kernel, or even of the body of prophets."

and Jehovah hath laid on him the iniquity of us all. Margin, **made to light on him**. So Cheyne and others, translating literally. Sin overtakes a man; it falls upon him. **Compare** Num. 32:23 ("be sure your sin will find you out"), Psalms 40:12 ("mine iniquities have overtaken me"), and II Cor. 5:10 ("...that each one may receive the things done in the body"). But in this case, rather than letting the sin to light upon the sinner and bring about his destruction, Jehovah made the iniquity of us all to light upon his servant (cf. II Cor. 5:21), so that he bears our iniquity and suffers for us. The clause explains how it came about that he suffers for our sins.

If this paragraph (vv. 4-6) does not describe vicarious suffering (one person for or in the place of another), such a thought simply cannot be put into words.

Vv. 7-9

The description of the sufferings of the servant is continued with particular reference to the unresisting submission with which he suffered, the manner of his death, and closing with "a retrospective glance at His burial" (Delitzsch).

he opened not his mouth — i.e., to protest or resist; "who, when he was reviled, reviled not again; when he suffered, threatened not" (I Pet. 2:23). He voluntarily and unresistingly suffered. Cf. Psalms 38:13-15; 39:9.

as **a lamb** — a simile which gives forceful emphasis to the unresisting manner in which he submitted to his sufferings.

By oppression and judgment — or, **from**, as in the margin. The forms of justice were observed. A trial was held; a sentence was passed. But the **judgment** was one that could naturally be coupled with **oppression** — i.e., an oppressive, unjust judgment. In fact,

the servant was the victim of a judicial murder.

he was taken away — i.e., out of life by a violent death, as in Ezek. 33:4 ("if the sword come, and take him away"), for this expression finds a parallel in the second half of the verse in **he was cut off out of the land of the living**.

as for his generation, who (among them) considered, etc. — probably the most difficult part of the text. The KJV seems to follow the Septuagint in its construction. For a commentary from one who accepts the KJV arrangement, see Barnes. Most nineteenth and twentieth century scholarship seems to support the construction adopted in the ASV. See Alexander, Cheyne, Delitzsch, Young, and RSV. The meaning would then be: Of the men of his generation, who considered that he was slain for the transgression of my people? The implied answer is: No one, or: Hardly anyone. On the contrary, they considered him "stricken, smitten of God, and afflicted." **that he was cut off out of the land of the living** — referring to a violent death. Cf. Dan. 9:26.

for the transgression of my people. "The people, then, is distinct from the suffering Servant" (Cheyne).

to whom the stroke (was due). The pronoun in the original is plural. Therefore, the ASV follows the construction suggested by Hengstenberg as described in the following from Alexander: "Hengstenberg admits that the pronoun is here plural, but refers it to the people, and supplies a relative — for the transgression of my people who were smitten, literally to whom there was a stroke or punishment, i.e. due or appointed."

However, this plural is often used for a singular, and many competent scholars support the rendering of the KJV, "was he stricken."

And they made his grave with the wicked, and with a rich man in his death. I agree with Delitzsch. This is one statement which would be impossible to understand without having its fulfillment before us. But in the light of the historical fulfillment all is perfectly clear. Jesus died the death of a criminal. One would expect that he would have been given the burial of a criminal instead of receiving an honorable burial with his family. But a rich man, Joseph of Arimathaea, intervened, and supplied a rich man's tomb for the body of Jesus. The word **made** is to be understood as meaning **appointed** or **assigned**. Thus Delitzsch explains: "They assigned Him His grave with criminals, and after He had actually died a martyr's death, with a rich man; i.e. He was to have lain where the bodies of criminals lie, but He was really laid in a grave that was intended for the corpse of a rich man. . . . The first clause states with whom they at first assigned Him His grave; the second with whom it was assigned Him, after He had really died a painful death."

The KJV's **he** is somewhat misleading. The ASV has **they**. The pronoun is really indefinite and could be rendered **one**, or the statement could be taken as a passive without changing the meaning — i.e. **his grave was made**.

although he had done no violence, etc. Thus he was an **innocent** sufferer, and his suffering was that of

the innocent suffering for the guilty. Vv.

10-12

The way of the cross leads to the crown. So, the last paragraph describes the exaltation of the suffering Servant, the success of his work, and his triumphant end.

Yet it pleased Jehovah to bruise him — that is, in the light of the ends to be attained God was pleased to bruise him (Barnes).

he hath put him to grief — literally, as in the margin, made him sick.

when thou shalt make his soul an offering for sin — or, as the margin, when his soul shall make an offering. See below on **he poured out his soul**.

he shall see (his) seed — i.e., his posterity or descendants. Among the greatest of blessings for the Hebrew people were (1) length of days and (2) a numerous posterity. The reward of Jehovah's servant is described in these terms. Cf., especially, Gen. 48:11; 50:23; Job 42:16 on **see seed**. Not only would Jehovah's servant have seed, he would **see** them. The reference is to his spiritual posterity, the many who are justified by him (v. lib).

he shall prolong his days — i.e., have a long life. This after his suffering and death! Cf. Rev. 1:18.

and the pleasure of Jehovah shall prosper in his hand. The servant does not retire from all activity after his suffering. The purpose of Jehovah is placed in his hand, under his control and direction, and is carried forward with great success through his work.

He shall see of the travail of his soul — i.e., the agony and suffering undergone by him.

(and) shall be satisfied — i.e., find satisfaction in the outcome of the travail. The reference, as suggested by the context, is undoubtedly to the "seed" to be seen by him and to the prospering of Jehovah's pleasure in his hand. The agony was great, but he shall find in its outcome a satisfying sight.

by the knowledge of himself — literally, **by his knowledge**, which refers to either the knowledge which he himself possesses (cf. Isa. 11:2; 50:4; Matt. 11:27) or the knowledge others have of him (cf. Jer. 31:34; John 17:3).

shall my righteous servant justify many — or, as the margin has it, **make many righteous**. The next clause explains **how**. **He shall bear their iniquities**, taking them away, bestowing forgiveness of sins. Cf. Rom. 4:6-8 for this relation between justification and forgiveness.

Therefore will I divide him a portion with the great, etc. The victor's crown is held out to him. He takes his place among the greatest conquerors. The reward of his voluntary suffering is the spoil of victory. However, unlike others among the great, men like Cyrus, Alexander, Caesar, his victory and his empire are spiritual. No other kind could come, as these do, as the fruit of voluntary humiliation and suffering (Hengstenberg).

Others translate, **among the great**, explaining the statement in the light of such passages as 49:7 and

52:15, so that the meaning would be that he makes conquests among the great ones of the earth. See Barnes and Delitzsch for this view.

One should also observe the similarity of language in passages like Matt. 12:29, Eph. 4:8-11, and Col. 2:15.

because he poured out his soul — i.e., his life or his life-blood (cf. Lev. 17:11). The voluntary nature of his sufferings is stressed.

and was numbered with the transgressors — i.e. regarded as a sinner; treated as a criminal (cf. Mark 15:28; Luke 22:37).

yet he bare the sin of many — although himself innocent.

and made intercession for the transgressors — cf. Luke 23:34, although this verse does not exhaust the application of Isaiah's thought. See Rom. 8:34; Heb. 7:25.

A CLOSING WORD

I have tried simply to give an exegesis of this text without reading anything into it, making reference to the historical fulfillment only when the interpretation seemed to require it. The effort has been to let the passage speak for itself so far as possible. But having done this, I must confess I hardly see how one can fail to see its historical fulfillment in the career of Jesus. I really feel that were a skeptic acquainted with the life of Christ but not with the book of Isaiah, he would surely take this passage for a historical essay and meditation on Jesus. One must be blind indeed not to see Jesus of Nazareth in Isaiah's word portrait of Jehovah's suffering servant.

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LET US AWAKE OUT OF SLEEP

John J. Miller, Jr.

In Romans 13:11 Paul said, "... knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

We certainly wouldn't deny that evil times are upon us. That there is a need to take a firm stand against all forms of error is also admitted by most all and yet when we begin to warn and to admonish those around about us, when we begin to point out the danger signs that are everywhere, many seem to think that we are reactionaries, trouble makers or worse.

Many concerned brethren have, for sometime, tried to warn us of the "modernistic" and "liberalistic" trend that is taking over many churches across our land. (We use these terms in relation to attitudes towards the Bible as verbally inspired and thus authoritative for ALL that we do either individually or collectively.) Pentecostal type movements (speaking in tongues) are increasing at an alarming rate. Fellowship with denominations is being not only preached but practiced. The church is engaging in many benevolent and evangelist (sponsoring church type) practices for which there is absolutely no Scriptural authority and its advocates would have us believe that since there is no pattern then it's all right, so let's just forget our differences and work together. After all, we do many things for which we have no authority (but just what is it that we do without authority that God approves of?). Thank God for faithful brethren who have both the courage and conviction to stand firm and to demand Bible authority for all we believe and all that we practice (individually and collectively).

We have not stood alone in our cry for a return to the old paths for there have been and will continue to be brethren (though few) who will not bend against the tides of digression. Yes, we have been criticized and spoken against, we have been accused of things that are untrue but these things have been taken in stride for so they treated our Lord. How-

ever, the point I want to make is that others are beginning to sound the alarm. Others with whom we have differed and still differ are becoming concerned with the modern philosophy among brethren and what's more they are now speaking out against it. Wonder what will happen next?

Now brethren, "WHO IS THE REACTIONIST?" The thin gray line that many feel they can walk comfortably isn't in reality really there. It's black or white and always has been; we either have authority or we don't. A thing is either right or it is wrong, and it makes no difference how sincere or misguided or misunderstood we might be.

In Romans 3:23 Paul wrote that "all were sinners." Now the Jew might argue that God had been too demanding with them and that if God had left them alone as He did the Gentiles, just maybe they wouldn't be guilty before Him now; after all, they still had zeal for God and God hadn't told them not to raise their traditions so high. Then the Gentile might argue that God had given special treatment to the Jew and if He (God) had given them a law ever so exact and detailed as He did the Jews, just maybe they wouldn't now stand condemned. After all, they believed in what they were doing. Human reasoning would say that the Gentile didn't have the chance that the Jew had. The point is, that no matter what kind of reasoning the Jews or the Gentiles might use, the fact stood and that was that both (Jew and Gentile) were guilty of sin in the sight of God.

This has ever been man's folly, to try to chart his own course and to justify whatever it might be that he wants to do. God's ways seem hard simply because man has walked so far from them for so many years and done so many things that God has always condemned that he is blinded by his own wisdom. And brethren, the problem hasn't changed. We can make this same application in every area where sin reigns (and where it reigns it rules). It makes no difference to what we direct our thoughts, as far as the church is concerned. "The Social Gospel" — reason tells us it attracts more people thus justified (by human reason). "The Sponsoring Church" — reason

tells us it is a way little churches can do far more than justified (by human reason). "The Centralized Control Plan" — reason tells us it is a way that we can reach hundreds and hundreds of lost souls that we wouldn't be able to reach otherwise, we can feed more, care for more, support more and on and on thus justified (by human reason) „ Take a look at some of these churches that wear the name "Church of Christ" with their Sponsoring church programs, their ball teams, their homes for unwed mothers, their counseling centers, their centralization, their oversight under the oversight of someone else and see if you can find anything even remotely like it in all of the New Testament. They haven't lost their autonomy, they have given it away and don't even know it. YES, blinded by their own wisdom would be a fitting epitaph for the stone that will one day be set over many of these so-called "young princes."

Brethren, we aren't against young people having a good time but we are against the church sponsoring or supporting it. We aren't against homes for unwed mothers but we are against the church sponsoring it. We aren't against cooperation or any of the things that we have mentioned. **BUT WE ARE AGAINST DOING THAT FOR WHICH WE HAVE NO BIBLE AUTHORITY.** Were you aware of the fact that there is not one example in all of the New Testament of one church sending to another church for the purpose of preaching the Gospel? Did you know what when one church did send to another church (to relieve a physical need) that just as soon as that need was met the sending church quit sending. Preachers were supported **directly** by individuals, by a church or churches and in no other way save when it became necessary for the man to work with his hands. But, brethren, look at the way things are being done today. Again we ask **WHERE IS THE NEW TESTAMENT AUTHORITY?** Brethren have reached a point where they don't even want to study our differences and I say this to their shame.

Let us hear well the words of Paul, for indeed it is high time that we awoke to the conditions around us and in particular let us awake to the fact that the first and foremost purpose of the church was, is and ever will be, to declare the manifold wisdom of God. **PREACH THE WORD.** The benevolent activities of the church is an outgrowth of the above and thus **SECONDARY.** And, friend, where in the New Testament did any church ever help anyone other than another saint? As individual members of the body of Christ we are to help all those we are able to and this is taught throughout the Bible, but tapping the church's till every time there is a need not only is without scriptural authority it also robs the child of God of the blessings and joy of becoming involved with the needs of others. **Yes, we need to awake while there is yet light and before eternal darkness settles around us.**

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A WORD TO THOSE WHO WRITE ARTICLES AND NEWS REPORTS

We are glad to receive articles and news reports of interest and encouragement to the readers. However, many of these cannot be used because of the manner in which they are written. It is difficult to read the handwriting of some, and the typesetters will almost refuse to try to set the type until it is rewritten on a typewriter. Some are typed single spaced and marked over until it cannot be read. Some are one continuous paragraph, changing from one thought to another without any indication of having done so. Others are written on typewriters with ribbons so far gone that the letters can hardly be read.

The past few months I have received a large number of news items (actually they are mimeographed monthly reports distributed to churches or individuals) that give detailed reports and requests for funds to assist some preacher. I am asked to publish it as is, or rewrite it to be included in the news sec-

tion. In most cases I could not rewrite it because I do not know the real situation, and I do not write anything above my name that I do not know something about and approve it. Especially is this true of news items or announcements. In every news report the man whose name appears with the report is responsible for its contents. The same is true of any article.

We are happy to receive articles on all Bible subjects and when possible we will publish them. We urge you to send news items, but keep them to the point and do not send general reports for me to reduce to suitable size and to rewrite. We sell no advertising except for the church directory pages.

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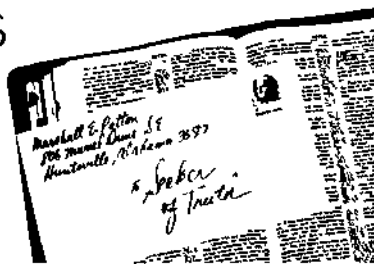
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QUESTION: Will you please discuss how one congregation may start another congregation and be scriptural? May the original church buy a lot, set aside a fund for building at the new site, when as yet no congregation has been started? In other words, may one congregation plan, buy, and build a meeting house for the purpose of starting a new church and not move there itself? Should the new congregation be formed first and then plan, buy, and build on their own? — (Initials withheld by request — M.E.P.)

ANSWER: Many of the matters involved in answering the above questions concern matters of expediency. This means that human judgment is involved, which judgment, of course, must be **within** the realm of divine authority — all expedients must first be lawful (I Cor. 10:23).

In apostolic days new churches were started by an individual or individuals either going out on their own or being supported by some church or churches, and preaching the gospel in some place where there was no church. When, as a result, souls obeyed the gospel and purposed to function together as a church, a new congregation existed. When these souls obeyed the gospel, they were, of course, added to the church of our Lord (Acts 2:47). This church to which they were added was not a local church, but rather the church in the aggregate or in the general sense (Matt. 16:18; Eph. 1:22,23). In such instances, there may be an understanding on the part of all concerned that those obeying the gospel will work and worship together as a local church, but their obedience to the gospel, of itself, does not necessarily begin a local church, as the following facts will reveal.

The sum total of divine revelation concerning local churches reveals the following facts pertinent to the issue under study.

1. Membership in a local congregation is established by mutual agreement on the part of the faithful children of God involved (Acts 9:26).
2. A local church may exist for a while without being fully organized, i.e., without elders and deacons (Acts 14:21-23).
3. Congregational autonomy must be maintained by each church (Acts 14:23; 20:28; I Pet. 5:2). This means that there can be no organic connection between churches. Furthermore, this precludes one church exercising any control or oversight over another church in any of its affairs.
4. Congregational equality is to be maintained (II Cor. 8:13, 14). This means that one church may

receive from another church, if and when the objective is to bring about equality — "freedom from want." The expressions "freedom from want" and "that there may be equality" do not mean that each church should have the same number of dollars in its treasury, but rather that each church should have power to meet the obligations that are peculiarly its own. Lacking this power it is in "want" in the scriptural sense, and may, therefore, receive from another until power to meet such obligations has been established. Thus, "equality" is brought about.

With this background of knowledge, we should be able to answer the questions at hand. One church may scripturally start another church if and when all actions involved harmonize with the above mentioned divine principles.

One church may start another church by having fellowship with those who go forth preaching the gospel. I realize that the starting of the new church is the **result** of preaching the gospel; that whether we speak of a church preaching the gospel or establishing a church depends upon whether we are talking about the **work** done or the **results** of that work. The point to be observed is that there is a sense in which one church may stare another church.

One church may start another church by affecting a peaceful division, sometimes called "swarming." In such instance, one part remains at the former place for worship and continues to function as a local church, while the other part moves to a new location for worship and thereafter functions as a local church. This action is justified upon the grounds of point One above, namely, membership in a local church is established or may be withdrawn voluntarily and by mutual agreement. Furthermore, all other principles mentioned above should be carefully observed. This would preclude the following:

1. One church appointing elders or deacons for the new church, either before or after its beginning.
2. One church exercising control, in any way, over the property of the new congregation from the time of its beginning.
3. One church maintaining a treasury for both congregations.
4. One church or eldership overseeing the new church, in any of its affairs, until the new church is fully organized with its own elders and deacons.
5. One church selecting the preacher for the new congregation. This, however, would not preclude one church supporting a preacher for the new church. Under these conditions the preacher for the new church may be selected and approved by the new church, and at the same time be subject to the approval of the church supporting him. No church should be expected to support any preacher it did not approve.

While this does not cover all things that would be precluded by the principles already laid down, these definitely identify matters that would be in violation of the fundamental principle of congregational autonomy.

From a positive viewpoint, the following may be done by the church which anticipates and plans for the beginning of a new church by peacefully divid-

ing. It should be clearly understood that the purpose of such division would be to further the work of evangelism, which work, of course, is lawful. It would be the sentiment of all concerned that greater things can be accomplished to the glory of the Lord by forming the two churches, instead of continuing as one. The human judgment involved simply determines how the church should proceed or which is the best way to accomplish the divine objective without violating any divine principle.

In planning for such the original church may set aside funds with which to begin the new church. It may purchase property, build a building, or furnish other facilities with which to begin the new congregation. All of this may be done, provided there is transfer of all such at the time of the beginning of the new church. This would be necessary to avoid violation of congregational autonomy. It is my persuasion that such may be done for two reasons, at least. First, prior to the beginning of the new church, both worked together as one in planning for and sharing in the expenses necessary for such beginning. Every principle of honor, fairness, and integrity demands such under the above described circumstances. Second, the principle of congregational equality justifies it. Hardly any church would be able, of itself, to begin by "swarming" with all the material necessities commensurate with its needs and the standards of the time. After all, human judgment determines when and how much to give the needy. How thin must one's shoes be before he needs a new pair? How bare must the cupboard be before groceries are needed? This, of course, would not justify giving one a Cadillac automobile to supply his needs for transportation. Judgment commensurate with the standards of the time, country, etc. prevails in such instances. It is no less true with a church.

In forming a new church under the above circumstances, I would suggest the following as a matter of expediency or good judgment. First, that the original church know the nucleus with which the new church begins well enough to determine with a good measure of confidence its future security in relation to truth. Second, that the new congregation begin with sufficient number to establish a mainstream of action in soundness, otherwise, new members, not firmly grounded in truth, might sweep it into digression and the investment be lost. Remember, no organic ties can exist between the churches nor can control be exercised one over the other — even for the purpose of future security in relation to truth. For this reason good judgment demands following the above suggestions.

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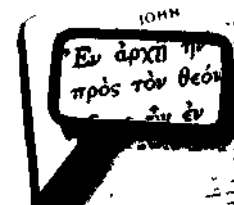
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REGARDING CHURCH MEMBERSHIP

WHAT CHURCH?

In this article I make no reference to what one must do to become a Methodist, a Baptist, a Presbyterian, etc.

I am discussing what one must do to become a member of the church that one may read about in Matt. 16:18, etc.

TWO FUNDAMENTALS

I note here two fundamental teachings of the New Testament: first, the conditions on which we are redeemed from our past sins are the very conditions that admit us into the body of Christ, Acts 2:38,47; second, and consequently, membership in the body of Christ is just as essential as redemption from past sins.

Therefore, when we determine the conditions on which we are saved, we will have at the same time determined the requirements of membership in the New Testament church.

THREE SOURCES

From three sources we may determine the requirements of church membership: first, from the teaching of Christ; second, from the teaching of the apostles of Christ; third, from the examples of conversion recorded in Acts of Apostles.

TEACHING OF JESUS

Christ tells us in Mark 16:16 that in order to be saved one must believe and be baptized. He does not say he who believes only shall be saved; neither does He say that he who is baptized only shall be saved.

Both faith and baptism are made essentials to salvation. Baptism is as essential as faith, in procuring remission of sins.

But these very conditions laid down by Christ are said in Acts 2:38, 47 to constitute one a member of the Lord's church. Consequently, what Christ demands in Mark 16:16 is what makes a person a member of the church.

TEACHING OF APOSTLES

In Acts 2:38 the apostle Peter affirms that to the believer, repentance and baptism are both joined to secure the same result; namely, the remission of sins.

Acts 2:47 teaches us that the obedient Jews who received the Word became members of the Lord's church. Consequently, the conditions of Acts 2:38

are the requirements of membership in the New Testament body.

We all concede that being "of Christ" is equivalent to "being a Christian. But Paul the apostle teaches us in I Cor. 1:13 that to be "of Christ," Christ must have been crucified for us, and we must have been baptized in the name of Christ. Consequently, in order to be a Christian one must, by faith in the crucified Christ, be baptized in His name. But, inasmuch as being a Christian is equivalent to being a member of the church (Acts 2:38,47), the teaching of I Cor. 1:13 prescribes, similarly, the requirements of church membership.

CONVERSIONS OF ACTS

The Acts conversions tell the same story over and over again: people who became Christians, heard and believed the Gospel; repented of their sins, were baptized. This is apparent from even a casual reading of Acts 2:38; 8:12; 18:8; 22:16, and many other Acts passages.

Inasmuch as we have observed already that being a Christian is equivalent to being a member of the body of Christ, it must follow that every case of conversion recorded in Acts of Apostles is a concrete example of what one must do today to become a member of the New Testament church.

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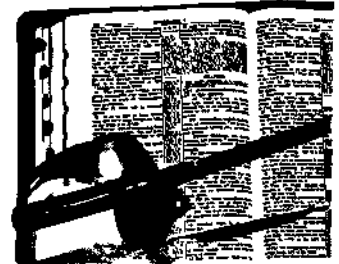
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Using the SWORD OF THE SPIRIT



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

Well, it was bound to happen. Those who have opposed the unreasonable, unscientific and unscriptural theories of evolution through the years, have called upon the evolutionists to explain why man ceased to evolve; why he doesn't continue to improve. Now comes the report that man is continuing to evolve and improve. In an article out of Los Angeles, dated January 4, 1971, we find the following:

"Man is not the end product of evolution. In fact, according to a University of California at Los Angeles social theorist, man is already obsolescent.

"He said the next phase of evolution will be that of super-intelligence and super-consciousness, in which man will have faded into the background.

"Man will be part of the backdrop, much as lower animals and plants are part of the backdrop now."

These and other statements in the article were from Robert McCracken, assistant professor of anthropology at U.C.L.A.

From what I observe from out that way, some people have haired over and headed back to the animals ! Anyway, I don't plan to rush out and buy myself a collar and leash, for this process will probably take another fifty million years.

Out in Hollywood, a famous movie actress filed for divorce while expecting her first child. She said, "I believe in marriage, and I feel sure that another man will come along who will want to marry me. Then the baby will be lucky enough to have two fathers."

And all this time I thought that a child was lucky when it had only one father and one mother.

"Permissive society a bane for nudist camps." So reads the headline of a recent article in the newspapers. It seems that there are so many half-naked or immodestly dressed people in our society that the nudist camps are about to go out of business. The article said:

"Nudist camps have fallen on difficult times since the advent of the permissive society in the United States.

"The sexual revolution is killing us," says Mel Hocker, echoing sentiments of nudist camp operators throughout California. Hocker explained the reasons for the recent disinterest in the camps. "I've never been known to be a prude, and I'm one of the last persons on earth that would consider censorship. But, the pornographic movies now being shown in all the neighborhood theaters, well, they're just too much. That's what's making nudism in America passe — the new libertine movies, the topless-bottomless bars, the whole sexual syndrome."

What an indictment! Society is a public nudist camp. If you don't believe it, take a look at the newsstand at the drug store, or visit the super market, or look down the pew in the average church building.

In a recent bulletin of one of the congregations in Little Rock, I noted that their attendance on a Sunday morning was 471 and the following Wednesday night it was 188. That church has just spent approximately five hundred thousand dollars on a building, so it seems that their spiritual growth is not keeping pace with the material. That's true in so many places these days, which reminds me of a statement from Alexander Campbell which I read somewhere one time. He said that you could tell the strength of the **church** by the Sunday morning audience; the strength of the **preacher** by the Sunday evening audience; and the strength of the **Lord** by the Wednesday evening audience. There's a lot of truth in that. From what I have observed, the Wednesday evening audience is the backbone of a congregation, without which it could not grow.

It is interesting to take time off from reading American newspapers deploring the sorry status of life on our college campuses to read of the method of one British college in dealing with the threats of militants.

"At the University of Oxford's Wadham College, a group of militant student activists recently presented a list of non-negotiable demands to the administration and threatened direct action if their demands were not met. They received this response from the Warden of the college:

" 'We note your threat to take what you call 'direct action' unless your demands are immediately met. We feel that it is only sporting to let you know that our governing body includes three experts in chemical warfare, two ex-commandos skilled with dynamite and in tutoring prisoners, four qualified marksmen in both small arms and rifles, two ex-artillerymen, one holder of the Victoria Cross, four karate experts, and a chaplain. The governing body has authorized me to tell you that we look forward with confidence to what you call a 'confrontation,' and, I may say, even with anticipation.' "

If we had some college officials with such courage and strength, some of these misguided rebels would hide behind their shocks of hair and keep quiet. They are what the Bible calls implacable (Rom. 1:31), and there is nothing to be gained by trying to meet their demands. The majority of them cannot manage their own lives, much less a college.

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EXAMINE YOURSELVES, WHETHER YE BE IN THE FAITH



Ken Green, 4001 Taylor Boulevard, Louisville, Kentucky 40215

"For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?" (Matt. 5:46, 47)

Some of God's demands are not difficult for most of us to obey. We're commanded to love our families and friends. Most people possess natural affection which makes this an easy requirement. But love our enemies (those who revile us, and persecute us, and say all manner of evil against us falsely . . . Matt. 5:11) is not an easy requirement.

It is not our purpose in this article to define what **real love** for friends and enemies is. Regardless of what it is, it's easier to love friends than to love enemies. The Lord's lesson was built upon this fact. His point was: if we faithfully fulfill those requirements **WHICH ARE EASY FOR US**, and fail in the true challenges of our faith, **WHAT DO WE MORE THAN OTHERS?**

I. Application may be made to the numerous departures from the old paths by so many churches "of Christ." In a recent campaign in Louisville, Ford Philpot, a Methodist, used a number of entertainers as a drawing card. One was a former Miss America who has made several public statements regarding her religious faith. These were used to "get people out." Mr. Philpot reasoned, "We can't preach the gospel to them if we don't get them to come out."

Even if Philpot were really preaching the gospel, a smattering of common sense and a casual acquaintance with the scriptures would tell him that people who are drawn by carnal enticements are carnal. Their hearts are not cultivated to receive the pure seed of the kingdom.

In a quest for numbers, the denominations have long resorted to providing dining halls, pool tables and bingo parlors. May we ask, **WHAT DO THEY MORE THAN OTHERS?** You can find dining rooms in restaurants, pool tables in pool halls, and bingo games in public houses. What do they more? They throw in an impure, adulterated form of the gospel of Christ.

For the past several years such has not been confined to the ranks of Catholicism and denominationalism. Many churches which wear the name of Christ sponsor everything from archery tournaments to Easter egg hunts. They operate everything from babysitting services to millinery design classes, and build everything from T.V. lounges to gymnasiums. **WHAT DO THEY MORE THAN OTHERS?** The answer: they give lip-service to the slogan, "We

Speak where the Bible speaks, and we're silent where the Bible is silent."

II. Application may be made to personal temptation. Picture two men. One is an alcoholic; the other is a half-hearted member of the church.

No one likes a drunk but other drunks when they're drunk. The bartender will sell him booze while he's sober and then roll him out for being drunk. His wife and children cringe from him in fear. Tomorrow he will hate himself and promise to never drink again.

Mr. Lukewarm may swell his chest and say something like, "If I weren't bigger than the bottle, I'd crawl under a rock." But then Sunday evening or Wednesday evening roils around and there's a good T.V. program, an easy chair, and a hard day tomorrow. He yields to the temptation and fails to assemble with the saints.

WHAT DOES HE MORE THAN OTHERS? One sells his soul for a pint of booze and the other for a T.V. program. They both serve the same master.

III. Application may be made to attitudes toward the Bible: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:21,22).

Until Johann Gutenberg invented printing from movable type, Bibles were handwritten. During the dark ages, many paid a month's wages for the privilege of renting a Bible for twenty-four hours. We can be sure that those Bibles were used more in that twenty-four hours than most are now used in an average lifetime.

After Bibles began to be printed, the Roman Catholic Church seized and burned many copies. Jesuits boasted of burning 60,000 Bibles in 1637 in Bohemia.

Most people's sense of decency is shocked at the idea of a Bible burning. I'm sure that the reaction would be hot and heavy if a church staged one. People would be up in arms and the incident would probably be nationally covered in the news.

It is somewhat strange that when people try to abide by the Bible they're scorned and ridiculed but if they decided to destroy the Bible, they would become targets for every form of rebuke and censor.

WHAT DO YE MORE THAN OTHERS? Many members of the church who consistently fail to read and study their Bibles would become very critical if some should decide to burn Bibles. But the word of God does no good just lying on the coffee table. James said that it is "the ENGRAFTED word that is able to save the soul."

Conclusion: We need to examine ourselves that we condemn not ourselves in judging others.

BIBLES AND BOOKS

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HOLY SPIRIT BAPTISM, A REVIEW

Leslie E. Sloan

In an editorial in the October 1968 issue of *Searching The Scriptures*, brother H. E. Phillips wrote: "Diverse views on Bible subjects ought to be discussed with frankness and candor. This is the only way to ascertain the truth and sift out the error. Some questions are foolish and should be avoided because no revelation from God is available to settle the matter . . . Other questions, however, can be settled by the word of God and should be fairly and honestly discussed with a view to learning what God has revealed on the questions."

It is within this context that I make reply to a recent article by brother J. T. Smith dealing with the question: "Was Cornelius Baptized in the Holy Spirit?" Brother Smith was replying to a previous article of mine on the subject. I hold brother Smith in the same high esteem that he expressed of me in the introduction of his article.

"NEED" OR "NECESSITY"

I made no such argument in my article ascribed to me by brother Smith, which would allow the limitation placed on it by him, nor the conclusion he drew from it. It is true that I pointed out from God's word (Luke 24:48-49; Acts 1:8) that the apostles were to be "witnesses" of the Lord, but the context of my article will show that this mission extended far beyond the Lord's resurrection. They were to be "witnesses" of the Son when the "Comforter" was sent unto them (John 15:26-27); they were to be "witnesses" of "all things which he did both in the land of the Jews, and in Jerusalem" (Acts 10:39). Jesus chose the apostles for this mission while he was yet with them (John 15:27). No one else, only the apostles, were to be "witnesses" in this sense of the term. So brother Smith's argument on the FIVE HUNDRED BRETHREN constitutes his own argument, and his conclusion isn't drawn from any argument I made.

Jesus identified Holy Spirit baptism as "The Spirit of Truth" (John 15:26; 16:13). But He only guided the apostles (no one else) in the way of truth. Had Cornelius also, as we are told, received the same "overwhelming", does it not follow that he, too, would have been "guided into all truth?" Inspiration's purpose was served in the apostles, the designated agents, and thus there was no need for such in Cornelius.

COULD NOT RECEIVE THE SPIRIT

Again this is brother Smith's argument, not mine. I did not say nor imply in a single statement that Cornelius "COULD NOT RECEIVE THE SPIRIT." In fact, I conceded, yea even affirmed, that Cornelius received the Holy Spirit, and this direct from heaven. My point was that Jesus promised the "Comforter" (Baptism in the Holy Spirit) only to His apostles, and I was explicit in my affirmation that Jesus withheld this from the WORLD. The argu-

ment still stands unanswered and unchallenged. Brother Smith says, "Cornelius and his household DID RECEIVE the Holy Spirit, call it whatever you will, a gift or baptism." But I prefer to call it what it was, and no where is it referred to as a "baptism."

PURPOSE OF HOLY SPIRIT BAPTISM

Brother Smith says, "His (Cornelius' — LES) baptism was to fulfill the prophecy of Joel and to establish the kingdom, or allow entrance into it, for the Gentiles." I pointed out previously that Joel did not prophesy "Holy Spirit Baptism," but rather predicted the "fact" that God would "pour out of his spirit on all flesh." Brother Smith failed, because it isn't there, to show that Joel predicted the "form" in which the Spirit would be "poured out." Instead of assuming what I emphatically denied, why did not my brother produce the evidence from Joel to support his statement? THIS is the way we "prove all things." Why does he assume that which needs proof? Is our brother trying to say there was a kingdom established for the Jews, and another for the Gentiles? Read his statement again! Is he saying in his statement on Acts 2:39 that Peter promised Holy Spirit Baptism (Outpouring of the Spirit) to the obedient of Acts 2:38? Read his statement again!

Brother Smith makes an argument for reception of Holy Spirit baptism by Cornelius "for a different purpose," based on the baptism of Jesus. He reasons like this: The apostles were baptized in the Holy Spirit for one purpose, and Cornelius for a different purpose. He feels there is a parallel in principle in the baptism of Jesus at the hands of John, as all others were baptized of John for a different purpose. But Jesus did not receive John's baptism. It is almost inconceivable that one who has studied carefully the baptism of Jesus Christ would take the position as did brother Smith, that Jesus "was baptized of John's baptism." The baptism of Jesus stands alone in the New Testament. There isn't another case like it on record. When Jesus came to John to be baptized, John demurred at the request. Jesus was baptized with the "exception" to John's baptism. All who were baptized of John's baptism did it for the same purpose. When they came to John to be baptized of him "confessing their sins," John baptized them "unto repentance," for "the remission of sins." It was impossible that Jesus could receive THIS baptism, for obvious reasons. Neither were there different purposes for Holy Spirit baptism.

ACTS 11 AND ACTS 2 EQUAL

Here our brother attempts to equate "gift" of Acts 11 with "baptism" of Acts 2. But he shows himself to be inconsistent by refusing to allow the Pentecostals the same with reference to "gift" in Acts 2:38. Also, it is pointed out to Denominational preachers that their baptism is unscriptural because it isn't "FOR THE RIGHT PURPOSE." Yet we deviate from this principle in the case of Cornelius, don't we? What is the "gift" spoken of by Peter in Acts 10 and 11? Obviously, it is the gift of tongues. He makes this clear in Acts 10:44-46. Verse 44 states that the "Holy Spirit fell on them which heard the word," a whole house of unbelievers. Verse 45 expresses astonishment of the Jews that "on the

Gentiles also was poured out the gift of the Holy Spirit." Verse 46 identifies the "gift" that was "poured out" as the "gift of tongues." This is too obvious for anyone to miss. If this is Holy Spirit baptism, the Spirit Himself selected a poor word to describe it! Also it means that a whole house of unbelievers (Cornelius' kinsmen and near friends — Acts 10:24) were recipients of the "Comforter," which Jesus solemnly promised only to His apostles (John 14:17). The obligation falls to every person who advocates Holy Spirit Baptism at the House of Cornelius to identify that which Jesus said "THE WORLD CANNOT RECEIVE." What is it or what was it?

The "like" or same gift was the gift of tongues (Acts 10:44-46), and this gift also accompanied the baptism of the Spirit on the apostles as recorded in Acts 2. However, tongues speaking was the limit of miraculous manifestation in the Cornelius incident. But the apostles were inspired of God to declare and "witness" to the truth, and endowed with power from on high. Cornelius had to be taught of Peter, and if Cornelius received the "Comforter" as we are told, we have one inspired man instructing another inspired man (and all that were in his house) in what to do to obey God! Are YOU ready for that?

CONCLUSION

I have already shown that Joel did not predict "Holy Spirit Baptism." Brother Smith adds the baptism part. Therefore, he isn't right in his conclusion, due to the false premise. There was no **promise, need, purpose to be served, or evidence to support** Holy Spirit Baptism to anyone other than the apostles of Christ. "Prove all things."

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THE NEWS LETTER REPORTS

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

BROCK-CLEMENTS DEBATE

Paul Brock and Jim Clements have signed propositions for a discussion of four nights to be held in the Middle Valley church building, Thrasher Pike, Hixson, Tenn. The discussion will be conducted May 17, 18, 20, 21, 1971, at 7:30 p.m. Paul Brock is endorsed by the North Hixson church and Jim Clements is endorsed by the Middle Valley church.

The first two nights will be the church support from the treasury of schools such as David Lipscomb college. The last two nights the proposition will be the church support of human institutions such as Chattanooga Children's home.

Each speaker will have 40 minutes each night to speak and then 40 minutes to answer questions from the audience. The questions will be given to the moderators who will read the questions and call upon the speaker to whom it is addressed to answer it.

Any who may want further information about the debate or places to stay for those who plan to attend, please contact Kent Harrell who preaches for the North Hixson church. Write to him at P.O. Box 143 or call: 877-9804 or 877-1706.

Larry L. Dickens, 10 Conley Street, Greenville, S. C. 29605 — Columbia, S. C.: The North Columbia church of Christ is now meeting at 928 Columbia College Drive, Columbia, S. C. This is the only congregation in Columbia that has taken a stand against the present digressions. If you know of Christians living in the Columbia area, at the University of S. C. or at Fort Jackson, who previously worshipped with a faithful congregation, write to them and encourage them to take a stand for the truth, now! If you have friends or relatives (whether members or not) who need to be visited by the saints there, contact M. C. Reynolds (796-0873) or Danny Holton (254-4697).

Taylors, S. C.: If you know of someone who needs to be visited in Anderson-Greenville-Spartanburg counties, S. C., send their names and addresses to the Taylors church of Christ, Box 506, Taylors, S. C. 29687, and they WILL be contacted.

James L. Denison, 3402 Henderson Blvd., Tampa, Fla., March 29, 1971 — **Luther Blackmon** closed the best attended meeting we have had on March 12. I closed a meeting at the Palm River congregation in Tampa on March 26. I begin one at Westside in Tallahassee, Fla., on April 5 and another at Valley Hi in San Antonio, Tex., on April 26.

University Hills church of Christ, 3098 South Glencoe, Denver, Colo. 80222 — Last year's meetings were held by Bro. **Richard Holloway** of McAlister, Okla., and Bro. **Henry Smith** of Spencer, Ind., with one soul being added to the Lord's body. Since then, three families have identified themselves with

the University Hills congregation, making a total of 11 families. Our meetings for 1971 are as follows: April 4-11. Bro. **Gordon Pennock** of Aurora, Ill.; July 25-Aug. 1, Bro. **Jimmy Thomas** of Hueytown, Ala.; Fall meeting, Bro. **Ken Stamper** of Redwood City, Calif. We are looking forward to these meetings with enthusiasm.

On March 12, we are starting a training class for the young men of the congregation. We hope that these classes will benefit not only the young, but the older as well.

We are looking forward to having Bro. **David Harkrider** of Ensley, Ala., come and labour with us this summer.

FAMILY RELATIONSHIPS SERIES

Daniel L. Tam, Ft. Myers, Fla. — The first of the year we invited **James Cope** to speak to us concerning the responsibilities inherent in being a part of a family. This series of lessons has been especially designed by brother Cope and concerns itself with the parent-child relationship. The problems and responsibilities of both parents and children were set forth in the light of God's word in such a way as to challenge the honest heart, whether young or old, to rise up and deal righteously one with another. Brother Cope put into words that which most Christians think about, and stirred our minds with new avenues of thought. In the age of the "generation gap," when many promote the idea of separation between the thinking of young and old, and consider communication between parent and child a thing of the past, it was refreshing and strengthening to hear some straight talk from the book of God.

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Thursday, May 6: "Restoring New Testament Organization and Mission vs. The Social Gospel," H. E. Phillips

Friday, May 7: "Restoring New Testament Terms of Church Membership (Conversion) vs. Direct Operation of The Holy Spirit * The Faith Only Doctrine," Jim Daniel

On the Lord's day following a summation of the lessons will be presented by Kenneth E. Thomas, the local evangelist with the Brooksville church.

PREACHER NEEDED

The church at Kirkland, Ill., desires to secure the services of a full time evangelist. Please contact: Bill Beasley, Kirkland, Ill., phone: (815) 522-6148 or Del Bassett, 1210 Commercial St., Sycamore, Ill. 60178, phone: (815) 895-4869.

James L. Denison, 3402 Henderson Blvd., Tampa, Fla. — My son, Deryl, desires to do fill-in preaching this summer for congregations within driving distance of Tampa, while their preacher is away on vacation or in meetings. Deryl will be a junior in high school next term. If interested, call 839-1422 or 876-2237.

PREACHER WANTED

Small self-supporting church, actively teaching through our bulletin, newspaper ads, and personal work. Currently supporting the Lord's work elsewhere, and have several members wanting to improve their teaching and preaching ability. A three bedroom house provided, salary open, and will pay moving expenses. We need a mature man willing to work in a mission field. Please contact church of Christ c/o Bill Norovich, P.O. Box 355, Racine, Wis. 53401. Call 633-0057 or 637-5511. James M. Smelser.

Ward Hogland, Box 166, Greenville, Texas 75401 — Twelve have been baptized here at Walnut Street within the last ten days. Nine responded during our meeting with S. Leonard Tyler. Three more responded on Wednesday night following the meeting. Brother Tyler did his work well during the meeting. Dates on some of my meetings for 1971 have been set, including: Ave. B, Seminole, Tex.; Springhill, La.; Huntsville, Ala.; Grand Saline, Tex.; Levelland, Texas. I am now in my tenth year with this good church.

Flavil F. Wallace, Rt. 2, Box 263, Gordon, Ga. 31031 — I have been preaching part time for a small congregation in Irwinton, Ga., since the first of the year but would like to return to full time work. I have been preaching for more than 17 years, including both part and full time work, working with congregations in Michigan, Florida and Georgia. If possible, I would like to locate somewhere in the south but would consider work elsewhere. I can be contacted at the above address or phone (912) 986-3431.

William W. Andrews, 2715 S.W. 5th St., Boynton Beach, Fla. 33435 — The church of Christ in Boca Raton, Fla., is in need of a full-time preacher to begin work by July 1. This congregation is small in number, strong in faith, hard at work and needing assistance. This wealthy college town provides us a difficult but challenging field. Adequate support available. If interested contact Horace Hartsell, 1000 N.W. 6th Dr., Boca Raton, Fla. 33432 or phone: (305) 391-6325.

G. R. Rutherford, 2015 Pisgah Road, North Augusta, S. C. 29841 — After many prayers and many months of work and planning, a new congregation

of the Lord's people has been established in the Augusta, Ga., area. We shall be meeting temporarily in the Martinez Community Center approximately two miles northwest of Interstate 20 on Washington Road in Martinez, Ga. Due to the innovation of liberalism into many of the churches, we felt it necessary to begin a new work that is so much needed. This will be the first, and only, congregation of the Lord's people in Columbia County, Ga. The place of meeting is only a few minutes' drive from downtown Augusta. There are approximately 150,000 people in the Augusta area, plus Ft. Gordon area; and the opportunities are unlimited for good. This is the only conservative church in East Georgia. We have from 12 to 20 in attendance. The church here, by its own contribution, is able to rent the building, pay for a listing in the newspaper, and take care of other expenditures locally.

We are in need of someone to move to Augusta and work full-time with this new congregation. If any congregation desirous of using part of their money in a good and rewarding work, we feel much good could be done here in the Lord's work. We need a faithful family to work with us. We feel that with the right man, the work here could be self-supporting in a matter of months. If any congregation can give part, or all, financial support to this work, we would appreciate any consideration. Also, if any congregation knows of a good man suitable for such, please have him contact us. We solicit your prayers in this new work. If you know of anyone in this area, or anyone moving to this area, please have them contact us or advise us of their address.

NOTICE!

I have 8 complete sets and several additional odd volumes of Searching The Scriptures for 1970 left over from bundles I purchased. I will send a set to anyone who does not have the 1970 papers and will write for them. First come, first served. L. A. Mott, Jr., Box 155, Romulus, Mich. 48174.

L. L. Applegate, P.O. Box 263, Vernon, Fla. 32462 — I moved back to Vernon, Fla., from Umatilla, Fla. last Jan. 11 to continue work with the church there. We now have 12 members and would appreciate help from our faithful brethren toward a "modest" meeting house. We own our property and an old boarding house which has been made usable for meeting. It does not help much in getting people of the community to come. We need about \$1500. to provide an adequate place in which to meet. I believe there are faithful brethren who will help me in this endeavor. I am 79 years of age but intend to continue in His service.

Nathan E. Hagood, Hermitage, Tenn. — I am very much interested in preaching the gospel on a full time basis. I have been preaching at different congregations as I have had opportunity. My wife and I are members at Perry Heights church in Donelson, Tenn. Harry Ozment is the minister here. If there be any questions as to my stand for the truth you can feel free to contact any of the following: Harry Ozment, Donelson Pike, Donelson, Tenn.;

Jimmy Thomas, 2047 High School Road, Hueytown, Ala.; Robert Jackson, Riverside Drive church, Nashville, Tenn. I will be available for work in any section of the country at any time. Any-one wishing to talk with me can write me at this address: 219-A Bonnalynn Drive, Hermitage, Tenn., or call me at 1-615-889-4373 collect.

NEW WORK IN MILLINGTON, TENN.

A much-needed work has been begun here in the Millington, Tenn., area. The congregation is located near a naval air station, and the fields are white to harvest with young military men and women, many of whom are eager to hear the truth. The members here are working in an organized personal work program, showing Bible filmstrips which have resulted in five baptisms since the first of the year.

We have a fine, enthusiastic young man laboring with this work, brother **Dan King**, whose excellent preaching has resulted in four restorations since the work started.

We began meeting Jan. 10, 1971, in the home of one of the members with 20 present at our first meeting. This last Lord's Day we had 37 attending and now have a building with adequate facilities for seating 80 people at 6079 Highway 51 North, Millington, Tenn.

If anyone knows of any military personnel being transferred to the Millington Naval Air Station, please inform them of this new work.

We ask for the prayers of our brothers and sisters in Christ that the congregation here will continue to grow as we work to convert more and more lost souls to Christ through the gospel.

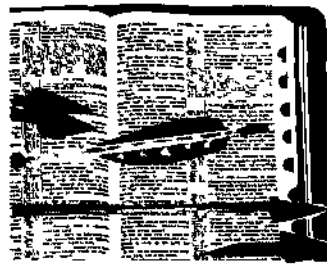
If any further information is needed, please call (901) 876-5484, or write: church of Christ, 6079 Highway 51 North, Millington, Tenn.

PREACHER NEEDED IN MILBRIDGE, MAINE

W. C. Sandefur, Box 186, Milbridge, Maine 04658 — I will be moving to Douglas, Ind., July 1, 1971 to begin work there with the congregation. The brethren in Milbridge need and desire a preacher to work with them. They are able to supply \$200.00 monthly toward his support. The attendance averages in the low 80's on Sundays. This is a "hard" area for the work of an evangelist, but it needs a man who is willing to work under the most trying circumstances. Denominations have "run free" in this area for years without being "buffeted" with the truth. Anyone desiring to come here and work may contact me at the above address or **Owen Beal**, Kansas Road, Milbridge, Maine 04658.

PLEASE CHECK THESE PRICES

ALL PRICES OF BIBLES, BOOKS AND LITERATURE IN PREVIOUS ISSUES OF SEARCHING THE SCRIPTURES ARE VOID. MOST PUBLISHERS HAVE INCREASED PRICES AND WE MUST ADJUST OUR PRICES ACCORDINGLY. CURRENT PRICES ARE IN THIS AND FORTHCOMING ISSUES OF SEARCHING THE SCRIPTURES. — THANK YOU FOR ALL ORDERS



ARROWS OF TRUTH for denominational error

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

"THE BRIDE AND THE BRIDEGROOM"

One of the arguments used by Baptist people to sustain their idea of a church during the personal ministry of Christ is John 3:29. Christ said, "He that hath the bride is the bridegroom, but the friend of the bridegroom, which standeth and heareth him rejoiceth greatly because of the bridegroom's voice; this, my joy, therefore is fulfilled." Baptists have always contended that Christ had a bride during his personal ministry. They teach that the bride is the church, therefore, the church was established during the personal ministry of Christ.

Most Baptists, when asked, will tell you that the Baptist church is the bride of Christ. This puts them in a precarious position. If they say he has more than one bride, they accuse him of polygamy. If they hold to the contention that he has only one bride and it is the Baptist church, then no one is married to the Lord but Baptists. The conclusion is inevitable that no one is married to the Lord but Baptists and therefore they are the only ones who will go to heaven. Baptist people should be the last on earth to preach everyone to hell but their own members.

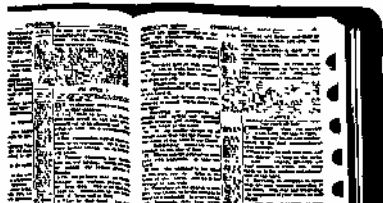
Then, if the Lord was married to the church during his personal ministry where did the ceremony take place? It might be well to also give Rom. 7:2. Paul said, "And if the husband be dead, she is loose from the law of her husband." If Baptists be right on this question, did the Lord leave the church a widow when he died? The assumption is made by Baptists that this verse says that the Lord had a bride during his personal ministry. The verse does not teach what they claim. It is true that the Lord talks about both the church and a bride during his personal ministry but he didn't claim to have either.

Another scripture used by Baptists is I Cor. 12:28. Paul said, "And God hath set some in the Church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues." They connect this with Mark 3:13-14, which reads as follows: "And he goeth up into a mountain and calleth unto him whom he would, and they came unto him; and he ordained twelve that they should be with him, and that he might send them forth to preach."

Baptists have always insisted that the word "ordain" means to "set in" and that because Paul said in the text above that God had "Set some in the church, first apostles," that the apostles were set in the church on the mountain of ordination. While it is true that the word "ordain" means to set in, we must find out into what they were set. As one studies

the text he will find that they went up into the mountain as disciples of the Lord but when they left they were apostles. The conclusion is inevitable that they were set into their apostolic office and not the church. You will notice that after this he gave them the limited commission and told them to go preach the Kingdom was at hand. The text of I Cor. 12, refers to rank and not order.

SOWING THE SEED of the KINGDOM



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

IN CHRIST #2

In our last article we talked about what it means to be "in Christ." We were made aware of the fact that "Justification" abounds for the Christian because of Christ's death, burial, and resurrection. We were justified by the blood of Christ.

SANCTIFICATION ALSO "IN CHRIST"

Those who are "in Christ" are also sanctified. The word "sanctify" comes from the Greek word *hagiazō*, and means "to set apart." Because of our obedience to the teaching of Christ's Spirit, we are sanctified in Him. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God" (I Cor. 6:9-11). Because we are sanctified "in Christ," the following privileges and duties are set forth.

A NEW KNOWLEDGE OF GOD

The apostles were given a new knowledge of God by the Holy Spirit. Paul said, "But as it is written eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But, God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:9-10). Paul is not talking about what is to come, but that which Peter said "the angels desired to look into" (I Pet. 1:12), that is, the Gospel of Christ. Both the prophets and angels desired to look into the "scheme of redemption," but neither one was given permission. The gospel came to those who were "sanctified in Christ."

GOD IS GLORIFIED

God is glorified through Christ who set himself

apart for the work God had assigned to him in becoming our savior. And, "He became the author of eternal salvation to all them that obey him" (Heb. 5:9). Now, Christ is glorified through us as we set ourselves apart from the world to do the work he has commanded us to do. Hence, we are not to "glory in men. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (I Cor. 3:21-23). So, whatever man may be able to do for the Lord, it is not because of his works of deserving, but because he has set himself apart to do the Lord's work and is "changed into the same image from glory to glory, as by the Spirit of the Lord" (II Cor. 3:18).

NOW HAVE OBLIGATIONS AS STEWARDS

A "steward" is one who sees after the possessions of another. He is made chargeable to the owner or master. When the Apostles were teaching the Word of God, they were chargeable to the Lord. Paul said, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful" (I Cor. 4:1-2). We are charged, as was Timothy, to study and rightly divide the word of God (II Tim. 2:15). And, then when we read and study these things (knowing they are the commandments of the Lord, I Cor. 14:37) we are told, "And the things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). It is not enough, then, to be taught the word of truth. If Timothy had received it but had not taught it, would he have been a faithful steward of God? Do you consider yourself a faithful Christian? If so, how can you be the kind of steward God wants you to be unless you carry out your part of the command and "teach others also?" Those who are "sanctified in Christ" have this obligation.

I AM NOW A SERVANT (SLAVE)

The word "servant" that is used to describe the Justified, Sanctified, Christian is a word that carries with it the idea of a slave. Paul said, "... and ye are not your own. For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's" (I Cor. 6:19-20). Paul recognized this fact and thus he made the observation regarding his own life, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27). We know who our master is, and we must know his will to know what we must do to please Him.

CONCLUSION

What we could not do before outside of Christ, now becomes both natural and possible in Him. We now seek to be what he wants us to be. He wants us to "let our light so shine before men that they may see our good works and glorify the Father which is in heaven" (Matt. 5:16). These are just some of the privileges and duties a person has who has been justified by the blood of Christ and sanctified by the Spirit of God.

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 XII

JUNE, 1971

NUMBER 6

THE PREACHER AS A SALESMAN

J. Edward Nowlin

It is readily admitted that my credentials for speaking on this subject are not the most impressive, but having been classified as a preacher for over forty years, some impressions have been gained by observation which seem to be worth mentioning. It is my conviction that the fervent wish of Robert Burns that people might have the gift to see themselves as others see them should be at least as applicable to preachers as to anyone else. To this end, may we offer a few suggestions?

Preachers are specialists in the spiritual realm, just as surgeons are specialists in the medical field. There is a facetious definition of a specialist which says that a specialist is one who learns more and more about less and less until he knows everything about nothing! A preacher who studies the Bible would be the first to admit not knowing everything about it, but it is likely that he knows more about it than about anything else. This makes him a specialist in this field. This means that he should be able to render a valuable service in this field.

Principles of good salesmanship which do not conflict with the Golden Rule may be employed by him in "selling" the truth to both saint and sinner. For instance, there are ways and means by which he may legitimately: (1) attract attention to the truth; (2) create interest in the truth; (3) inspire confidence in himself as a messenger of truth; and, (4) stimulate a demand for the truth. The manner in which he employs these principles is often determined by false notions of success. If he thinks he must succeed in the sight of men he may attract attention to himself with natty clothing and clownish capers. He may create interest in his next joke. He may inspire confidence in himself as an entertainer. He may stimulate a demand for his services at dinners and drives. He may be a howling success as an organizer and publicity man for the church, and a dismal failure in the sight of God as a gospel preacher. He may even forget that the Lord does

not require success. He requires faithfulness to the truth.

While the preacher is subject to the influence of others which may send him off on a perverted mission, he may adopt for himself a field of endeavor (on the side) where he capitalizes upon his influence and identity as a preacher to build for himself a lucrative business. He already enjoys the confidence of members of the church. His skill as a salesman of the truth enables him to transfer their confidence in him as a gospel preacher to him as a salesman for food supplements, mutual funds and cleaning agents. Of course, he may say that he has no desire to use his influence as a preacher for monetary gain, **but he cannot prevent doing** so when he calls upon members of the church who already know and respect him. They have confidence in him as a preacher. This in no way qualifies him as a specialist in investments, goods or services to the housewives, but their confidence in him as a person leads them to take whatever he says at face value. Some members of the church actually expect a preacher to know something about everything, anyway, and when he shows up at the door claiming to be an expert on some product or service and assuring them that he can save or make them money, they swallow his sales pitch and he walks away with their money!

Someone may ask, "What is wrong with a man making a profit?" There is nothing of necessity wrong with it. The profit motive underlies all business transactions, and without it economic life would fail. But who makes this profit? Often it is a preacher who is already being supported by his brethren to preach the gospel. He may justify his extra-curricular activities in the business world by saying that his income is not as much as it should be; there are thousands of members of the church, some of whom are helping support him, who teach school, drive trucks and sell soap powders who could say the same.

Brethren generally are liberal in their support of a preacher who works in his field. Why does not the preacher learn to live within his income, do his own work, and let some of the brethren who help support

him make the profit from sales of goods and services? There is nothing necessarily wrong with a Christian selling to a Christian. **The wrong is done when Christians use their influence as preachers of the gospel to separate other Christians from their money.** Preachers sell Christians goods and services which they can ill afford, often for higher prices than goods and services of equal or greater value could be bought from rank strangers. With the professed aim of "helping" they victimize older Christians who have managed to accumulate a savings account, other preachers who unfortunately know little about business affairs, and impressionable younger members of the church who are easily led into debt. "There ought to be a law!" Have you been "had" by some preacher? Don't think you are the Lone Ranger. Join the club!

There have been times when it was necessary for me to earn money in addition to what my brethren supplied. My wife did not find a job. I found one at the saw mill, painting signs, flying airplanes, or teaching school. Consequently, I have no stones to throw at preachers who must earn something to help support their families, part time or full time, so long as they let their goods or services stand upon their own merits and do not capitalize upon their influence as preachers for financial gain.

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EDITORIAL

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IGNORANCE WITHOUT EXCUSE

In the first division of the book of Romans the Holy Spirit spoke of the fact that the creation made known the everlasting power and divinity (ASV) so that men who glorify not God are without excuse in their ignorance. Read Romans 1:16-25.

I never cease to be amazed at the ignorance of many who have obeyed the gospel of Christ and have professed to be a worshipper of God for many years. I can to some degree understand how men who have never been exposed to Bible study can know many other things and almost nothing about the Bible. But I can not understand how one who professes to be a Christian can be so ignorant of even the elementary things of Christ.

I recently listened to a "mature" woman in Christ trying to tell another lady why she was a Christian and why her friend should also be a Christian. She made a few statements that are quite common today, and yet they are without foundation in the book of

God. She said, "The Bible says the Church of Christ is the only true church." Now that is "proof" that she was right! The statement she made is not in the Bible from page one to the very last one. The Bible teaches that there is one body (Rom. 12:4,5; I Cor. 12:12-26); that the body is the church (Eph. 1:22,23; Col. 1:18,24); that the church was spoken of as simply the church, the church of God, the church of the Lord, and the churches of Christ. The Lord has but one body of people who belong to him, but every thing that is called "The Church of Christ" is not necessarily these people of God.

Another statement made by this woman was: "Our church teaches that we must take the Lord's Supper every Sunday and we are forbidden to use instrumental music in worship." I am satisfied that some "Churches of Christ" go around teaching all sorts of things and thousands believe what is taught as if it came from the Lord. When will God's people learn that divine authority does not come from the church? When will they learn that the only authority in spiritual matters is the Lord?

You may be wondering what I did while this conversation was taking place. I was present with some others when the subject came up, and all present participated in the discussions. Every time this woman made some statement such as I have mentioned I took the time to teach the truth on the subject. We need to give some time to reading, studying and learning to express spiritual things in spiritual terms (I Pet. 4-11). We cannot employ some "minister" to do the learning for us. Every Christian should be more diligent to attend every Bible class possible and actively engage in the study to know what God has revealed to us. Every appointed period of edification of the church is designed to help all grow in the knowledge of the truth.

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I MARVEL Galatians 1:6



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WET AND DRY YEARS

When preachers talk to one another they sometimes use the expression "a wet year" or a "dry year." By this they mean that a "dry year" is when few obey the gospel and a "wet year" is when there are more responses to the invitation. Baptizing many people because of water baptism makes it a "wet year." Now I will admit that this is a rather crude way of saying "souls are being saved," but I can assure the reader no disrespect is intended. It is just preacher talk for a good year or a bad one.

All the readers know that for some time we have had "dry years." The world as a whole is indifferent to the preaching of the gospel and the additions to the church of the Lord have been a far cry from the time when it was a very usual thing to baptize several every meeting. It is just possible that the tables are beginning to turn and that the "wet years" are coming back. I was late in starting the meetings this year but in the very first at Somerset, Ky., seven were baptized. As I am writing this in Cincinnati on Monday, May 10th, my mind is fresh with joy at having baptized four yesterday in the work at 12th Street in Bowling Green, Ky., in regular work. We have assisted eight in obedience to the Lord there in the last five weeks. I have other reports from places where this same success is a matter of record. There could be some very vital reasons for this change.

(1) The "hippy" movement may have about run its course. I heard an outstanding educator who was black and the dean of a great black college suggest this the other day. He felt that the recent effort to stop the government in Washington was the "death throes" of the protest movement. Jobs are scarcer, work is becoming more and more competitive, a college education is more important than ever to success and he felt that there would be a "buckling down" on the part of a greater number of young men and women every year. When you couple this with the fact that even the congressmen who have in the past encouraged these movements came out against them in Washington and told the protesters to go home, indicates that everyone is getting tired of such attitudes.

(2) The pleasure mad "binge" that America has been on for the last decade may be beginning to fade away. The pleasures of this world do not satisfy but for just a moment. Not all of the people are ready to resign themselves to expensive hobbies out of which they get no real satisfaction. Many who

in the past were not able to afford such costly pleasures find them hollow and meaningless.

(3) The economic situation is changing. Money is not as plentiful and people are beginning to think about all they have wasted. They are wishing they had lived on a more conservative plain. This will have a tendency to turn them back to religion.

This may all be wishful thinking, but who knows but at least a part of it might be true. Paul MARVELED when men turned from the Lord. Perhaps in our time we will MARVEL when they turn back to HIM. Perhaps the "wet years" are coming back.

WORD STUDIES in the Greek New Testament



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

WHAT IS THE STANDARD? AN

APPARENT REALITY

It is a matter of obvious fact that it is not always easy to determine what is right in a given situation. This is true concerning moral, legal, and religious actions.

Some people believe it is right in certain situations to kill another person. Others believe that under certain conditions it is right to steal.

THREE KINDS OF WRONG

It is possible for an action to be wrong in at least three ways: morally, legally, and "religiously," or "doctrinally." Of course, there may be some overlapping of these things. That is, something may be both religiously and morally wrong, etc.

THE LAW

The apostle John states the fundamental cause of any wrong action, I John 3:4. In this passage, John affirms that sin is the transgression of the law.

It will be observed that any moral wrong is a transgression of moral law. Any legal wrong is a transgression of a certain civil law. Every "religious" or "doctrinal" sin is a transgression of some law.

MORALLY RIGHT BUT RELIGIOUSLY WRONG

It needs to be shown that a particular action might be right morally but wrong religiously. Drinking buttermilk is right morally. But drinking buttermilk as an element of the Lord's Supper would be religiously wrong, for it would be a transgression of what is written in I Cor. 11:23-26; Luke 22:17, 18.

Playing a piano in the home is morally right, but doing the same in public worship is religiously wrong, for it is an addition to the type music au-

thorized in Eph. 5:19; Col. 3:16, and other passages.

REASON CANNOT DETERMINE

Human reason unaided cannot possibly determine what is either morally, legally, or religiously right.

Were it not for God's Revelation, reason would not know it is wrong to murder. I do not believe there is any such thing as "moral law" that human reason can discover without God. If such were true, cannibals would inherently know it is wrong to take human life. But it is just a matter of fact that they take human life just as readily as they take a rabbit's life.

Every rational person knows that human reason as such cannot determine what is wrong legally. Do we know instinctively when to buy car tags and hunting licenses?

Similarly, every rational person should know that human reason unguided cannot determine what is right religiously. Yet, people glibly say that it doesn't matter what one believes religiously, just so he is sincere. Isaiah tells us that our thoughts are not God's thoughts, Isa. 55:8,9.

WHAT IS STANDARD?

Most people would probably say that the conscience is the supreme guide in determining right and wrong. In this view, "right" and "wrong" are entirely relative; and depend upon one's feelings in the matter.

However, it is simply a matter of fact that the conscience does not determine what is right or wrong. It just approves or disapproves our actions according to what our reason accepts or rejects as right or wrong.

Before his conversion, Paul the apostle did what his conscience told him was right. However, his actions at that time were wrong, Acts 23:1; 26:9. It is evident, therefore, that conscience may say that "wrong" is "right."

THE BIBLE

The only standard for determining what is right or wrong is the Bible, for the Bible is an expression of the very mind of God.

Murder, a moral wrong, is wrong because it is a transgression of God's law, Gal. 5:21, etc.

Disobeying civil laws is wrong because it transgresses Rom. 13:1, etc.

Refusing to be baptized in order to the remission of sins is wrong because it transgresses Mark 16:16, etc.

Therefore, any moral, civil, or religious misdeed is wrong simply because it violates some law or principle expressed in the Bible.

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ARROWS OF TRUTH for denominational error

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

"ABRAHAM'S WORKS PROBLEM"

It is my firm belief that no word has given Baptist preachers as much difficulty as the word "works." This is especially true in regard to Abraham. Most Baptists have great difficulty in reconciling Rom. 4:1-6 with James 2:20-24. Both Paul and James mention Abraham and one says he was justified by works and the other says he was not justified by works. The solution to the problem is simple. They were taking about different kinds of works. However, just here the texts must be observed closely or one will be led into error. Most Baptist preachers will affirm that the works of James was a work in the presence of men. Nothing could be further from the truth. The men were left at the foot of the mountain and ONLY Abraham and Isaac went upon the mountain where the sacrifice took place. It therefore follows as the day follows the night that this justification was not in the presence of men because no men were present! Baptist preachers use this to dodge the impact of the word of God.

Let us now observe the two texts. First Rom. 4:1-6, "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justified the ungodly, his faith is counted for righteousness."

Please observe some simple matters within the above text. Paul speaks of believing and working as though they are incompatible. In this text indeed they are! He tells us this work would lead Abraham to GLORY. This is from "Kauchema" which de-notes a ground for boasting. We observe two things from the text: First, that the WORK here will cause one to boast and is incompatible with belief! We also notice that it is a work which would eliminate grace and put God in debt to us. Now, gentle reader, what kind of WORK would do this? It wouldn't take a Solomon to know that this would be a boastful, meritorious type of work which is not in obedience to God but is produced by the ingenious of man! This type of work would eliminate faith (Rom. 10:17) and IF we could be saved by such would put God in debt to us.

Now let us observe the other text. "But wilt thou know, O vain man, that faith without works is dead?"

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only."

Now let us compare this text with the one in Romans. First, in this text faith and works are completely compatible. As a matter of fact, James says, "By works was faith made perfect." You will also observe that the word glory or boasting is not found in James 2. This means that this WORK is not the same kind of boastful work of Romans 4, or Ephesians 2. You will also observe that no where in James 2 is grace eliminated and debt mentioned. This means that the works of James does not eliminate grace or put God in debt to us!

In conclusion these salient facts stand out. First, the works which save are the works which are in obedience to God's commands. That is, they perfect or complete faith. This is confirmed by the example of Abraham offering Isaac. Why did he offer Isaac? Was this Abraham's idea? Was this a work of his own choosing or design? Was it something he could do and then brag or boast? Certainly not! He obeyed (works) and was justified by this act of obedience which is called works. Did he brag or boast about this obedience? Certainly not. The application to people of today is simply this. We have certain commands in the Bible. When we obey (works), this does not eliminate grace or motivate bragging. For example, we are commanded to be baptized for the remission of sins (Acts 2:38). When one goes down into the water and obeys his Lord, does he come up bragging and boasting about it? Certainly not. I have baptized hundreds of people and I have never had one to come up bragging, glorying and boasting. Imagine if you can, Abraham offering his son Isaac and then boasting about his obedience to the command of God!

Gentle reader, the boasting works of Romans 4 could not be the humble works of James 2. Think it over.

— o —

THE CHURCH AND ELDERS

J. T. Smith

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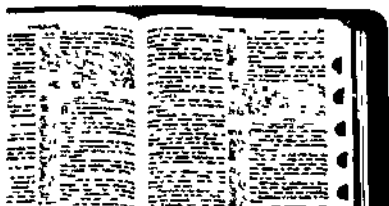
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SOWING THE SEED of the KINGDOM



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

IN CHRIST #3

In studying this very simple, yet complex subject, we have noted several worthwhile things. First, we noticed that life is "in Christ." "In Christ" means a way of life for those who attain this position. Also, we are able to be protected from the outside forces if we use the armour that God has provided (Eph. 6). Next, we receive whatever benefits are supplied inside Christ (Eph. 1:3). Then, our justification was brought about as a result of the sinless life, the death, burial, and resurrection. By being sanctified in Christ there are at least five positions we have gained.

HAVE FELLOWSHIP

The Christian now walks in newness of life. The word "walk" suggests **a doing**. We are to "walk in the light," which is another way of saying that we are to practice Christianity. John said if "we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his son cleanses us from all sins" (I John 1:7). Now, we are in a position to have fellowship with other saints. When the people in Acts 2 did what the Holy Spirit told Peter to tell them to do to get remission of their sins (v. 38), the Bible says, "they continued stedfastly in the apostles' doctrine and fellowship, in breaking of bread, and in prayers" (Acts 2:42). They were "participating jointly" with others, sharing that which they possessed.

EXALTED

We have, according to Paul, been "Translated out of the power of darkness into the kingdom of his dear son" (Col. 1:13). John wrote in the Revelation letter, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever" (Rev. 1:5-6).

COMPENSATION

We now have all spiritual blessings "in Christ." We have received the "forgiveness of sins." Not only that, but we have the wonderful privilege of prayer. John said, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:1-2). Also, I now have brothers and sisters to help me bear my burdens.

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an 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" (Gal. 6:1-2).

IDENTIFICATION

We are now Christians, and our citizenship is in heaven. We are only strangers and pilgrims here below. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;" (I Pet. 2:11). We must now suffer in a different way than we did before we became Christians. "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (I Pet. 4:15-16). In the preceding verses, Peter had pointed out how we are to follow Christ's sufferings. Christ did not suffer for unrighteousness, but for righteousness. That is the way we are to suffer as one-like-Christ, or a Christian.

GLORIFICATION

Not only do we have hope in this life, but in the world to come — eternal life. We shall be glorified. Paul said, "Beloved, now are we the sons of God, and it doeth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). "For the trumpet of God shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal shall have put on immortality" (I Cor. 15:52-53). Jesus said if we leave everything we cherish in this life, we "shall receive an hundred-fold now in this time, houses and brethren and sisters, and mothers, and children, and lands, with persecution; and in the world to come eternal life" (Mark 10:30).

ALL THESE THINGS SPELL SALVATION

When we add up all that we have said with reference to being "in Christ," we could sum it all up in one word — Salvation. "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (II Tim. 2:10). In the Bible "Salvation" is used in three tenses and three senses. In Romans 13:11 I read, "...for now is our salvation nearer than when we believed." Hence, Paul says he has salvation "now" (present), and that his salvation is "nearer" (future) than "when he believed" (past). So, salvation is spoken of in this passage in three tenses. But, it is also spoken of in three senses. It is an **accomplished fact**. "And such were some of you: but ye **are** washed, and ye are sanctified, ye **are** justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11). But this does not mean that because it is an established fact that we don't have to "work in the vineyard" anymore. Salvation is a **process to be carried on through life**. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear

and trembling" (Phil. 2:12). The final results will be perfection in heaven. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:5). If we do the things that are outlined by Peter in II Pet. 1:5-10, Peter says, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Pet. 1:11). We hope you will take advantage of "all spiritual blessings" that are "in Christ" and get into Him even now by being baptized INTO Him. This is the only way the Bible teaches that we can get "in Christ" where we can have "all spiritual blessings."

DISCUSSING A DEFENSE OF THE FAITH

Ron Halbrook

The Spiritual Sword is an excellent publication. The work of defending the faith is both scriptural and relevant, to the utmost. The Getwell brethren of Memphis should be commended for this "work of faith and labor of love." We who are young preachers may well give attention to this publication and the Word of God that we may be "much more bold to speak the word without fear."

Some excellent material has been provided from the pen of brother Gus Nichols. All that we may glean from men of such rich experience should be treasured, as we search the scriptures. All such men would have us to know that our "faith should not stand in the wisdom of men, but in the power of God."

Brother Nichols' article "Do Good Unto All Men," The Spiritual Sword, October, 1970, contains much pure water from the wells of divine writ. With gratitude for all that is good, the following thoughts are submitted for further study.

Quotations from Deut. 14, 16, and 26 are presented to show that the "fatherless and the widow ... were fed of the tithe 'in the place which the Lord thy God hath chosen to place his name there'" (page 18, The Spiritual Sword). Did the Lord authorize the Jews to turn this money over to an external board, which in turn would provide dispensaries? Or, could the money be turned over to an external board which would actually dispense the goods? Would such be "according to the pattern showed thee in the mount?"

Acts 11, I Cor. 16, II Cor. 8, and Rom. 15 are quoted to show that one church did "contribute to another local church ... in New Testament times" (Ibid.). These and other passages show the goods can be given "unto the home of the widow and her fatherless children" (Ibid., page 19). Did the Lord authorize the brethren to turn this money over to an external board, which in turn provides dispensaries? Or, could the money be turned over to an external board which would actually dispense the goods? Would such be according to the pattern showed thee in the New Testament?

In the study of church history, do we not find that the brethren were first disturbed and finally divided over the idea of external boards? Such boards were set up to receive and dispense funds for the obviously good works of sending out preachers, printing tracts, and caring for the needy. The acceptance and defense of such boards signified a change in attitude toward authority, though it was not recognized by many well-intentioned men at the time. The change eventually caused many departures from the divine pattern. The problems of external boards are upon us again, some for caring for the needy, some for printing various materials, some for sending out preachers. Do not the acceptance and defense of such boards signify a change in attitude toward authority, unintentional though it may be? Will not such a change cause many departures from the divine pattern?

The Spiritual Sword and brother Nichols should be commended again for their effort to create a healthier attitude toward Bible authority. We who are young preachers have much to gain from careful study of those who would pass the faith on to another generation. But may we respectfully submit that any practices which are accepted and defended without the approval of the holy writings, will weaken the faith of young and old alike. In theory and in practice, in thoughts published and deeds actualized, may we all love one another and walk by faith.

— 500 Chandler St.
Athens, Ala. 35611

WHAT! ME TEACH OTHERS?

Don Martin

In frequent instances, in the process of teaching and stressing the Christian's responsibility and privilege to teach others the gospel of Christ, I have had members look at me in a state of bewilderment as if to say, "What! Me teach others?"

Allow us to say in the very outset that the Bible recognizes and alludes to teaching the Word in two different capacities — public and private (Acts 5:42). In this article, we shall have primary reference to private teaching or personal work. However, many of the principles herein set forth will certainly be applicable to publicly declaring the Word — depending on the person's several abilities. Let us also understand, although the main emphasis in this article is on teaching aliens, that we as Christians are required and commanded to teach one another. We are to "... Consider one another to provoke unto love and to good works" (Heb. 10:24). And be able to "... Admonish one another" (Rom. 15:14).

EXAMPLE OF EARLY CHRISTIANS

The book of Acts is replete with examples of the early Christian's zeal and determination in teaching

others the will of God. In fact, the rapid and phenomenal growth which characterized the early church is attributed to each individual Christian's zeal in teaching others. "... Therefore they that were scattered abroad everywhere preaching the Word" (Acts 8:4). The early Christians were so on fire that approximately 25 years after the gospel was first declared in its completeness in Acts 2, Paul was able to write thus, "But I say, have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world" (Rom. 10:18).

THE IMPORTANCE OF TEACHING OTHERS

God, through the prophet Ezekiel, wrote thus: "When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life: the same wicked man shall die in his iniquity; BUT HIS BLOOD WILL I REQUIRE AT THINE HAND" (Ezek. 3:18, emphasis mine, D.M.). As we ponder the pages of the New Testament, we find the same warning extended. "I am pure from the blood of all men," declared the apostle Paul. But how was he pure or free from the blood of all men? "For I have not shunned to declare unto you all the counsel of God" (Acts 20:26, 27). The words of the song entitled "You Never Mentioned Him to Me" graphically set forth the importance of teaching others, and the sadness of failing to teach others. Let's consider the wording: "When in the better land before the bar we stand, how deeply grieved our souls may be; if any lost one there should cry in deep despair, 'You never mentioned him to me.' "

EXCUSES FOR NOT TEACHING

I suppose that any time we fail to obey a particular commandment, we have excuses for our disobedience. What is so dangerous, beloved, is that we often convince ourselves that our hindrances are not mere excuses, but legitimate reasons. Therefore, let us carefully examine the following excuses which are not infrequently offered and entertained as reasons for not teaching the pure gospel to others:

1. **"I do not know enough."** I hear many members saying, "Oh, I would teach others but I just do not know enough." Beloved, we do not have to have a complete knowledge of the entire Bible to teach aliens the first principles. We should be able to teach aliens what we did to be saved, should we not? And as we grow, we will be able to encourage and instruct fellow Christians (I Thes. 5:11). However, in some instances we are unable to teach others because we ourselves have failed to grow in the grace and knowledge of Jesus Christ (II Pet. 3:18). This was the obvious reason the Hebrew Christians were reprimanded, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God . . ." (Heb. 5:12). This is the very reason we are commanded to study, or give diligence (II Tim. 2:15).

2. **"I am not educated enough."** Some who have little formal education rationalize that they cannot teach others. However, many of the outstanding teachers of the New Testament only possessed a

menial education. In fact, in some respects, they were considered extremely inferior (Acts 4:13, cf. 2:7). What we need to realize, dear ones, is that in the New Testament, emphasis is on the word of God and its ability to save (Rom. 1:16), and not the amount of secular education the teacher possesses.

3. **"They will not listen to me."** This excuse was entertained by Moses in the long ago. When God summoned Moses to lead the children of Israel, Moses replied by saying, ". . . They will not believe me... " (Ex. 4:1). The Apostle Paul taught that we are to plant the seed (the gospel) and leave the increase to God (I Cor. 3:6, 7). Your writer, in the past, has caused himself much unnecessary anxiety simply because he tried to do God's part — give the increase. Yes, it is true that the majority of people will not listen (Matt. 22:14); but, beloved, there has always been a minority who will listen! Our obligation is to teach people — not make them accept it.

4. **"I do not have the time."** I have had members tell me, "I would teach others, but I just do not have the time." I do not believe that there is anyone who really does not have the time to teach a lost, dying sinner the saving gospel. We all have 168 hours each week. About 44 hours are spent in secular work, 56 in sleeping, 11 in eating, 18 in recreation, 3 in the Lord's work, and 10 in other weekly activities. Now certainly we can take a couple of hours a week from our profane recreation and spend it in true recreation — teaching others, can we not? The Apostle Paul wrote, commanding us to redeem or buy up the time because the days are evil" (Eph. 5:16).

5. **"I do not know anyone."** Often we try to rationalize and excuse ourselves by convincing ourselves that we do not know anyone whom we can teach. The apostles and other teachers made use of every opportunity to teach the word (Acts 16:13-15, 16-18, 23-34). If we would stop and think, we have numerous people with whom we can study. We have our relatives, those with whom we work, our close friends, and their friends, etc. A very good book on personal work is **Let's Go Fishing for Men**, by brother Homer Hailey. From this book and others of like design, we can learn much about doing evangelism.

6. **"I would like to teach others, but I am afraid."** Psychologists tell us that fear is an imaginary factor. The Apostle John wrote the following relative to fear: "There is no fear in love; but perfect love casteth out fear; because fear hath torment" (I Jno. 4:18). We need to become so motivated out of love that we lose sight of personal fears and apprehensions. We need to have Paul's attitude, "I can do all things through Christ which strengtheneth me" (Phi. 4:13).

SOLUTION

We need to be so filled with the word of God that it can not help but run over. This is the principle set forth in Jer. 20:9, "... But his word was in mine heart as a burning fire shot up in my bones, and I was weary with forbearing, and I could not stay (stop)." The remedy is also found in the words of the previously mentioned song, "... so work as days

go by, that yonder none may cry, 'You never mentioned him to me.'

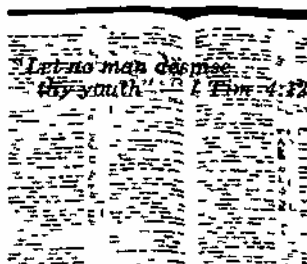
Start now! We are prone to wait until tomorrow, and, of course, tomorrow never comes. Emphasis in the New Testament is on the present, "now" (II Cor. 6:2). In the words of the poet, "Yesterday is forever gone, Today is swiftly passing, and Tomorrow may never come."

CONCLUSION

"Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; BUT THOU HAST DELIVERED THY SOUL" (Ezek. 3:19, emphasis mine, D.M.). "...He that winneth souls is wise" (Pro. 11:30).

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LESSONS FROM YOUNG PREACHERS



David Kenneth Lewis, 6101 Linton, Fort Worth, Texas 76117

JUST A MILE IN HIS SHOES

Criticism is an ever present evil in our society and in the church of our Lord. The poor criticizes the rich when they themselves never missed a meal. The aged criticizes the youth when they have never stopped to consider how difficult it is to live a godly life in "these times." Our president is criticized by those that never once held a public office. Preachers are severely criticized by those that never once tried to teach a Bible class. Elders are criticized by those that stand idly by on the side, never once offering a helping hand. Why is this? Why does criticism run so rampant in the precious body of Christ?

The answer is found in one of the modern day "folk songs" recorded by Joe South, **Walk a Mile In My Shoes**. Remember this song that conveyed the thought of finding out about a person and the prevailing circumstances before you "criticize and abuse?" If this thought would only be applied into our lives our criticism would soon be turned to appreciation. Certainly this would be true of our attitude toward our Savior. What do you think of the man, Christ? Do you appreciate him fully as you should? Could you walk where Christ walked? Could you really walk a mile in his shoes?

Could you walk a mile in his shoes at the age of twelve? In Luke 2:41 the story is told of our Savior leaving his parents as they returned home from the feast of the passover to be about his father's business. The narrative pictures Christ in the temple not only answering the doctors' questions, but

astounding them with his wisdom. At the early age of twelve, Jesus was about his father's business. Young people, can you say that you are about your father's business? Have you served God in your youth? Could you walk this mile with Jesus?

Could you walk a mile in his shoes as he was tempted in the wilderness? In Matt. 4 as Jesus ended his fasting for forty days, he was led into the wilderness to be tempted of the devil. Jesus was tempted to distrust God, to mistrust God, and offered something for nothing. Jesus was tempted with all the devil had to offer, and yet never once did he sin. He always replied, "It is written." The lust of the flesh, eyes, and the pride of life, was not a barrier for the perfection exemplified in the life, of Christ. Can you say that you have always been able to resist the powers of Satan? Can you always say that sin never entered your mind? Can you walk this mile with Jesus?

Could you walk a mile in his shoes as he astounded the religious leaders of the day? In Matt. 22 Jesus was asked questions by both Pharisees and the Sadducees with only the intention of ensnaring him. Jesus, however, was so versed in the scriptures that he was able to answer every question in such a way as to make Matthew record, "And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions." Can you say that you know the Word that well? Are you able to give an answer for your hope? (I Pet. 3:15). Can you walk this mile with Jesus?

Could you walk a mile in his shoes as he prayed in Getheseme? In Matt. 26 Jesus is pictured as praying three times to his Father concerning the suffering he was about to endure for the sins of the world. Knowing the agony that faces him, he was able to pray each time, "Not my will, but thine be done." Have you always prayed this prayer? Have you always been willing to put your faith and trust in God? Could you walk this mile with Jesus?

Could you walk a mile in his shoes as he stood when his own fell? In Matt. 26 Jesus is shown as a man that kept his faith and courage when his friends let him down. His enemies hated him, the Jews rejected him. But a cross almost unbearable was when our Savior found his own disciples asleep. Yet, Jesus stood firm in the hour of denial and persecution. He never lost his faith, even though he stood alone. Is your faith that strong? Could you stand alone for the Lord? Could you walk this mile with Jesus?

Finally, could you walk a mile in his shoes at Calvary? Jesus gave his life not only for his friends but for his enemies as well. He suffered the ignominious death on the cross for a crime he didn't commit. Would you be willing to do the same? Would you be willing to lay your life down for those that hated you? Could you walk this mile with Jesus?

In the final analysis we must admit that we could not walk a mile in his shoes, for Jesus was a Perfect Man (I Pet. 2:21-23). Every day Christ lived was a perfect day, every way Christ showed was a perfect way, and even though we can't walk in his shoes, we can "Follow After His Footsteps."

THE NEWS LETTER REPORTS

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

CITRUS PARK CHURCH OF CHRIST

Rhymer H. Knight

A few years ago, a small but interested group of Christians banded together to start a congregation in the Citrus Park community, about six miles to the northwest of Tampa's city limits. This rural community is in an area covering several square miles and is in northwest Hillsborough County. Several interested congregations have assisted me financially in preaching the gospel in this community from the beginning.

A number of people have been baptized; a lot of people have come and gone in moving; some who were members have died; some have fallen away. However, the church has enjoyed a steady and healthy growth, both numerically and spiritually, since its beginning.

This growing area has doubled in population since the congregation began and the area has promise of great growth potential in the near future.

The church found, bought and paid for, an excellent parcel of land on which to build. In January of this year we secured a building loan and on the second Sunday of May we met for the first time in our new building.

Regular service times are: Sunday, Bible study, 9:30 a.m.; worship, 10:30 a.m. and 6 p.m. Wednesday: 7:30 p.m.

The church building is located at Ehrlich and Pennington Roads, about 1.8 miles west of Dale Mabry Highway on Ehrlich Road.

We welcome everyone to visit and worship with us but we would especially appreciate the help that anyone can give us in contacting any that we might be able to work with in this area.

PREACHING BOLDLY THE WORD IN THE PHILIPPINES

Victorio R. Tibayan

Faithful churches and sound Christians in the Philippines always look forward to periodic visits by our brethren from the United States, particularly by able and good preachers. (Brethren Cogdill and Willis visited us last year, besides having met those from the military service like Wallace H. Little and others.) We have found these loyal saints competent to encourage us in many things in the Lord. Their deep Bible knowledge and faithfulness to God properly persuade us to be more and more like what He wants us to be. The recent visit of both J. T. Smith and Connie W. Adams has greatly increased this sentiment, for their keen insight in the word of God which they boldly preached had strengthened our faith and increased the borders of the kingdom at the same time.

Brethren J. T. Smith and Connie W. Adams came to the Philippines for the primary purpose of debating with a liberal brother in Mindanao on the issue of sponsoring-type method in benevolence and evangelism. J. T. debated and Connie moderated for him. A more worthy defender of the truth who has the opportunity at this time could not have been desired. He met every quibble and "argument" from the other side with the full and convincing force of the Scriptures. In every session of the four evening debate (May 11-14) he showed clearly what God has authorized as against the erroneous human method of the liberals. His boldness in contending "for the faith which was once for all delivered to the saints" earned him great respect from the audience composed of opposing views and even from his (J. T.) opponent himself. The listeners, most of whom have only vague ideas regarding the issues related to church autonomy and institutionalism were shown the way of God. We hope that more of this kind of debates be held and attended to for the sake of our salvation. And we are thankful that the faithful brethren were adequately represented by a qualified preacher in the person of J. T. Smith.

These two brethren (Connie W. Adams and J. T. Smith) arrived here in the Philippines on May 1st and stayed for the duration of 27 days. They therefore attended the gospel meetings and Bible lectures prepared by the Filipino brethren in anticipation of their coming, before and after the debate. Both of them spoke alternately in the morning, afternoon and evening sessions of these meetings throughout most of their stay in all these places. The number of those who accepted the Christ through baptism for the remission of their sins from all the places where they preached is 61. (There may have been others more who confessed immediately after they left, which are a result of their teaching and preaching the pure gospel.) Besides them (those baptized), at least 5 liberal preachers came forward and confessed before the audience their error as regards institutionalism having been taught better through the preaching of both Connie and J. T. We cannot really measure the extent of the good which resulted from their labors.

Another result of their bold preaching is the conversion of the whole congregation of believers meeting at Dian, Makati just near the faithful church in Pasay. Brother J. T. spoke to them one evening concerning many of the things where we differ and pleaded for the unity of believers based upon the doctrines of Christ. Connie followed this with his excellent handling of the question and answer period. There were of course, many queries and discussions over the practice of these brethren. But later on, the elders of this congregation requested for further studies with brethren Smith and Adams. Having been satisfied with their teachings, the elders voluntarily promised to study further these matters

where we differ with them with a view to being identified with us. While J. T. was left in Calapan to fulfill further speaking engagements, Connie was again invited to this congregation to speak. He learned that since their last visit there, the congregation has ceased to use their organ and does not use the choir. Having talked with them, he learned that these honest Christians desire to be identified with us for the cause of Christ and for His sake. — This church was formerly affiliated with the Christian Churches. About five years ago, the members as a whole separated because they could not conscientiously accept any more the Christian Missionary Society and for that matter any kind of human institution meddling in the internal affairs of each local congregation. However, they still continued with other errors like the use of instrumental music, choirs, etc. They have their own church-building and lot and they stayed aloof from the other churches. Under this set-up, many other religious denominations tried to win them over. The liberals through brother Ray Bryan (an American sponsored missionary) made attempts too, though in vain! One of the reasons why they failed, mainly in the case of the latter, was that he did not come to them in candor and sincerity. The brethren in that place saw through him. According to the elders of that church, they knew beforehand that those coming to them differ with them in many religious practices and that they (the elders at Dian) did not think that unity can be achieved unless both sides discuss their differences and follow the Holy Writ. When J. T. and Connie came to them with frankness characterized with love for their fellowmen and God they readily felt that they have ultimately met real Christians with whom they can safely study the word of God with a view for unity.

The two brethren's dedication and boldness in preaching the oracles of God have earned for them the love and respect of the brethren here. In addition, we also acknowledge the bountiful measure of love the American churches and brethren have and manifested in cooperating scripturally that both of them may come to us. We also know that they have sacrificed many things and while here endured hardships. God is glorified! It is our hope that from time to time, many more preaching brethren who are sound and fearless in proclaiming the truth come to the Philippines.

— 106 Liwaliwan, Caloocan City D-706
Republic of the Philippines

NEWS

RUSSELL-WARNOCK DEBATE

James P. Miller

The week of May 17 was given to a debate between Weldon Warnock, the preacher of the West End church of Christ, and W. T. Russell of the Missionary Baptist. The question discussed had to do with the plan of salvation and the place represented by faith and baptism. Russell has had 14 debates with our brethren. Brother Warnock is also an experienced debater having met Baptists and others.

It is with joy that we give our readers a report of

the debate conducted in Bowling Green. The meetings were held in the National Guard Armory which was an ideal place for such a meeting. Brother Joe Durrett, one of the elders at West End where brother Warnock preaches, made the arrangements. Brethren came from as far away as Columbia, Tenn., and were of great encouragement to brother Warnock.

Our brethren outnumbered the Baptists each night but not by any great margin. On one or two of the nights there were 200 or more of them present including several Baptist preachers. It would take 25 gospel meetings to have that many who were not members of the church come to hear the gospel. This is one great advantage of debates, they are a wonderful opportunity to teach the truth.

No attempt to review the arguments will be made in this short report. Mr. Russell, like all Missionary Baptist debaters, was confused much of the time and so were those who came with him. He spent the time in twisting and turning plain passages of scripture, in reading from numerous books in regard to the Greek, etc. Brother Warnock gave the plain passages that taught his position with force. As a matter of fact, Weldon Warnock can press a point as well as any man I have heard. He knows the issues and is able to make the audience see them with power. It was my pleasure to assist brother Warnock in this discussion.

Mr. H. C. Vanderpool moderated for Mr. Russell and is a debater of some experience, having met brother Warnock here in Bowling Green in 1968.

It can be said to the credit of both men that they have the courage to stand for what they believe. It is a shame that many others including our own liberal brethren do not have the courage to do so.

Brother Warnock will move in the fall to work with the church in Paden City, West Virginia. He and Mr. Vanderpool signed propositions the last night of the debate to meet each other possibly in the city of Louisville, Ky. More will be said in the papers about this in the fall.

BULLARD-BUTTRAM, HUNT DEBATE

Olen Holderby, San Pablo, Calif.

On April 26, 27, 29, 30, Brother Voyd Ballard met Mr. Leonard Buttram and Mr. C. E. Hunt in debate. Mr. Buttram affirmed a thousand year reign of Christ on earth from Jerusalem for the first two nights, with Brother Ballard in the negative. The last two nights Brother Ballard affirmed water baptism to be for the remission of past sins, with Mr. Hunt in the negative. Mr. Hunt and Mr. Buttram moderated for each other; I moderated for Brother Ballard. Brother Ballard was the master of the situation from the first minute until the last. I have heard a goodly number of debates; but the efforts to defend Baptist doctrine in this debate were the weakest I have ever heard.

Mr. Buttram did not take the position (completely) that most Baptist preachers appear to take. In fact, he freely admitted a number of times of being wrong in points he endeavored to establish. The only effort that he offered which resembled an

argument was the "Tabernacle of David" argument based on Acts 15:15-16. Of course, it was with ease that Brother Ballard answered this effort: he called attention to the context, to I Cor. 15:24-26, and to Acts 2:29-36. II Sam. 7:12-13 was also used to show the error of Buttram's position. In addition to these, Brother Ballard used one simple chart as a negative argument and confined most of what he said to things closely related to the chart. Here is the chart:

King — Rev. 17:14 Throne — Acts 2:30-36
Subjects — Col. 1:12-14 Law-Power —
Matt. 28; Eph. 2 Kingdom — Luke 22:29; I
Cor. 11

Exaltation	REIGN	End
Acts 2:34-35	(duration)	I Cor. 15:24

It was interesting to note that Mr. Buttram permitted his "okay" be placed by each point on the chart, except the throne. On the second night he had Brother Ballard cross out his okay by the item "subjects." This prompted Brother Ballard to ask him just who he was subject to? He agreed that Christ was King, but not yet crowned; argued that He was on His Father's throne and not His own; admitted, but withdraw on the subjects; admitted Christ had all power or authority, and admitted Christ's Kingdom was here. These admissions gave him a good deal of difficulty in explaining the purpose of his proposed thousand year reign and just what was to happen during that time. On the last night of this proposition, Mr. Buttram declined to answer any questions which Brother Ballard asked him.

On the second proposition, Brother Ballard presented four basic arguments; these same arguments were used in the Ballard-Wright debate last fall: one based on I Cor. 1:12-13, one based on Eph. 2:8 (faith vs. works), one based on Matt. 7:13-14, and another based on Rom. 6:3-5. Mr. Hunt apparently came prepared to argue the whole time on Acts 2:38. He spent no more than twenty minutes both nights in an effort to reply to Brother Ballard's chart arguments. He made a feeble effort to reply to an imagined argument on Acts 2:38, and seemed completely unprepared to deal with the arguments which Brother Ballard presented. His efforts were disgusting and his rambling obvious. The last night fewer than three dozen of his own people were out to listen. Assuming the honesty of the Baptist people, their cause suffered a severe blow in this effort.

The debate was well attended by members of the Lord's church and by Baptists (except for the last night). It was conducted in Roseville, Calif.

EVANGELIST NEEDED

Small self-supporting South Arkansas congregation needs an Evangelist to work and help spread the gospel in Arkansas. If you are a good man interested in moving to South Arkansas, please write or call Donavan D. Parsons, Jr. or John H. Storey, P. O. Box 434 El Dorado, Arkansas 71730, Area Code 501-862-5963 or 501-862-4396.

Herbert Knight, 1616 Clay Street, Paducah, Ky. 42001 — On May 23 I will close almost three years

of work with the Fifth and Jackson Street church in Paducah, and will move to Cardwell, Missouri, to begin work with the church there. The work in Paducah has been slow, but we have accomplished what we came here to do. We now have a building that adequately serves our need, a house for the preacher to live in and the church is now completely self-supported. James Chason will move to Paducah around the first of July to begin work with this good church. Correspondents please note — after June 1 address all mail to me at Cardwell, Missouri 63829.

Robert Wayne LaCoste — As of June 6 I will commence working with the church in Cooper, Tex. After nearly two years here in Hereford, Tex., we are happy to report 8 families identified; 6 restored and 6 baptized. We encourage all who can to visit us in Cooper when possible.

Willis Logan, Jr., P. O. Box 174. Butler, Ala. 36904 — I will terminate my work with the Butler church of Christ in Butler, Ala., the last week in June of this year, and will begin laboring with the Andalusia church of Christ which meets on 415 Stanley Ave., Andalusia, Ala.

The work in Butler is a very good work. In the past 22 months six have been baptized and two have been restored. Upon my leaving the congregation here, they will be in need of a faithful gospel preacher. Anyone interested in the work at Butler may contact Bro. Rip Deavours, Butler, Ala. 36904, phone 205-459-2418; or Bro. C. Q. Smith, Butler, Ala. 36904, phone 205-459-2122.

Donald R. Givens, 4349 Vassar, Port Arthur, Tex. 77640 — The Thomas Blvd. congregation here will have a gospel meeting June 21-27 with Lowell D. Williams of Kirkland, Wash., doing the preaching. Services at 10 a.m. and 7:30 p.m. In August (2-6) we will have a V.B.S., and lectureship with different speakers each night at 7:30 on the theme, "A Christian's Responsibility."

The Thomas Blvd. church and the elders here have been gratified with the good work of Bro. W. C. Sandefur in Milbridge, Maine. He moves from there to Indiana in July. If you know of some evangelist, or desire to preach the gospel in a much-needed and fruitful area, contact: Owen Beal, Kansas Road, Milbridge, Maine 04658.

MAMIE BAILEY HEART FUND

Thomas G. O'Neal

P. O. Box 606, Murfreesboro, Tenn. 37130

Sister Mamie Lou Bailey had a serious heart attack last December. At first it was thought she was doing well, however, she had to have open heart surgery at St. Thomas Hospital in Nashville on Wednesday, April 28. The cost of surgery alone will be about \$6,000. Other hospital and medical costs will add considerably to this. The total cost will be about \$12,000.

Several years ago sister Bailey broke her hip and injured her back. Because of this Mr. Bailey could not get hospitalization on her without a number of

exclusions. What little insurance they were able to get pays a minimum. To make this information known will be sufficient, for I am sure you will want to contribute to a special fund to relieve them of thousands of dollars in hospital expense. Each dollar given will be appreciated. Make your check to: Mamie L. Bailey Heart Fund and mail to: Mr. H. O. Edmondson, Commerce Union Bank, P. O. Box 518, Murfreesboro, Tenn. 37130.

Kenneth Hirshey, 5007 Wyaconda, Hannibal, Mo. 63401 — I am moving to Omaha, Neb., in May, 1971. There is not a sound congregation in that city, to my knowledge. I already have some contacts and wish more. Anyone having information, names and addresses, either in Omaha, Nebraska or Council Bluffs, Iowa, may mail them by first class to my Missouri address and they will be forwarded to my new, yet unknown Nebraska address. I intend to work toward starting a sound work in that area.

Herbert Thornton, P. O. Drawer Y, Edna, Texas 77957 — I moved to the great state of Texas in July of 1964, to Humble, Texas. I stayed in Humble five years and three months during which time there were 42 baptisms, 73 restorations and 40 to place membership. I resigned the work in Humble and moved to work with the Spring Branch congregation in Houston, Texas. My stay at this congregation was only 14 1/2 months and full of turmoil; but even so we had some visible results from our labors at Spring Branch. There were 17 baptisms, 13 restorations, 27 to place membership during this time. Our esteemed Roy Cogdill will take this work in June and my prayers are with him for there is much work to be done and some very fine people there.

On January 15, 1971 I began work with the Edna, Texas congregation. Seemingly the work has gotten off to a good start. There were four baptisms in January (three former Catholics) and so far in the month of February there have been two restorations and one man baptized. In April I was in a meeting in Panama City, Fla., and at Tillman's corner in Mobile, Ala. in June. When in Edna, Texas worship with us at 301 So. Robinson.

GREENSBURG, KENTUCKY CHURCH

The church of Christ at Greensburg, Ky., had its beginning in 1894 just one year prior to the beginning of the 12th Street church in Bowling Green, Ky. Since then, faithful gospel preachers from all over the country have preached from our pulpit. Brother D. H. Woodward, the deceased father of elder Paul Woodward of the Expressway church in Louisville, Ky., preached his first and last sermon from our pulpit.

On December 20, 1970, a small element, including the preacher, went out from the Greensburg church and began meeting in a garment factory here in town. The differences that precipitated their departure from us were strictly personal and in no way doctrinal. Following the departure of these brethren, many hurtful things and false rumors were spoken and printed about the church here. Meanwhile, the

Greensburg church still meets on Court Street where it always has met and continues to stand for the truth as it has through the years.

The faithful church at 12th Street in Bowling Green continues to send preachers to help us on the Lord's day each week. Some of the men who have preached for us lately include: Brethren Ray Thomas, Vernon Gary, H. H. Clark, and Harold Goolden. Other faithful preachers and Christians from other churches who have visited and encouraged us in our efforts to serve the Lord include, Bob Buchanon from Greens Chapel, Everett Harden from the Westwood congregation in Glasgow, and Filly Williams from Tompkinsville.

Brother Ronald Mosby from Louisville, Ky., is scheduled to preach for us in a gospel meeting Sept. 5-11. We pray the Lord will bless this effort and all our work together in His name's honor and glory.

— The Greensburg church

Walter J. Schreiner, Florida College Trailer Park, Box 74, Temple Terrace, Fla. 33617 — I have determined to leave secular work and devote full time work to preaching. I am 24 years of age, married and have two children, expecting the third in June, 1971. I attended Florida College 1965-1967. I preached at Mt. Vernon, Ohio on a part-time basis for about 5 months, at West Broad St., Columbus, Ohio for about 3 months, and at Punta Gorda, Fla., for about 10 months. For reference concerning me write to Leonard Robins, church of Christ, 3361 West Broad St., Columbus, Ohio 43204 or Homer Hailey, Florida College, Temple Terrace, Fla. 33617.

E. L. Flannery, 27019 150th Place, S.E., Kent, Wash. 98031 — We had a wonderful gospel meeting with Jerry Bassett. One was restored and four baptized during the seven day meeting. Another couple were baptized later. Since November, 1970 we have had 20 baptisms in all here.

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"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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VOLUME XII

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SELF AMBITION

Larry Ray Hafley

There is no spirit farther from Christ than that of self ambition. When pride guides one to seek prestige and prominence among men, he is as far from "the meekness and gentleness of Christ" as it is possible for a man to be. Such an attitude leads men to covet power and recognition, to lust for their name to be magnified and their person glorified.

The New Testament word for this obsession with self is *eritheia*. It is translated as "strife" and "contention" (II Cor. 12:20; Gal. 5:20; Phil. 1:16; 2:3; James 3:14,16). It aptly describes one who works solely for self benefit to advance himself over others. It is politics in religion. One who seeks for personal esteem and party influence is a careerist, one who lives and labors for party acclaim and personal fame. *Eritheia* is a "desire to put one's self forward, a partisan and factious spirit" (Thayer, p. 249).

There were such people in the church at Corinth (I Cor. 3:1-3), and there were preachers of the gospel motivated by this devious drive in Paul's day (Phil. 1:16). It must be resisted. Where it exists, says James, "there is confusion and every evil work" (James 3:14-16).

FERTILIZERS OF SELF AMBITION

1. Love for flattery: Good men are honored. This is as it should be. Paul spoke in glowing terms of Onesiphorus (II Tim. 1:16-18), Timothy (Phil. 2:19-23), and Epaphroditus (Phil. 2:25-30). However, these men did not seek flattery for self but ministered to others "for the work of Christ." They served selflessly, not selfishly.

Several Old Testament passages condemn flattering tongues, but it is the love of flattery which prompts and promotes self ambition. When flattering compliments become soothing and are savored in pride's memory, the love for preeminence grows its first tentacles. Christians must not only develop a thick skin against carping criticism but also against intemperate works of adoration and adulation. "Who flatters, is, of all mankind, the lowest, save he who courts the flattery" (H. More, *New Dictionary of Thoughts*, p. 213).

2. Love of recognition: It is said that some famous entertainers would gladly trade their fame for the ability to walk about unknown and unnoticed as most of us do. Is that not a switch? The self-seeker regards public recognition as personal gain and favor over others. He not only desires it, his debased dreams demand it!

Naturally good and godly men are recognized and should be esteemed "very highly in love for their work's sake." But the man of strife and contention sees recognition as his mind's motive and glory goal. The man who sifts your eye for recognition in the market place will look the other way if he finds you in the ditch.

3. Love of influence: No good man will tolerate unjust demeaning of his influence for the Lord. Conversely, no righteous man will seek an office for the sake of influence or party status. Men who love to manipulate others are ripe for the spirit of strife, self ambition. To control another for self advantage requires influence. Thus, the contentious, ambitious will court consideration and petition for popularity. It may necessitate belittling and beguiling others, but if it will cause his party to cry for his counsel, he will do it. One who loves political, partisan position is not above any means to attain it.

Silence when godly influence is being attacked is sin, but loquaciousness to establish influence is equally sinful. Beware of the love for influence.

STIFLERS OF SELF AMBITION

1. Love as Christ: "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us" (Eph. 5:1,2). Christ's love was based upon concern and compassion for others. He emptied himself of himself. Self ambition cannot lurk or thrive where self is lost in love like that of Jesus.

2. Serve as Christ: "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth" (Luke 22:27). Christ "came not to be ministered unto but to minister" (Matt. 20:28). Selfish desires wither with neglect when one serves for the benefit of others and not of self. Jesus' humiliation had no ulterior motives. He gave everything that we might gain everything. "For ye know the grace

of our Lord Jesus Christ, that, for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

3. **Walk as Christ:** "He that saith he abideth in him ought himself also to walk, even as he walked" (I John 2:6). "For even hereunto were ye called: because Christ also suffered for us leaving us an example, that ye should follow his steps" (I Pet. 2:21). "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6).

Peter said Christ is an **hupogrammos**, "example," or perfect pattern (I Pet. 2:21). Good penmanship is developed when the child copies as closely as he can the flawless **hupogrammos** of written letters of the alphabet. Christ is such an ideal "example." A good life is acquired when one seeks to walk according to the perfect **hupogrammos** of Christ.

CONCLUSION: DEATH OF SELF AMBITION

"Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3). "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Rom. 12:10). "Finally, be ye all like-minded, compassionate, loving as brethren, tenderhearted, humble-minded" (I Pet. 3:8—ASV).

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of

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THE COVERING OF I COR. 11

J. T. Smith

Because of the increasing interest being shown regarding the woman and the covering of I Corinthians 11, I have decided, at the insistence of several brethren, to set forth my findings in this article. I send them forth with the prayer that we may be drawn closer together as we consider the Bible teaching on this subject.

FIVE POINTS TO CONSIDER

In my estimation, there are five points that need to be understood with reference to this question. 1. Why was this instruction given? 2. Who was authorized in the word of God to wear it? 3. Where was the covering to be worn? 4. Was it simply a matter of custom? 5. Must a veil be worn?

WHY?

In I Corinthians 11, Paul is considering the question of headship. The purpose of the man being uncovered when he prayed or prophesied was to show his recognition of headship. Since man could do what Christ did, having the same miraculous powers in praying and prophesying, he must do this with his head uncovered to show that he recognized that it was not being done by his own power. He had one to whom he was in subjection — Christ. Also, woman was to wear the veil when she prayed or prophesied showing that even though she could do what man did in praying and prophesying, she recognized him as her head.

According to my understanding of the passage, there are two coverings under consideration. One is the hair (v. 15). However, we would note that there is another covering involved other than the hair, else how could a man be uncovered? Shave his head — take off his hair?

WHO?

The question of "who" in the context of I Corinthians 11 is the woman who prayed and prophesied. It is very significant to note that whatever the man was doing in praying and prophesying, the woman was also doing. Hence, to show her subjection, the woman was to be veiled when she did the same thing the man did in praying and prophesying.

We need to consider also what is meant by the words "pray" and "prophesy." The twelfth, thirteenth, and fourteenth chapters of I Corinthians were written to discuss the spiritual gifts being practiced by Christians in the first century. Both praying and prophesying were done miraculously in New Testament times. Praying in tongues was a spiritual gift described and practiced in I Cor. 14:13-16. Also, I have not been able to find in the New Testament where a prophet of God was ever mentioned that it did not mean one who received miraculous, divine, revelation. Peter said that a prophet was one who "spoke as he was moved by the Holy Spirit" (II Pet. 1:21). That is the Bible

definition of a prophet. Philip had four daughters that did prophesy (Acts 21:9).

WHERE?

Anywhere a woman was permitted to pray and prophesy, as the man was doing, she needed to be covered. One thing, however, is worthy of our consideration. The assembly is not mentioned in the context of I Cor. 11:1-16 as the place where this was done. Also, one of the things that I am positive about is the fact that though I may not be able to determine all of the places she could pray and prophesy, the one place I know she could NOT do this was IN THE ASSEMBLY. For I read of an assembly in the New Testament where the spiritual gifts of praying in tongues and prophesying were being practiced. I Corinthians 14 gives regulations for such an assembly. In that assembly Paul said for the women to keep silent. In that assembly, where spiritual gifts were being practiced, a woman could not utter a sound; for it was "not permitted unto her to speak" (I Cor. 14:34-35). The Greek word *lalo* from which we receive the words "to speak" means, "to utter a sound, to make a vocal utterance." But in the assemblies where spiritual gifts were being practiced, she could not *lalo* (utter a vocal sound).

CUSTOM

Many try to make the argument that even though Paul gave these instructions regarding the veil (or covering) that he annuls all that has been said when he states in verse 16 that we have no such custom, neither the churches. I do not believe Paul is so stating. I cannot conceive of the Holy Spirit, through Paul, making an argument for a practice that would take up the space of fifteen verses and then say that it really didn't matter. The thought is that churches of Christ had no such custom (practice) of women praying or prophesying un-veiled, nor men praying or prophesying while wearing a covering. And if a man wanted to be contentious about the woman having to wear a veil as a sign and a man having to be uncovered as a sign, that he needed to understand that there was no church that taught any other practice.

VEIL

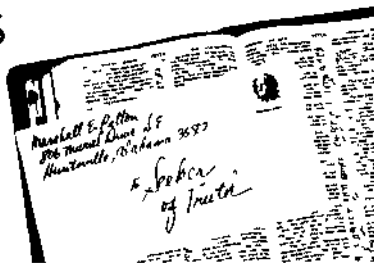
Now to say a few words about the subject of the "veil." Many translators translate the word *katakalypto* "veil." This is true especially with reference to the covering that is to be used by the woman. For we might note just here that the word "covered" with reference to the man is a general term in the Greek. The expression that is used regarding the man in I Cor. 11:4 is *kata kephales* echo setting forth the fact that he was not to have any kind of covering on his head. But, the word translated "covered" is specific with reference to the woman and her being "veiled." This simply shows that man was prohibited from using any kind of covering, but woman was specifically instructed to wear the "veil." So, the argument that many make that we may substitute a hat, feathers, ribbons, etc. for a "veil" could not be so — unless we could allow the sectarians to substitute sprinkling for baptism.

CONCLUSION

If you find a woman today who, by the Spirit of God, can pray and prophesy as they were doing in New Testament times, then be sure to tell her to wear a veil.

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ANSWERS for our hope



Send Bible questions to

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

QUESTION: Was Deut. 22:5 written for the people of Israel only? (No name submitted with question.)

ANSWER: The reference in the above question reads as follows:

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." While the verse applied directly to Israel only, it was written for others. According to Rom. 15:4 and I Cor. 10:11, the "things written aforetime were written for our learning." Great lessons on faith, patience, obedience, etc., can be learned from the "things written aforetime," but the particulars required then in such matters are not always binding on us now — in fact, never, unless authorized also by Christ in His Last Will and Testament (Col. 3:17).

The meaning of Deut. 22:5 is a matter of some controversy. Some see in it only the design to maintain a difference in the style of clothing worn by men and women so as to distinguish between the sexes. Others see in it a design that is deeper and more significant, namely, precluding God's people being associated with idolatry and sexual aberrations. Hence, they conclude that it applied only under such circumstances as would involve one in such matters. It is a fact that the heathen religious festival occasions often involved licentious rites and activities. Frequently clothing was exchanged between the sexes to intensify exotic interest. In view of the setting of the text, the people addressed, the circumstances under which it was written, and with which the Israelites were surrounded, I conclude that the latter view is correct.

How much difference appeared in their clothing?

While accurate and detailed information concerning the dress of those of ancient Israel is scarce, the best authorities available conclude there was very little difference in that worn by men and that worn by women. Only the outer garment of the woman differed from that worn by the man, and only then in its ornamentation. Exceptions to this rule were found in special garments for special occasions. Jewelry, worn by the woman, also served to augment the difference in the outward apparel. This fact, however, should be noted: there was a difference — enough to preserve the natural feelings according to creation.

Of what significance is this passage to those of the New Testament era? In the light of Rom. 1:26,27 and I Cor. 6:9, we learn that it is just as wrong now as then to "change the natural use into that which is against nature," so far as sexual feelings and experiences are concerned. From "what was written aforetime," namely, Deut. 22:5, we learn of one thing designed to preclude such aberrations. This knowledge should be respected and honored in our lives today.



ARROWS OF TRUTH for denominational error

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

THE TRAGEDY OF TWENTY

I am not a good prophet. If someone had told me twenty years ago that the church would be in such a mess in 1971, I would have laughed them to scorn. It is still difficult for me to believe this has happened among a people who call themselves children of God. When I say all this has happened in twenty years, I am speaking in round numbers — give or take a little. Let us reminisce, perhaps in an unpleasant way, back to the late forties and early fifties.

SPONSORING CHURCHES

The first outward sign of an improper attitude toward the word of God was the formation of what the brotherhood called sponsoring churches. I am not sure where the first one really started. It could have been Lubbock, Texas. Actually it doesn't matter where it started; the sad part of history is that it did start. This was the concept that many churches could send to one congregation for the work of evangelism. Not one vestige of Bible authority was given to sustain such a position. To the contrary, the Bible gives us apostolic examples of how they supported the preaching of the gospel. This was the direct method as taught in II Cor. 11:8 and Phil.

4:15,16. These passages were completely ignored and it was claimed that God has given us perfect liberty about how evangelism is to be done. The sad part of it all is that these brethren couldn't see two inches in front of their face. If their theory was correct then the Missionary Society brethren were correct decades ago when they split the church over church cooperation.

HERALD OF TRUTH

Somewhere in the early fifties this monstrosity had its inception. I remember well the high powered literature sent out to get it off the ground. This nation wide radio program concept was a take-off from the sponsoring church idea. If one was scriptural, so was the other. The elders in Abilene set themselves up as the collecting agency for the nation wide program. Like Saul who said to Samuel, I am bringing the sheep back to sacrifice to the Lord, these elders said, we are going to do a great work for the Lord. They didn't consider that obedience was better than sacrifice. Like the sponsoring church brethren they completely ignored the Bible teaching on cooperation in the field of evangelism. I remember back in those days many brethren said, "The Lutherans have the Lutheran hour; the Catholics have the Catholic hour and we sure need the Church of Christ hour!"

YOUTH CAMPS

Another craze which swept the church in the early fifties was the youth camp business. It seems that brethren felt that more emphasis should be placed on youth. Actually, this is not bad within itself. However, we must keep in mind that all things must be done according to the pattern. Some desired to make a special organization of the young. Most of the time they would take the young folks up in a mountain where they would be allowed to hike, swim, play tennis, etc. The sad part of the matter was many times this sponsored recreation was taken from church treasuries. Once again, the Bible was ignored and brethren argued that the end justifies the means. Any casual reader of the Bible knows there is no authority for supporting swimming or tennis out of the church treasuries. I recall a young lady from Arkansas telling me about one of the camps she attended. One of the youth leaders approached her about being baptized. She told the youth leader she felt it best not to be baptized at that time because she was doing something a Christian couldn't do. He asked her what it was and she replied, "I like to dance." He said, "Oh, come on and let me baptize you and we can talk about dancing later." So you can see why they could report so many baptisms at the youth camp meetings. Really, brethren, was this true Bible conversion or a publicity stunt?

HOLY HOOTENANY AND GREASED PIG CHASES

In the late fifties we heard a great deal about hootenanies. Well, some fellow came up with the idea that we needed one sponsored by the church. So they changed it from hootenany to holy hootenany. This made the pill go down easy for some brethren and so we had our share in the church. Along with this came some recreational enterprises which

sponsored the greased pig chase. It seems that a greased pig was turned loose and a prize was offered to the boy who could catch and hold the swine. These things are so far out that it would be a reflection upon your intelligence to tell you why they are wrong. They were sponsored by the church and advertised in church bulletins.

INSTRUMENTAL MUSIC

In the late fifties I heard of one preacher who thought and taught the instrument to be acceptable in worship service. By the late sixties his tribe had increased and now many preachers in the church are advocating this same heresy. There is no telling how many believe it but have said nothing. Behold, how soon we forget.

MODERNISM

One wouldn't expect a gospel preacher to deny part of the Bible but, presto, this is what we have today. Years ago we reserved this position for the infidels, atheists, etc., but our chickens have come home to roost. We now have preachers who openly say they don't believe all the Bible. One recently appeared on a program at a leading college and stated that he did not believe all the Bible to be inspired. Well, what do we really expect when people start denying the approved examples of the Bible?

TONGUE SPEAKING

Years ago I lived in central Texas. During the moonlight night of July and August the Holiness people would have their revival. They used loud speakers and I couldn't sleep so I went down to observe first hand. I remember they had a guitar picker who was flat good! Their music and singing was better than some you get on TV today. As I sat and watched these dancing sanctified, jumping, jiving, bone-shaking, shouting Holiness, I was amused. I thought within myself we won't have to worry about any "church of Christer" going off after that doctrine. Oh, how wrong I was. We now have some who have emulated the Holiness people. They claim the baptism of the Holy Ghost and the ability to speak in tongues. Well, where do we go from here? One thing is for sure, I am not going to be surprised at what my brethren do next. If I hear of some using Mark 16 and inviting me to a rattlesnake handling contest, I won't be surprised. However, I hope they will not become offended if I take a rain-check!

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EXAMINE YOURSELVES, WHETHER YE BE IN THE FAITH



Ken Green, 4001 Taylor Boulevard, Louisville, Kentucky 40215

When our Savior arrived at the Jordan to be baptized of John, the Baptist "forbad him, saying, I have need to be baptized of thee, and comest thou to me?"

Jesus answered: "It becometh us to fulfill all righteousness." This means that we should obey all the commands of God (Ps. 119:172; Rom. 1:16,17).

Christian service cannot be restricted to a few hours of worship each week. Such should not be counted service at all. If it is, something must be wrong. Worship should be looked upon and engaged in as a period of edification and motivation. Our service to the King should begin anew, not end, with the dismissal of worship "services."

The Christian life must be lived in EVERY relationship, or it is not being lived at all. We need to examine ourselves whether we are fulfilling ALL RIGHTEOUSNESS.

1. Fulfilling All Righteousness in Marriage: A marriage may be rightly described as "successful" if it is: a) by God's authority; b) permanent; c) happy; d) productive of good.

If one or more of these elements are missing, the marriage must be described as a failure. If the couple have no scriptural right to each other, a successful marriage is impossible regardless of how permanent or happy the relationship may be. If the marriage is dissolved for any reason, it is a failure. If it does not produce happiness for both partners, it is a failure, regardless of how long they may remain married. If they do not become better people and if their children are not raised for God, then the marriage is not a successful one.

Marriages fail because husbands and wives ignore God's laws which are given to regulate and direct this relationship. People are naturally more concerned with getting their rights than in fulfilling their responsibilities. God's word teaches us that rights are earned through the fulfillment of responsibilities.

The husband who will leave father and mother and cleave (unite in interest and affection) unto his wife (Gen. 2:24); love his wife as his own body and as Christ loved the church (Eph. 5:25,28,29) ; dwell with her according to knowledge and give honor to her as unto the weaker vessel (I Peter 3:7) will usually receive his rights as head of the home without having to demand them.

The wife who will love her husband (Titus 2:4) ; submit to him (Eph. 5:24); reverence him (Eph. 5:33; I Pet. 3:6); count her body not her own

(I Cor. 7:2-5, a mutual responsibility); and be a keeper at home (Titus 3:5) will generally receive her rights to be loved, nourished and cherished, and provided for, and will find fulfillment and satisfaction in marriage.

Are we fulfilling all righteousness in this realm?

2. Fulfilling All Righteousness in Raising Our Children: Some parents in the church are astounded when their children turn out worse than the neighbors' children who had no religious training. They throw up their hands and exclaim: "We took them to services every time the doors were open!" Yes, but did you FULFILL ALL RIGHTEOUSNESS in the realm of child raising?

There's more to raising children in the discipline and instruction of the Lord (Eph. 6:4 NASB) than taking them to church services. In fact, if many Christian parents would consider and investigate, they would probably find that some of their unreligious neighbors are more nearly conforming to the Bible pattern in child rearing than they are.

When laws are obeyed in any sphere, people are blessed in that area. A farmer is not blessed with good crops because he's a Christian. He must apply himself in the science of agriculture. Parents are not blessed with good children because they're Christians. Rather, because they're Christians, they must apply themselves in fulfilling God's laws for parents.

If I fail in this, and my religiously indifferent or denominational neighbor succeeds, his children will turn out better than mine.

Eph. 6:4, to which we've referred, sums up the responsibilities of raising children. There's a lot involved in the proper discipline and instruction of children. The word for discipline or the KJV "nurture" is translated "chastening" in Heb. 12:6-11. In this passage we are taught that a father who does not whip his children and make them mind is like a whoremonger who begets children outside of marriage and assumes no responsibilities for them.

To raise children in the admonition or instruction of the Lord is to instill in them a knowledge of and respect for the imperishable word from a very early age. This responsibility is upon parents (fathers in particular) and it cannot be relinquished with impunity. A couple of 45 minute sessions in Bible class each week is not enough for either us or our children. We must study and teach the word daily in our homes. We must teach our children to pray, both by example and instruction. We must try to win our children to the Lord when they reach the stage of responsibility.

It's but little wonder that most church members do not talk with their neighbors and friends about the truth. They seem embarrassed over the idea of discussing it with their own flesh and blood. We must ask, ARE THEY FULFILLING ALL RIGHTEOUSNESS?

3. Fulfilling All Righteousness in Business: Whether one is a servant or master (or within our social and economic structure, an employee or employer) he is to conduct himself as a servant of Christ.

Labor unions were organized because employers demanded all they could get and gave as little as possible in return. Today's unions have reversed the

problem. Employees are becoming more and more interested in benefits and less concerned about earning: those benefits.

I know of a few cases where workers have consistently refused any notion of a union. They are treated fairly, paid good wages, given reasonable liberties and benefits, and are known and respected by the employer. Employers who wisely chart such a course are usually repaid many times over.

This relationship is dealt with in Eph. 6:5-9 and Col. 3:22-4:1. Certainly the master-servant relationship does not parallel the employer-employee relationship in every way. An employee voluntarily offers his services in exchange for stipulated wages. But so long as he continues this voluntary services, he must pull his share of the load and keep his end of the bargain. And the employer who is a Christian must assume his responsibilities and treat his workers as he would like to be treated.

The Bible is all-sufficient as a revelation. Let us apply its teaching to our every relationship. —
4001 Taylor Blvd. Louisville, Ky.

DEADWOOD AND LIBERALS NEED CUTTING OUT

Shelby Smith

Jude 3 says, "Beloved, when I give diligence to write unto you of the common salvation, it was needful for me to write unto you that you should earnestly contend for the faith which was once delivered unto the saints."

Why would Jude write this way? Because there were those who were entering the church and perverting the truth, for in verse 4 he said, "Turning the grace of God into lasciviousness and denying our only Master and Lord Jesus Christ." These false teachers have entered into the church secretly today. They are trying to destroy the faith of the people. The old as well as the young are following after every wind of doctrine. Those who will not attend the worship of the church are dead wood, and along with the liberals need cutting out. Withdrawn from. Brother J. D. Tant reported a great meeting a few years ago by saying, "There were five baptisms, two restored, and seventeen withdrawn from." He said this was a great meeting, and I agree! The church will never grow until we remove the dead wood, and those who are unsound in the faith.

Brother Andrew M. Connally writes in part: "I received a letter from some liberals and they said, we should not make a test of fellowship of such things as instrumental music, missionary societies, premillennialism, classes, colleges, preachers, etc. Let us leave our unwritten creeds to Christ."

The liberals also stated: "You notice that I am not so presumptuous as to speak for the mainstream of the brotherhood of churches of Christ whatever

that is, although I belong to that sect of people by virtue of the fact that I was born into it. Much to your dismay I am sure, I do not intend to leave because there is no other more interesting place to go. One may as well be in one sect as another . . . you witch hunters may as well learn to live with us liberals because we are here to stay." This is denominationalism pure and simple.

There you have it. They do not intend to leave, they plan to stay and corrupt the church that Jesus

died for. It is time that elders and church leaders went to work and cleaned the dead wood and liberals out.

Even in the church there are those who ridicule faithful gospel preachers, as being fundamentalists, too conservative, literalist. Let them talk, we must stand for truth as it was revealed in God's word by men guided by the Holy Spirit.

It should be the concern of every Christian to be a true Christian by attending every service of the church. Don't be like the driftwood just drifting about, never taking a stand for the truth. Following every wind of doctrine that comes along. Paul said, "Be steadfast," stand for something.

Oh yes, they will deny their views, but by their actions they are known. Paul tells us how to deal with false teachers, and how long we should stay in such condition. "To whom we give place in the way of subjection — no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:4,5). He said no, not for an hour. How long are we going to ignore such? Think on these things!

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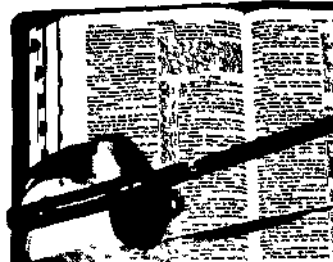
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Eugene Britnell, 8909 Mayflower Road, Little Rock, Ark. 72205

ATTENDING GOSPEL MEETINGS

I am concerned about the attitude of many brethren toward gospel meetings. I speak of the widespread apathy and general indifference toward the preaching of the glorious gospel of the Son of God.

I preach in several meetings each year and participate in at least two where I live, therefore I feel qualified to offer some profitable criticism and practical suggestions with reference to this great work.

For hundreds of years, the protracted meetings have been a great means of edifying saints and instructing sinners. In a sense, they have been the backbone of our teaching efforts. Who can't remember the time when the gospel meeting once a year was about all the preaching that many churches had?

But in our affluent, industrialized, hedonistic society, too many brethren feel that they just don't have time for faithful participation in gospel meetings. They attend in shifts; one group will come tonight and then they'll sleep tomorrow night and send a new crew! Consequently, we can't get a crowd nor the proper interest and enthusiasm.

Not only do brethren fail to support their own meetings, but many feel absolutely no obligation toward meetings in nearby congregations. And when some do attend, they do so on a reciprocal basis, saying, "Now we came to your meeting and we'll expect you to attend ours." Is that why we attend meetings? I thought we should go to hear, learn, and encourage the Lord's work. I have preached in meetings recently in cities where there were enough "faithful" brethren to overflow the building each night, but instead we had plenty of room!

Of course you have the few faithful souls who always drive far and near to hear the gospel. I preached in a meeting this year at El Dorado, Ark., and brother and sister S. B. Hartsell came nearly every night from their home in Haynesville, La. While that faithful couple (who recently celebrated their 50th wedding anniversary) was driving that distance to attend, many brethren nearby never attended once, and some of the members there only a time or two. Why the difference? The Hartsells love the Lord, the truth, and those who teach and defend it! Isn't that enough?

The Sword says that we should "be ready to every good work" (Titus 3:1).

While we are thinking of gospel meetings, let me say that I am also concerned about the lack of effective

communication between the pulpit and the pew when people do attend. In a recent issue of CHRISTIANITY TODAY, there is an article entitled, "Pastor, What Was That You Said?" which deals with this problem. The writer said:

"Too often there is an interplanetary space between the pulpit and the pew. The response from the pew is, 'Pastor, what was that you said?'"

"When you preach on Sunday, you have a startling variety of persons before you. Some are highly educated, some functionally illiterate. Some are committed Christians; some are irreligious. Some came out of force of habit. Some are there because husband or wives were determined that the family was going to church.

"How do you get through to a crowd like that? Is it any wonder that some sleep through your sermon and others ask, 'Pastor, what was that you said?'"

The writer then gave six characteristics of people today that have a bearing on our problem of communication. I shall give them with a brief comment following each:

"1. Our people live in a pleasure-oriented world. Existence is directed toward satisfying personal needs and desires."

This is the most common form of idolatry today! I know that's what it is, for the Bible says so. "Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play" (I Cor. 10:7). Isn't that a good description of our society, with the many vacations, holidays and long week-ends?

"2. People are money-plagued, deeply in debt for their gadgets and luxuries. If they hear us preach once a year on stewardship, some immediately get the impression that we are just after their money."

This is true with many brethren. Things have crowded the Lord out of their budget. With the amount that brethren waste and spend for luxuries, the gospel could be preached to millions of people.

"3. They are scientifically minded. To many, at least subconsciously, science has become almighty and can answer all problems."

How true this is! Science has become a god to many. Men have deified human wisdom, humanized God, and minimized sin. They forget that there is a "science falsely so called" (I Tim. 6:20).

"4. They are sales resistant. As they watch television and listen to radio commercials, they develop a built-in resistance to the sales pitch. They are accustomed to a continual stream of attempts to get them to buy toothpaste and detergents, and they have developed a shell of resistance. When we try to challenge them, they can retreat behind that shell."

I have been saying this for some time. People have watched the TV commercials which are as phony as a four dollar bill, and they just naturally resist any effort to reach and convince them of anything. When they sit down to hear a preacher, they feel that he

has to do his thing so they might as well relax for about forty minutes and then they can go home. But all the while they are thinking that he is not going to sell me on that.

"5. They are thoroughly pragmatic. To them, whatever works is right. The question of right and wrong is not as important as momentary expediency."

Yes. That's like the old preacher who tried to justify infant baptism by comparing it to an ox yoke. He said that it had to be right because it worked! Many brethren are guilty of this. If they have branded some scheme or organization a "good work," never mind about the means and methods, or the principles of truth which are violated. They forget that the Bible says, "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully" (II Tim. 2:5). The end does not always justify the means.

"6. They are accustomed, through television, to polished performances. When they sit in our churches, seeing something less than perfection, we are immediately put at a disadvantage."

I suppose this is true, and certainly we, especially preachers, should do our best to present the truth in the most effective manner. While we are not to be so filled with pride and concerned about mannerism that we become vain and ostentatious, neither are we to be rude, crude and sloppy. The gospel of Christ is worthy of order, effort and dignity. Everyone who participates in the Lord's service should be capable of doing what he does and then do it to the best of his ability.

The writer of the article also said:

"Our task is, to take the preacher in the pulpit, whose heart is in heaven, and the man in the pew, distinctly rooted in this world, and bring the two together. How can we do this?"

That's a good question. There must be an answer.

THERE MUST BE CONFLICT

Ernest A. Finley

Just as assuredly as the life of our Lord was characterized by conflict and turbulence, so must ours be. Jesus said, "If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you" (John 14:18,19).

Why would Paul urge Christians to don the whole armor (Eph 6:10,11), if the Lord did not intend for every Christian to fight?

We must "contend (meaning 'fight' EAF) earnestly for the faith" (Jude 3). Elders are charged to hold to the faith that they "may be able both to exhort in the sound doctrine, and to convict the gainsayer" (Tit. 1:9). Exhorting is a vital part of an evangelist's labors, but so is **reproving** and **rebuking** (II Tim. 4:2).

Error and Truth have diametric ends. Error wills to damn the soul; Truth wills to save, to make men free (John 8:32). There can be no peace between truth and error or sin. The love and practice of error

will lead to eternal destruction (II Thess. 1:8,9; 2:10-12).

You can be sure that legions of Satan will be unrelenting in their efforts to hinder Truth and blind the hearts of men. There can be, therefore, no armistice for the soldier of Christ, no discharge from service as long as life and breath remain. The "sword of the Spirit, which is the word of God," is the only effective weapon against Satan (Eph. 6:17). It must never be sheathed. It alone can press him into cowering flight. We must trust in its effectiveness to defeat him. With it and the "shield of faith" we are equipped to "quench all the fiery darts of the evil one" (Eph. 6:16).

When time is no more the Lord shall call for a general inspection of all His troops. Shall the Lord, the Great Captain of our ranks, find your body and shield battle-scarred when you face Him up there? If you are found to bear no scars it will be evident that you did not carry the battle to the enemy. You cannot say with Paul, "I have fought the good fight."

Let us heed the admonitions of Paul, "Suffer hardship with me, as a good soldier of Christ Jesus" (II Tim. 2:3); "Fight the good fight of the faith" (I Tim. 6:12).

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RONALD G. LOVELADY — GOSPEL PREACHER

Charles F. House

Ronnie is gone. We extend our heartfelt sympathy to "Gerry" and the children. In addition to the many fine words that have been said to cherish his memory, this writer wants to add the following:

He was, in my opinion, perhaps one of the most powerful, most eloquent preachers ever heard in the pulpit, within his generation. Ronnie loved the truth and stood four-square behind it. February 4, 1952, Ronald G. Lovelady, formerly of Douglas, Arizona, identified with the Gardena church of Christ, 16424 South Ainsworth St., Gardena, Calif. (a suburb of Los Angeles). I was preaching for this church, which three other men and I of the nearby Compton church started on Nov. 18, 1951, in a rented building. The church at Gardena had failed twice before.

On Feb. 7, 1952 I had the pleasure of baptizing his lovely wife Geraldine into Christ. She had been a former Methodist.

Ronnie was a fine singer and liked to sing. We started him right off leading singing at Gardena. Sunday evening, Aug. 17, 1952 he delivered his first sermon there, which was powerful, scriptural and moving. He had been blessed with a strong voice, and he was able to project it so all could hear and understand. Two weeks later, Aug. 31, 1952, he delivered his next sermon at Gardena. By Sept. 29, 1952 he was one of the featured speakers in a lecture type Gospel Meeting here at Gardena. He was well on his way. His career, power and influence as a fine preacher was now established.

Ronnie loved small churches. The ones who could not "pay big." This was one thing that made him "big" in the opinion of others. He became the located evangelist at Gardena Nov. 9, 1952, after my resignation there and my later move to Wilmington, Calif. (in the same general L.A. area).

Ronnie and I were both "tent makers." In those days we supported our families as grocery salesmen calling on super markets. Ronnie sold H. J. Heinz Co. products, one of which was canned soups. We were competitors working the same territory in south-eastern L. A. as I sold a product then known as Rancho Soup (now out of business). By 1954 I had gone into the Mexican work. Ronnie continued in the American work, but still as a "tent maker." He and his brother Glen (presently preaching at Wilmington) were in the printing business when he died. Glen also served as local evangelist at Gardena for a number of years.

Truly a great warrior has fallen. We who loved him shall greatly miss him.

P. O. Box 1031 Douglas,
Arizona 85607

WESTERN UNION TELEGRAM

Mr. Connie Adams
4724 E. Manslick Rd.
Louisville, Kentucky

Confirm direct results Smith-Lacuata debate. Number liberals walked out joined conservatives: Eleven in Kidapaan, twenty in Lambayng, one in Matalam, and ten will walk out Sunday where Alegres preaches. Non-members who were confused due to issues were baptized: Twelve in Lambayong, another twelve in nearby churches, fifteen during debate in M'lang, two preachers confessed in M'lang, two preachers in Kidapaan. Some more walkouts will follow. God is glorified, faithful members are happy. But, liberals are worried, disturbed, blaming Lacuata.

/s/ Romuo B. Agduma

EVANGELISTIC WORK IN MEXICO

Alejandro Hernandez, P. O. Box 417, Columbus, New Mexico, 88029 — By means of these few lines I wish to inform the brotherhood who speak English of the great need for support among those of us who deal with the Spanish-speaking people, and who work in the vineyard in Mexico along the U. S.-Mexico border.

Perhaps you remember reading about starting the Lord's work at Las Palomas, Chihuahua, which is the Mexican border town in front of Columbus, New Mexico. This work began in November, 1969. Today our little congregation has seven members. Twenty months ago my wife, three children and I came to Palomas determined to start the true church here. By the grace of God, and with the cooperation of several brethren, we began our activities here. Within a year and a half God gave us visible fruit of five active members besides the preacher and his wife. We have a good start.

My reason for writing is to inform you who read this paper that your financial support is greatly needed at this time, all along the border. Are there churches and/or individuals who love the Lord and the Mexican people who would like to have fellowship with me?

If you have questions, please write to me in Spanish, or you may write in English to Bro. Charles F. House, P. O. Box 1031, Douglas, Ariz. 85607. We eagerly anticipate hearing from you.

TO AUSTRALIA

Paul Branch

Our planned move and labor in Australia in August of this year will not materialize. Inadequate support plus other valid reasons necessitates delay

in further consideration for foreign work.

Regarding travel funds sent or planned, each church sending such have received or will soon receive it back. Those planning to assist in our travel expense, please do not send additional funds. Please transfer your intended funds to brethren Foy Short who is returning to Rhodesia or Charles Gentry who is making plans to labor in Japan or some other worthy effort. Contact brother Short in care of B. L. Fudge, Box 858, Athens, Ala. 35611 or Charles Gentry at 3602 Rush Place, Hobart, Ind. 46342. May God bless each of you who sent or had an interest in our planned work.

My work will terminate as planned in Palmetto, Fla., Aug. 1. The past three years have been pleasant and fruitful. Illness (and many deaths) crippled our early progress but we have made a wonderful recovery, setting new records in attendance and contributions. Several baptisms (one man 82) plus new families moving in helped our work. Brother Daniel Tarn will follow me in the work.

Our new address will be 2505 20th Avenue W., Bradenton, Fla. 33505. I will be free to hold some meetings or conduct teacher training or personal work training classes or possibly some fill-in preaching on the week-ends. We still hope to enter foreign fields next year; however, I would consider local work if needed. If I may be of service contact me at the above address or consult new listing for phone number.

James L. Denison, 3402 Henderson Blvd., Tampa, Fla. 33609 — Brother Don Taafe began full-time preaching May 1 at the Dundee, Fla. church. His family moved to 224 7th St. South, Dundee, Fla. in June. Don is still about \$200 per month short of his support. The Dundee church, Santa Fe Hills, Plant City, Lake Wales and Lake Wire in Lakeland are helping in his support. Don is worthy of support, and if you as an individual can do so, I urge you to aid him financially in his work. He has done a good work in Dundee since April, 1970 on a part-time basis while working to help support himself. He is mid-dle-aged and has four children. He is sound in the faith and a hard worker.

Larry R. Devore, 1802 Caroline St., South Bend, Indiana 46613 — April 5-li brother **Glenn Shaver** preached at Caroline St. in a gospel meeting with Rood attendance, no additions. June 15-18, we are engaged in a Vacation Bible School, with children's classes and speakers for the auditorium class. The speakers are: **Michael Grushon**, Hobart, Ind.; **Robert Archer**, Berwyn, Ill.; **W. C. Hinton**, Hammond, Ind.; and **Wesley Dawson**, Hessville in Hammond, Ind. June 24 I began my third year here at Caroline Street.

Wayne Earnest, 1916 Rockford Lane, Louisville, Ky. 40216 — In gospel meetings Cat Island, Bahama Islands, May 3-10; Hopkinsville, Ky., May 20-23; Medina, Tenn., June 14-20.

WANTED: Minister of the gospel to work full time in Walker County, Alabama. For full particu-

lars write to **Brewer Gant**, Route 1, Box 99A, Parish, Ala. 35580 or call collect: (205) 686-5562.

Don Martin, Rt. 1, Box 20, Pineland, Texas — We have been laboring with the Pineland church for approximately three years. Since the last report in August, 1969 we have enjoyed considerable growth. At that time we were not self-supporting, but now we are self-supporting and helping preach the gospel in other places. We have had fifteen baptisms. When in the Sam Rayburn or Toledo Bend area, worship with the Pineland church of Christ.

Mrs. John W. Wilson, 1366 Manzanita, Chico, Calif. — We wish to express our thanks to our many friends in Christ around the country for the many cards, letters and calls since my husband's recent heart attack. He is much improved and is able to carry on a light schedule of work. We thank God for the prayers of Christians which have ascended in his behalf.

Church of Christ, 1995 South Holly, Denver, Colo. 80222 — The University Hills church of Christ has been blessed in obtaining a new meeting place. The new building has a seating capacity of 100 and classrooms for all ages. We feel that this is an encouragement to the Lord's work in this area. To reach our new location, take 1-25 Valley Highway to Exit 92; go east on Yale Avenue to South Holly; then north on South Holly to 1995. Our new schedule for services are: Bible Study, 10:00 a.m.; Worship service, 10:50 a.m.; evening worship, 5:30 p.m.; Wednesday Bible study, 7:00 p.m.

Brother David Harkrider of Birmingham, Alabama will arrive here July 13 to begin working with us in this area. Our meetings for the remainder of the year are: July 25-August 1 with Brother Jimmy Thomas and September 27-October 5 with Brother Ken Stamper.

We wish to encourage you when traveling in our area to worship with us at any time for any of our services.

Nathan E. Hagood, P. O. Box 100, Beaufort, S. C. 29902 — I have just recently moved to work with a congregation in Beaufort, S. C. The church here is a very small group of the Lord's people and have not much finances with which to work. In order to help me do work with people in this community I need a mimeograph machine. If you know of a place where I can get a used one in good condition for a good price, let me hear from you. If some one has such a machine that they would give for this work, I would be grateful.

G. W. Vandagriff, 200 Shore Drive, So., Miami, Fla. — Brother **Kenneth Frazer** has closed a good work of two and a half years duration with the Southwest church of Christ in order to move back to Montgomery, Ala. We desire to locate a good man to work with us in the gospel. We have a good 3 bedroom house and adequate support. Write to the above address or phone: (305) 854-1864.

Derrel Starling, 627 Glamis, San Antonio, Texas 78223 — The Pecan Valley church (formerly South Flores) is now in its new building at 268 Utopia Road in the Southeast part of San Antonio. I recently began my sixth year with these faithful brethren.

Calvin C. Essary, 9132 Sierra Avenue, Fontana, California 92335 — The self-supporting congregation in Fontana, Calif., will be needing a full-time preacher shortly after Sept. 1. If interested, please write to the Elders care/of 9132 Sierra Avenue, Fontana, Calif. 92335 or contact them by phone at 822-0625, 822-2822, or 822-7894. Area Code 714.

NEWS FROM THE FOUR STATE AREA OF
S.W. MISSOURI; N.W. ARKANSAS;
N.E. OKLAHOMA AND S.E. KANSAS

Donald G. Collins 2005
Wisconsin Ave., Joplin Mo. 64801

Since moving to Joplin, Mo., last fall, two congregations have been established, one in Springdale, Ark., and the other in Joplin, Mo. If you are in this area at any time we invite you to visit these congregations of the Lord's people. The congregation in Springdale meets in the Legion Hall at Spring and Johnson Streets, and in Joplin we meet at 2619 S. Main Street. The congregation in Joplin is the only conservative congregation in about a 70 mile radius, and we have a lot of opposition all around us.

Our plans for the summer call for a tent meeting every other week. If you are traveling in the area, be sure to plan on being with us in these meetings as many services as possible. If you have relatives or acquainted with someone living in this area, we urge that you write and inform them of the meetings and insist they attend, whether they be saint or sinner. Also, send us their names and addresses, and we will call on them.

I will list these meetings so that you may make a note of the time and place if you plan on being in the area during the summer. Also, that you may inform anyone you may know in the area as to the date and place of the meeting nearest them. Of course, those of you who live in this area, that read this paper, we invite and encourage you to support these meetings. I will be preaching in all the meetings unless otherwise stated.

May 31-June 5, Elm Springs, Ark.

June 9-16, Joplin, Mo.

June 21-26, Pea Ridge, Ark.

July 5-10, Baxter Springs, Ark.

July 19-24, Neosho, Mo., W. R. Jones preaching

Aug. 2-7, Miami, Okla., Keith Sharp preaching

Aug. 16-21, Carthage, Mo.

Sept. 6-11, Nevada, Mo., Billy Moore preaching

Sept. 20-25, Granby, Mo.

Oct. 10-17, Joplin, Mo., Charles Boshart preaching

There will be some other meetings during these months when time permits.

We have been working for some time in trying to get two other congregations established, and as of now things look favorable for them to come into

existence during the summer. Pray for us, and those who hear the gospel.

SOME ANSWERS ABOUT COLORADO

H. L. Bruce

P. O. Box 9071, Colorado Springs, Colo. 80909

"The challenge is tremendous," was my first evaluation which motivated my moving to Colorado over 11 months ago. Today, the picture is even clearer, and I understand more of what I then wrote. There are many answers which are not available, but here are some which I would like to share with you:

What is the area perspective? Colorado is the eighth largest state, with an area of 66,718,080 acres, of 104,247 square miles. The population was 1,325,089 in 1950; 1,718,947 in 1960; an increase of 32 per cent which made Colorado the eighth fastest growing state during the ten year period. Recently the population was estimated to be over 2.1 million.

How many good sound "conservative" congregations are in this vast area? To my knowledge, only four. There are brethren, however, in isolated areas which were previously parts of good sound churches elsewhere, who are not in favor of the present trend to institutionalize the Lord's church.

What about Colorado Springs? The U. S. Census reported that the Colorado Springs Statistical Area increased in population from 74,523 in 1950 to 143,742 in 1960, an increase of 92 per cent. More recent reports state that Colorado Springs resides in a metropolitan area with a statistical population of 255,000.

How many "conservative" congregations in this area? The Northeast church of Christ, which meets at 2363 East Platte Place, stands isolated in this area.

What is the perspective of the Northeast church of Christ in the area? To the east, south and west, the closest congregations standing for the truth are several hundred miles away — in each respective direction. To our north, Aurora and Denver are about 65 miles away, and each have a good sound congregation. Fort Collins, with a good sound church, is yet further north beyond them.

What progress is being made in the spiritually isolated area of Colorado Springs? Beginning in April 1969, with six members, the congregation met at first in private homes, then in various locations by the day. Ronnie Houchen did an excellent and sacrificial work in getting the Northeast congregation underway. In July 1970 the service of a full time evangelist was obtained. At the same time, the church needing more space, rented a store-front hall (seating about 75) on the east side of Colorado Springs at 2363 East Platte Place. Since this move membership has doubled and now stands at near 40.

What about a permanent meeting house? Property in Colorado Springs is exceedingly high, being a resort city. Zoning, building and covenant regulations complicate matters even more. However, after set-backs and struggles, we now have a well located lot at 6660 Galley Road in the east Northeast part of the area and have floated a bond issue to finance the erection of a new commodious meeting house.

How do things now stand? Local members have donated several thousand dollars in work, money and other services. We have already sold about 50 per cent of our bonds. We still have bonds available which are due serially and pay 7 1/2% and 8% interest.

Are there ways of helping the work in Colorado Springs? Yes! If you have some funds available, which you would like to invest at 7 1/2 or 8% interest while helping a congregation to build a meeting house in an isolated area, you should contact us soon. By doing this you could be assured of this benefit and we would be able to have our funds for our meeting house earlier. Our bonds are in denominations of \$250.00, \$500.00 and \$1,000.00. If you would like further answers feel free to ask. Send all correspondence to us at P. O. Box 9071, Colorado Springs, Colo. 80909. Our phone number is (303) 597-6375.

May 29, 1971

Southside Church of Christ c/o
Earl Hartsell 4110 Loop Road
Monroe, Louisiana 71201 Dear
Brethren:

A group of brethren have recently banded together and agreed to start a sound congregation in Monroe, Louisiana. At present, we have four families of like mind who believe in the all-sufficiency of the scriptures in regard to the work of the church, as well as in regard to the terms of entrance, worship, and organization of the church. It is apparent that the other six congregations in Monroe and West Monroe, from whom we have separated ourselves, are not able to give a thus saith the Lord for all they teach and practice in the church. In view of this, we are thankful that we have the opportunity to stand for God's truth in this area.

The meeting place is located in the southern part of Monroe on 208 Pear Street. Twenty-four people, at present, including children, have committed and obligated themselves to work and worship together as the Southside church of Christ.

We have leased as a temporary meeting place, a warehouse building. With a few alterations, it is adequate; not only for present needs but for future expansion as well.

We have also secured a gospel preacher to work for us full time. At present time, it appears that \$400.00 of this monthly support has been raised. Since he must move from where he is by June 1 and has agreed to come to Monroe, it is urgent that we raise an additional \$450.00 to \$500.00 per month support as soon as possible.

Brother **Thomas Swilley** is a faithful and dedicated gospel preacher who loves the Lord's cause and is not ashamed to stand for the truth. He also brings with him a consecrated Christian wife and four children. I personally know that he has been through some severe trials and persecutions from false brethren in the past year because of his stand for truth. For further reference regarding his stand, contact Jim Cope, Florida College, who was instrumental in leading him out of liberalism.

Brethren, we appeal to you for help in supporting Brother Swilley and family in this mission field. Yes, it is a mission because this is the only sound congregation in Monroe, a city of 70,000 people; and the only one in all Northeast quarter of Louisiana. There are many aliens who need to know the truth and also brethren who need to know the way of the Lord more perfectly. With strength, encouragement, and help of faithful brethren, and above all both your prayers and your financial assistance to supply the Swilley family's needs. For answers to this call or for future inquiries, address all mail to Southside church of Christ, c/o Earl Hartsell, 4110 Loop Road, Monroe, Louisiana 71201.

In Brotherly Love,
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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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VOLUME XII

AUGUST, 1971

NUMBER 8

THE TEN COMMANDMENTS AND THE GOSPEL

J. Edward Nowlin

It is a well-known and established fact among Bible students that the Ten Commandments form the basic law or constitution for the Jewish religion. The old Testament records the giving of the Law at Mt. Sinai (briefly stated) as follows:

- I Thou shalt have no other gods before me Ex. 20:3
 - II Thou shalt not make any graven image Ex. 20:4
 - III Thou shalt not take the name of God in vain Ex. 20:7
 - IV Remember the sabbath day to keep it holy Ex. 20:8
 - V Honor thy father and thy mother Ex. 20:12
 - VI Thou shalt not kill (murder) Ex. 20:13
 - VII Thou shalt not commit adultery Ex. 20:14
 - VIII Thou shalt not steal Ex. 20:15
 - IX Thou shalt not bear false witness Ex. 20:16
 - X Thou shalt not covet Ex. 20:17
- (These are recorded in many other passages of the Old Testament, and nine of them in the New Testament.)

The first four of these express duties of man to God, and the last six express duties of man to man. The Law was fulfilled by Jesus Christ (Matt. 5:17, 18), and taken away in his death on the cross (Col. 2:14; Eph. 2:15; Rom. 10:4). The will of Christ, called the "new testament" (Heb. 9:15), came into effect after the death of Christ and it expresses God's law to all nations, today. Although the Ten Commandments given to the Jews were taken away along with all the rest of the Law of Moses (Josh. 8:31; Gal. 3:24, 25) in the death of Christ on the cross, nine of the ten commandments are found in the New Testament, which makes them binding upon all nations in the Gospel Age.

In the New Testament, five of the ten (VI, VII, VIII, IX, X) are partially quoted by Jesus to the rich young ruler (Matt. 19:18, 19). Of course, both Jesus and the ruler lived under the Law of Moses and would be expected to keep it. Paul, also, quotes

from five of the ten (VII, VI, VIII, IX, X) in writing to the church at Rome (13:9), and sums all up in one's duty to love his neighbor (Lev. 19:18). But Paul, who was a chosen vessel of the Lord (Acts 9:15; 22:14) received the gospel directly from Jesus Christ (Gal. 1:11, 12), gives commands in the New Testament which embody all of the Ten Commandments, except one (IV) regarding keeping of the Sabbath Day. Although Paul was a Jew and often went into the synagogues on the Sabbath Day to preach the gospel, he met for worship with other Christians on the first day of the week (Acts 20:7), or "Sunday," and did not bind the Sabbath rest upon Christians. On the contrary, he taught that it was a "shadow" and that Christians should not be condemned for not keeping it.

Note the following list of references where the Ten Commandments are found in both Testaments:

No.	Old Testament	New Testament
I	Ex. 20:3	Acts 17:16, 22-31
II	Ex. 20:4	I Cor. 10:14
III	Ex. 20:7	Eph. 4:29
IV	Ex. 20:8	Col. 2:14-17 (Sabbath not required)
V	Ex. 20:12	Eph. 6:2, 3
VI	Ex. 20:13	Gal. 5:19, 20
VII	Ex. 20:14	Heb. 13:4
VIII	Ex. 20:15	Eph. 4:28
IX	Ex. 20:16	Col. 3:9
X	Ex. 20:17	Rom. 7:7; Col. 3:5

Although God rested on the seventh day from his work in the Creation, there is no indication that man ever was a voluntary or required keeper of the sabbath until the people were commanded to keep it at Mount Sinai. At that time Israel had to be told which day of the week they were to rest upon, which indicates that they did not know anything about a Sabbath rest before that time. Moses, on the sixth day of the week, said, "Tomorrow is the rest of the holy sabbath unto the Lord" (Ex. 16:23, 24). Again, "Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God . . ." (Ex. 20: 9, 10). If the seventh day had been observed as a day of rest from the time of the creation,

as some claim, the Israelites would certainly have known which day it was.

The fact that the Sabbath Day is not included in the New Testament is explainable because:

1. The law which contained the Sabbath requirement was given to the Israelites at Mt. Sinai, and to them only (Ex. 20:2). Forty years later in the Plain of Moab, Moses addressed Israel and said, "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day" (Deut. 5:3). Then he repeated the entire Law to them. "Deuteronomy" means "second law."

2. Moses gave the reason for the Sabbath command "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day" (Deut. 5:15). Hence, the Sabbath meant something only to those who had been brought out of Egypt and to their descendants.

3. The Sabbath Day was not a type of the first day of the week (Sunday). It was a type of Canaan, and many of Israel failed to enter into that rest because of unbelief and fell in the wilderness (Heb. 3:17-19). Canaan in turn was a type of heaven to the Christian, and he labors to enter there (Heb. 4:1-11). The Sabbath Day (Saturday, we call it) could have no significance to Christians.

4. The first day of the week, "the Lord's day" (Rev. 1:10), or Sunday, is the day that is meaningful to the Christian because of the resurrection of Christ on that day. On it Christians met to worship (Acts 20:7; I Cor. 16:2), but there is no restriction against working on this day.

5. Furthermore, the Sabbath law required sacrifice of a lamb in the morning and one in the evening, which was double the daily sacrifice, which cannot be done today for lack of an altar and a priesthood.

6. Finally, Sabbath-breakers were to be stoned to death (Num. 15:32-36). No provision for this is made in the New Testament. Neither does the gospel of Christ at any time rebuke any one for Sabbath-breaking, although rebukes against every other sin included in the Ten Commandments are found in the New Testament.

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EDITORIAL

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

These words are being dictated from my bed on the second day after my release from the hospital where I have spent two weeks — six days in the Intensive Care Unit — as the result of a heart attack August 4. By the grace and good providence of God I am on my way to complete recovery and hopefully to a full schedule of work in the Master's Kingdom.

Hundreds of brethren from many parts of the country, and the Tampa Bay area especially, sent cards, flowers, phone calls, and even financial aid for a huge hospital bill. I know many prayers have ascended on my behalf. I have no words to adequately express my genuine love, gratitude, and appreciation for all these blessings.

I have one of the best physicians in the area, Dr. L. W. Mitchell. He not only is an excellent physician and a dear personal friend, but he is also one of the most dependable and consistent Christians I have ever known. He has been devout in worship and in life as long as I have known him, and that has been

all the eleven years I have spent in work with the Forest Hills Church in Tampa. He was a young man just entering college at that time and took an active part in the worship. His wonderful wife, Lillian, is the eldest daughter of brother and sister Harold W. White. Brother White is one of the fine elders at Forest Hills. It was my pleasure to have the ceremony at the wedding of Wayne and Lillian several years ago. They have three wonderful children, two boys and a girl. In addition to this they have taken the young son of his brother, who with his wife, perished in a fire in their home last April.

Because of Dr. Mitchell's deep faith in God and His power, and because of his superb knowledge of internal medicine I have committed the care of my physical body to him with the prayer to God that I may not only recover from the damage of this heart attack, but that I may also be able to effectively proclaim the unsearchable riches of Christ for many years to come. God's will be done.

In addition to the many brethren who have called and given encouragement to me in so many ways, my wife and children have stood ready to supply every need within their power. No man has a greater treasure upon earth than do I. My wife Pauline (known to all as Polly) has been my faithful companion for more than thirty-six years. This period of illness must have been and still is an ordeal for her, but she carries this cross without complaint. No man ever had a more devout wife.

My three daughters and their husbands, Carolyn and David Hugh King, Juanita and Robert Dennis, and Elaine and Jerry Flatt, have stood by with concern and did so much to make the hospital stay much easier. They sacrificed time from work and other duties of life and finances to help their mother and me in this time of stress.

The cards and calls received from eight grandchildren helped more than medicine at times.

My mother, Mrs. H. H. Phillips, to whom I owe so much for my childhood care and development in the faith, was also at hand to do what she could. My brothers in the flesh, Charles E., Leroy, Kenneth, and Bob, and their wives were helpful and encouraging in so many ways. The fact that all these kinsmen are active children of God, and expressed their love in so many ways, makes me the richest man on earth. I thank my God daily to be surrounded by such a family.

Melvin F. Neel and Harold W. White, the godly and beloved bishops of the Forest Hills church where I have labored for eleven years, have expressed in every way their love and interest. They have made provisions for my responsibilities for the three months I must be absent from the pulpit. The Forest Hills church is well blessed with preachers and teachers among its members. Approximately a dozen men, including the Elders, are capable of filling the pulpit, and this will be done without outside assistance.

The brethren at Forest Hills, young and old alike, have done more for me than I deserve from any point of view. One of the young men who preaches here occasionally publicly made the following remark before the congregation on August 1: "I have

visited many churches, preached for a few, have been a member here since 1961, and I want to tell you; Forest Hills is the best church in the world!" I may be charged with prejudice, but with this statement I am in full agreement. All the brethren at Forest Hills and many others have prayed on my behalf and I am so grateful for such brethren. I thank my God daily for you all. My love for all these is unfeigned and out of a pure heart fervently.

The balance of the space I might have used here I give to my son-in-law, Jerry Flatt, who now preaches with the Sulphur Springs church in Tampa.

THE GREAT COMMISSION

Jerry Flatt

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:18-20).

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:15-16).

Christianity has never been something a person could buy with money or power even though a great number have tried. Christianity is a religion of the heart, and as such it must be taught before it can be practiced. Some religions survive better without teaching its principles than when they are known but not so with Christianity.

GOD COMMANDS HIS WORD TO BE TAUGHT

Jesus once said: "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 be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6: 44-45). This refers to all who come to God for salvation. It is only by teaching that men can come to God. Preaching is one method of teaching, and Paul says it pleased God by this method to save them that believe. (I Cor. 1:21). He also says that men cannot call upon God unless they have heard (Rom. 10:14). Upon this basis we support men in foreign places to preach and teach the word of God so that others might know, believe and obey God to salvation. Peter went to the house of Cornelius for that

very reason. (Acts 10:34).

CHRIST REQUIRED HIS DISCIPLES TO TEACH

In a parable Christ taught his disciples to "Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Lk. 14:23). The apostles were commanded to "Go into all the world and preach the gospel to every creature" (Mark 16:15). They began this practice on Pentecost, and following that day they were "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). The early Christians followed this example and when the church was so persecuted in Jerusalem that they were scattered, "Therefore they that were scattered abroad went everywhere preaching the word" (Acts 8:4).

In following Christ we are made fishers of men. "And he saith unto them, Follow me, and I will make you fishers of men" (Matt. 4:19). In giving the great commission Christ commanded his apostles to teach all nations—preach the gospel to every creature. (Matt. 28:18; Mk. 16:15).

THE APOSTLES TAUGHT THE EARLY CHRISTIANS TO TEACH

Paul instructed Timothy to teach the disciples to teach. "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" (2 Tim. 2:2). The reason given for teaching is that others may hear and have faith. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). One can have faith only by being taught the word of God, and his faith can be strengthened only by teaching the same.

Paul and Barnabas assembled with the church in Antioch for a whole year and "taught much people" (Acts 11:26). Not only did Paul and Barnabas do the teaching, others in Antioch also taught. "Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also" (Acts 15:35). Paul said to Timothy that he (Paul) was appointed a preacher, and an apostle, and a teacher of the Gentiles. (2 Tim. 1:11). The things the apostles taught laid upon others the responsibility to teach the word.

CHRISTIANITY IS A TAUGHT RELIGION

Christianity cannot survive without teaching; teaching the right thing—the word of God. In Ephesians 4

Paul explains why different workers, including teachers, were placed in the church: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11-12). We are taught to "grow in the grace and knowledge of Jesus Christ" (2 Pet. 3:18). No one can grow unless he is taught, hence the teaching process continues in order for the Christian to continue to grow, regardless of age. We are what we have been taught to be. Our children will be just what we teach them to be. The individual needs of each person are supplied in class teaching as well as in public preaching. Each of us have basic needs that depend upon teaching. The dual nature of man requires mental and spiritual developing as well as physical. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4:16). "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2).

Christianity must be taught to adults and children alike to develop the man of God as he should be. This age is off balance because so much science is diligently taught and so little of the word of God. We cannot expect an improvement in the moral and spiritual standards of this age until the word of God is taught to every creature. This is God's plan to spread the knowledge of His will among all men of the earth.

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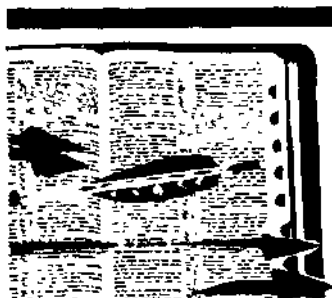
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HARD QUESTIONS

Questions have a legitimate place in the field of polemics. It is obviously much easier to ask the questions than to answer. In the next few issues of **Searching The Scriptures**, I plan to discuss questions used in public debates. Some of them will be questions I have asked an opponent. Many questions are difficult to answer because of either an "implication" or a "double barrel" meaning or interpretation. For example, the old stock question, "Have you stopped beating your wife?" is a grotesque monument to this affirmation. The implication involved in the above question makes it rather difficult to answer with an unqualified "yes" or "no." When Mr. Kesner, Baptist preacher of Ft. Smith, Arkansas asked me this question, I turned it into levity by saying, "You should have asked my wife this question, since she does the beating!"

May I say that our Lord accepted questions as a legitimate means of ascertaining truth. In Matthew nineteen the Pharisees asked, "Is it lawful for a man to put away his wife for every cause?" He answered their question but the Pharisees anticipating his answer were ready with a second question. They said, "Why did Moses then command to give a writing of divorcement, and put her away?" He also answered this question by saying, "Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so." This Bible example teaches us that many questions are "prober" questions and call for a second. Many questions are designed to trap one's opponent. This type of question is also scriptural, if the one asking is sincerely seeking the truth.

The question for our consideration in this article was asked by Vernon L. Barr, well known Baptist debater. Mr. Barr asked this question in writing and as I recall wanted the answer in writing also. The question was as follows: "Mr. Hogland, do you teach that it is an absolute impossibility for any lost unbeliever to be saved without baptism?" Now, as you look the question over it looks rather simple but as one might suspect there is a "catch" to it. The key is in the word "unbeliever." There are two types or kinds of unbelievers in the New Testament. First, we consider the "alien," the man who has never been born again. Then we must consider the man who has been baptized but later renounces the faith and becomes an unbeliever. In answering his question I had to make a choice. The choice was to say yes, and stay with our proposition which had under consideration

the alien or to say no and explain the difference in the alien and the erring child of God.

I chose the first, in order to force Mr. Barr to ask his second question. In many ways this was parallel to the Pharisee's question in Matthew nineteen. I responded by saying yes, it is impossible for lost unbeliever to be saved without water baptism. Mr. Barr, countered, the next night with his second question which read as follows, "Since you took the position last night that it is an absolute impossibility for any lost unbeliever to be saved without baptism, do you now take the position that a child of God who becomes a lost unbeliever must be baptized or be damned?"

Now, as you might suspect, Mr. Barr had designed this question as a "trap" and had hoped to place me in an unenviable position. However, since I had anticipated the entire procedure I was waiting to explain the difference in the alien sinner and the erring child of God. I also insisted that we were not discussing the apostasy question but that would come up later. I promptly went to Acts, took up the case of Simon who had bewitched the people with sorcery. It was pointed out that he was saved, fell from grace and was told to "Repent therefore of this thy wickedness, and pray to God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8:22). I insisted that he was not told to be baptized a second time. This evidently gave Mr. Barr some degree of satisfaction because, if my memory serves me right, he didn't bring the matter up again.

Many people enjoy asking questions but have no joy in answering them. It should make us just as happy to answer a question as to ask one. As we have observed, this does not mean all questions may be answered with an unqualified yes or no. But if a person is honest, he will wait until the question may be answered with attendant qualification. May we all be honest in our quest for the truth. Remember, "seek and ye shall find."

SOWING THE SEED of the KINGDOM



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

HOLY SPIRIT BAPTISM — AGAIN

The last time I answered brother Leslie Sloan on the subject of Holy Spirit baptism, he was not satisfied with my answer. I do not know if I will be able

to make the truth any clearer this time; but I know from some of the things he said in reply to my review of his article that I did not make them clear enough to be understood.

In this article I want to simply itemize the events that took place in Acts 2 and show that the same things happened in Acts 10.

1. Jesus said that the apostles were to wait in Jerusalem to be "baptized with the Holy Spirit not many days hence" (Acts 1:5).

2. They followed the Lord's instructions, and when the Spirit came it caused them to speak with tongues (which was a gift of the Spirit). This was a manifestation (or showing of the power of God unto the people) of their having received what the Lord promised — the baptism of the Holy Spirit.

3. In Joel's prophecy of this event, he quoted God as saying, "I will pour out of my Spirit upon all flesh . . ." (Acts 2:17-18). Now the Greek word that is translated "pour out" is the word **ekcheo** which means, "metaphorically, to give largely, to bestow liberally, Acts 2:17; 10:45" (Bagster's Analytical Greek Lexicon, Page 13), "metaph. to bestow or distribute largely; the abundant bestowal of the Holy Spirit, Acts 2:17; 10:45" (Thayer's Greek-English Lexicon, Page 20). (Note that in these definitions that both Acts 2 and Acts 10 are cited as the place where this term "pour out" is used with this meaning.)

4. So, the point gained from all of this information is that the baptism of the Spirit simply was the "liberal distribution or abundant bestowal" of the Holy Spirit **sent directly** from heaven. God did not use any human agent through which to bestow the Holy Spirit as he did later by the laying on of the apostles' hands in Acts 8:15-17.

So, to summarize what happened in Acts 2:

1. Jesus said they would be baptized with the Holy Spirit.

2. They received an "abundant bestowal" of the Holy Spirit **sent directly** from heaven.

3. When they received the "abundant bestowal" of the Spirit, they spake in tongues.

4. Joel called it the "pouring out of the Spirit."

5. Hence, what the Lord called the baptism of the Spirit is the same thing that Joel called "pouring out of the Spirit" — for Peter said, as they were speaking in tongues, "**this is that** which was prophesied by Joel" (Acts 2:16).

One thing that was said by Joel was not fulfilled in Acts 2. For Joel said, "For it shall come to pass in the last days, saith God, I will pour out of my Spirit upon **all** flesh . . ." (v. 17). All flesh would include both Jew and Gentile. So, only one-half of the prophecy had been fulfilled as concerning those who were to receive the Spirit.

ACTS 10

The thing that happened in Acts 10 was the same thing that happened in Jerusalem in Acts chapter two. Here we want to list what happened at the household of Cornelius.

1. Peter said the Spirit "also was poured out" on the Gentiles (Acts 10:45).

2. Peter said that "the Holy Spirit fell on them, as on us in the beginning" (Acts 11:15).

3. Then Peter said he "remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit" (Acts 11:16).

QUESTION: Why was this brought to Peter's remembrance at this time if what happened to the household of Cornelius was not a fulfillment of it? This is exactly the same thing Christ told the apostles in Acts 1:5. Peter said in Acts 11:17, (just after telling what Jesus said unto them about Holy Spirit baptism) "Forasmuch as God gave them the like gift as he did unto us . . ." The gift that was given the Jews in the very beginning to show the power of God was the gift of speaking in tongues. The same is true of Cornelius.

4. In Acts 15 when Peter was relating this same incident of the household of Cornelius, he said, "giving them the Holy Spirit **even** as he did unto us; and **put no difference between us and them**, purifying their hearts by faith" (vs. 8-9).

5. This was the completion of the "all flesh" (Jew and Gentile) that Joel said would receive the pouring out of the Spirit.

Now, if these incidents are in fact the same, then we can duplicate the summary of Acts 2 here. The summary of Acts 2 was on this order:

1. Jesus said they would be baptized with the Holy Spirit (Acts 11:16).

2. They received an "abundant bestowal" of the Holy Spirit **sent directly** from heaven. (Fell on them as on the apostles in the beginning, Acts 11:15.)

3. When they received this "abundant bestowal" of the Spirit they spake in tongues (Acts 10:46).

4. Peter said the Holy Spirit was **also** "poured out" on the Gentiles, just as Joel had prophesied concerning all flesh.

5. Hence, what Jesus called the baptism of the Spirit is the same thing that happened to the Gentiles.

So, as Peter said in Acts 15:8-9 (and as has been clearly demonstrated in this article), "God gave them (Gentiles) the Holy Spirit **even** as he did unto us (Jews) .and **put no difference** between us and them . . ." brother Sloan to the contrary notwithstanding. (All underlining mine for emphasis, JTS.) finis.

IS IT AUTHORIZED?

Ernest A. Finley

Men often evidence their lack of understanding of Bible teaching in the fields of authority and expediency. When my brethren protest the use of mechanical instruments of music in the worship of God on the ground that there is no authority for them, they who use them reply that we should not bother ourselves with objecting to their unauthorized practices when we do many things in worship for which there is no authority. "Where," they ask, "do you find

authority for a song book, or a song director in worship?" Further they ask, "Where do you find authority for a collection plate?" They ask likewise for our scriptural authority for benches, church buildings and electric lights.

Is there authority for a song book or a song director? Our confused friends say, "No." But in this matter they err. Their error grows out of a failure to recognize that there are certain expedients which may be used in the execution of a command. The command is to "sing" (Eph. 5:19; Col. 3:16,17). Whenever one uses a song book in his worship, is he doing something in addition to that which the Lord authorized? No, he is doing simply what He commanded — just singing. Whether a song director is used or not does not change the fact that the congregation is doing only, simply, and no more than, that which the Lord authorized. The fact that a man is standing before the congregation directing the singing does not take the action out of the realm of the Lord's authorized act of worship, singing. It is not some other kind of music. It is not something in addition to what the Lord commanded for the director is just singing. He thus serves to expedite the Lord's command. But observe that the Lord's command is specific. He did not command that we simply make music. If He had given such a generic command, then the individual would be at liberty to make any kind of music in worship, whether vocal or mechanical. When one plays a piano in worship, he is not doing an act which the Lord has authorized, as is true when one simply sings, but has left the area of the specific kind of music that is authorized, simply singing, and has gone into an area of generic music-making where the Lord has given us no authority to act.

An expedient must serve in the actual accomplishment of the very act which the Lord has authorized. When a song book or a song director is utilized, something in addition to what the Lord authorized is NOT being done. Singing, that which the Lord authorized, is all that is being done. But a mechanical instrument is an addition. Something is being done that the Lord did not command. The specific command is ignored and the kind of music offered is taken out of the realm of the specific and placed in the realm of the generic. In this, man assumes authority which the Lord has not delegated to him.

The church building, benches and lights are defensible on the ground of expediency. These facilities all serve to expedite a command, the command to teach. To these may be added tables, chairs, blackboards, projectors. In utilizing these facilities, the church is not doing something in addition to that which the Lord authorized but is doing simply that which the Lord commanded, the work of teaching. A church building also expedites the command to assemble (Heb. 10:25). If there is to be an assembly, there must be a place to assemble. The church may assemble in a rented hall, under a brush arbor, in a private house, under the shade of a tree, or in a building which the church owns. It is not imperative that the church have a church building in which to assemble, because such is not specifically authorized but a church building or any other expedient place of meeting is authorized under the command to

assemble. The above mentioned facilities simply serve to expedite the command to assemble. Thus, the church, in using whatever facilities she may find at hand or purchase for the purpose of assembling, is not doing something for which there is no authority, but is doing that simply which the Lord commanded— assembling (Heb. 10:25).

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"AS I UNDERSTAND IT"

(Gal. 6:10)

Olen Holderby

A brief look, I think, at the first nine verses of this chapter will give valuable assistance in understanding the application of verse 10. I do not accept a division between verse 5 and verse 6, as some translators and commentators have suggested. Rather, I understand all ten verses to be taken together.

Verse 1: The word "brethren" sets forth the relationship they sustain, one to another. This fundamental fact suggests a common concern and provides a basis for understanding and empathy. This is followed by "If a man be overtaken in a fault." Literally, "If a man even be overtaken;" and Williams says, "If anybody is caught in the very act of doing wrong." The NAS puts it, "Even if a man is caught in any trespass." The significance of these renderings lies in the fact that they suggest something more than the ordinary. "In the spirit of meekness," suggests an important point in this matter, and that point is that we are not to pull or draw back from the burden that the brother's sin places upon us. We are to accept the responsibility, remembering that we just might be in the same position sometime. Obviously, the verse has a spiritual concern. **Verse 2:** "Burdens" in this verse makes reference to the shame, dishonor, etc. which is brought on by the transgressor of verse 1. Burdens or "weights" which exceed one's strength, establishes the need for help; thus the "spiritual" is to assist in bearing them. Still dealing with spiritual matters.

Verse 3: This verse is talking to the "spiritual" and not to the transgressor. The attitude expressed by this verse is beneath the dignity of the "spiritual" person. We are not to think of ourselves as not being subject to another's frailties and to let him "sink or swim" by himself. When we are possessed by such attitude, it almost (if not always) precludes the necessary forbearance and sympathy. Still dealing with spiritual matters.

Verse 4: The basic reference is still to the "spiritual." By meeting the requirements of this verse, he can rejoice in what he actually is, instead of comparing himself with the fallen brother. Still concerns spiritual matters.

Verse 5: "Burden" here makes reference to the load or loads which is in proportion to the task assigned him in verse 1. Still spiritual matters. Verse 6: This verse has sometimes been used to support the idea of paying the preacher, and, in this way, is made parallel with such passages as I Cor. 9:11-13. Accepting this position as being correct, some have extended it and tried to show authority for supporting the preaching of the Gospel through organizations other than the church. I do not understand it to have an application to either one of the above thought's. I understand it to be more parallel with Matt. 28:20; II Tim. 2:2; only to be more involved than just positive teaching. Vine defines the word "communicate" as, "to give a share to, go shares with," while Thayer (p. 351) says, "to enter into fellowship, join one's self as an associate, make one's self a sharer or partner." So, here the teacher and the taught have a common interest or activity, they become (both) involved in what only the teacher was involved in before. "All good things," produces no problem if we will relate it to the task assigned by verse 1 and the many facets involved in the holy mission of restoring a fallen brother. If I am correct here, the subject still is spiritual. Verses 7-8: We ought not to think that God may be deceived or fooled; it is an eternal principle that, "whatsoever a man soweth, that shall he also reap." A good commentary on verse 8 is found in the 5th chapter in Paul's discussion of the "works of the flesh" and "fruit of the Spirit." These verses certainly are still dealing with spiritual matters. Verse 9: I believe this verse to have a very special importance in regards to the assigned duty of verse 1. Such action or activity is not to be a "one shot" proposition, but it is to be the practice of our life to endeavor to restore the fallen brother. To do well is to do God's Will in this matter. We shall miss the fruit of the harvest if we "faint." Our patience must persist! This is true for the accomplishment of the immediate goal of restoring the brother, as well as our eternal goal. Still spiritual matters at this point. Verse 10: Our whole life, in a broad sense, is an opportunity; composed of smaller opportunities that come and go. We are to take advantage of opportunities and not let them pass unused. The good to be done is directed at "all men" (accepting the word "men" as part of the text), but members of the church take precedence. The "good" of this verse is to be understood in the light of the previous 9 verses. As we reread each verse, ask ourselves the question — Is this spiritual or material ? Why should it suddenly change to material when we arrive at verse 10? The fact that members of the church come first does not alter the picture. If members are made sufficiently strong by teaching and practice, there will be a richer harvest of others. If we practice the great commission (teach-baptize-teach) as Jesus commanded, we will not be letting some roll out the back door while we bring others in the front door. Never can fill a house that way! Yes, I understand all ten of these verses to be dealing with spiritual matters.

In chart form, they would look thus:

Verse	Nature of Subject
1	spiritual

2	spiritual
3	spiritual
4	spiritual
5	spiritual
6	spiritual
7	spiritual
8	spiritual
9	spiritual 10
	? ?

I believe that a fair construction of the context will demand that we place the word "spiritual" opposite verse 10, just as we have by the previous verses. **I seriously question the use of this verse to apply to material things.** This is "As I understand it."

"CONFESS YOUR FAULTS . . ."

"Confess your faults one to another, and pray one for another, that ye may be healed."

James' admonition to the dispersion would stand many of us in good stead today. Even though we meet together three times a week to study, pray and worship, we never seem to break through to fellowship. Though we may have fellowship as believers and devout Christians, we don't have fellowship as sinners. The pious fellowship does not permit one to be a sinner. The end result is that everyone conceals his sin from himself and from his brethren. Living in lies and hypocrisy each Christian remains alone with his sin with none to help him.

Every good man in the Bible is pictured by God as a sinner also. Have you ever wondered why David, the great King of Israel was revealed not only as a mighty man of God but as a fornicator, liar, murderer, and a cheat? Why was Peter's denial recorded, or the murderous life of Saul presented as well as the great good he did ? Could it be, "As it is written, there is none righteous, no not one."

How many of us see ourselves in true perspective, the authentic view of our lives? David in his 38th Psalm wrote,

"Mine iniquities have gone over my head, as an heavy burden they are too heavy for me, my wounds stink and are corrupt because of my foolishness."

When we sin we stink, like a putrid festering wound, in the nostrils of God. There is nothing commendable in sin, but God can turn even this horror into strength if we repent.

Recognizing that our lives will never justify what God has given us through his son we can see ourselves in the proper perspective. Everyone has those deep scars in their sin wounded soul, and only the healing power of our Lord Jesus Christ can soothe. And in this we are all in the same condition, no matter how perfect we may think our manner of life to be. Consider the parable of our Lord in Luke 18:11-14.

"And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast saying, God, be merciful to me a sinner. I tell you this man went down to his house justified rather than the other. For everyone that exalted himself shall be abased, and he that humbleth himself shall be exalted."

THE NEWS LETTER REPORTS

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

Terry L. Sumerlin, P.O. Box 403, Refugio, Texas, 78377—I have just completed a little over a year's work with the faithful brethren here. We have had, in this period: 3 baptisms, 5 restorations, and 3 to place membership. With the Lord's help, we look forward to additional prosperous time together.

Thomas J. Comely, 506 Waupaca St., Waupaca, Wis. 54981—The church meeting in Waupaca, Wis. is in need of a full-time gospel preacher. For information write to Thomas J. Comely, 506 Waupaca St., Waupaca, Wis. 54981, or phone 715-258-7900.

William C. Sexton, 2804 Lafayette, St. Joseph, Mo., 64507—The Tenth and Lincoln Street Church of Christ in St. Joseph, Missouri will be in need of a full-time evangelist, September 1, 1971. The congregation can supply only part of the support. The average attendance in June was 51 and May 62. Any preacher interested in moving to this area should contact Ronald Goforth, 7124 Lundeer Dr., Rt. 3, St. Joseph, Mo. 64506 (816-279-7552) or Terry Kepley, 2604 Lucille St., St. Joseph, Mo. 64506, (816-232-1847).

Thomas Hogland, North Cleveland Church of Christ, P.O. Box 97, Cleveland, Mississippi 38732—I have decided to move from Cleveland to Dallas, Texas to begin work with the brethren of the St. Augustine Rd. Church of Christ. The brethren here are presently in need of a preacher here in Cleveland. For information concerning this work contact the above address or call J.D. Joel, 843-3823, Area Code 601.

T. D. Roberts, 1101 Elm St., Fayetteville, Ark., 72701—A full-time preacher is needed at the Old Wire Road congregation in Fayetteville, Arkansas 72701. Contact T. D. Roberts, 1101 Elm' Street.

Marvin E. Young, P. O. Box 275, Salem, Ohio, 44460—After two years with the church in Salem I am moving, as of Aug. 23rd, to work with the

church in Stilesville, Indiana. My new address will be: P.O. Box 191, Stilesville, Indiana, 46180. The church in Salem will be in need of a full-time evangelist at this time. Any one interested in this work may write the brethren at 532 E. 2nd Street, Ohio, 44460.

R. Elmo Hazelwood, Box 2, Chiefland, Fla. 32626 —Bro. Eugene Britnell preached in an eight day meeting for us in July. Attendance and interest were good. There was one baptized. The church here is growing. We have had approximately thirty responses to the gospel in the past year and a half. Our Wednesday night Bible Study has grown from in the fifties to the eighties. We have an unusual number of young people—tots, teens, and early twenties—for which we are exceedingly proud. We have eight young men who lead singing.

Dennis C. Abernathy, 5110 Tate Street, Covington, Ga. 30209—I will be terminating my work with the Covington Church of Christ in Covington, Georgia the last week in August of this year. I will begin laboring with the church in Pine Mountain, Ga. In the past two years in Covington there have been three baptized and twelve restored. Upon my leaving the congregation here, they will be in need of a faithful gospel preacher to work with them. Anyone interested in the work at Covington may contact Richard May, Phone 404-786-3076.

THE CHURCH AND ELDERS

J. T. Smith

The material that was prepared for the debate with Charles Holt on the church and elders is now in booklet form. It is 33 pages, paper bound. Price \$1.00

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Wayne Sullivan, Leesburg, Fla. — This will be a short report to keep you informed about the work we are trying to do in Leesburg. However, before I get into the report about Leesburg let me tell you that my meeting with the Azalea Park church in Orlando was very enjoyable. There were two baptisms and one became identified with the Azalea Park church. I really enjoyed working with these brethren in this meeting.

The work in Leesburg is still very slow. The Wheelers will be moving the last part of this month and this will leave two members of the church who actually live in Leesburg. All the men except one has agreed that we should try and find a place to meet in Tavares. The one who disagrees will go along with the move, but still thinks it would be better for us to remain in Leesburg. My personal opinion is that the move will help the work because it will put us closer to Mt. Dora and Eustis and still be only about seven miles from Leesburg. The majority of our contacts have come from the Eustis, Mt. Dora vicinity. At any rate we are looking for a place to meet in Tavares but so far this is really presenting a problem because we have not been able to find a suitable place that we can afford.

I am still finding it very difficult to get into the homes in Leesburg to study. I am sure there must be some there we could reach but we or I have not come in contact with them.

We will keep you informed about the work. Let me say again that I really appreciate your financial assistance. Keep praying for us.

PHILIPPINE TRIP VERY SUCCESSFUL

J. T. Smith

I do not feel that I am bragging when I make this report and say that brother Connie Adams and I had a very successful trip to the Philippines.

We left Louisville, Ky. on April 29, 1971 from Stanaford Field. We traveled to Los Angeles where we changed planes and headed for our next stop in Hawaii. After about a ten hour lay-over in Hawaii, we boarded a Jet foe Manila. With one brief stop in

Guam, we landed in Manila at 8:30 a.m. on May 1. Though that sounds like a very long trip (Thursday night until Saturday morning) it actually was not that long. We crossed the International Date Line, losing a day as we went over.

We were met at the airport in Manila by a number of the brethren who lived on Luzon. Some of them had traveled all night to be there to meet us. Also, we were escorted to the hotel in Manila by the Tan brothers, Philip and Rodi (that is pronounced Ton). These young men are the nephews of brother Levi Maravelia, one of the deacons at Spring and Blain in St. Louis, Mo. Anytime we had to travel on Luzon, the Tan brothers were there to take us and kind of look after us.

We preached in Manila at two congregations on Sunday. Brother Victorio Tibayan is the preacher,

and I might add one of the most capable men I know anywhere, at the congregation where we preached in the morning. Brother Gregorio Cruz is the able preacher where we preached on Sunday night. The church meets in his house. Each of us was thankful for the results of our first efforts there. Five obeyed the gospel and were baptized into Christ.

On Sunday afternoon, we were asked to visit with brother Manuel Saze. Brother Saze is an elder of what was then a Christian church. He asked us to speak on Monday night at the congregation where he is an elder about the things that divided us. Brother Adams spoke for about one hour on how to establish Scriptural authority; and I spoke for about an hour enumerating the things that divided us. After we were through speaking, we had a lengthy question and answer period.

The results made us to rejoice. That congregation of the Christian church, with about eighty members, agreed to quit using the mechanical instrument and disburse their choir. They are now standing for the truth on these and other matters that divided us.



We boarded a plane on Wednesday, May 5, and flew to Ozames City on the island of Mindanao. We were greeted there by brother Edwardo (Eddie) Romero and a number of brethren from Pagadian City. We began the lectures in Pagadian City the next morning. Connie and I were both scheduled to speak three times a day while there. The above picture is of the crowd we had on Sunday, the last day of the lectures. Twelve were baptized, and one liberal preacher was restored during the lectures here.

From Pagadian City we took a boat ride to Catabato City, about an eight hour trip, and I might add, an unforgettable one. We boarded a bus to go to M'lang where we were to have a debate with a liberal preacher, and a lectureship. I debated Eusabuo M. Lacuata, a native preacher, for four nights on the subjects of limited benevolence and the sponsoring church arrangement. Brother Connie Adam's report of the debate will be forthcoming in this paper. Above is a picture of a part of the crowd that met in M'lang for one of the day lectures that was held. Brother Romulo B. Agduma, the local preacher there, has done an outstanding job in that area. He has



been standing for the truth for a number of years. Much of the time, in years gone by, he was standing alone. However, in later years, he has taught many the truth on the subject of institutionalism, and thus many preachers are preaching the truth on the island of Mindanao. Even though we had few liberals to attend, we averaged about three hundred each evening of the debate. There were fifteen baptized while we were in M'lang, and two liberal preachers confessed and repented of the error they had taught on institutionalism. After we returned home, we received a report from brother Balbin' that two more liberal preachers and about ten members had come to worship where he preaches in Kidipawan, which is about twenty miles from M'lang.



From M'land we went by Jeepney and bus to Davao City where we boarded a plane and went back to Manila. Then on Wednesday, May 19, we sailed to Calapan on the island of Mendora to begin a series of lectures there. The above picture shows a part

of the people who attended these lectures. Twenty-nine were baptized during these lectures. This, of course, made a total of sixty-one that was baptized on the entire trip. Brother Adams left on Friday night so he could be back in Manila to speak for the congregation that had left the Christian church doctrine, on Sunday. Some of the brethren and I remained in Calapan until after the services on Sunday, and then returned to Manila on Sunday night.



On Monday morning, brother Adams left for Angeles City, where Castorio Gamit preaches, to begin a two day lecture series. I joined him there on Tuesday and we returned to Manila that night to make preparations to come home on Thursday. The above picture is a part of the crowd that attended the Angeles lectures.

On Friday about 5:30 p.m., we arrived in Louisville, Ky. (that's good old U.S.A.). Though we were physically and mentally exhausted, we were overjoyed to see our families all well, and happy to see the faces of many of the brethren that came to greet us at the airport. We both feel that though the people there were edified, the brethren strengthened because of the way the truth shined in the debate; and though sixty-one had obeyed the truth, liberals were converted, and eighty had been saved from digression, that we had gained more than any of them.

I want to take this opportunity to thank the many congregations and individuals that supported me and Connie in this work. Also, to thank brother H. E. Phillips for publishing this article in his paper. Also, to thank both the Gardiner Lane and Manslick Road congregations where Connie and I preach for the "time off" they gave us so that we might make this effort. And, above all, to our good families who insisted we go and do what we could for the cause of Christ in the Philippines. For all of the help and all of the prayers that were said in our behalf, I want to personally say "thank you."

CAN'T STOP NOW

No, we do not intend to stop our efforts for these brethren now. There is still much work to be done. Many preachers are in need of support who have

been preaching there for a number of years. Also, because of the typhoon they were having the day that we left the islands, many brethren are in need of help. So, many of you will be hearing from some of us who have been over there and know the situation regarding these matters. And I know from the cast experience that we have had with all of the brethren that have been asked, that our pleas will not be in vain. And for that, we give our thanks unto God.

Louisville, Ky. 40213
1320 Gardiner Lane



WE ARE LOSING A SOURCE OF STRENGTH

James O. Lovell, Jr.

In the eternal mind of God the body of Christ was made perfect. Man in all his wisdom could not have come close to equipping the church perfectly. In denominationalism we see evidence of this fact. Through their ever-changing form of organization and doctrine human wisdom manifests itself as insufficient. God has provided everything essential for one to become a Christian, and to live the life of a follower of Christ. II Peter 1:3 — "seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue." Whatever is needed is obtained through knowledge of Jesus Christ. He is the law-giver (Heb. 1:1-2).

The church is pictured as a human body (I Cor. 12), and each part is important to its mission. The Lord gave us Divine Revelation to direct us doctrinally, which revelation He has recorded for us in the pages of the New Testament. When used properly it is powerful and can give the Christian strength. Yet, we see in our New Testament another source of strength. The First Century Christians relied heavily on each other. They took full advantage of their fellow brethren in gaining strength. Today, members do not usually see each other except at the building. By allowing ourselves to drift apart we are losing a source of strength. This family is supposed to feel sorrow, compassion, and love for each other. I Corinthians 12:25b-26 — "but that the members should have the same care one for another. And whether one member suffereth, all the

members suffer with it; or one member is honored, all the members rejoice with it."

By looking at three points we can see that Christians today are not using their fellow brethren to help them gain strength.

(1) One ingredient in the church of the First Century was prayer. In Acts 2:42 Luke records, "And they continued stedfastly, in the breaking of bread and the prayers." How often do we pray for each other? These brethren prayed for each other when they were all physically well. It seems that the only time we pray for each other is when one is sick. The book of Philemon is a classic example of their attitude. Philemon 4 — "I thank my God always, making mention of thee in my prayers."

(2) In the heat of battles the First Century brethren knew they could turn to each other for strength. True, these brethren had access to Spiritual Gifts, but we tend to take away from them the fact that they were human beings. In Acts 4 and 5 the apostles were brought before the Sanhedrin, and the Spirit directed their defense as Christ had said he would (Matt. 10:19-20). Yet I believe they also received strength by standing together. In Acts 16 Paul and Silas gave strength to each other by praying and singing while in prison. In Philippians 1 it is stated that Paul gave strength to weak brethren by his boldness while in prison. When there is a battle for truth we need strength. Each of us can give strength by letting our fellow brethren know that we stand with and for them.

(3) There was no shallow feeling between the First Century Christians. They had deep love for each other, and this love was not just expressed by words. Look to Philemon 5 — "hearing of thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints." Philemon expressed his love in action. Philemon 7 — "For I had much joy and comfort in thy love, because the heart of the saints have been refreshed through thee, brother." The love these brethren possessed caused grown men to weep when Paul left the Ephesian elders (Acts 20:36-37). What kind of love do we possess? Is our spiritual love stronger than physical blood? If not, then we need to take a careful look at ourselves.

What are we doing as individuals to restore the closeness of the family of God? When this closeness is restored we can feel the strength the early brethren felt.

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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 XII

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TIME, TALENT AND TREASURE

Donald R. Givens

Dedication to the Lord God is an absolute essential in our life lived under the sun. Dedication to Him of one's time, talent, and treasure must be practiced by each and every disciple. The Lord accepts no half-hearted service nor divided allegiance.

TIME

The wise Christian applies the instruction of Eph. 5:16 to "redeem the time," which means to "buy up or seize all opportunities." Life is but a vapor; it is so very short and therefore the wise redeem the time. David prayed an important prayer when he said: "Jehovah, make me to know mine end, And the measure of my days, what it is; Let me know how frail I am" (Psalms 39:4). Do you realize how frail you are? Frail human beings need to be taught to number their days, and obtain hearts of wisdom (Psalms 90:12). Time is precious because it is the stuff of which life is made. Seize the opportunities to use time wisely. Concentrate on things of superior value, which will abide. "We must work 7—PHILLIPS (Searching the Scriptures) MI O3

the works of him that sent me, while it is day: the night cometh, when no man can work," so spake Jesus in John 9:4. There is coming a time, when TIME itself will be no more.

TALENT

The word "talent" is used here to mean one's abilities. Every member of the church has some kind of ability, whether small or large. These talents will be multiplied with proper use, but will decrease with disuse. Not only should we seize the time, but our talents must be put to work in the vineyard of the Lord. It is a sin to let one's spiritual abilities decay and fade away. "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food" (Heb. 5:12).

Notice: "YE OUGHT . . ." You ought (that is OBLIGATION!) to have been teachers, but they had not redeemed the time by using their opportunities to gain teaching talent and grow and be useful to others. What is it "ye ought" to be doing? Are your talents lying dormant?

TREASURE

Time, talent, and treasure must all be devoted to the Lord God. Treasure takes on the character of the possessor. Treasure can be either one's servant or his master. Frequently "treasure and trouble" go hand in hand: "In the house of the righteous is much treasure; But in the revenues of the wicked is trouble ... Better is little, with the fear of Jehovah, Than great treasure and trouble therewith" (Prov. 15:6,16).

Jesus gave powerful but much-neglected admonition when He commanded men to lay up their treasure in heaven instead of on the moth and rust-corrupted and thief-ridden earth. One's treasure in heaven can never be wrested from him. No earthly power can rob you of your treasure laid up in heaven!

Where is your heart? Exactly where your treasure is (Matt. 6:21). If your efforts, deeds, and goals are all consumed toward earthly treasures, you need expect none in heaven. The following vivid language from the inspired pen of James warns against heaping up treasure in a selfish manner: "Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days" (James 5:1-3). Not a very sweet picture is it? How much better to lay up treasures in heaven and have firm hope of receiving "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I Peter 1:4).

Search your heart and answer: Am I dedicating my time, talent, and treasure to the Lord who died for me? Make it certain. Eternity is getting closer with every breath you take.

DOES LIFE HAVE MEANING?

Edward Fudge

One of Shakespeare's characters in *As You Like It* speaks of the quiet life which "finds tongues in trees, books in running brooks, sermons in stones, and good in everything." A preacher learns to see sermons in conversations, incidents and quotations (as well as in stones) and the following thoughts were stimulated by a chance quotation from the British philosopher and atheist, Bertrand Russell.

The utter hopelessness of materialism, its darkness, its complete and ultimate despair, stand out so clearly in this statement. Read it two or three times if necessary. Then notice with me the sharp contrast the New Testament gives to Russell's despair. Here is his statement:

That Man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labours of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in ruins — all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built.

We may summarize the substance of his statement like this: Man's origin was purely accidental. Because he sprang from an accident, there is no purpose to his life. Since there is no purpose, there is nothing after this life toward which to strive or to give life meaning. Therefore the only basis for living is "unyielding despair."

How fitting are the words of the Apostle Paul, with reference to the philosophy of humanism and atheism: "Your world was a world without hope and without God" (Ephesians 2:12, New English Bible). The Word of God is light in a world of darkness in giving man a hopeful alternative to this despair of human wisdom.

MAN'S TRUE ORIGIN AND GOD'S PURPOSE

Man's origin was God Himself, through Jesus Christ. It was not by accident that man came into existence, but plan. Because God created man He had a purpose for him, and because He had this eternal purpose He created man in the first place. That purpose involves something after and beyond this life — something toward which man may strive; something to give this life significance and meaning.

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Therefore, the basis for true living and abundant life is the knowledge of God and obedience to Him — in the full confidence that He has a purpose for man, and that He will carry it out! Listen to Paul again:

God has made known to us His hidden purpose — such was His will and pleasure determined beforehand in Christ — to be put into effect when the time was ripe: namely, that the universe, all in heaven and on earth, might be brought into a unity in Christ. In Christ indeed we have been given our share in the heritage, as was decreed in His design whose purpose is everywhere at work (Eph. 1:9-11).

Is there purpose to the universe? Is there design? Is a master plan being carried out? Is there any sign or assurance of this plan? We know that there is! To the Colossians, Paul wrote:

Christ is the image of the invisible God; His is the primacy over all created things. In Him everything in heaven and on earth was created, not only things visible, but also the invisible orders of thrones, sovereignties, authorities, and powers: the whole universe has been created through Him and for Him. And He exists before everything, and all things are held to-

gether in Him . . . For in Him the complete being of God, by God's own choice, came to dwell. Through Him God chose to reconcile the whole universe to Himself, making peace through the shedding of His blood upon the cross — to reconcile all things, whether on earth or in heaven, through Him alone (Col. 1:15-20).

THE FUTURE IS HOPEFUL

The created universe is not **now** in a state of glory. Everything, it seems, is really out of joint. Again, we know that this is not the intended state of things — the present imperfection and disarray is the result of sin. Some day God will remove the curse of sin. The Bible says:

The created universe waits with eager expectation for God's sons to be revealed. It was made the victim of frustration, not by its own choice, but because of Him who made it so, yet always there was hope, because the universe itself is to be freed from the shackles of mortality and enter upon the liberty and splendour of the children of God (Rom. 8:19-21).

Scripture clearly teaches that the "new heavens and new earth" will not be of the same material stuff as this present one. Yet we need to be impressed at the same time with the vast and cosmic proportions of God's eternal purpose as Paul states it in this passage by the Spirit.

The present order of things is dying. It is running down. One day it will be totally destroyed. Even Bertrand Russell believed that. But whereas this was to him a signal for despair and hopelessness (since he did not know God and could not understand the meaning of the presently-cursed situation), it is to us who believe an incentive for godly living and constant, obedient faith. Listen to Peter, speaking by the Spirit:

But the Day of the Lord will come; it will come unexpected as a thief. On that day the heavens will disappear with a great rushing sound, the elements will disintegrate in flames, and the earth with all that is in it will be laid bare. Since the whole universe is to break up in this way, think what sort of people you ought to be, what devout and dedicated lives you should live! (II Peter 3:10,11).

CONCLUSION

Our faith, our hope, our works and lives are grounded in these sure words of God. The scientific truths expressed in these Scriptures are in complete accord with the known "laws" of physics and other natural sciences. In addition to the testimony of science, we have the more sure word of prophecy, the words of our Lord Jesus, and the Spirit-given words of His apostles and prophets. Let us be diligent to "be found at peace with Him, unblemished and above reproach in His sight." And let us be busy telling lost men without hope that God is really there and He has a purpose for them!

— 944 South Geyer Road St.
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ARROWS OF TRUTH for denominational error

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

(We interrupt the series brother Hogland began last month to find place for this one. The series on "Hard Questions" will continue next month—Editor.)

"THE DEMONSTRATING EXAMPLE"

For decades brethren all over the country had argued that authority in Bible matters could be established in only three ways — that is, by command, apostolic example or necessary inference. It has long been my deep conviction that every apostasy in the church has slipped in by mudding the water over apostolic example. Since the last series of innovations have made their way into the church, the apostolic example idea has taken a severe attack from those who do not want to stay within the confines of God's law. Reams of paper have been wasted in writing articles on why this means of establishing authority is not correct or at least to water it down to the degree that it will no longer be a deterrent to the innovator.

One of the last to join the "band wagon" was Batsell Barrett Baxter, of Herald of Truth fame. Brother Baxter preached a series of sermons at the Hillsboro church in Nashville, Tenn., on this subject and some of the material was published. In his article Brother Baxter says the following: "However, this problem can be solved by the simple expedient of looking behind any given example for a basic commandment of God, which the example is demonstrating. If the example in question is a clear demonstration of a basic teaching or commandment of the Lord, it is a binding example." Great shades of Aristotle! Did you notice what he said? He tells us an example is binding IF behind it one finds a basic COMMAND OF GOD. Now doesn't that make lots of sense? If we have the COMMAND, we don't need the EXAMPLE. He tells us twice that if a command backs up the example then it is binding. It seems to me that any person should be able to see through such foolish reasoning. Why in the name of common sense would we need an example if we had the command to back it up? This is just another way the modern innovationist is seeking to confuse the minds of brethren and bring in false doctrine.

Later in the article he brings up Acts 20:7 and hangs himself as high as Haaman. He says, "Still another is that found in Acts 20:7 in which the apostle Paul, Luke, and other Christians came together to eat the Lord's Supper on the first day of

the week. We know that Christians are to eat the Lord's Supper; from this example we know when it is to be done. By reading I Cor. 16:2, we learn that *the* Corinthian Christians were instructed to lay by in store on the first day of the week. Since we also are commanded to give, the example of the Corinthian church doing it on the Lord's day becomes our binding example to do our laying by on that day. All of these we believe are binding examples upon Christians because of the underlying commandment which each mirrors."

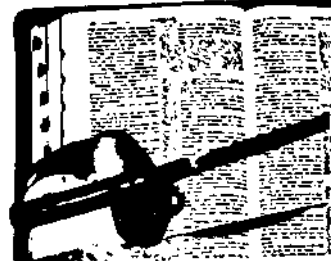
Kind reader, I have heard of pulling rabbits out of hats and changing horses in the middle of the stream but you will never see a better example of shifting gears that Brother Baxter demonstrates when he shifts from the Lord's Supper example in Acts 20:7, to the giving example in I Cor. 16. As a matter of fact, he changed gears so fast if one was not careful he might think he was still with the Lord's Supper in I Cor. 16. My, my, what deception! Are my brethren so naive they can't see this? Notice he says there must be an underlying commandment which mirrors the example. Where in the world is the underlying command that tells us to observe the Lord's Supper on Sunday? He will never find it because it is on the BLANK page of your Bible. He knew some good brother would ask about the command that backs up eating the Lord's Supper on Sunday and so what does he do? He pulls a rabbit out of the hat by telling them about I Cor. 16! Can people in the church be so ill informed that they think Paul is discussing the Lord's Supper in I Cor; 16? If so, it is far later than we think. Brethren, listen, you don't have to find a command to back up an apostolic example. If you have the command, you don't need the example.

Someone may ask why all these articles lately on Apostolic examples. The truth of the matter is that years ago brethren were not trying to slip in their encroachments and therefore did not need to destroy them. Today, it is different because brethren are desiring to bring in many things which the apostolic examples completely destroy. So the solution, as far as they are concerned, is to destroy the apostolic example or at least confuse the brethren to the point that they will no longer insist on their use.

Kind friend, just remember it is not difficult to know when an example is binding. Remember this rule — when the uniformity and congruity of God's law points to the fact that a thing was done in a certain way or at a certain time we must emulate that example. Paul said in Phil. 4:9, "These things, which ye have both learned and received, and heard, and seen in me, do; and the God of peace shall be with you." Let us go back to Acts 20:7 to see why it is binding. First, it is the ONLY passage in the Bible which tells us WHEN to observe the Lord's Supper. Second, is there any other example of the brethren eating the Lord's Supper at any other time? Certainly not. Let us suppose that we could find a passage where the brethren ate the Lord's Supper on Tuesday. What would this do to our passage in Acts 20:7? Anyone should know that it would invalidate it and then Acts 20:7 becomes an example, but not a binding one. But since the uniformity of God's law points to the fact that the Lord's Supper was

observed only on Sunday, then it becomes a BINDING example for us today. Now isn't that simple?

Using the SWORD OF THE SPIRIT



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

I was reading an issue of "The Guardian" which is the official publication of the Catholic Diocese of Little Rock, and noticed that the paper carried a number of wine and beer advertisements. Can you imagine a religious paper advertising alcoholic beverages? That isn't strange for the Catholics, for they even make it! But the Bible says: "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:31,32).

Don't fail to read "Beware the Commercialized Faith Healers" in the June, 1971 issue of Reader's Digest. It is an excellent treatment of the fake healing movement, and exposes them for what they are. As a sample, we quote the following paragraph from the article:

"How can people be so gullible? Well, it is evident that a great many who believe in faith healing are emotionally and psychologically ill. The broadcasts and the crusades, with their singing, clapping and shouting, give them a therapy they don't find in established churches, a spiritual uplift for which they hunger. Some show up regularly in the healing lines. For instance, there was the elderly man who claimed he had been cured of heart trouble in a previous meeting in an Eastern city. 'I'm well and spry now,' he said. 'But I'm going to get healed again!'"

When the Lord and the apostles healed people, they didn't need to be healed again. The miracles which they performed were real and complete, and even the critics could not deny it (Acts 4:14).

The June 27, 1971 issue of FAMILY WEEKLY, the magazine in many newspapers across the country, carried a story about Glen Campbell, the famous singer and entertainer from Delight, Arkansas. In speaking of his life and moral standards, the writer said: "Glen inherited his moral fiber from his family, all devoted Church of Christ members." Glen was quoted as saying, "I went to every church when I was a kid — even the Holy Roller Church because I dug its singing. I'm very broad-minded about religion. There's one God, so why all these denominations going in different directions?"

We are glad that the church has had some influence upon Glen, but he needs to realize that one can get too broad-minded to fit into the narrow way which leads to God and eternal life (Matt. 7:13,14). His last question is a good one. The same chapter which says there is one God, also says there is one body (Eph. 4:4-6). That body is the church (Eph. 1:22,23). These denominations were built by men. They teach different doctrines all right, but they are all headed in the same direction — and it's not toward heaven! Jesus said, "Every plant which my heavenly Father planted not, shall be rooted up" (Matt. 15:13).

A recent newspaper article quoted Billy Graham as saying: "I'm an exhorter. I stand at the door of the kingdom of heaven and say, come in. And when they come in, they go by the way of their particular church."

Billy may exhort people to enter the kingdom, but we deny that he teaches them how to enter. His work is like that of the scribes and Pharisees of whom Jesus said, "ye shut the kingdom of heaven against men; for ye enter not in yourselves, neither suffer ye them that are entering in to enter" (Matt. 23:13). When preachers refuse to tell men and women how to enter the kingdom, they are not inviting them to enter; rather, they shut the kingdom so that they cannot enter.

Jesus said, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5). Billy doesn't preach this, and if he did he would not interpret it correctly, for he does not believe that baptism is essential to entrance into the kingdom.

The apostle Peter was given the keys of the kingdom (Matt. 16:19). Surely he and the other apostles told people how to enter the kingdom. When the first gospel sermon was preached in the name of the risen Redeemer, Peter commanded sinners to "repent, and be baptized every one of you in the name of Jesus Christ for (unto) the remission of sins . . ." (Acts 2:38). Did anybody ever hear or hear of Billy Graham telling sinners to do that? No! He may stand at the door of the kingdom, but he does not tell people how to enter.

And what about this doctrine of people entering the kingdom "by way of their particular church"? No such idea is taught in the word of God! Billy's method of conversion is to have people bow their head or come and stand before him, pray for forgiveness, and then go home and join the church of their choice. That's what he is talking about, but he can't read of such in the Bible. The church of Christ is the kingdom of Christ (Matt. 16:18,19). When one is born again, he becomes a citizen of the kingdom (Col. 1:13,14) and is added by the Lord to his church (Acts 2:47). He has no more right to select the church of his choice than he does the God of his choice. Jesus taught that a divided kingdom cannot stand (Matt. 12:25). If his kingdom is made up of people who are divided into hundreds of different churches (as Billy's statement implies) then it is divided and cannot stand. But the Bible says that it will stand forever (Dan. 2:44; Heb. 12:28), therefore Christ authorized no such arrangement.

According to a recent AP article out of London, Bernadette Devlin, the controversial, revolutionary member of the House of Commons, is pregnant out of wedlock. The political organization which supported her election said, "We cannot but admire, as always, Miss Devlin's courage." Are we discussing her courage, or her character? But listen to this: Rev. Ian Paisley said, "All I can say is what the Lord Jesus Christ said, 'He that hath no sin let him cast the first stone.'" That's a typical attitude toward sin, but it is wrong. Jesus was speaking of those who were hypocritical and equally guilty of sin. He did not mean that no one is ever in position to rebuke those who sin. The world-wide trend of our age is toward unrighteousness and permissiveness, with total disregard for the law of God, and a lack of censure and punishment of the guilty.

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WORDS ABOUT BROTHER

J. Edward Nowlin

These words have no reference to any particular person's brother. They have to do with the compositional use of the word "brother." From the number of times I see this word wrongly written in letters, articles and reports, it seems to me that many of our brethren have a hang-up on the word. They are so skittish of using the word as an unscriptural title that they shy around it and fall unwittingly into a quagmire of literary error. This adds to the image of an uneducated "ministry" in the churches of Christ. It grates upon the nerves of a few of us who happen to think that brethren who write for others to read should state their truths in keeping with good literary usage, rather than committing an error in composition in an effort to prevent an error in religious titular usage. One error never justifies another. Neither do two errors decrease the sum of error, nor does the commission of a second error eradicate the first.

Now let no pencil-happy brother accuse me of seeking to justify the use of unscriptural titles. I suppose that my record of preaching and writing against such over the past forty years would compare favorably with most of those who agree with me, and is probably as obnoxious as most to those who do not. I recall writing one brother who was advertised for a meeting as "Dr. _____," and he wrote me that he agreed with me and did not want to be the wearer of an unscriptural title. When I wrote to know if he told the brethren where he held the meeting that or just went on and accepted the honor in silence, he never found time to write me again! I do not believe that the word "brother" should be used to designate preachers as a separate class in the church. The fact that some may do this does not make it right. The abuse of a practice does not necessarily make the practice wrong. When a practice is scriptural, the abusers of it only are wrong.

The practice we are talking about here is the habit of writing "brother" with a little "b" when using the word as a proper adjective; such as, "Dear brother Nowlin." The query department editor of one religious journal said he knew of no copy rule that would require the term "brother" to be spelled with a capital letter unless it appears at the beginning of a sentence and expressed his "personal belief" that it should not be spelled with a capital elsewhere. My effort to help him remember his rules of composition was ignored for six months and then answered with one paragraph saying that he had not had time to digest my explanation. Some explanation! Some digestion!

Now, read this: Woods, George B., and Turner, W. Arthur, **The Odyssey Handbook and Guide to Writing**, The Odyssey Press, New York, 1954, p. 192, sec. 55f, says,

"Capitalize words denoting family relationship when they precede the name of a person or when they are used for an individual person.

RIGHT: I have just received a letter from Mother Smith.

RIGHT: I asked Father to take Brother Tom for a walk.

RIGHT: Mary wrote me that both her mother and her older sister had gone to Mexico."

As can easily be seen, "mother" is used in the third sentence as a common noun and is not capitalized. In the first sentence it is used as a proper adjective and is capitalized.

Again, Green, Hutcherson, Leake and McCarter, **Complete College Composition**, 1946, pp. 189, 190, par. 16, says,

"Capitalize proper nouns, proper adjectives, and phrases which are specific individualizing names.

(c) Words of family relationship (father, mother, brother) when used with a person's name or instead of a person's name: . . .

Tell Father and Mother that Aunt Amy is here. My father and my mother will be glad to see their aunt."

With the above authorities agree the usage of the word "brother" in two passages from the New Testament KJV:

"Came unto me, and stood, and said unto me, Brother Saul, receive thy sight" (Acts 22:i3a).

"And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you" (II Pet. 3:15).

In the first passage the word indicating spiritual family relationship is used as a proper adjective preceding the name of a person, and is capitalized. In the second, it is used as a common noun in apposition and is not capitalized. Does capitalizing the word "Brother" make it a title? If so, so be it! In fact, it is a title whether capitalized or not. Webster defines a title as "An inscription put over something, as a name by which it is known or distinguished." So, a name is a title. A scriptural name is a scriptural title, although not necessarily a "flattering title" (Job 32:21,22).

Brethren, let's not be so timorous about titles that we forget our rules of composition "Tell it like it is."

3004: Gena Dr.

Decatur, Ga. 30032

WORSHIP IN SPIRIT AND IN TRUTH



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

PROPER ACTION OF WORSHIP

In our last article notice was given to improper acts of worship. Our attention must now turn to the proper action as required of God.

REDEFINE WORSHIP

We need to keep in mind our definition of worship by Thayer, page 548, "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 "salom"); ...hence in the New Testament by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication." Thayer further says it 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."

GOD AUTHORIZED ACTION

We need to learn what action God has authorized in worship to Him. If we are to please God in our worship to Him, we must render to Him the action He requires rather than what we decide to render to Him.

The ultimate purpose of our worship is to make us like God, the object of our worship. God must direct us to become like Him for apart from revelation from God man does not know the nature of God.

PRIVATE AND PUBLIC WORSHIP

There are some acts of worship which God has authorized to be rendered only in public worship; other acts may be rendered in both public and private worship.

By a study of the New Testament one learns that there are five acts of worship. All five of these acts were engaged in public worship. Two of these rendered only in public worship while three of these were rendered in private worship. These five actions are; (1) eating the Lord's Supper, (2) contributing of our means into the Lord's treasury, (3) singing praise to God and to one another for teaching, (4) praying

unto the Father, and (5) studying and teaching the word of God. The first two of these were offered unto God only in public worship on the first day of the week. (Acts 20:7; 1 Cor. 16:1-4) The last three of these five acts were rendered in both public and private worship.

CONCLUSION

With this material before us, in some articles on each of these acts of worship we will study the teaching of the New Testament to learn the will of God in regard to our worship.

A REVIEW OF J. T. SMITH'S, "THE COVERING OF I COR. 11"

Ralph W. Lewis

I appreciate the manner in which brother J. T. Smith expressed his view of "The Covering of I Cor. 11," under the like caption, in the July issue of *Searching the Scriptures*. It was an interesting article, but I am unable to agree with his treatment of four of the five points which he enumerated as follows: (1) Why was this instruction given? (2) Who was authorized in the word of God to wear it? (3) Where was the covering to be worn? (4) Was it simply a matter of custom? (5) Must a veil be worn?

We accord with brother Smith's view of point No. 4 — it was not simply a matter of custom — but beyond this we do not concur. The rest of his article seems to reflect the tacit conclusion that the ordinance of I Cor. 11:1-16 draws its force from inspiration and takes its direction from prophecy in particular. Whether or not brother Smith understood his own writing to reflect this view, I cannot say; but I maintain that it unmistakably does. Please note the following words: "Also woman was to wear the veil when she prayed or prophesied showing that even though she could do what man did in praying and prophesying, she recognized man as her head." Employment of the term "even though" is not without deep-reaching significance.

The above quotation from the pen of brother J. T. Smith implies that the woman is subjugated to the headship of the man, but that her "prophesying" was an usurpation of man's role; nevertheless, if she covered her head with a "veil", such usurpation would be ignored. Regarded in this manner, the "veil" served as a cloak for the improper conduct of the woman.

We deny that the implication stated in the above paragraph is true. In every phase of teaching, including prophesying, woman was and is restricted to those functions which do not impinge on man's headship (I Tim. 2:12; I Cor. 14:34-35). It is not literally true that the inspired woman "could do what man did in praying and prophesying" (brother Smith, no doubt, agrees), and as long as she kept

herself in her proper place she posed no greater threat to the headship of man than does an uninspired woman of today, who teaches within the same limited sphere. Therefore the inspired woman, whom brother Smith intimates as overstepping her bounds and needing to apologize by covering her head with a veil, did not do that at all, if she prophesied only where God's word permitted her to; that is, outside the assembly and to audiences of women. In doing this she would not have needed a "veil" because the ordinance was not based on prophecy, nor even inspiration in any part. It was founded on the primacy of the man. But the inspired woman, literally prophesying in the limited manner permitted her, did not affront man's primacy in any way; therefore, she is not to be singled out from the ranks of Christian women in general, as being the peculiar subject of the ordinance which requires every woman "praying" or "prophesying" to have "a sign of authority on her head." The spiritual gift of prophecy did not require a woman to wear a covering, nor can the absence of that spiritual gift nullify God's ordinance which was imposed on other grounds and not on prophecy.

A few moments' consideration of the following analysis of Paul's argument in I Cor. 11:7-10 will enable one to see clearly how that the ordinance which requires women to cover their heads when "praying" or "prophesying" is predicated entirely on the primacy of the man, plus nothing.

(Conclusion) I. "For a man indeed ought not to have his head veiled" (Deductive argument)

A. "Forasmuch as he is the image and glory of God; but the woman is the glory of the man" (Inductive support #1)

1. "For the man is not of the woman; but the woman of the man"

(Inductive support #2)

2. "For neither was the man created for the woman; but the woman for the man"

(Conclusion restated in terms of the woman's obligation)

II. "For this cause (reference to the deductive argument used to sustain the initial conclusion, R.W.L.) ought the woman to have a sign of authority on her head"

A rule governing the duration of divine ordinances can be stated as follows: all divine ordinances continue to be of force until such a time as they are abolished by decree, or until the fact or principle upon which they are founded ceases to exist. For example, Heb. 11:6: "Without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." The ordinance of "faith," contained in these words is founded on the **fact** that we have not seen God. But one day, when we shall see him, the **foundation** of the ordinance will have ceased to exist. Whenever no decree of abolition has been made, **an ordinance is as eternal as its foundation**. Therefore, if we can prove that a foundation still exists, we prove, simultaneously, the

continuing existence of all ordinances based on that foundation. In the case of the ordinance of I Cor. 11:1-16, which requires women to cover their heads when "praying" or "prophesying", the above analysis of Paul's argument clearly establishes its foundation as being the primacy of the man; a principle which continues to exist. It is apparent to all that this ordinance has not been abolished by decree, therefore it is yet of force. The passing of the former days of spiritual gifts, and the cessation of human customs, left the ordinance of I Cor. 11:1-16 standing as firm as the day it came down from heaven. Wherever women are "praying or prophesying" the ordinance must be obeyed.

But can uninspired women prophesy today? If they cannot, they certainly can and do pray! The attempt to make "praying" a subordinate part of "prophesying" is unworthy of those brethren who make it. The conjunction "or" which is found in the expression "praying or prophesying", disjoins the two terms which it modifies, rather than conjoining them, as some endeavor to have it do. Without a doubt, we have women who in the Christian assemblies are "praying" within the purview of I Cor. 11:1-16, which requires them to cover their heads while so doing. Also, the foundation of that ordinance is very much alive, and to disobey it is sin.

A BRIEF REVIEW OF A REVIEW

J.T. Smith

In brother Ralph Lewis' review of my article on I Cor. 11, he puts words in my mouth (or pen) by trying to show in his third paragraph that I was saying that a woman was usurping authority over the man; but the wearing of a veil would exonerate her. No such thought occurred to me. In fact, she could not pray or prophesy where men were present, and were praying and prophesying, without usurping authority over them. Paul instructs her to keep quiet in such a gathering in I Cor. 14:34. The veil was used as a sign to show her recognition of headship anywhere she *could* pray or prophesy.

Brother Lewis just *asserted* that the praying done by the women was not miraculous, but he gave no proof. (For the proof of my argument that it was miraculous, see my first article in the July issue of this publication). Let me hasten to say, however, whatever the man was doing, the woman was doing.

In his last paragraph, he says that the uninspired woman still prays today in the assembly, hence she needs to wear the veil. Is this the only time women pray today? If not, why limit the covering to the assembly? May I humbly suggest to brother Lewis that the covering God has given a woman to use for all times (to show the primacy of man) is her long hair. "For her long hair was given to her for (instead of) a veil" (I Cor. 11:15).

HOLY SPIRIT BAPTISM, A REVIEW

Leslie E. Sloan

The reader's attention is called to an article by brother J. T. Smith on this subject in the August 1971 issue of *Searching The Scriptures*.

In previous articles of exchange with brother Smith on this subject, I have advanced a number of arguments and posed some very pertinent and relevant questions on the subject. For some reason, brother Smith hasn't dealt with these. Until these arguments are met and set aside (shown to be in error) the position stands. I have shown: (1) That Jesus promised Holy Spirit baptism exclusively to His apostles, (2) That no need or necessity for such "overwhelming in the Spirit" existed in Cornelius, as inspiration's purpose was served by the apostles, (3) That no demonstration or evidence of such baptism was manifested at the "outpouring of the Holy Spirit" on Cornelius, since only the "gift of tongues" was demonstrated by Cornelius. These facts still stand, undaunted and unanswered.

ACTS 2 AND 10

In brother Smith's itemization of the events of Acts 2, it is obvious to the "casual" reader that some things are missing! He only mentions "tongues speaking" in connection with Holy Spirit baptism in this reference. But Luke, the inspired writer, says there was a "sound as of a rushing mighty wind, and it filled all the house where they were sitting." He further states, "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." This did not happen at the house of Cornelius. So, brother Smith's argument breaks down, and everyone knows that Acts 2 and Acts 10 aren't parallel. My friends, if "tongues speaking" is all the evidence of Holy Spirit baptism, I can cite numerous cases in the New Testament.

I have pointed out previously that Joel did not prophesy "Holy Spirit baptism," and challenged my beloved brother to produce the evidence of it. But he asserts again without the proof that "what the Lord called the baptism of the Spirit is the same thing that Joel called 'pouring out of the spirit'." I emphatically deny this. Joel made no reference to Holy Spirit baptism. Joel stated or predicted that "God would pour out of his spirit on all flesh." He did not predict the form, and I might add just here that some of Joel's prophecy quoted by Peter in Acts 2 was not fulfilled on Pentecost nor at the house of Cornelius. My friends, Joel did not call "Holy Spirit baptism" anything, for he (for the third time) did not mention this.

While we are on the subject of Joel, let us notice brother Smith's argument on the "abundant bestowal" of the Holy Spirit. I think the weakest argument I have ever seen on the subject was made on

this. In fact, a weak argument always results when one seeks to identify the object by the action of the verb. He gives Thayer's definition on page 201 (page 20 in the article is a mis-print) of the Greek word *ekcheo* as an abundant bestowal, and concludes that this means "Holy Spirit baptism." Methodist preachers have (when you could get one to defend his doctrine) argued that if baptism is "pouring out" when the Spirit is the element, then, baptism is "pouring out" when water is the element. It would be interesting to hear brother Smith answer this. If the Methodist preacher employed an "abundant bestowal" of water, would it be baptism? The apostles were "overwhelmed in the Spirit"; Cornelius was not. Again, if one accepts the conclusion of brother Smith's argument, all who have been saved by the "washing of regeneration" (Titus 3:5) have likewise been baptized in the Spirit. The same Greek word *ekcheo* is used in Titus 3:6: "which he poured out on us richly" and this information is also given by Thayer on the same page (201) where brother Smith found the word in Acts 2:17 and Acts 10:45. If the word in its meaning in these two references denotes Holy Spirit baptism, then the same is true of Titus 3:6. Paul uses the word **richly** in this reference; so I guess this means that we have received a double dose of Holy Spirit baptism. I might add here that the **direct from heaven** expression used by brother Smith is not a part of the definition.

Now to brother Smith's argument from Acts 15:8-9. I surmise that a lot of raised eyelids took place when this was read. In fact, if brethren didn't "cringe" when they read that, there is no hope that they will understand it anyway. If I understand his argument, brother Smith applies the **no difference** of Acts 15:9 to the pouring out of God's Spirit, and argues that both Jew and Gentile alike received Holy Spirit baptism. You see, "there was no difference." Brother Smith is the first man that I know of that will admit to **no difference** between Cornelius and the apostles. My friends, apply that argument (it's brother Smith's) to Cornelius, Paul and The Twelve. No difference? The "no difference" of Acts 15:9 refers to the fact that God requires no more nor less of the Gentiles in becoming an heir of God, than He does of the Jews, and obviously not to no distinction in the measure of the Spirit. "And put no difference between us and them, purifying their hearts by faith" (Acts 15:9). The purifying or justification of the Gentile was the area of application here, not the giving of the Spirit.

I yet have hope of brother Smith coming to the truth on this matter, for in his last article, he gave up the strongest argument he made in the first article on the "like gift" and admitted that it was the gift of tongues. Here is his statement: "The gift that was given the Jews in the very beginning to show the power of God was the gift of speaking in tongues. The same is true of Cornelius." So brother Smith admits that which Cornelius received was the "gift of tongues," and that's right (Acts 10:44-46).

I have never denied what was attributed to me in the last paragraph of his article. I have denied and still deny brother Smith's allegation that Cornelius received the same thing as the apostles and that there was "no difference." I don't believe brother

Smith will accept the conclusion of his **no difference** argument. I think he made that in haste or else he failed to make a careful research of the matter.

Let no one get the mistaken idea that there is anything between brother Smith and myself other than the issue. We love each other as brethren and have respect and regard for one another. We disagree on an issue, and seeking the truth, we desire to discuss our differences regarding the issue over which we differ. I trust that these things have been profitable to our readers. Even though there are many brethren more qualified to write on the subject than am I, since they were hesitant to do so, I took 'up my pen in keeping with my obligation as given in Jude 3 and I Peter 3:15.

I appreciate brother Smith in his willingness to reply to my articles. I appreciate also men with conviction as demonstrated by him and the good spirit of his articles. I have endeavored to deal with his arguments without casting any reflection upon him. It is my hope and prayer that I have succeeded. May we all come to a greater knowledge and appreciation for the truth.

— 3368 William Tell Drive
Memphis, Tenn. 38127

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of

1 Corinthians 11:1-16

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THE NEWS LETTER REPORTS

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

Brethren James Needham and Dudley Spears, both of the Orlando, Fla. area are going to the Philippine Islands next February. They will be teaching classes eight hours a day, six days a week, preaching each night and on Lord's Day. The response to truth in the Philippines is indeed one of the most rewarding that can be found today.

If you desire to have part of this work by contributing to their travel and work fund, please contact them. You may write James Needham at the Palm Springs Church of Christ, 600 Palm Springs Drive, Altamonte Springs, Fla. 32701 and Dudley Spears at 35 W. Par Ave., Orlando, Fla. 32804.

Kenneth Hirshey, 1215 N. 90th St., Omaha, Neb., 68114— On July 11, 1971 a conservative work was started in Omaha, Nebraska. The work was started with help from notices published in several periodicals. As a result of these announcements, the names of three families were received. The church here is composed of 10 members, plus 9 children, with the congregation meeting at 1215 North 90th Street in the home of Kenneth Hirshey.

The Offutt Air Base is at nearby Bellvue Nebraska. I'm sure there are some service personnel stationed at this Air Base who should be attending a sound congregation. Council Bluffs Iowa is just across the Missouri River from Omaha, and they, too, have no congregation. Omaha is a city of about 400,000 population. This area was in need of a sound congregation and one has been provided. Those who know of anyone living near Omaha and wish them contacted please write the following:

W.F. Bates, 12213 S. 25th Ave., Omaha, Neb. 68123
Timothy Fox, 3075 Mason, Omaha, Neb. 68105
Kenneth Hirshey, 1215 N. 90th St., Omaha, Neb., 68114.

We are all thankful that we were able to locate each other and thus be able to meet together doing the Lord's work here. I am thankful for the three who noticed the article in the magazines and took time to write me.

W.L. Wharton Jr. will be with the Valley Station congregation. This congregation is located on Dixie Highway south of Louisville, Ky. The dates, October 24-29.

There will be a series of meetings beginning October 4th and continuing through October 11th. Gene Frost of Cullman, Alabama will be the speaker. Services will be at 7:30 p.m. each evening at the Gardiner Lane church in Louisville, Kentucky.

J.T. Smith will begin a series of meetings with the church of Christ in Noblesville, Indiana October 11-17.

The Shively church of Christ in Louisville, Kentucky announces a series of meetings with Jim Ward of Akron, Ohio doing the preaching. The dates that have been scheduled are October 11-17.

Calvin C. Essary, 9132 Sierra Ave., Fontana, Calif. 92335— The elders of the church of Christ meeting at 9132 Sierra Avenue in Fontana, California, have scheduled a Gospel Meeting for September 26- October 2, during which lessons of special interest and considerable importance will be presented. The speaker for this series of lessons will be brother John M. Trokey, recently of Loma Mira, California. The lessons to be presented are:

Sunday, am. "What are Christians?"

Sunday, am. "What are Christians' responsibilities toward 'Babes in Christ'?"

Sunday, p.m. "What are 'babes in Christ' responsibilities?"

Monday, "How do Christians, and those becoming, know that they believe?"

Tuesday, "How do Christians know that they love Christ?"

Wednesday, "What are Christians' responsibilities toward Alien Sinners?"

Thursday, "What are Christians' responsibilities toward one another?"

Friday, "What are Eldership's responsibilities toward members?"

Saturday, "What are members' responsibilities toward the Elders?"

All who can do so are urged to take advantage of this opportunity to study these vital matters. Week-night meetings will begin at 7:30.

We are pleased to announce that brother Trokey will in September be beginning work with the church in Fontana on a regular and full-time basis. Lord permitting. I will be moving in September to begin work with the faithful church meeting at 300 N. E. 83rd Terrace, Kansas City, Missouri, 64118.

William C. Sexton, 2804 Lafayette, St. Joseph, Mo. 64507: I am resigning my relationship as full time evangelist with the 10th and Lincoln Street congregation here in St. Joseph, Missouri, effective September 1, 1971. After that date, I shall be available for week-end meetings within 200 miles of St. Joseph on short notice. I shall be available for meetings at a greater distance on longer notice.

I am 42 years of age and have been preaching for 14 years, the last 5 1/2 with the 10th and Lincoln church. I may be contacted at 2804 Lafayette, St. Joseph, Missouri 64507 or by phone: 816-233-3214.

The Manslick Road church in Louisville, Kentucky will begin a series of meetings October 25th and will continue them through the 31st. Donald Townsley is to be the preacher.

Robert Jackson is to be with the church in Plainfield, Indiana for a series of meetings on October 18-

John Clark was recently in a weekend series on "Studies in Family Life". The dates were August 28-29.

Elvis Bozarth recently moved from Berea, Ohio to work with the church in Glen Burnie, Md. He will be printing a bi-monthly paper called The Instructor that will be sent to anyone who desires it, free of charge. Write to Elvis at 5 Mohawk Dr., Glen Burnie, Md. 21061.

Wayne Ernest is to begin a series of meetings with the church in Kenosha, Wisconsin. The dates will be October 4-10.

There will be a series of meetings October 24-29 at the 6th Avenue congregation in Pine Bluff, Ark. James W. Adams will be the speaker.

The church in Dade City, Fla. has engaged Connie Adams to preach in a series of meetings for them October 4-10.

James R. Cope was in one of his famous week-end meetings with lessons on the home and family. This series was conducted on August 21,22,23 at the Par Avenue meeting house in Orlando, Fla.

The church in Kettle, Kentucky recently engaged brother Dudley Ross Spears to work with them in a good series of meetings. Three were restored, and one was baptized. Randal McPherson is the local preacher at Kettle.

Carol Sutton recently engaged in a series of meetings in which one was baptized and three confessed sins. The host to brother Sutton was the Sunny Hills church in Athens, Ala.

Edgar Walker is leaving the Haynes Street church in Dayton, Ohio where he has worked for the past two years to work with the South West congregation in Miami, Florida.

On August 11th Hiram Hutto moved from Sunny Hills church in Athens, Alabama to work with the Midfield church in Birmingham, Alabama.

A new congregation was recently started in Chattanooga, Tennessee, on May, 2, 1971. The North Terrace church of Christ is composed of faithful Christians. They are meeting at 4115 North Terrace Road in Chattanooga. When you are traveling in that area, visit with them. There is easy access to their building. Simply take the Moore Road exit when traveling on Interstate 24. The building is located between Bolver Ave. and Moore Road. If you have any problem finding their meeting place, call Paul Steen at 629-6842 or Bill Holt 689-1009. Or, if you prefer you may call the local preacher, Mack Stephens at 866-1608. They extend you a cordial welcome.

THEY CEASED NOT TO TEACH

Irven Lee

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). This manifestation of wonderful zeal came after the apostles had been threatened, beaten, and asked not to preach in the name of Christ. Peter and John had, at a previous time, been asked not to teach in this name, but in their zeal they had filled Jerusalem with this doctrine (Acts 5:28). This amazing job of teaching was in obedience to God and in harmony with their great faith. This generation, the world over, needs this same gospel preached in this same bold, courageous, and continuous manner. Neither atomic bombs nor wealth can do what needs to be done. Men need to have faith in God and an understanding of His will. This is a matter of teaching.

There were more teachers in the early church than the twelve apostles. Men who heard were taught that their task was to teach faithful men that they, in turn, might teach others, also (II Tim. 2:2). An example of this can be seen when we see the word picture of the Jerusalem church when it was scattered by persecution. "They that were scattered abroad went everywhere preaching the word" (Acts 8:4). This reference is to members generally rather than to the apostles. Men learned and taught others so that they might teach still others.

We see that people with heathen background would be difficult to reach. Men like Paul would need to teach daily to reach great numbers in cities like Ephesus. Prejudiced Jews were also difficult to reach. Note the inspired description of his work at Ephesus and Athens. "He went into the synagogue, and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spoke evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so, that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts 19:8-10). "Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him" (Acts 17:16,17). The people at Athens mocked and called Paul a babbler, but he "ceased not to teach." They spoke evil of the way and even a mob effort climaxed the acts of the opponents of truth, but all they of "Asia heard the word." They did not all accept the truth. Paul was pure from their blood because he shunned not to declare the whole counsel of God (Acts 20:26,27). People with honest and good hearts received the word. Good was done by teaching.

When evangelists go out and make disciples and baptize them, the task has just begun. Those bap-

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tized are then to be taught to observe all things whatsoever Christ has commanded (Matt. 28:18-20). In looking further at the record of Paul's work at Ephesus we can see that he "ceased not to warn every one night and day with tears" (Acts 20:28-31). This warning was directed to the disciples concerning the certain danger of false teachers. The disciples needed to be warned. It was urgent enough to call for work night and day. Is there less danger today? Are there no false teachers? Is heresy no longer dangerous? Is it now impossible for disciples to be drawn away after false teachers?

Peter was still reminding the brethren of the law and of dangers when he had but a short time in the flesh. "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance" (II Peter 1:12-15). Repetition was necessary. They knew these things, but Peter knew that there is a tendency to drift, to become lukewarm, or to leave the first love (Heb. 2:1; Rev. 3:16; Rev. 2:4). Peter ceased not to teach. He did not want them to become entangled again in the pollutions of the world after having escaped (II Peter 2:20-22). Their being rooted and grounded so that they could not be easily blown about by false doctrine was their only hope because the heresy would, indeed, come (I Cor. 11:19). They would be tested as by fire (I Cor. 3:10-15).

We are to preach the word in season and out of season and there is still the need of reproof, rebuking, and exhorting because the day when the church will not endure sound doctrine still tends to come. Somebody failed to carefully teach (indoc-trinate) those baptized so congregations are filled with members that remember pleasantly the suppers, games, sermonettes, and other "social gospel" ideas brought from the denominations about us. Somebody failed to rebuke sin enough and to purge out the old leaven so that whole congregations are leavened with worldliness. To cry out against the social drink, immodesty, the dance, or institutionalism leads to the idea that there is need to change preachers.

The sad pruning time has come to the church in hundreds of cities. When the grape vine has been greatly pruned it produces even more and better fruit the next season. Let the church of the Lord attack error with zeal now. Truth is powerful. The pruned vine may have a cut-back look, but it can grow and produce if it has good roots in good soil. The power of the gospel is the power that gets the job done. Let the "progressives" build their kitchens, coach their ball teams, and send their money to their institutions. It is time for those who are devoted to the narrow way of truth and holiness to get up on the house tops and shout the truth of God aloud. Truth crushed to earth will rise again.

The apostles did not wait for a big house on the main corner to preach. They might preach in the market place, the school house, a private home, out by a river side, or in Mars Hill. The great fact to

notice is that "they ceased not to teach." They did not wait for a good season when all might be ready to receive the message and praise them for it. Paul would preach on the resurrection at Athens while Peter preached the same message at Jerusalem. It might appear to be foolishness to the Greeks, and it might be a stumbling block to the Jews. Some good hearts would see the power of God in the message and gladly accept the word.

While we are busy building back that which has so recently been lost or is presently being lost to the storm of worldliness and digression, let us resolve to build on a solid foundation and hold that which we build. Hay and stubble cannot stand the test of fire, so we might take heed how we build and try more for gold, silver, and precious stone. Numbers should not be our goal. Preach the whole gospel and let the number take care of itself. If they mock and leave when the whole truth is preached, they are the chaff rather than the wheat. Temptations, pressures, and the deceitfulness of sin are great, so we should exhort one another daily (Heb. 3:12,13). We should diligently seek to restore the one overtaken in a fault (Gal. 6:1). One good precious stone is of great value. We must not allow philosophy and vain deceit to spoil any if we can possibly avoid it (Col. 2:8).

Elijah was wrong when he thought he was alone. Paul approached the work of establishing the church in the wicked city of Corinth with trembling, but he preached the story of Christ crucified and the task was done. He did not wait for an assured salary, but he made tents. He did not wait for a big auditorium on a busy corner, but he went into the house of Justus. He did not spend much time and money advertising his big tent, where he got his degrees, and his former high standing with the high priest. He preached Christ and Him crucified. He spoke and held not his peace. He reasoned, persuaded, testified, and taught (see Acts 18:1-11). He sought not to convert the world by giving away one hundred thousand dollars worth of clothing as a good way to begin his campaign. He relied solely on the powerful gospel preached in all sincerity and love and backed by a pure life. In that generation gospel preachers ceased not to teach. They took no time to boast or to court the world and big names. The Master had commanded that they should preach the gospel to every creature, and they took Him at His word.

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ARMINIANISM AMONG THE RESTORERS

Colly Caldwell
Tampa, Fla.

Almost every volume dealing with the "restoration movement" and written by denominational authors refers to the leaders of the movement as "Arminians." I was interested in discovering just what was meant by the term "Arminian" when I first began to read these books.

Contextual setting almost always gives two clues to the "Arminians." They stand opposed to the Calvinists, and, they are filled with evangelistic fervor.

ORIGIN OF ARMINIANISM

In 16th century Europe, the "reformation movement" led by such notables as Martin Luther and John Calvin, achieved phenomenal success. In Holland, Calvinistic Presbyterianism was approved by the national Dutch synods which adopted the Heidelberg Catechism as the theological standard of the Reformed Church of Holland. After 1575, the University of Leyden became a primary center for the study of the Calvinistic views of this denomination.

In 1603, however a man named **James Arminius** was added to the theology faculty of the University. While a proponent of reformation, Arminius did not accept all aspects of Calvin's theology. He was primarily concerned that Calvinism as taught by his associates left no alternative but to consider God as the author of sin. He was also convinced that it left man only a machine in the hands of a God who had already determined his every movement and decided his eternal destiny.

Arminius proposed that a national synod debate his positions, but when it was finally allowed in 1618 (nine years after his death), each of those advocating his beliefs were censured. They were called "Arminians," and although expelled from orthodox Presbyterianism, exerted a great influence upon Anglican and Methodist adherents after 1625.

THE "ARMINIAN PHILOSOPHY"

James Arminius wished to modify four of the five cardinal tenets of John Calvin's system of theology.

(1) **Total Hereditary Depravity:** Arminius, like Calvin, accepted the fact that man is born in sin and from his birth needs the atonement of Christ.

(2) **Unconditional Election:** While Calvin believed that man had nothing at all to do with his election to salvation, Arminius held that man can initiate his own salvation by turning to God. God, he said, created man with free moral ability to choose whether he would cooperate with God in salvation or reject the Lord.

(3) **Limited Atonement:** Calvin affirmed that Christ died only for the elect. Arminius taught that while Christ's death only benefited those who came to be classified as believers, it was sufficient for

all; i.e., any who would believe would receive its blessings.

(4) **Impossibility of Apostasy:** Calvin held that God would supply grace to all the elect sufficient to keep them from so sinning as to be lost eternally. Arminius preached that while God cared for his own and provided them with grace sufficient to withstand sin's temptations, it was nevertheless possible for them to fall by resisting the will of God and thus his grace.

(5) **Predestination and Foreordination:** Calvin taught that God decreed that certain ones were elect to salvation before birth and others were elect to damnation. Arminius disputed that by saying that men are indeed personally elect, but that the election is not arbitrary; it is based upon the foreknowledge of God that some will believe and others will not.

THE RESTORERS

It is not difficult to see why the leaders of the "restoration movement" in America are often classified as "Arminians." Any "revivalist" might be so called, because the essence of "revivalism" is the belief that man may choose his eternal destiny and that the preaching of the word of God is needed to convince him that he must choose to serve the Lord.

When Campbell and Stone quoted Acts 2:38, "Repent and be baptized every one of you . . .", they were denying the Calvinistic teachings of Presbyterians and Baptists. Unlike Arminius, they also opposed the doctrine of total hereditary depravity; but like him, they opposed the other major doctrines of John Calvin.

(Note: Historical data may be verified by Philip Schaff in **History of the Christian Church, Vol III**; or by Earle E. Cairns in **Christianity Through the Centuries**.)

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



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VOLUME XII

OCTOBER, 1971

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CHRIST AND THE CHURCH

Bobby Graham

There is prevalent in the religious world the notion that no relation exists between Christ and the church. Some have even said that we should preach Christ, not the church, or preach the man, not the plan. Some have furthermore said that people can be saved just as easily outside the church as in the church. They would thus deny that Christ bears any real or important relationship to the church. Paul affirms in Ephesians 3:10,11, however, that Christ does sustain a very definite relationship to the church in God's eternal purpose; in Christ God eternally purposed to demonstrate his wisdom through the church. The same writer in Ephesians 5:23-27 again underscores this point by showing all that Christ has done and will continue to do for the church — Christ loved the church, gave himself for the church, sanctifies and cleanses the church, and will present it to himself. When Philip preached Christ to Samaria, he did so by preaching the kingdom or the church. There is a relationship between the two, then, that we need to examine in order that we might better appreciate our responsibility as we fit into this relationship.

Let us notice what the relationship is:

CHRIST AS BUILDER

The link between Christ and his church is set forth in the word builder. That he is its builder indicates that he is responsible for its existence. Christ announced in Matthew 16:18 that he would shortly build his church and make good his promise in Acts 2 when as heaven's king he used duly authorized ambassadors to open the doors of the church. Just as a man might use laborers to build his house, even so Christ employed his apostles to build his church. The man would be foolish who would allow just any builder to erect his house, and concerned individuals will be equally insistent that they be members of the church that Jesus built. Jesus said, "Every plant that my heavenly Father hath not planted shall be rooted up" (Matt. 15:13). The

Psalmist said, "Except the Lord build the house, they labor in vain that build it. . ." (Psalms 127:1).

CHRIST AS BUYER

Christ not only built the church, but he also purchased it unto himself — he paid the price. It is therefore referred to as "the church of the Lord which he hath purchased with his own blood" (Acts 20:28). The apostle Paul accordingly refers to the Christian as belonging to the Lord entirely — body and spirit — because he was bought with a price (I Cor. 6:19). The Lord buys the church as he buys the individuals who compose it; therefore, the church collectively and saints individually should recognize Christ as their purchaser and master. The church is to be subject to Christ in every thing (Eph. 5:24).

CHRIST AS OWNER

Since Christ has built the church and paid its purchase price, is it not reasonable that he would be its owner? Jesus therefore referred to it as "my church" in Matthew 16:18, and Peter described Christians as "a people for God's own possession" in I Peter 2:9.

Now let us ask a question: Since Christ built the church, bought it, and owns it, whose name should it wear? Merely asking this question answers it! It is no wonder that local churches were called "churches of Christ" in Romans 16:16 or that individuals were called "Christians" in Acts 11:26; 26:28; and I Peter 4:16. To wear any other name than that of Christ denies his relationship to the church as builder, buyer, and owner.

CHRIST AS FOUNDATION

"Therefore thus saith the Lord God, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation..." (Isaiah 28:16). The apostle Peter in I Peter 2:6 applied this prophecy of Isaiah to the Christ, thus establishing God's prior will that the church be established upon Christ. Paul says in I Corinthians 3:11 that no other foundation than Christ can be laid. The various foundations of men, whether they be men, particular doctrines, or specific forms of organizations, are thus classified as decayed and unworthy by the inspired writer.

CHRIST AS HEAD

Christ's relation to his church is likewise defined in his headship. As head over the church in all things Christ is God's gift to the church (Eph. 1:22-23). To be head of the church is equivalent to having the preeminence, according to Paul in Colossians 1:18. We must therefore give unto Christ a position above all others and submission that we would grant to no one else. Every thought must be brought into captivity to the obedience of Christ (II Cor. 10:5). Every member of the body and each person desiring to become a part of the body must be willing to yield to Christ as his head.

CHRIST AS SAVIOR

Christ is at the same time the savior of the body, the church. Paul declares such to be the case in Ephesians 5:23. Every other relation that Jesus holds to the church points to this one. Jesus built the church, bought it, owns it, serves as its foundation and head that he might save it when time shall be no more. Luke, the inspired historian, records in Acts 2:47 that the Lord adds the saved to the church. If he adds some saved to the church, he adds them all without respect of persons; accordingly, all saved persons are in the church. The promise of salvation is offered to no one outside the body that Christ promises to save. Let it be understood that salvation is in Christ and the saved are in his body. In view of Christ's relationship to the church, surely no man will now say that one can be saved as easily out of the church as in it.

Let us recognize in conclusion that all Jesus came to accomplish, he did for his church. Furthermore, every spiritual relationship that Jesus bears, he bears to the church. Therefore, if one can be saved outside the church, he can be saved without being related to Christ, because only in the body of Christ can a person sustain a spiritual relationship to Christ.

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EDITORIAL

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THE FUTURE OF
SEARCHING THE SCRIPTURES

I have asked myself a hundred times why I have kept publishing **Searching The Scriptures** at a personal financial loss to myself year after year. The drain on my physical health over the past five years has added to the problem. The only answer to my question that makes sense is the evidence of good done. Nearly every day some letter, note, phone call or card comes from some near or distant place telling of the personal good they have received from reading the paper, or of someone baptized into Christ or restored to the Lord as a result of receiving the paper. Literally thousands of such letters have been received during the past twelve years. With a conservative potential reading audience of 10,000 each month, how can I quit? As long as souls can be reached by the efforts put forth through this publication in

teaching the word of God, I must continue if at all possible and within my power.

The avalanche of false doctrines with all their appeal to the lustful side of man has saturated the minds of most members of the church of our Lord. The average Christian today in any part of this country is satisfied to give a few moments on Lord's Day to singing, eating the Lord's Supper, praying and listening to a few minutes of pleasant "religious" philosophy, give a few cents "dues" and go home for a full week of "enjoying real living". I am not overstating the fact. Something must be done to change the thinking of these who at one time died to sin to serve the Lord, and have now become lukewarm or totally indifferent to the Cause for which my Savior gave his life.

The continuing rise in the cost of publication, especially the rise in postal rates, continues to be a problem for publishers of magazines. There is a limit to the subscription price for publications such as *Searching The Scriptures* because most people will not pay it — they are not that interested. Therefore, we must find some other means of helping defray the cost above the subscription revenue.

A few men and women have faithfully helped financially through the years by paying for lists of subscriptions for friends, kinsmen and others in whom they were interested. These fellow-workers in this endeavor have done more good than they will ever know this side of eternity. They are demonstrating their concern for the spiritual needs of others by helping put spiritual reading material in their homes. But these faithful few are not enough to hold back the tide of creeping inflation in the cost of this publication, and help relieve the tension of financial pressures accumulated over twelve years.

Relatives, friends and even strangers will willingly spend thousand of dollars to help provide for the physical need of one person, but are reluctant to spend one dime for their own spiritual needs.

Look magazine ceased publication in October due to the high cost of mailing. William F. Buckley, Jr. in his column in the Tampa Tribune of Friday, September 24, 1971 made some observations on the demise of Look and offered some suggestions for keeping Time magazine alive.

"The grave crisis in the magazine publishing business is, in the humble judgment of one practitioner, an aspect of the general refusal to raise the rates substantially. Take Look. It charged \$3 a year to a subscriber, \$5 for two years. In the latter case, that meant 52 issues for \$5, or about 10 cents per copy. For 10 cents you get delivered to your home a great fat package full of colored pictures and enough text to keep you busy, if you should read it all, for three or four hours.

"I have reminded my despairing brothers in the magazine publishing business that the New Republic charged \$6 per year in 1933, and 30 years later, costs having risen over 300 per cent, was charging \$8 per year. Why? Because the little opinion journals are locked into a price structure which the giants impose. The giants are subsidized by the big advertisers. The big advertisers are manifestly unwilling to continue their subsidies in such large measure. Thus Colliers went down almost 15 years ago, with over 3 million readers.

"Then, in 1969, the great Saturday Evening Post with over 5 million readers. Down and Down we go but still the major publishers, when they manage to choke their sobbing, do so in order to authorize a new promotional mailing: Look magazine, for as many weeks as you want, at the sensational price of 11 cents per copy! And then one day Look magazine dies.

"One thing I do not understand. And that is: Why don't people give their readers a vote? Why not say: Subscriptions beginning in January will be at 25 cents per copy, no bargains, no cut rates. If enough readers are willing to pay the price, continue to operate. Otherwise fold."

After consulting a large number of trusted friends and faithful men of God in whom I have great confidence, I have decided to do what they all agreed had to be done: take the facts to the readers and see if they really want such a journal as *Searching The Scriptures* to continue.

I think it essential to relate to you a few facts known only to a very few. Since January, 1960 to the present I have had to borrow nearly \$13,000.00 from several sources: personal loans from banks, individuals, insurance policies, and mortgages on some personal holdings, to supply the publication costs above subscriptions collected and books sold in order to continue publishing *Searching The Scriptures*. These obligations are being paid when due with great difficulty, but the important thing is that I must have some financial help to relieve the pressure and continue the publication of this journal. I can no longer do the work alone because of health problems as well as financial pressures.

All this is difficult for me to say, but I believe with all my heart that the printed page is the most powerful means of teaching available to us. It lives after the writers have passed from time to eternity. It can be read and reread, then passed to others who continue to read it for years to come. I am determined to continue to serve my Lord through this door opened unto me if God wills. It will be easier if each of you who read this will do what you can to help. "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

If you are able and willing to help in this effort to teach the word of God and keep alive this avenue through which good men of God may teach thousands each month, I need your financial help in bearing this burden. There are several ways this can be done:

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2. You can send a list of 50 subscriptions for one year and pay \$10.00 per month, or 20 subscriptions for one year and pay \$5.00 per month.
3. You can send \$5.00, \$10.00, \$25.00, or \$50.00 per month to be applied to a large list of prospective subscribers for one year. We have the names and addresses or we would prefer you send as many names and addresses as you can.
4. You can purchase your Bibles, books, religious tapes, tracts, and Bible study literature from Phillips Publications which will go directly to help provide the cost of publishing *Searching The Scriptures*.
5. You can encourage the brethren where you worship to purchase a bundle of papers each month for

distribution as they desire, or you can purchase a bundle each month and distribute them your self.

6. You can encourage the church where you worship to advertise in the church page ad for one year—12 issues. The price is \$50.00 per year. If the church cannot afford this cost, you or some other brother or sister could pay for it.

7. You can send at least one subscription to a friend each month for \$4.00 each.

8. You can send whatever financial help you are able and willing to send now or monthly to help reduce the accumulated financial burden of nearly \$13,000.00 over the past twelve years in publishing Searching The Scriptures.

How do you put a price on the eternal destiny of one soul? Would you do what I am trying to do to spread interest in and knowledge of the word of God if you were in my place? Would you beg others to help you bear part of the financial burden in such an endeavor rather than see it die if you were in my place?

I cannot quit! Time is too short. Too many are dying without the truth of God that makes men free from sin. Souls are too precious. My eternal destiny is in the balance. If I must sacrifice all my worldly possessions to continue this work as long as it is serving my Master, I will gladly do so just as far as I am able.

I ask your help now to enable us to labor together in the greatest work in the world: to sow the seed of the kingdom that will fall into some good and honest hearts and bring forth fruit unto God.


The word of God authorizes those who are taught in the word to help those who teach (Gal. 6:6). "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (I Cor. 9:11). "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (I Cor. 9:14).

Searching The Scriptures is not an organization in the legal sense of the word. It is not a non-profit corporation that can claim the best mailing rates on 2nd class mailing. The only advertising sold is on the church page ad. It is just a means of communication by a preacher of the gospel with the help of other preachers and teachers to encourage the study of the scriptures and expose error in all forms as it arises. "Searching The Scriptures" is the name I gave this religious journal when it began to describe what we are trying to do. I own the publication and must stand personally responsible for the cost of publishing it. Such a notice appears in this issue as required to be filed by the postal department. All publications mailed under 2nd class permits must give this information in their publication at this time of each year.

As one preacher trying to serve God through the printed page, I am asking your financial help, as you are willing and able, to retire the accumulated debt over twelve years and enlarge the circulation to do more good and help pay for the mailing of it. I prayerfully ask your consideration in this matter.

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"HARD QUESTIONS — NO. 2"

This is the second in a series of questions asked in public discussions. I have chosen to call them hard questions because the querist usually places them into this category. Our second question was asked by Dr. Albert Garner, head of a Baptist school in Lakeland, Florida. Mr. Garner asked this question in writing and it read as follows: "Mr. Hogland, if a child of God can so apostatize as to be finally lost in hell, would he go to hell in Christ or out of Christ, as a child of God or a child of the devil." This is a very popular question for Baptist preachers to ask an opponent. Mr. Garner asked me five or six questions and they all embraced the idea of a Christian doing something either in Christ or out of Christ. The key, therefore, to the question is in the expression "In Christ" and what it means.

First, may I say that my answer to the question was that such a person goes to hell in Christ and as a Child of God. The expressions "in Christ" and "a child of God" could have a double meaning. This is the reason Baptist preachers like to ask this question. I said in my first article, that many questions have "double barrel" meanings or implications. If you take one meaning, your opponent will likely take the other. This is why a question of this nature is asked. It is generally accepted that the expression "In Christ" could refer to either location or approbation. In my debates with Baptists, I am always talking about location; therefore, I answer the questions accordingly. However, many brethren feel that the expression "In Christ" or "In the Lord" has reference (at times) to approval or approbation and not location. For example, on the marriage question reams of paper have been used discussing the expression "Only in the Lord" found in I Cor. 7:39. Some brethren hold the view that a widow is to marry only a Christian (location). Others embrace the idea that her marriage has to be according to the law of the Lord, or with his approval (approbation). If we should use the latter our answer would have to be quite different. Let us go back and ask the question with this in mind. "Mr. Hogland, when a child of God sins, does he sin in Christ (that is with his approval) or out of Christ (without his approval)? You can see that answer would have to be different from the one we gave above. However, as I said when discussing this matter with Baptist people, I am always talking about location so I answer accordingly.

The same could be said about the latter part of the question. That is, does one sin as a child of God or a child of the Devil? Some might look upon that expression as meaning approval. That is, if we say he sins as a child of God some might interpret that to mean that it is approved for a child of God to so sin! We would not have that idea in mind but someone in the audience might have that concept of the expression.

Now, back to the my answer to the question. I said that the child of God sins in Christ and as a child of God. The reason for this is that I am talking about location and I feel that most Baptist preachers are doing the same. However, if a quibble should be made on APPROBATION it would not be difficult to take care of the situation. I feel that any student of the Bible understands that Paul is referring to LOCATION in Rom. 6:3 and Gal. 3:27. In both of these texts Paul tells us that we are baptized INTO Christ. This preposition denotes entrance from the outside to the inside! Therefore, the idea of LOCATION is definitely in the text. When one complies with the terms of the gospel; the last of which is baptism, he is then located IN CHRIST. Since he has been baptized INTO Christ he is now IN Christ. This is what I am talking about when I discuss this with a Baptist preacher. However, the question is asked because of the double barrel implication. Baptist preachers know this very well. If my memory serves me correct, I have never had a Baptist preacher to shift from LOCATION to APPROBATION after the question has been answered. It seems that most of them want to enjoy the SOUND more than the argument: They like to hear one say, "Yes, he goes to hell as a child of God and in Christ!" But after all this is the name of the game. The Bible abundantly teaches us that a child of God can so sin as to be lost in Hell. If he fails to repent and goes to hell he is certainly **in Christ** because he has obeyed the gospel.

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ARE WE TRUE WORSHIPPERS?

Our Lord said that "true worshippers shall worship the Father in spirit and in truth" (John 4:23). These then are the two necessary components of true worship. We need to examine ourselves whether we are true worshippers.

A few pages further in the Book of John, Jesus identified the source of religious truth: "If ye continue in *my word*, then are ye my disciples indeed; and ye shall know *the truth*, and the truth shall make you free".

Any meaningful search for "the truth of Christian worship" must finally resolve itself down to this question: "What is revealed in the word of truth?"

Most of those who claim to be a part of that large and nebulous body called "Christendom" are admittedly not too concerned with the *true form* of Christian worship. They like the sound of phrases like: "So long as you're sincere, what does it matter?" or "Follow your conscience, that's the important thing."

But Jesus said that the Father is interested in *truth* as well as *spirit*.

The religion of most people has been described as a "not" hole religion. Most of the things they do in worship and other phases of their "church activities" have been brought in through the "not" hole. "The Bible doesn't say not to do it."

It's a peculiar method of logic that finds authority for things because the source of authority does not specifically condemn them.

In Rom. 15:4, we are told, "For whatsoever things were written aforetime were written for our learning." People should profit greatly by reading of the transgression of Cain who *omitted* what God commanded; or the sin of Nadab and Abihu who *went beyond* the Divine instructions; or of king Saul who *substituted* his and the people's will for God's precept.

You'll recall in I Sam. 15 that Saul intended to *sacrifice* the livestock that was saved alive (v. 15,21). It wasn't as if his motives were selfish. But Samuel's words ring clear, even until now, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams."

Seal in religion is not enough (Rom. 10:1-3). Fervency in worship is required—but it is not sufficient. A big show in worship is enticing, but it's not important...not even desirable.

IN SPIRIT

We can give the chapters and verses for our activities in worship. We strive to not go beyond what is written. We must also strive to practice what is written in regard to the proper spirit in worship, if we please God.

One of the points of issue in the contemporary rebellion against "organized religion" is formalism in worship. Conversely, we have protested emotionalism in worship. Actually both of these terms are relative and neither the words nor the concepts they convey should be considered bad, per se. A certain degree of formality is necessary to an orderly service (I Cor. 14:40). Also, people are emotional creatures and their emotions will be involved in any meaningful activity they engage in.

Those who decry "dead form" in worship have a valid objection. If one expects to please God by merely singing so many stanzas and repeating so many prayers—he might as well be counting so many beads and lighting so many candles.

TRUE WORSHIP

Worship is a private thing between the person and God. When a public prayer is led and I bow my head and close my eyes, no one but God and me knows whether I am really praying, or if my thoughts are elsewhere. When the cup and bread are passed and I partake, no one can know whether I'm meditating upon His sacrifice and what it means, or if I'm thinking of the sermon that I shall shortly deliver. These activities can be edifying and uplifting experiences, or they can be dead forms. The choice is up to the worshippers.

HELPFUL SUGGESTIONS

How can we help create more fervor in our public worship? Would it help to have a rousing "pep talk" before every service or to station ameners around the audience?

These things would become routine as well. Display and uncontrollable emotionalism are not necessary to fervency. We cannot create a situation in which everyone will easily and naturally get maximum benefit out of worship. But we can help.

Men who serve in various portions of public worship should be conscientious and do their best.

Others must realize that they will get out of something according to what they put into it. When one feels that he "gets nothing out of worship" he should first examine his own heart. Worship is not something that others can perform for him.

One must be fully consecrated to the Lord to be able to worship with fervency. Those who feel no responsibility and no involvement will obviously feel no fervency. Too often our worship is not what it should be because we're not what each part of our be because we're not what we should be.

In months ahead we plan to contribute some articles dealing more specifically with each part of our public worship. Let's strive to be true worshippers.

— † —

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...and had compassion, and
...his neck, and kissed him.
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...d against heaven, and in th-
...a more worthy to be called
...the father said to his serv-
...best robe, and put it on
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WORSHIP IN SPIRIT AND IN TRUTH



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

WORSHIP THROUGH TEACHING

In a previous article we have seen what worship is and that there are private and public acts of worship. One act of private and public worship that we learn from the New Testament is teaching the word of God.

DIRECTED BY GOD'S WORD

God has revealed his mind unto mankind (I Cor. 2:10-14). From his word we learn the nature and character of God. One of the purposes of his word is to direct us to him and help us become like God. (I Jno. 3:1-2). As one expresses his will and another obeys, he becomes like him whose will he obeys.

SOME DENY TEACHING IS WORSHIP

Once when leaving the service in which I had preached, one called in question certain things I had said. A short correspondence followed. One of the things claimed was that teaching God's word is *not* worship.

Is Teaching Worship? Briefly we have learned that worship is acting toward God in a specific way with reverence so as to become like God. What could one do that would cause him to be more God-like than studying and teaching God's word. If learning of God through his will would not direct us toward God, what would?

CHRIST SPEAKS ON TEACHING

In Matt. 15:1-9, Jesus had an encounter with the scribes and Pharisees of Jerusalem. These wanted to know why the disciples of our Lord "transgress the tradition of the elders?" Jesus responded by asking them why by their tradition did they "transgress the command of God." Jesus pointed to what God said and then how they said differently. Christ quoted Isaiah when the prophet said, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." (Mt. 15:8-9; Isa. 29:13). Notice Christ said their worship was vain. What was it that made their worship such? It was *teaching* for their doctrine the *commands of men*. Jesus says that teaching is worship in verse 9. The commands of men made their worship vain then just like such does now. Let us remove 'vain' from worship and the 'com-

mandments of men' for doctrine and see how Jesus would speak. "But in *truth* they do worship me, teaching for doctrines the *commandments of God*." Who could deny this is correct?

EXAMPLES OF WORSHIP

The early church in Jerusalem "continued steadfastly in the apostles' doctrine" (Acts 2:42) and they "continued daily with one accord in the temple." (Acts 2:46). At least two men reasoned about the word of God. (Acts 8:30-35). The church at Antioch was assembled for the purpose of teaching (Acts 11:23,26). In this same church prophets and teachers revealed and taught God's word (Acts 13:1). Acts 16:14 shows that Lydia "worshipped God" when she "heard" and "attended unto the things which were spoken of Paul." Timothy was told by Paul to "give attendance to reading, to exhortation, to doctrine." (I Tim. 4:13).

TEACH ANYTIME

I may study the word of God privately or in public anytime. I may teach the word of God anytime. The church may meet anytime to study and teach God's word. The more this is done the better the church will be. Paul "received all that come in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" for "two years." We may do likewise.

— † —

THE BIBLE CLASS ARRANGEMENT

J.T. Smith

Many have opposed the Bible class arrangement, that is being used by many of the churches of Christ today, as un-Scriptural. I am wondering if those of the present generation would be able to defend the Bible class arrangement if they were called upon to do so. Those of this generation, for the most part, have never had to tell why they believe in such an arrangement. It will be the purpose of this, and other articles, to show the scripturalness of such an arrangement; For, Paul said, "prove all things; hold fast that which is good" (1 Thess. 5:21).

CLARIFYING THE ISSUE

As in the debates in which I have engaged on this subject, as well as other subjects, I find it always very helpful to first of all clarify the issue. If we can determine what we *are* talking about and what we *are not* talking about, then we are well on our way to an understanding of the point that is to be proven.

THE ISSUE IS NOT

There are at least two things I want to point out here that the issue is not. First of all, the question is *not* whether the local congregation has the obligation of seeing that the gospel is taught. Neither does the

question involve the individual and his personal responsibility in evangelism; but the church, local congregation, and its responsibilities. Paul told Timothy that "the church is the pillar and support of the truth" (1 Tim. 3:15). The church is to uphold and support the teaching of the truth. Paul said the church in Thessalonica was responsible for sounding out the word of the Lord (1 Thess. 1:8).

Secondly, the question *is not* is it right to have a "Sunday School Organization," for I say without hesitation that such is not right. The local congregation under the oversight of its elders with its deacons, or special servants, is, in fact, the only organization God has authorized. Any organizational structure within the framework of the church smaller than the local congregation is wrong. The elders are to oversee every function of a local congregation; and any other organization, such as a Sunday School organization with its Superintendent, Secretary, Treasurer, etc. to which the elders turn over their obligations, is un-scriptural and therefore sinful.

THE ISSUE IS

May the church have an arrangement of classes in which the word of God is taught? In other words, is "classification" right? God has required that all things be done decently and in order (1 Cor. 14:40), and an orderly way of teaching is in the class arrangement. Now, we might just ask the question here, what do we mean by "classification?" By that I simply mean the different classes or categories in which God put people. For example, Paul said for the older men to teach the younger men and for the older women to teach the younger women (Titus 2). Thus God put these people in classes or classified them in age groups. Then, Paul talks about those who are "babes" in Christ and those who are "full grown" thus showing that there is classification in spiritual development among people who are physically grown but are in different classes spiritually. Hence, classification is taught in the Bible.

THE WORD "TEACH"

As we have already shown, the church has the responsibility of seeing that the word of God is taught. The word "teach" that is used in the New Testament is a generic or general term as is also the word "go". Some method or order of procedure is inherent in both of these terms. A command in the New Testament is always either generic or specific. If God has specified, we have no choice in the matter. For example, God specified *what* is to be taught. The Gospel is to be taught and we have no choice in the matter. However, when God has not specified, we may use our own judgement in the matter as long as the order of procedure does not violate a principle of New Testament teaching.

WHAT ABOUT ARRANGEMENT

God has loosed the arrangement. In New Testament times, different arrangements and orders of procedure were used in teaching the gospel. In Acts 20:7 there was a public discourse given. A debate was the procedure used in Acts 19:9 by Paul. An altogether different approach was used in Acts 28:30-31 as they taught the Word in an informal discussion. In Gal. 2:2 there was a specific group or class who "were of reputation" that Paul says were "taught privately"

by him. And in Col. 4:16, an epistle was read in order to teach the people. So, every kind of method (writing or speaking) was used in New Testament times with several different arrangements employed in seeing that the word was taught. Continued.

1320 Gardiner Lane
Louisville, Ky. 40213

THE SMITH-LACUATA DEBATE

Connie W. Adams

From May 11-14 J. T. Smith of Louisville, Ky., engaged Eusebio M. Lacuata of Kabacan, Cotabato, Philippines in debate. The debate was conducted in the meeting house of the church at M'Lang, Cotabato on the island of Mindanao. Romulo B. Agduma is the preacher there. The two propositions covered areas of difference between brethren generally referred to as liberals and conservatives touching the subjects of church benevolence and sponsoring church arrangements.

The debate was unique in several ways. It matched an American and a Filipino in conflict. The issues are being vigorously fought in the Philippines. Brother Lacuata is one of a dying breed among the liberals. His counterparts in the United States have about quit debating with anyone on anything. The debate came about because of a tract brother Smith wrote several years ago called Institutionalism — Why I Changed. The tract was circulated in the Philippines and brother Lacuata sent two signed debate propositions 9,000 miles to brother Smith who readily signed them and began making arrangements to go. Another unique aspect of the debate was the interrogation period. Each man got to question the other for five minutes just after his thirty minute speech. This left no room for dodging or hesitating and the audience puts much stock in a man answering directly.

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H.E. Phillips

Eusebio M. Lacuata is 61 years old and has been preaching for many years. He is slight of build, rather weak of voice and unimposing in appearance. Having read some of his material on the issues discussed in the debate, it is this reporter's judgment that he is a far better writer than he is a speaker. He appeared rather naive on some points and did not seem to realize what difficulty he was getting into until it was too late. He conducted himself in a gentlemanly fashion throughout the discussion.

Brother Smith is 37 years old and in the height of his strength as a preacher and debater. He speaks enthusiastically, makes arguments that are easy to follow and has the ability to reduce a false argument to simple terms which often take on a humorous appearance to the delight of the audience and the embarrassment of his opponent. He, too, conducted himself as a Christian should and the debate was pleasant from that standpoint.

FIRST PROPOSITION — CHURCH BENEVOLENCE

This proposition read "Resolved: That in benevolence, the church may also relieve needy non-members from its treasury, according to the Scripture." Lacuata affirmed this and Smith denied it.

Brother Lacuata read a number of passages where the word "you" is found in various epistles addressed to a church, stated that the plural form was used, and argued that whenever the plural "you" was so used that it concerned church action. He built the bulk of his argument on I Thes. 3:12 (Love abounding toward all men), I Thes. 5:15 ("follow that which is good . . . to all men"), and II Cor. 9:13 ("your liberal distribution unto them, and unto all men"). He applied Gal. 6:8 to the church treasury (sowing bountifully). He had a chart showing that love may be shown by ministering (II Cor. 8:24; Heb. 6:10), that ministering involves money (II Cor. 9:1-6; Rom. 15:25-26) and that love unto all men therefore involved the use of money.

Lacuata argued that the individual and the church had the same responsibilities in benevolence, and that whatever one may do in that work the other may do.

Smith exploded his rule on the plural "you" by showing that in I Thes. 4:3 the plural "you" is used in commanding that they abstain from fornication. He asked Lacuata if that prohibition was fulfilled individually or collectively. He then showed that although the plural "you" may refer to all members of the church, yet there are requirements made of them which are fulfilled distributively. He then distinguished between the church distributively and collectively and pointed out that the debate was about what the church could do acting collectively through its treasury, not about what the church distributively did as each member acted privately.

On II Cor. 9:13, Smith showed that the distribution "unto them and unto all" referred to the distribution of the brethren at Corinth unto the brethren in Jerusalem for whom this particular contribution was made and unto all other saints. He then showed that verse 14 proves that whoever "all men" included, they were on praying terms with the Lord and asked Lacuata if sinners could pray. Lacuata responded to that by arguing that sinners can pray

and cited Matt. 5:13-16 where disciples were told to let their light shine before men that they might see the good works and glorify God. Smith showed that here was a man who did not know the difference between alien sinners and Jews who under the law were the children of God.

Lacuata had much to say about the "saints only" position and paralleled it to the denominational position of "faith only." Smith asked him if he taught that we should "sing only" and he admitted that he did. He also asked him if he baptized believers only, and he said he did. Smith then showed that in benevolence in the New Testament when the church acted collectively it only was said to relieve saints. Smith also applied Lacuata's rule on the sameness of responsibility of the individual and the church collectively in benevolence to Eph. 4:28 where the individual is taught to work with his hands to provide for those who have need. He asked if the church could engage in business enterprises to earn money just as the individual can. Lacuata never was able to get out from under that.

Smith showed from Matt. 18:15-17 and I Tim. 5:16 that the act of an individual was not the act of the church collectively and that even was true when more than one combined efforts as in Matt. 18:15-17.

Smith pressed Lacuata to tell if he believed in limited or unlimited benevolence. He was forced to the position of limited benevolence even among saints based on II Thes. 3:10. He also pressed him on the word "all" as to what determines its bounds. Lacuata asserted that "all" is unlimited. Smith asked him in the interrogation period if he limited the scope of the word "all" in Joel 2:28. Lacuata did limit that word and said that context determines it. Smith then showed that the same principle was true in the matter of II Cor. 9:13.

Smith also showed from Acts 5:4 the distinction between the money that belongs to the individual and that which is placed in the church treasury.

SECOND PROPOSITION — COOPERATION OF CHURCHES

This proposition read "Resolved: That in benevolence and evangelism, a church or a plurality of churches may send the relief of the preacher's support through another church, according to the Scripture." Lacuata affirmed this and Smith denied it.

In his first speech on this, Lacuata said he refused to discuss the Herald of Truth and the Philippine Bible College, both of which are operated on the sponsoring church basis which his proposition was intended to defend. He thus refused in the first speech to face the real issue in the Philippines on this question. He even threatened to quit the debate if Smith brought these up. Some good-humored moments grew out of this unreasonable demand. When Smith got ready to apply the principles of this proposition to those issues, he simply referred to the practices as "that which I am not supposed to mention." This proved to be a delight to the audience and an embarrassment to Lacuata. This refusal to defend the actual practices which divide the brethren in those islands likely hurt the liberal cause as much as anything which happened in the debate.

Lacuata argued from a chart that benevolence may be sent directly to a church in need as in the case of Corinth, Macedonia and the churches of Galatia sending to the church at Jerusalem. Then he argued that it may be sent indirectly and gave Acts 11:27-30 as his case in point. He argued that Antioch sent to the elders at Jerusalem for them to send it on to Lydda, Joppa and Emmaus and said that he knew this was how it was done because (1) Jerusalem was the only church in Judea at that time which had elders; (2) Paul and Barnabas returned from Jerusalem when the relief was distributed and (3) Paul was yet unknown by face to the churches of Judea (Gal. 1:22).

Smith asked Lacuata in the interrogation period what passage proved that Jerusalem had elders before Acts 15. Smith pointed out that he was not denying they had elders since Acts 14:23 shows that it is God's order for elders to be appointed everywhere. The question caught Lacuata by surprise and he floundered trying to recover. He finally said he knew it was so because of Acts 6 and the seven chosen. When asked if they were elders, he said "well, no" that is not why he brought it up. He then tried to prove it from Acts 11:27-30 but that passage does not identify the elders with the church at Jerusalem. Smith also showed that because they returned from Jerusalem after the relief was distributed did not argue that Jerusalem was the only place they visited. Then he showed from Gal. 1:23 that it was while Paul was in the region of Syria and Cilicia that he was unknown by face to the churches of Judea and Lacuata conceded that point.

Lacuata had a map of the Bible lands and identified on the map the places he had mentioned in his chart. Smith then showed that the brethren in Antioch sent the relief right past Lydda, Joppa and Emmaus to get it over to Jerusalem. Lacuata took the position that the Jerusalem elders were not really "over" that money and Smith questioned him as to what they did with it. Lacuata did not think they did anything with it and Smith charged that he was actually teaching that they sent the relief right past the places needing it so the elders at Jerusalem could look at it as it passed through and then sent it back the same way to get it to the place where they needed it. The audience became greatly amused over this turn.

On the last night Lacuata undertook to prove that in evangelism the churches at Berea and Thessalonica sent money to Philippi for them to send to Paul. In this effort he sought to merge II Cor. 11:8 where Paul took "wages of other churches" with Phil. 4:15-16 where he said "no church communicated with me concerning giving and receiving" except the church at Philippi. Lacuata concluded that this meant that Philippi received from these other churches mentioned in II Cor. 11:8 and forwarded the money to Paul. Smith again asked if they were "over" that money and he said "no." Lacuata had his map again and identified these places. Smith showed that according to Lacuata's argument churches south of Philippi had to send their money north to Philippi to elders who would not be over it anyhow, for them to send it right back past the same places

in order to get it on down to Paul at Corinth. More amusement for the audience. Smith then showed from the context of each passage that these were separate incidents, separated by several months. Phil. 4:15-18 shows that Philippi sent at least twice to Paul while he was at Thessalonica and sent it by Epaphroditus. In II Cor. 11:8-9 this contribution was sent to him by "brethren who came from Macedonia." They were not the same cases and were not brought by the same messengers.

RESULTS

Some think debates do no good. The weakness of the cause of Lacuata was evident to any honest hearer. There were times when I actually felt sorry for him. Only a handful of friends came to support him. Some brethren came from other places who wanted to know the truth. The American "missionaries" deserted him. They came to M'Lang the week before the debate and then returned the day after we left, but they did not come to give Lacuata support. They are unwilling themselves to engage in such debate.

A lecture program continued at M'Lang two days after the debate. At one of these services, two preachers came forward to publicly acknowledge that they had been in error on these issues and to take their stand with the conservative-minded brethren. One of the preachers had been a co-worker with Alegre, the moderator for Lacuata in the debate. He has since started a faithful congregation in that town. Later, there were 44 liberal brethren from nearby congregations who have left them to stand with the conservative brethren, including two more preachers. We have reports of 24 baptized as a direct result of the debate. These were people who lived in places where there were two congregations and who did not know who was right on these questions. The debate settled it for them. We continue to receive reports of others turning from the liberals. Their cause is suffering in Mindanao. I predict that the liberals there will do as they have here — they will decide to quit debating. In spite of the evident victory for truth, some of the liberals there have been telling that Smith and his cause were badly defeated. Then how do they explain all these defections?

It was the writer's privilege to moderate for brother Smith in the debate. L. Alegre served in that capacity for brother Lacuata. The debate is now being taken from the tapes and will be printed in paper back form for wide distribution.

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THE NEWS LETTER REPORTS

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

Fred A. Shewmaker, 1627 S. Morton Ave., Evansville, Ind. 47713 — It was my privileged to spend Aug 2nd through 6th in Dyersburg, Tennessee attending the fourth "Lake Road Lectures." These lectures offer an excellent opportunity for the child of God to hear the word of God explained and applied to our times by very able preachers of the gospel. Any brother or sister in Christ would be benefited by hearing these preachers but many have apparently overlooked this opportunity to have their faith strengthened.

We who preach probably hear less preaching than any of our brethren who do not preach. I found these lectures to be especially beneficial to me from a preacher's view point. In five days I heard 18 sermons preached by brethren Doug Burgess, Robert Jackson, Eugene Britnell, and Roy Cogdill. If you missed these lessons you know that you missed something that would have been beneficial to you and that you would have very much enjoyed.

A side benefit for me was the opportunity to be with fellow gospel preachers. It was a privileged to meet several preaching brethren for the first time. It was a pleasure to talk with elders of churches whom I had not known before. If you make your plans and attend these lectures next year, Lord willing I will meet you there.

Daniel King, 7841 Church St., Apt. 6, Millington, Tenn. 38053 — The South Millington church, which is presently meeting at 6079 Highway 51 North would like to have any contacts in the area, including military personnel stationed at the Millington Naval Air Station.

This congregation, which started meeting the second week in January with an attendance of 20 is now averaging around 50. Regardless of the fluctuating population that is characteristic of military area, the attendance and zeal of the work continues to climb. As a result of the combined labors of the entire membership, through visitation, preaching and teaching, 31 precious souls have been baptized into Christ and 13 have made public confession of sin.

Still, there has been an evident lack of response from faithful members of the Lord's church who move into the area or else have family members who are stationed here. If you will send contacts we guarantee that a follow-up visit will be made. If you have a contact, or desire additional information, please call 872-7497 or write to above address.

John W. Wilson, P.O. Box 2043, Redding, Calif., 96001 — I will begin work October 1st with the small church (18) members meeting in Redding, California. These brethren are meeting as the result of the firm stand they have taken against the liberal attitudes and practices in the Continental Street church. Brother Lewis Dugger has been doing a fine job in helping these brethren carry on the work in Redding.

Redding, California is located in the northern part of the state at the foot of Mt. Lassen and Mt. Shasta in the beautiful Sierras. It lies along the Sacramento river and is surrounded by some of the most beautiful lakes in the country. It is a good place, to vacation and a great place to retire without worry concerning the soundness of the church.

Brethren who are interested in coming our way may write us for brochures and further information.

James Cooper is to be with the Etna congregation, R. 1, Eubank, Kentucky in a series of Gospel meetings. The dates are, November 8-14.

G. W. Free and Ken Williams were recently appointed as elders at the Gardiner Lane congregation in Louisville, Kentucky. They will be working with Leo Morris and J. C. Padgett who are already serving this faithful congregation in this capacity.

Larry R. Devore reports that two have placed membership with the congregation that meets at 1802 Caroline Street, South Bend, Indiana. Also, one has been baptized and one restored since his last report.

There was a series of meetings conducted by J.T. Smith of Louisville, Kentucky at the Caroline Street church in South Bend, Indiana. Interest and attendance were good. There were no additions.

The Expressway church of Christ in Louisville, Kentucky announces a series of meetings November 1-7. Ben Shropshire will be the speaker in this effort.

A series of meetings will be conducted in Barberton Ohio on November 1-7. Rufus Clifford is the preacher in this series of meetings. Services will be nightly at 7:45 p.m.

A.C. Grider will do the preaching in a series of meetings in Florala, Alabama. The dates for this effort will be November 1-7.

Donald R. Givens, 4349 Vassar, Port Arthur, Texas 77640 — Our next meeting at Thomas Blvd. in Port Arthur will be Nov. 29 to Dec. 5 with brother Hoyt Houchen of Aurora, Colo, doing the preaching.

My family and I, Lord willing, in June of 1973, plan to go to the nation of Norway and preach and teach the gospel of Christ. We will be moving to the northern regions of Norway where no congregations of the Lord have ever been established. We will settle, most likely, in the towns of Bodo or Tromso. The

gospel work will be started "from scratch." Where is there another young couple that is interested in this challenge? We are seeking others to go with us, and preach and teach and sow the seed, leaving the increase to God. If you are interested in going to Norway in June of 1973 (seventy-three), please contact me right away, and the plans will be explained to you. The work will not be easy (the only other sound congregation in Norway is Bergen, several hundred miles away) but it will be spiritually rewarding. My wife and I are now in the process of learning to speak Norwegian.

Other gospel preachers who have been to Norway (Bergen mainly, and Stavanger) are: Connie Adams, Mason Harris, Bob Tuten, Joe Pruett, Bill Pierce, Tom Bunting and Tommy Thornhill and others I do not know of. But no work has been done in northern Norway where we are going. If the church where you worship can help us in travel funds or monthly support, please contact us. If individuals can help us, we will be glad to hear from you. If you are interested in going with us, write now.

— o —
Doyle Banta, P.O. Box 446, Athens, Ala. 35611 — I am in my seventh year with the Corriger church near Athens. The past twelve weeks nine have been baptized. Foy Short preached in our meeting in June. He did his work well. Sept. 2-8 I preached in a meeting with the church on Highway One at Forrest City, Ark. Joe Corley is doing a great work there. I appreciate Searching The Scriptures.

— o —
 The 34th St. church of Christ of Winter Haven, Fla. has started a new building near Inman Park in Winter Haven. We plan to be in the new building by the first of January, 1972. The 34th St. prefix will be changed to Inman Park church of Christ beginning the first of 1972. Mailing address will be P.O. Box 4293, Winter Haven, Florida 33880. Rodney Hamrick is the minister at 34th St.

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**JAMES P. NEEDHAM AND DUDLEY SPEARS TO
 THE PHILIPPINE ISLANDS**

James P. Needham and Dudley Ross Spears of Orlando, Florida will leave for 30 days work in the Philippine Islands on Feb. 6, 1972. Tentative plans call for four five-day special schools in four central locations on the islands of Luzon and Mindanao. We plan to teach at least 8 hours each day, plus fill preaching appointments on Lord's days.

We are now in the process of raising \$2,000 each for travel and expenses, and would be happy to receive donations toward these amounts from churches or individuals. We also have a book fund from which we plan to purchase and ship badly needed reference books for preachers in the Philippines. Many of these brethren are without any sort of library; not even a concordance!

James P. Needham
 Dudley Ross Spears

If you cannot support us financially, please pray for our efforts.

**NORTH MEADOW CHURCH
 MURFREESBORO, TENN.**

Thomas G. O'Neal

The North Meadow church, Murfreesboro, Tenn., met for the first time on Lord's Day, Oct. 18, 1970, in Central High School. We at once secured a valuable piece of property near the Oaklands High School on the Northeast side of town. We are located one mile from the nearest church of any kind.

In eight days we sold \$47,000 of church bonds. Ambassador Church Finance of Nashville helped us in the direction of our bond program. March 22 construction was begun by Continental Church Builders, Nashville, on our modest new meeting house. On June 27, 1971, we met in it for the first time.

Since that date we have had Robert Jackson for our first gospel meeting, July 19-23; a successful Vacation Bible School, Aug. 9-13; and a gospel meeting with different speakers from Middle Tennessee, Oct. 10-17.

The following individuals met to begin the congregation: the Mercer Baileys, Fred Eatons, Larry Beiches, Bobby Eatons, Dwain Lambs, Thomas LeQuires, Pierce Kensler, Roy McMahan, Joe Meyers Morris Youngs, Thomas O'Neals, Phyllis Davenport and children, and Martha Cook.

The Westvue elders, brethren Lillard Bailey and Fred Eaton, after arrangements were made to insure a smooth beginning on the part of the new work and a smooth continuation of the Westvue congregation, stated on Aug. 30, 1970, to the congregation and later in print, *"We want the congregation to know that this new work is to begin peaceably and with our sanction, approval, and blessings. Those that wish to go with the new work may do so with the full approval of the elders."*

— † —
Hiram Hutto, 541 Midfield St., Birmingham, Ala. 35228 — Carrol Sutton is scheduled to debate D. L. Welch on the subject of the Godhead October 18, 19, 21, 22 in Cullman, Ala. It is to be conducted at 608 4th St. S.E. in the elementary school building. Sessions are supposed to begin each night at 7:00 p.m. There is a possibility that the discussion will continue through the next week and deal with Holy Ghost baptism, however announcement about this will be made during the discussion. I am to moderate for brother Sutton.

— o —
PREACHER WANTED

Church of Christ, 892 Haywood Road, West Asheville, N. C. — We are in need of a preacher and we are a small congregation. Anyone interested please contact us at the above address or call 274 -1881 or 252 - 3418.

— o —
J. Edward Nowlin, 3004 Gena Drive, Decatur, Ga 30032 — I have resigned after thirteen years with

Glenwood Hills, effective January 1, 1972.

Tom Bunting, Route 3, Savannah, Tenn. 38372 — Brother Phillips, I am trying to find the address of a young couple that spoke to me concerning the work in Norway while I was at F. C. lectures last year. I thought perhaps you could mention it in Searching The Scriptures. I believe they were living in the Tampa Bay area or around Winter Haven. I would like to hear from them and they could write to me at the above address.

— o —

PROTESTANTISM

Irven Lee

Protestantism in America today is a very broad term and brings to mind a conglomeration of truth, tradition, social banquets and games, and heresy of many hues. In tens of thousands the protest against Catholicism is gone. Those thousands are rather apologists for anything that parades under the name of religion. Emphasis may be placed on paying "dues," and serving on "committees," but all too little emphasis is placed on clean speech and upright living. Divorce, gambling, immodesty, the social drink, the dance, and many other symptoms of worldliness are overlooked. Membership in these "social clubs" churches may be large, but conviction is shallow.

While the term Protestantism is broad, it is associated with certain common characteristics that make it so the one term can be used for the conglomerate mass. One common doctrine is the "faith only" salvation. It is this belief that one is saved at the point of faith and before obedience that makes possible a ministerial association. Arrangements can be worked out for a so-called "union meeting." Billy Graham or another of his type can be employed to work for the many groups. When forces are thus united the great effort is to make many sign a card of trust in Jesus, or raise a hand, or go to a prayer room. People thus complying with the request of the "faith only" evangelist are then counted as saved. They are then encouraged to join anything that is called a church. No consultation of the Bible is encouraged in making this choice. The friendly little church, the big church with social prestige and business connections, or the church with the greatest emphasis on social entertainment and recreation may be chosen. Doctrinal soundness or scripturalness of practice are not stressed. If faith is all of it why should anything else matter? The "faith only" doctrine is the plank on which this unity can stand. This doctrine is flatly denied in James 2:24.

Another common point of Protestantism is the idea that the doctrines of men are not dangerous. Each denomination feels perfectly free to plan some form of government which pleases the majority. The simple system of qualified elders in every church is not satisfactory to the modern church. The fact that much is said in the scriptures concerning this system of government which has divine recommen-

dation does not even cause the Protestant leaders to pause in a moment of serious thought. The Bible plan is discarded for a complicated system worked out carefully by the "clergy." This only illustrates the spirit of freedom and rebellion. Worship, the plan of salvation, and work or mission of the church are just as completely changed. Men meet. Men decide. It is their church and their choice. When did you hear that God might have a choice? This complete independence from the restrictive influence of the Bible is a common characteristic of Protestantism. The doctrine is worded in such phrases as "these things do not matter"; "every one has a right to his own opinion"; and "we like all these good churches."

Another common characteristic of Protestantism is a failure to distinguish between the Old and New Testaments. There seems to be some vague idea that there is a difference and that we do not today offer animal sacrifices, allow polygamy, or go to Jerusalem for the annual feasts, but Protestants generally go to the Old for any ordinance they DESIRE (e.g. tithing). They not only go for the part they want, but they stare in seeming holy horror if one suggests that some such ordinance is not in our law even though it is in the Old. They ask if we do not believe the Old Testament.

The Old Testament was added because of transgression till the seed should come (Gal. 3:19). People who go back for one ordinance that is not in our law are debtors to keep the whole law (Gal. 5:1-5). They are fallen from grace so that Christ will be of none effect to them. He took away the first to establish the new (Heb. 10:9). There is a change of the law (Heb. 7:12). The books of Galatians and Hebrews have the contrast of the two covenants as a point of special emphasis. We are no more under the old law now than the Americans are under the Articles of Confederation.

The law, history, poetry, and prophecy still serve a very worthy purpose in giving examples of faithfulness to encourage, examples of sin and its effect to warn, types and prophecies to strengthen our faith; but the ordinances of the law are not binding in our age. Carefully read such passages as Hebrews 2:1,2; I Corinthians 10:1-2; and Romans 15:4 to appreciate the divine comments on the present use of the old writings.

Protestants generally are rather skilled in promising heaven to each one who dies. The one dying may not have attended worship once a year, his speech may have been blasphemous, his drunkenness, fornication, and gambling may be common knowledge, but the preacher may tell of having heard him say he trusted in Jesus. The leaving out of obedience from the plan of salvation is a common characteristic of Protestantism. This is a corollary of the "faith only" doctrine. Our Lord would ask why we call Him Lord and not DO as He says (Luke 6:45). He said those that "do the will of the Father" shall enter the kingdom (Matt. 7:21).

No more appropriate appeal can be made than that we walk by faith. We should not add to His law or diminish ought from it. We should speak the same thing by speaking as the oracles of God (II Cor. 5:7; Rev. 22:18,19; I Peter 4:11).

— P. O. Box 866
Hartselle, Ala. 35640

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 XII

NOVEMBER, 1971

NUMBER 11

WHAT DO YOU READ?

H. E. Phillips

Do you read *Searching The Scriptures*? Whether you receive this paper by your own subscription or as the favor of a friend, do you even so much as thumb through it to see if there is some subject matter you might desire to know more about or some question that might be answered? Do you just lay it aside and never even so much as look at the front or back page?

What do you really like to read? The answer to this question will tell something of your spiritual and moral interests and will give you a good measurement of your character, attitudes and goals in life.

The word of God—"the words of eternal life" (John 6:68), the words of the Lord written by the apostles (Acts 1:2; I Cor. 14:37; Eph. 3:2-5; Gal. 6:11; Rev. 1:1-3,19)—is that by which every responsible person who has ever lived will be judged (John 12:48; Rev. 20:12). This fact alone is enough to compel each individual to inquire into the contents of God's revelation to man. But whether or not man's curiosity for a knowledge of God's will or his natural appetite for a better life is stimulated to study the scriptures, God commands him to do so for his own good. We are to *read* the revelation of God that we may understand (Eph. 3:3,4). One who reads the word of God may not understand and another may explain (guide) him (Acts 8:27-35). To Timothy the apostle wrote: "Till I come, give attendance to *reading*, to exhortation, to doctrine" (I Tim. 4:13).

More than just reading, we must *study* the word of God. Webster's New Twentieth Century Dictionary gives the following as one definition of the word study: "to apply mind to; to read and examine for the purpose of learning and understanding." The Holy Spirit said: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all (I Tim. 4:15).

We must *search* for the truth. We read, study and search or examine the word in order to have life. "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).

Modernism, immorality and atheism may take away your privileged of reading the Bible within another decade. You will then realize how much spiritual teaching means to you and yours. There are not many voices crying out against the god of this world (2 Cor. 4:4) and the spiritual wickedness in high places (Eph. 6:12). We must diligently study the scriptures and support its teaching to as many as possible.

More reading is being done today than ever before. Billions of books, papers, magazines, booklets and tracts of all kinds flow from the presses in the United States each year. The power of the press is fully recognized and used by politicians, teachers, business men, all levels of government, as well as religious fanatics, subversive groups, atheists and filth peddlers. Why should not the children of God try to teach the truth of the gospel through the printed page? We must be about the work.

Reading material may be divided into three classifications 1) educational, 2) entertainment, and 3) lustful corruption. The educational reading material is either required or desired to better one's opportunities in life. The second is sold for pleasure and has a large market. The third is most lucrative and appeals to the base nature of man. This class of printed matter is probably the most read by the broadest spectrum of the human race.

Of all the printed matter on the market the most difficult to get people to read is that which teaches the word of God. That is one reason commercial advertising is not profitable enough to support the cost of a true religious paper. Any sex filled or gossip centered magazine is not able to carry the advertising business enterprises seek because they know the masses will seek out and read this kind of material.

What kind of reading material do you seek and read? Whatever it is, that is what you will be in character, attitude and conduct, and it will ultimately determine your destiny in time and eternity. Let me urge you to read such religious papers and tracts as you can obtain. I urge you to read *Searching The Scriptures* every month. I am certain you will profit spiritually as you study what these men write each month with your Bible open.

In the last issue of *Searching The Scriptures* (October, 1971) I made reference to some of the problems magazines are facing today with the increasing cost of publication. I also told of the need for increase in subscriptions, and also the financial aid in reducing an accumulated personal indebtedness of approximately \$13,000. over the past twelve years in order to keep *Searching The Scriptures* going. The response to this need will determine whether or not I can keep publishing this magazine as it is and accomplish the goal that will always result from teaching the word of God. Understand that I do not intend to give up. I am optimistic that God's providence will provide the way if it be His will, and we can continue to publish the doctrine of Christ everywhere.

**FOR THOSE WHO CANNOT
AFFORD TO SUBSCRIBE**

Occasionally I receive a letter or note asking that a reader be dropped from the files because the reader cannot afford to renew because of limited funds or restricted income such as social security. Let this be known by every reader: if you *cannot* afford the subscription price of this paper, please let me know and I will gladly pay for your subscription as long as you will read it. Please let no one drop this paper because of the lack of funds for his subscription. Obviously, I can not pay for those who can afford to pay for their own subscriptions. Anyone reading this column who wants to read this paper and cannot pay for it, please send me your name and address with the note that you cannot pay the price and you will receive the paper regularly.

**FOR THOSE WHO DO NOT WANT TO READ
SEARCHING THE SCRIPTURES**

It is possible that some of you who have received *Searching The Scriptures* through the generosity of a friend, relative or interested person do not want it and will not read it. If this be true of you, let me know and we will never send you another issue unless you request it. We do not want to try to force you to "search the scriptures" with us.

**FOR THE SPIRITUALLY MINDED WHO WANT
SEARCHING THE SCRIPTURES**

Excluding those who cannot financially afford to subscribe for the paper, and those who are neither spiritual nor interested in studying Bible subjects, we urge all others who receive this issue of *Searching The Scriptures* to send your subscriptions today. We want to reach at least 10,000 subscribers by January 1st 1972 and we must have your help to attain this goal. Surely you are interested enough in your own soul and the souls of your loved ones to make available some good reading material designed to encourage people to "search the scriptures" daily and prepare themselves for heaven.

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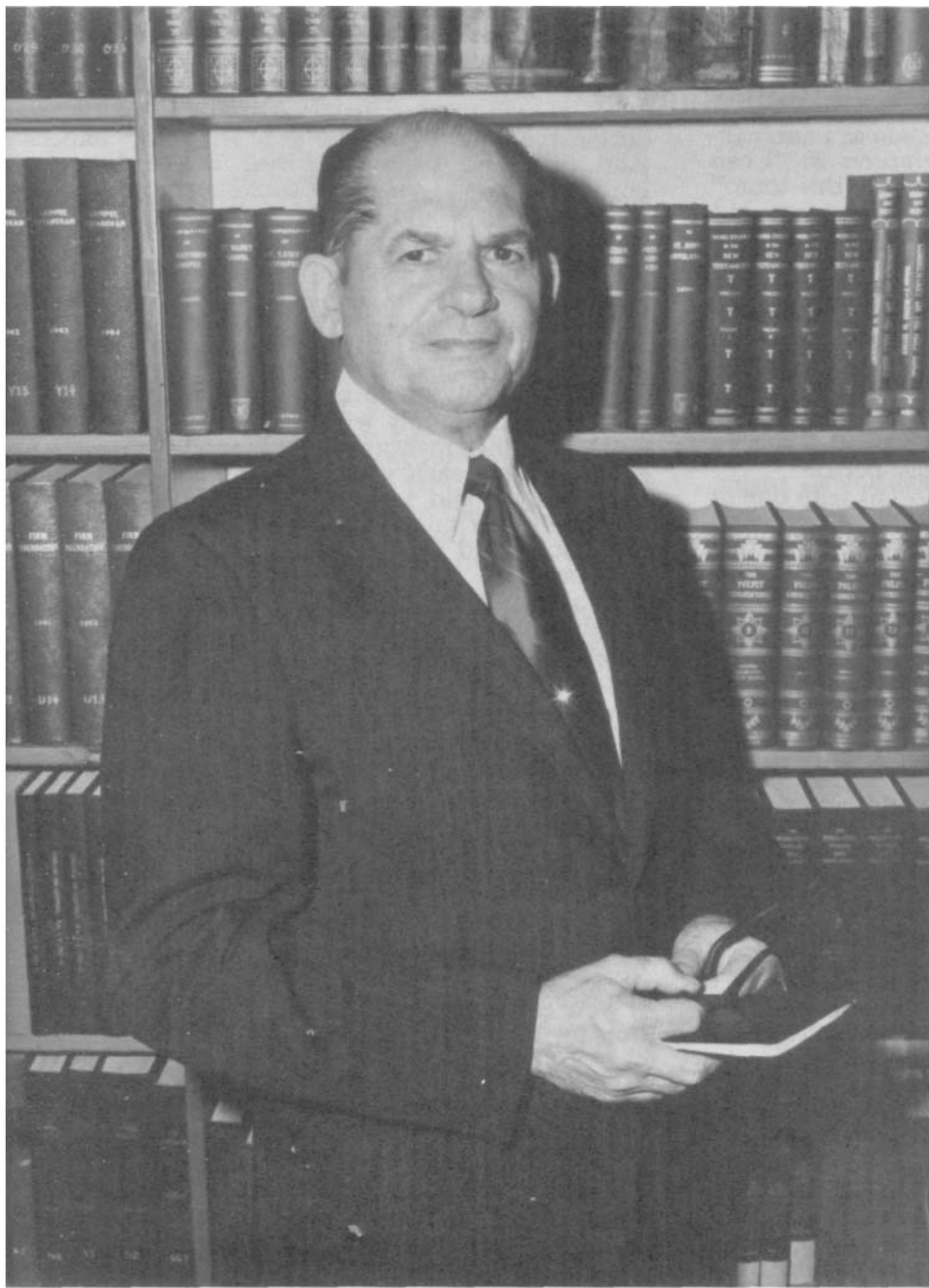
JANUARY, 1972

This action was inevitable. We had but one other alternative: to decrease the quality and size of the paper and try to hold the present price, but we believe you would not want that and we certainly do not want it.

This increase is necessary as the result of continual increases in postal rates, publication and labor costs. Moreover, it was necessary to employ more office help. Almost every publication, monthly or weekly, has had to increase subscription rates.

You can renew your subscription now at the present price of \$4.00. You can also enroll under the

AUTOMATIC RENEWAL PLAN and continue to receive it at \$4.00 year after year. **BE A FRIEND
AND SUBSCRIBE FOR A FRIEND**



H. E. PHILLIPS, EDITOR

Searching The Scriptures is approaching the close of its twelfth consecutive year of providing the medium through which the word of God may be studied with thousands each month.

H. E. Phillips was born October 31, 1916 near Bowling Green, Kentucky. He is the oldest of five sons born to Mr. and Mrs. H.H. Phillips, all of whom are active in the Lord's work. Under the influence of his paternal grandparents and his father and mother he learned the truth at an early age. He was baptized into Christ in 1929 by A.B. Barrett at the Twelfth Street church building in Bowling Green, Kentucky. James P. Miller, who served as co-editor of *Searching The Scriptures* for many years, now preaches for this good church. Phillips began teaching and preaching the gospel in January, 1941 near Nashville, Tenn. He married Miss Pauline Younger of Nashville, Tennessee in May, 1935. To this union four daughters were born. One daughter died at the age of one month. The three daughters now living are married to devout Christians, one of them now regularly preaches with the Sulphur Springs church in Tampa. He has seven granddaughters and also three grandsons. He has baptized his three oldest granddaughters into Christ, as he also did his three daughters.

H. E. Phillips is editor, publisher and owner of *Searching The Scriptures* and also *Phillips Publications*.

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If you have not already authorized us to put you on the Automatic Renewal Plan, please do so without delay and continue to receive this magazine without interruption at the present price of \$4.00 per year.

Club subscriptions are now three for \$10.00. Why not send Searching The Scriptures to three friends or relatives for one year when you renew? Our objective is to reach as many people as possible. We must continue to make every effort to stimulate Bible study.

YOU CAN AFFORD TO SEND SEARCHING THE SCRIPTURES TO MANY OTHERS

The usual response to an appeal such as I am making on behalf of *Searching The Scriptures* is: "I can not afford to send the paper to others at this time." I understand that in a very few cases this is true, but 98% of those who make this statement *can* afford to do two or three times as much as they are asked to do with very little sacrifice. The real reason is just plain apathy and indifference toward the spread of the gospel, and a craving interest in those carnal things of this world. I was surprised to learn how much the average American family spends each year on selfish interests and often foolish pleasures that profit little. I made a quick and limited survey to see if this large amount was really spent by the average person.

The 2nd day of November, 1971 I went with one of my sons-in-law to a well known national super market to get prices on some items I know many brethren use in part or in whole. I was assured by the cashier (who thought I wanted to purchase these items until she was told otherwise) that the items could not be purchased for less money than the prices at that store.

Cigarettes were 45 cents per package. The "moderate" smoker of one package a day spends \$3.15 per week and \$163.80 per year for cigarettes. T.V. "munchers" have dozens of items to choose from, and with drinks one would easily spend 50 cents per evening while watching television. This would amount to \$3.50 per week and \$182.00 per year.

I looked at the magazine section to see what people read and what price they pay for it. A magazine, not very large, called "Man's Action" sold for 50 cents per copy. "Playboy's Holiday Album" was \$2.50 per issue. The regular monthly edition costs \$1.00, I was told by the manager. But he said they were sold out and would have a new supply the next day. Hollywood gossip magazines sell for 50 cents to 70 cents per copy. The garbage and filth that filled the racks ranged from paperback cartoon, crime detective, playboy calendar (\$1.00 each) to horoscope books, fortune telling and "sex" crossword puzzles, averaging about 60 cents per copy.

In other areas of personal pleasure in which most families spend their money, we found an average that may astonish most of us. From the crowded restaurants and eating establishments I would judge that most families eat out at least once each week. The average of several moderate restaurants checked the cost for one dinner was \$3.75 with tips per person. A couple will spend \$7.50 per week and \$390.00 per year for this pleasure.

One of the American ways of life in the business world is the "coffee break" at least twice each working day. One cup of coffee or some other drink is at least 15 cents each, and a piece of candy, cookies or pie would add at least 10 cents to the drink. This amount twice a day would amount to 50 cents each working day, and at the rate of five work days per week for one year this would amount to \$130.00.

An average theatre ticket costs about \$2.00 per person (higher for the X rated movies), and if he goes to a theatre once a week with his date or wife he spends \$208.00 per year on movies alone. Tickets for a ball game will range from \$3.00 to \$15.00. During the

football season a fan would perhaps attend six games and pay about \$36.00 for this entertainment. A golfer will generally try to play at least once a week. A round of golf will cost at least \$6.00. This amounts to \$312.00 per year. A fisherman will spend as much during the year on fishing gear and other expenses. Add vacations, pleasure drives, weekend trips, records, sports, and the many trinkets we buy from day to day which would amount to at least \$300.00 per year.

The daily newspaper (Tampa Tribune is the example here) costs \$44.20 per year, and nearly every family takes one or more newspapers every day at approximately this price. The average family subscribes to three magazines, sports, news, professional or entertainment, at a total of \$19.20 per year.

The average family will spend a total of \$1,161.20 on these things mentioned for their own pleasure and entertainment each year. For less than 10% of this one family could send *Searching The Scriptures* to 25 families for one year. Is this not worth some consideration amid this pleasure and affluent age? Is it not reasonable to think that at least we should spend 10% of our pleasure expenditures on spiritual matters in helping carry the gospel to every creature?

Let us not claim that we are not financially able to help in a work such as this one. We are *able*; we may not be *willing*.

WE MUST HAVE YOUR SUBSCRIPTIONS

I appeal to you now to send just one subscription for some person who can profit by studying such a paper as *Searching The Scriptures*. Do this in addition to renewing your own subscription. This would be about 1/3 of 1% of the average amount spent by one family per year. This is not much money by comparison to that spent on foolishness or harmful things every day. It will do far more good than you realize. If you can do no more, send just one new subscription for a friend or neighbor today.



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I BELIEVE IN SEARCHING THE SCRIPTURES

J.T. Smith

As you may or may not have noticed, **SEARCHING THE SCRIPTURES** is in its twelfth year. Of course, only eternity will be able to determine how much good has been done for the cause of Christ. I believe **SEARCHING THE SCRIPTURES** has done as much good as any paper in the brotherhood to stem the tide of digression, not only on institutionalism, but on many other subjects also. For in my opinion, and of course I am sure you will say I am prejudice, this publication is as well balanced a paper, when it comes to different types of articles, as you will find. In my estimation, the printed page is a powerful weapon against sin. Evidently I am in good company when it comes to this kind of thinking. God used the printed page as a means by which mankind could be saved. You may not remember word for word what I say, but if you keep the printed page, you can read to me word for word what I wrote.

I hope brother Phillips will print this article toto, for I know some of his problems. And yet, at the same time, I know that H. E. Phillips is not the kind of person that goes around begging folks for something all the time; and if you have known or know of him, you know this is so.

It is my opinion that one of the reasons that brother Phillips is having the problems he is physically, is because of the financial pressures he has had resting upon him from the beginning of this paper. I happen to know (and don't you leave this part out brother Phillips) that he has borrowed to the limit on his Insurance policies, personal signatures, etc. to try to keep this paper and the work he has been doing for the cause, going; otherwise, it would have folded long ago. This has amounted to the tune of approximately \$10,000 in the last twelve years.

Because brother Phillips is the sole owner of this publication, he has had to bear the load.

You can help to bear the expenses of publishing this paper, if you think it is a worth-while cause, by mailing in club subscriptions at the price listed in this paper. Or, use the advertisement section for churches so that those who are traveling may know where your meeting place is located and be able to come and worship with you when they are in your area.

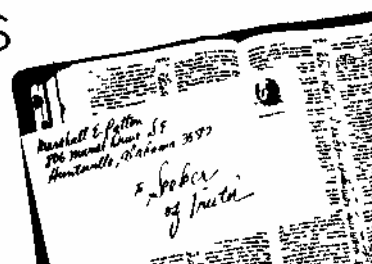
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Send Bible questions to

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

QUESTION: In my study this week I came across something that has disturbed me a great deal. Matthew is the book of fulfilled prophecy. In Matthew again and again we find the words, "That it might be fulfilled which was spoken of the Lord by the prophet saying..." And yet a good many of the prophecies referred to by Matthew are not prophecies at all, but merely statements taken seemingly out of context from the Old Testament. For instance, Matthew 2:15 is a referral to Hosea 11:1. Can we handle prophecy as lightly as Matthew seemingly is doing? And Matthew 2:23, I cannot find the Old Testament passage he seems to be referring to at all. If you could throw any light on this at all I would be grateful.— J.K.

ANSWER: No doubt the problem submitted by our querist has troubled many. The answer to the problem is found primarily in the fact that some prophecies have a double meaning. Because of God's infinite power and foreknowledge, He often used language through His prophets to predict one event in history and at the same time and with the same language so filled it with such depth of meaning as to extend its complete fulfillment to still some later event in history.

Another possible answer to the problem is found in the fact that the word "fulfilled" is used in different senses. It does not always denote the coming to pass of some definite prediction. Sometimes it denotes similarity in matters that correspond in some way, e.g., "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). When we "bear one another's burdens", our lives correspond, in that matter, to the demands of the law of Christ, hence, in that sense, fulfills the same. Some scholars think that the word "fulfilled" is sometimes used in reference to Old Testament prophecies in this sense. Even though these prophecies have had a literal fulfillment in some historical event, nevertheless, the similarity of some situation may correspond so well with the elements of the prophecy it may be said to fulfill the same—not on the basis of its being a part of the original prediction, but on the basis of the similarities involved.

While it may be difficult to determine the exact sense in which the word "fulfilled" is used in every instance, it follows that in either instance a legitimate use is made of the word. Hence, we cannot accuse Matthew, our Lord, nor anyone else of using prophecy lightly when the word is so used.

Consider Matt. 2:17,18. Matthew quotes from Jer. 31:15 which prophecy had its fulfillment in the cap-

tivity of Judah. It was at Rama that the descendants of Rachel experienced deep sorrow—her children were not, because they were carried captive. Here the fate of Jeremiah was decided, and other events of deep sorrow came to pass (Jer. 40). The events of Matt. 2:16, involving the slaying of the male children of Bethlehem and the area round about, also concerned Rachel's descendants and correspond well to the original prophecy. Whether the latter fulfilled a secondary prediction in the original prophecy or simply fulfilled it in its similarities, I am not sure. In either instance we have a legitimate use of the word "fulfilled."

Again, Matt. 13:14,15 is a quote from Isa. 6:9,10. The latter reference involved God's commission to Isaiah and its consequences, which were fulfilled in Isaiah's day. However, the consequences of our Lord's teaching were similar to the consequences of Isaiah's preaching. The reaction of some of the people was the same, hence, in that sense they fulfilled the words of Isa. 6:9,10. It is thought by some, however, that their reaction to our Lord's teaching was a fulfillment of a secondary meaning in the original—a prophecy of the rejection of the Messiah. Perhaps the determining factor involves the meaning of Jno. 12:41 and Isa. 6:1. In either instance we have a legitimate use of the word "fulfilled."

There are also what some call "fact-prophecies." These involve facts or events in history in which God's hand is evident in a special way which serve as a type of some future event. I'm persuaded that Matt. 2:15 and Hos. 11:1 are examples of such. It was no accident that Israel came to dwell in Egypt. God foreknew and overruled the circumstances whereby His son, Israel (Deut. 32:18; Hos. 11:1), was providentially cared for in Egypt (Gen. 45:5), and in fullness of time called him out of it. Matt. 2:15 reveals that the hand of God was in the affairs mentioned. Design and purpose are clearly implied on the part of the Almighty. Hence, it was no accident that the angel directed Joseph to flee into Egypt. This is the antitype of the "fact-prophecy" of Hos. 11:1 (the type). While such, "fact-prophecies" are recognized only in the light of their antitype, they, nevertheless, reveal the beauty of God's design, the clarity of His foreknowledge, and His infinite power in planning and executing the great scheme of redemption.

Concerning Matt. 2:23, several proposed explanations have been offered as an answer to the problem submitted by our querist. However, I regard only two of them as being worthy of study here.

We have no assurance that we have a written record of all prophecies (that which was spoken or written by inspiration). Paul said we ought "to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive'" (Acts 20:35). Yet, these words can be found nowhere in the gospel records. Nevertheless, I believe Jesus made the statement. The Holy Spirit through Paul and Luke said He did. Like this statement of our Lord, so Matt. 2:23 may be a prophecy of which we have no written record.

The other position affirms that Matthew had no reference to a direct quotation of any particular prophet, but rather to the general character of prophecies

in relation to Him. Notice that the word "prophets" is in the plural. It is true that prophets (plural) foretold that His would be a humble life, despised, and rejected (Isa. 49:7; 53:3; Psm. 22:6). It is also true that Galileans, especially those of Nazareth, were looked upon with contempt (Jno. 1:46; 7:52). To be of Nazareth was to suffer reproach. The prophets predicted that the Christ would suffer such. His living in Nazareth fulfilled the general sentiment and character of these prophecies.

No, Matthew did not "handle prophecy lightly." The above observations show that he made a fair, sincere, and legitimate use of such.

— † —

IT IS THANKSGIVING TIME

Dudley R. Spears

In November this nation pauses to observe one of its long standing holidays called "Thanksgiving." It is a national day that is devoted to giving God thanks for all that He has done for mankind and serves as a memorial of that first Thanksgiving observed by the Pilgrims who first settled on this continent to form our nation. Giving of thanks to God is a thing that should be done 365 days a year rather than on just one special day, but that seems to be one of our greatest shortcomings in this nation.

The duty to be grateful is impressed on us throughout the Bible. One of the things that condemned Gentile nations listed by Paul was, "they were neither thankful" (Rom. 1:21). He shows that people who knew God were not thankful. This indicates that anyone with a knowledge of God should be thankful by the very nature of that knowledge. To know that God has been mindful of man in so many ways should almost automatically evoke a responsive gratitude from man. Almighty God has done some wonderful things for man for which man should be grateful. Let us look at a few of them.

1. God has blessed the whole world in many physical ways. Jesus said of the Father, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). Even to those who make no pretense of serving God, He extends His goodness and love. Paul once preached to a heathen people in the region around Lycaonia and the ancient cities of Lystra and Derbe. Listen to part of what he said. "We are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:15-17).

It is the plain truth that were it not for Almighty God and His love, care and concern for this world,

we would not exist. At the ancient city of Athens, Paul preached to the grandest thinkers of the day and in his description of God, he says, "God that made the world and all things that are therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things" (Acts 17:24-25).

Even the ancient poets and men of scholarly circles knew God and His goodness. Again, Paul says, "For in him we live, and move, and have our being; as certain also of your own poets have said, for we are also his offspring" (Acts 17:28). God is the life principle of this world. His power and love are blended together so as to make our existence possible on this world and we, his offspring, should be deeply grateful. David said, "Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast" (Psa. 36:6). Then also in the next few verses, David adds, "For with thee is the fountain of life: in thy light shall we see light" (verse 9).

2. God has blessed mankind with spiritual blessings. Paul praised the Father because "he hath blessed us with all spiritual blessings in Christ" (Eph. 1:3). How can we understand the fact that God has offered spiritual deliverance to all men? Man, a rebellious ungrateful offspring, that deserves to be destroyed, is offered salvation. God sent His son to make this deliverance possible and men killed the son in utter rejection. Perhaps, if we understand any part of this great love, we can understand how that this salvation is by His immeasurable grace (Eph. 2:8). This grace came in the form of Jesus Christ. "For the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). John says, "The law was given by Moses but grace and truth came by Jesus Christ" (John 1:17). And the Hebrew writer says, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Heb. 2:9).

But what is involved in thanking God for all His wonderful blessings? Is it merely observing one day a year by getting together with family and neighbors, eating turkey, watching a football game and having fun? Thanksgiving should be much more than this. Our actions will speak far louder than our words. What we do is far more of an indication to God than what we say. Someone has said, "Thanksgiving is of more value than thanks-saying." Thanksgiving is thanks-living.

David, the sweet singer of Israel, once wrote, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people" (Psa. 116:12-14). If people are really thankful, the first thing to be done to manifest it is to take the cup of salvation so graciously offered by God. This is a figure of speech filled with great beauty. A man is dying of thirst. He has no interest in water till now. Suddenly, when he realizes that his life is in grave danger, he sees a man holding forth a cup of

cold, clear water. How eagerly would he accept it?

God holds forth the cup of salvation to dying humanity because of his love and grace. Yet men who breathe borrowed air, and eat food God provides for them, and enjoy strength only loaned to them by their maker ignore much that God holds forth. The greatest gift of all is often ignored and rejected by those who will take off from work on "Thanksgiving Day" to gorge themselves on turkey and cranberries, but never give a second fleeting thought to the God who made it all possible for them.

This cup of salvation must be accepted on God's terms which are very simple. The terms of salvation are faith and obedience. The Hebrew writer said, "Without faith it is impossible to please God" (Heb. 11:6). Obedience is the proof of faith. To obey means to comply with orders and God's orders are in the gospel. Failure to obey the gospel means eternal ruin (II Thess. 1:7-9). Specifically the orders we must obey are, faith (John 8:24), repentance (Acts 17:30) and baptism (Acts 2:38). If the cup of salvation is ever received by the sinner in need of God's grace, it must be through these steps.

God has never appointed salvation to be obtained by the, "receive Christ into your heart and give your life to him," theory. Nor can salvation be enjoyed by "an experience of grace," "a miracle of regeneration," or some kind of "decision for Christ." Salvation does not come in the "better felt than told experiences" which millions rely on. We do not take God's cup in our own way. Some have deceived themselves (or have been deceived by false teachers) into thinking that they have been drinking deep from the cup of His salvation. If we take God's cup of salvation it must be done in God's way — not our own. People who really are thankful to God, will, in the words of David, say, "What shall I render unto the Lord for all his benefits to me — I will take the cup of salvation," and they will obey God in all things.

Many cups will be offered to us in life as we pass along this journey toward death. We may for the moment be dazzled by their apparent beauty and allurements. For example, there is the cup of pleasure, from which myriads of people today drink. America is called a "pleasure-mad-society." More money is spent on pleasure in this nation than is spent for medicine and education. We spend more on pleasure than we do for national defense. I will not embarrass the name of religion to compare the amount spent on it to that which is spent on pleasure. How tragic it is that more people will attend a football game on Thanksgiving day than will worship God the following Lord's Day. How tragic that more will drink from the cup of pleasure than will drink from the cup of salvation.

There is the cup of worldly aims and ambitions that is offered to us in life. Many drink from it daily. People get so busy making a living, a name and a business that they never find time to take the cup of salvation. They are like the foolish man, of which Jesus spoke, in the 12th chapter of Luke. He had such success in farming that he thought it necessary to revise his entire operation. He was going to tear down his barns and build larger ones, but he forgot one thing — God was ready to take him from this

life and he was not ready to leave. What will we leave behind when God, in His own good time, gets ready to take us? Many, like this fool, will be drinking from the cup of this worldly ambition and lose their soul.

There is a test we should make and then take a cup that is offered to us. An old legend has it that once a king was poisoned by a cup that one of his aides put in his hand. From then on, all who followed in his lineage would name the name of the Lord over the cup and if it contained poison, it would tremble in their grasp. Now that is only a legend, but we could determine our best opportunity in life by naming the name of the Lord over all the opportunities we meet. Ambitions and amusements have their place, but that which best fits the name of the Lord is the salvation of the soul. Will you call on His name today and be saved? Will you make the Lord's cause and purposes your chief aim in this life?

There is no other way to demonstrate true thanksgiving than to serve God faithfully and constantly. May God help all who read these words to truly be thankful and devoted to the God who made us all.

— 35 W. Par Avenue
Orlando, Fla. 32804

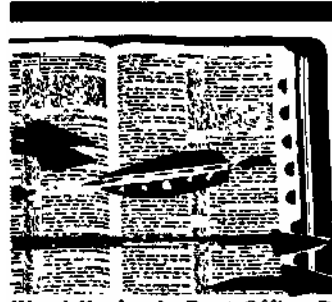
WHEN WAS THE LAST TIME YOU CHECKED YOUR EYES, EARS, AND HEART?

Don Martin
Pineland, Texas

We hear much today about the importance of having an annual check-up to determine our physical condition. Authorities tell us that if we would have a regular check-up (at least an annual examination) we would, in many instances, avoid such fatal diseases as cancer, kidney disease and other fatal physical abnormalities. Doctors tell us also that we should have annual eye, ear and heart examinations to assure their continual use and to correct any existing disorder that would, if left unattended, impair their function.

Moreover, beloved, I submit the same is true regarding our spiritual well-being. We *must* have spiritual "check-ups" to maintain our spirituality! (II Cor. 13:5). In Matt. 13:15, Christ describes many of his contemporaries thus, "For this people's *heart*, waxes gross, and their *ears* are dull of hearing, and their *eyes* they have closed." (Emphasis mine) Hence, these people to whom Christ spoke were having spiritual eye, ear and heart trouble.

Brethren in Christ, we need to make sure that our eyes see what they should and do not see what they ought not, and that our hearts are not spiritually lazy and insensitive; but eagerly responding to the will of God. By doing this we can insure a happy spiritual life and avoid many spiritual diseases which will, if left alone, destroy us.



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"HARD QUESTIONS — NO. 3"

This is the third in a series of questions asked on the polemic platform. Some of these questions I have asked and others have been presented to me. As I stated in the first of this series, it has always been easier to ask questions than to answer them. However, if we expect to ask we must also be prepared to answer. I have pointed out that the difficulties many times in answering a question is the various shades of meaning in words.

Our question for consideration this month is an old one. It has been asked by many of the veteran debaters such as Joe S. Warlick, C. R. Nichol, W. Curtis Porter and others. The phraseology has varied somewhat but the question has basically been the same. It has to do with the apostasy question. I used it on Dr. Albert Garner and worded it as follows: "Mr. Garner, if a saved man gets drunk and in this condition, murders his entire family, and has to be killed before he repents would he go to heaven or hell?" Mr. Garner answered in writing with the following reply: "If he were a saved man, he would go to heaven."

Now one must admire Mr. Garner for his frankness in answering this question. Rather than evading the question he answered plainly and took his medicine like a man. This has been difficult for many Baptist debaters. Some have completely ignored the question; others have tried to soften the consequence of their doctrine by saying that God would not let a saved person die in such a state. This was used on the late W. Curtis Porter and he promptly replied with an answer which has frightened Baptist preachers to this day. He replied, "If God would not let a saved Baptist die in a drunk condition then all one would have to do to live forever is get saved, join the Baptist church, get drunk and stay drunk and God would never let him die!" This, of course, forever stopped that kind of an answer. Most Baptist preachers today either answer it frankly or just ignore it.

Let us now go back to the question and the answer given. This question does not contain "trick" words or evasive terms. It is very simple. The question itself places Baptists in a vulnerable position because any way they answer they are in trouble. A few years back a few Baptists tried to argue that saved persons would not get drunk. It was promptly called to his attention that the question was not "would" but was it POSSIBLE for a saved man to get drunk. Most of them will succumb at this point and admit

that a saved man COULD get drunk. It would be catastrophic for one to say a saved man could not get drunk!

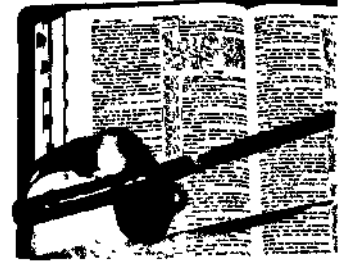
Now let us examine Mr. Garner's answer and the consequence. Paul tells us in Gal. 5:21 that drunkenness is a work of the flesh and that people who do such shall not inherit the kingdom of God. Mr. Garner, to the contrary says that a man will be saved if he gets drunk and dies in this condition. So, it wouldn't take a Solomon to see that Mr. Garner has arrayed himself against the peerless apostle Paul. According to Mr. Garner, a man, after he is saved can lie, steal, commit adultery and even murder, never repent and go to heaven when he dies. This is pretty difficult for the average Baptist to take. The old died-in-the-wool Baptist preachers can take this without a flinch but the less informed Baptist gets rather nervous when he has to swallow such a diabolical pill. To the average Baptist, the theory that a person can do all of this and then go to heaven makes him stop and consider what kind of a doctrine he has really espoused. I have no doubt that this very question has led to the conversion of many Baptists. Possibly the easy way out would be to say such a person would go to hell, which is what the Bible teaches. However, one must remember if a Baptist should answer in this way he would surrender his theological doctrine of once saved always saved. Most of the time when the subject of sin comes up they will say it is the BODY and not the SPIRIT that sins. However, in the case of drunkenness it would sound pretty ridiculous to talk about a SPIRIT running around in a drunk condition, so they usually take the consequences of this doctrine.

Some of the old-time debaters felt that the finest refutation of this doctrine was found in Heb. 12:6-12. Others have felt that this argument was too severe and did harm to the cause of Christ. The argument goes something like this: Paul says "But if ye are without chastisement, whereof all are partakers, then are ye bastards, and not sons." Baptist people claim that God only chastises the BODY and not the SOUL. They affirm that the SOUL is never punished and that it is the SOUL which is in the Baptist Church. It was then pointed out that according to THEIR own arguments and the statement of Paul in our text the Baptist church had to be made of bastards. Notice he said in verse 8, "If you be without chastisement — then are ye bastards." Even though this is a legitimate argument many feel that it is too severe and should not be used. I will leave this to the judgment of the readers. I understand that several years ago John O'dowd was given a severe physical beating by three young men for using this argument near a Baptist meeting house south of Grand Saline, Texas. This argument has a tendency to make Baptist people very angry.

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One of the great problems of our day is the lack of recognition and respect for the proper standards of authority. Nowhere is this more evident than in the realm of religion. All problems and divisions could be solved if men would only recognize and respect God's standard of authority for today.

All authority in heaven and earth has been committed to Christ (Matt. 28:18). By his resurrection, from the dead, he proved himself to be the son of God (Rom. 1:4). As the son of God, he is God's spokesman to the world in this age (Matt. 17:5; Acts 3:22,23). But how can we know what Christ would have us do and when we are doing his will?

While on the earth, he selected and trained his apostles. As he was about to ascend unto the Father, he promised to send them the Holy Spirit who would guide them into all truth and remind them of what he had taught (John 14:26; 16:13). The apostles did not preach and write what they thought, but what the Spirit guided them to reveal. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth..." (I Cor. 2:13). The very words of the Scriptures are inspired-breathed out—of God and are "able to make thee wise unto salvation" and to furnish one unto all good works (2 Tim. 3:15-17). The gospel is the power of God to save (Rom. 1:16). The things written in the Bible are there that men may believe in Christ and have eternal life through his name (John 20:30,31).

God speaks to us through his son (Heb. 1:2) and the son gave the truth and authority to the apostles and sent them to teach all nations (John 17:8, 18). Guided by the Spirit of God, they preached and finally wrote the will of Christ in the book called the New Testament. Therefore, one submits to the authority of Christ when he obeys the teaching of Christ as revealed in his will, the New Testament. Christ now exercises his authority through his written word, and in no other way! There is no other true authority in religion. Since we can't obey men and please God (Matt. 15:9; Gal. 1:10), we must honor and submit to the authority of Jesus Christ. *****

I'm sure you heard about the trouble at Attica prison. After the prisoners were retaken, with a number losing their lives, the press reported that many Americans felt that they had received "a raw deal." The prisoners received a raw deal!

Isn't it strange that those men who rioted in Attica never asked their victims which they raped, robbed or killed if they were receiving a "raw deal" at then-hands? Did they recognize the rights of those people

when they forced them to give up their lives, property, or bodies against their will? Those men were sent to Attica, not because they picked roses from a garden that had a posted sign in it, but because of their heinous crimes against society. I wonder how many of those Americans who felt they received a "raw deal" would have said the same if it had been their husband, brother or father that was thrown from the second floor and killed. This is the "raw deal" the prisoners gave to one of their guards. Of the State or Civil Government, Paul said, "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. 13:4) When it comes to rights and compassion, it seems to me that the victim should get at least as much concern as the criminal. But that's not the way it works in the minds of many.

Speaking of riots, they are not all in prisons; they had one in Pittsburgh as they tried to celebrate a World Series victory. Some people need very little excuse to riot or violate the law. Peter speaks of those who "count it pleasure to riot" (2 Peter 2:13). We have many people in our society who are ready to take advantage of any such event in order to sin and manifest the lawlessness that is in them. One social psychologist attributed it to "a de-individualation" that takes place in a large mob when people begin to feel that they are not identifiable. Regardless of the occasion, such people are criminals and should be dealt with accordingly!

The following report appeared in the *Firm Foundation*, October 19, 1971:

"Bandina Christian Youth Camp has completed our best season of camping in the history of its' existence. 1,014 campers and 218 adult staff members in ten one-week sessions. 142 baptized and 169 restored for a total of 311 responses. —Archie Waldrum"

Now if we may be so bold as to concern ourselves with authority, we ask, where is the divine authority for a Youth Camp---a human institution supported by churches---preaching the gospel and converting people? If that arrangement is scriptural, why is it wrong for a missionary society to do the same thing? In fact, it seems to me that a missionary society would be more defensible, for it doesn't devote the majority of its time, money and effort to recreation and other social activities.

This Youth Camp evangelism is a widespread practice. Children will sit in church buildings and hear the gospel for years, but when they get to Camp they want to be baptized! Why? Is it the gospel or the camp that converts them? And there is something wrong when such a large percentage of people (who are so young that they still attend camp) have departed from the Lord to the point of needing to be restored!

Well, the theories of those who know nothing about the origin of the universe except that God didn't create it continue to rise and fall. In an article from Pasadena, California, dated Oct. 20, 1971, a professor

of astronomy at Cambridge is quoted as saying that he was "now convinced the astronomical evidence does not support the two most popular theories of how the universe began." He identified the theories as "the steady-state and the big-bang theories." We still contend that the most reasonable and simple answer ever given is found in Genesis 1:1. *****

BRITISH RESTORATION MOVEMENTS

Colly Caldwell
Tampa, Fla.

I was recently asked, "Did the restoration movement really begin in America?" and "Were there movements like it in the British Isles before men like Alexander Campbell and Barton W. Stone ever taught as they did in this country?" The answers to these questions are quite interesting as they tell the story of what true "restoration" of New Testament Christianity is.

The answer to the first question is both "yes" and "no." It is "yes" in the sense that no direct line of churches nor definitive and consistent doctrinal agreement can be traced to pre-immigration periods or countries. But the answer is "no" in the sense that there seems to have been men in every country and in every age who desired a return to the Scriptures as the sole guide in religion. The very character of restoration is that one does not consider as basic the beginning of the restoration itself but rather the origins and development of that which is being restored. In this sense, the "restoration movement" was not peculiarly an "American phenomenon." Certain factors (including the political, social, and economic climate here) gave themselves especially to this type of religious activity and belief, but the basic principles which guided the Disciples had captivated the dreams of some for centuries.

I am willing to give a more direct answer to the second question. It is certainly true that there were movements in the British Isles which predated and were similar to the "restoration movement" in America. Two are especially important, the Sandemanian and the Haldane movements.

THE SANDEMANIANS

In 1728, John Glas, a Presbyterian preacher, left the Church of Scotland because of its centralized control over the local congregations. The church as a whole, he said, did not have a right to official connection with the state and it had no right to fix standards of doctrine through its synods for all members and congregations. He was not so much at odds with Calvinist doctrine as with procedure. He could see no apostolic precedent for congregations being directed by higher bodies. He said, "... they ought to be followers of the first churches, being guided and directed by the Scriptures alone" (Memoir of John Glas, xli).

Robert Sandeman was a son-in-law to John Glas. He was a powerful writer and a much more per-

sonable character than Glas. Sandeman involved himself in the study of conversion and wrote in 1756 in opposition to a contemporary, James Hervey, that faith comes as the result of acceptance of the word of God and not from a direct, miraculous act of the Holy Spirit upon the heart. Sandeman was a Calvinist and thus believed that only the elect could perform this rational act leading to salvation. But his idea that preaching must be done to lead a man to Christ was definitely characteristic of the evangelistic movements so essential to the "American restoration."

Both Glas and Sandeman believed in weekly observance of the Lord's Supper and in weekly collections in the churches. They affirmed that local congregations should have a plurality of elders. And they refused to call Sunday the "Sabbath." They were interested in taking just the Bible and with it restoring the practices of the first-century churches. On the subject of baptism they did not contradict the Presbyterian mode, but a group of their followers led by Archibald McLean came to the position that New Testament baptism was the immersion of believers only.

It can be easily disproved that Campbell's teaching was just an offshoot of Sandeman's theology, but there are similarities and it is certain that Campbell knew what Sandeman had taught (**Christian Baptist**, Vol. III, p. 227).

THE HALDANES

Robert and James A. Haldane became disgusted with the Church of Scotland in the late 1790's. The established church was cold and formalistic to them. These two brothers, therefore, decided to use their wealth to promote a more evangelistic religion. To this end they secured the services of Rowland Hill, a powerful evangelist, to hold meetings all around the country. They also established a number of institutes designed to teach young men to preach.

In 1799, these men withdrew from the Church of Scotland and began forming independent churches. This, they believed, was the New Testament order for congregational autonomy. They also introduced weekly observance of the Lord's Supper on the ground that this was the practice of the early Christians.

In 1805, J. A. Haldane published a book entitled, **A View of the Social Worship and Ordinances Observed by the First Christians, Drawn from the Scriptures Alone: Being an Attempt to Enforce Their Divine Obligation: and to Represent the Guilty and Evil Consequences of Neglecting Them.** This entire volume stressed the necessity of returning to the New Testament as the sole authority in religion.

It was not many years until the followers of the Haldanes became "immersionists" believing also that only believers should be baptized. They stressed New Testament authority in "structure, ministry, ordinances, and worship" (Garrison & DeGroot, **Disciples of Christ**, p. 52). Some of the congregations accepted the practices of foot-washing and "holy kissing." Most all of the writers on the restoration movement in America attribute Campbell's

break with the Seceder Presbyterians in Scotland at least in part to the influence of the Haldanes, even though there were many points of difference.

CONCLUSIONS

The student can easily see similarities between the British movements and that of the Disciples in America. There were, however, only about thirty Sandemanian churches and few more of the Haldanes. The major difference between these and the cause led by Campbell and Stone was seemingly the emphasis the latter placed on the possibility of unity based on the Scriptures. Campbell and Stone convinced hundreds of people that it is truly possible for all religionists to unite if they will lay down their creed books, manuals, and preconceived notions. The disciples in America were simply "Christians" and everywhere went about stressing their non-denominational character.

"Restoration" is not an easy task. In restoring an old mansion, its new master must first determine exactly how the house looked before and then he must set about to reproduce it. In religion, both these aspects are sometimes found to be difficult. It is necessarily the first procedure to find out what the Christians did in the first century. That is sometimes difficult because many will not blot out past notions concerning religion and take the word of God as it is written. Reproducing the first century religion is the second task. That is also difficult because all are not honest and will not sincerely accept the Bible picture when it is clearly seen. The idealistic dream of the young Campbell was similar to that of Glas, Sandeman, the Haldanes, Stone, and even the Lord, but men were not and are not always receptive to it. Nevertheless, may God always keep that dream before us.

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THE NEWS LETTER REPORTS

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

DONALD TOWNSLEY just concluded two good meetings, one with the Twelfth Street congregation in Bowling Green, Ky. where James P. Miller is the local preacher; and at Manslick Road in Louisville, Ky. where Connie Adams and Bill Feist are doing local work.

— † —

CECIL WILLIS recently held a good meeting with the brethren at the Silver Street congregation in New Albany, Ind.

— † —

As you may remember in last months *Searching The Scriptures*, brother Connie Adams gave the highlights of a debate between J.T. Smith and Eusabio M. Lacuate in the Philippine Islands. Brother Smith is putting the debate in book form, and is hoping to have it completed and printed by February or March 1972. He says, "I have appealed to brethren for funds to help in the printing of this book. "It is going to cost about \$950.00 to print this book in paper-back, and almost \$450.00 has been received toward that amount. Individuals who are interested may contact me or send funds to me at 1320 Gardiner Lane, Louisville, Kentucky 40213. The purpose in trying to raise funds to pay for the book is that we might use the funds collected for the book at \$1 per copy, when it is printed, as postage in mailing free copies to the brethren in the Philippine Islands. The liberals are telling, of course, that brother Lacuate won the debate. We are hoping to be able to print 2,500 copies, sell approximately 1,000 of them here in the States, and use that money as postage to send the States, and use that money as postage to send the other 1,500 copies to the Islands. If you can help, please send to me as soon as possible so that I may be able to go to the printer as soon as the manuscripts are ready."

— † —

W.L. WHARTON JR. just concluded a series of meetings with the Valley Station congregation near Louisville, Ky. in which there were two baptized.

J. T. SMITH just closed a meeting with the brethren in Austin, Ind. Attendance and interest were good. There were no responses.

— † —

GOSPEL MEETING REPORT

The church of Christ at Cove Bend, Floral City, Florida; concluded a gospel meeting October 24, 1971. Responses to heavens invitation were: four baptized and one restored. Charles Murray of Lake Wales, Fla. was the guest evangelist. Ray Smalldridge is the regular preacher for this small congregation of twenty-three members.

— † —

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MAJORITY VOTE IN THE CHURCH

J. Edward Nowlin

Majority vote is a technique designed to force the will of the majority upon the minority. In civil government it affords a means of deciding between those who would be leaders and furnishes democratic government with a flavor of fairness. Although the minority may be unhappy at the outcome of the election, it can do little but find fault with the doings of the majority until time for another election. The will of the majority must hold sway.

In the church, the story is different. First, the church of Christ is not organized as a democracy. It is a monarchy! Jesus Christ is the head of his church and the King of his kingdom (I Cor. 15:24,25). Any attempt to operate the church by democratic procedures is a departure from the will of God. Secondly, in the church majority vote becomes a divisive technique. In forcing the will of the majority upon the minority the stage is set for a division in the church. The unhappy minority *can do something* besides find fault with the doings of the majority. They can depart the premises and decimate the number who meet in a given location. This is the reason for so many splits in Baptist churches over the land. They customarily decide matters by majority and/or unanimous vote. Majority vote decisions made about small matters cause no trouble, for no personal evaluations and judgements are involved; but when a sensitive subject is put before the body for vote, such as election of deacons, changing pastors, or hiring a new organist, the fur is likely to fly!

GOD'S ORGANIZATION

The King has delegated some authority to certain men who rule under Him in the church. These men are called "elders", "bishops", "presbyters", "overseers", "shepherds", and "pastors". (See Acts 20:28; Phil. 1:1; I Pet. 5:1; I Tim. 4:14; Eph. 4:11; I Pet. 5:4). Their qualifications are found in I Timothy 3 and Titus 1. They are selected according to these qualifications and appointed to their official position in the church (Acts 14:23; Tit. 1:5). Their work as elders includes: (1) Watching for the souls of the members (Acts 20:29-32; Heb. 13:17). (2) Feeding the flock (Acts 20:28; I Pet. 5:2). (3) Laboring among and being over the members (I Th. 5:12). (4) Overseeing the flock among them (Acts 20:28; I Pet. 5:2-4). (5) Ruling over the members (Heb. 13:7,17). (6) Warning the unruly members (I Th. 5:14). (7) Admonishing them (I Th. 5:12). (8) Comforting them (I Th. 5:14). (9) Supporting the weak (I Th. 5:14; Acts 20:35). (10) Relieving the needy (Acts 11:29,30). And, (11) Being examples to the flock (I Pet. 5:3).

It is the duty of members of the church to: (1) Know them (I Th. 5:12). (2) Esteem them for their work's sake (I Th. 5:12). (3) Obey them, unless their instruction is in violation of the Word of God (Heb. 13:17; Acts 5:29). (4) Protect their reputation (I Tim. 5:19). (5) Follow their faith (Heb. 13:7). (6) Give them double honor (I Tim. 5:17). And, (7) Not rebuke them, except publicly for sin (I Tim. 5:1,20).

In keeping with the above, it is God's will that elders be in charge of the church. Their superior experience and knowledge of God's word make it possible for them to make wise decisions, although they do make mistakes since they are human. They are bound by the law of God the same as others; hence, the decision of elders is not necessarily God's will. It must agree with the Word. Majority vote places the young, the inexperienced, the uninformed, the novice in position to be equally as decisive as an elder. This puts the tail to wagging the dog! Add to this a little politicking and you have a formula for the adoption of any wild notion that the wisdom of men can produce, as well as for splitting the church wide open.

WHAT ABOUT THE BUSINESS MEETING?

When elders are lacking in a church, and this is the case in the beginning of most new congregations, a business meeting must serve to make necessary decisions in conducting the work of the congregation in an orderly way (I Cor. 14:40) until elders are developed, selected, and appointed. Some of the churches planted by Paul were without elders from one to four years. (See Acts 14:21-23). However, the chairman of such a meeting *should avoid placing any question before the meeting for majority vote*. It makes no difference what Roberts' Rules of Order says! Such rules of parliamentary procedure may serve a good purpose in providing a plan for orderliness in deliberations, but brethren should know where to stop in using them. Agreement on matters before the meeting should be reached through discussion conducted in love and with brethren working together for the same goals (Phil. 2:3; I Cor. 1:10). All self-interest should be laid aside. Any matter which cannot be agreed upon mutually should be

tabled to preserve harmony in the body and some other solution found. Brethren should respect each other in the meeting as though the King were present in person, and all should endeavor to see that no brother leaves the meeting feeling angry, frustrated, or defeated. Majority vote simply serves to array one segment of the meeting against another, and opens the door for entrance of a whole Pandora's box of problems. It is a departure from the Will of God. It has produced and perpetuated more church divisions and personal enmities than perhaps any other practice in the church.

3004 Gena Dr. Decatur,
Georgia 30032

— † —

BAPTISM AND THE CONVERSIONS IN ACTS

L.A. Mott, Jr.

I regret having to ruin a good sermon and to tear up a good chart, but it is simply not true that baptism is expressly mentioned in each case of conversion in Acts.

There are many conversions implied in Acts 4:4, but it is only mentioned that the folk "believed". The same is true of Acts 5:14; and of Acts 11:21 where we are told that "a great number that believed turned unto the Lord."

Look at Paul's work. He had rather poor success, if the number of his converts be judged by the number of times baptism is expressly mentioned. Very likely Sergius Paulus became a Christian. But Luke sums it up by saying he "believed" (Acts 13:12).

Did Paul make no converts in Antioch of Pisidia where we are told that "as many as were ordained to eternal life believed"? (Acts 13:48). What about Iconium? (Acts 14:1). Who were the "brethren" there? (v. 2).

What of Thessalonica where "some of them were persuaded"? (Acts 17:4). Were these not converts? Who were the "brethren" mentioned in v. 6? To whom did Paul write from Corinth only a short time later?

What about Berea? (Acts 17:11). And Athens? (Acts 17:34).

As this is getting rather tiresome, I will quit at Athens. To be sure, baptism is implied in every case of conversion. But there are many cases in which only belief is mentioned. I am afraid we have been a bit careless in saying that though neither faith, repentance, nor confession is expressly mentioned in all the recorded cases of conversion, baptism is. Let us straightway cease saying that. It is not true.

Box 155
Romulus, Michigan 48174

— † —

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 XII

DECEMBER, 1971

NUMBER 12

THE URGENT NEED OF THE DAY

H.E. Phillips

Somehow we seem unable to get people to seriously consider their true relationship to God. There is the tendency to procrastinate: continually delay doing what ought to be done. Everybody thinks he has plenty of time to get things right before the judgment, but it is never done in most cases. The need to preach the word is urgent because the time is short and so much needs to be done.

Paul's charge to Timothy was to "preach the word; be *urgent* in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching" (2 Tim. 4:2 ASV). "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:11,12).

The urgency is obvious in many areas. There is an urgent need to awaken parents to the need for teaching their children the word of God at an early age, and to continue this teaching as long as they have them under their influence. It is so easy to neglect those early years and then lament in later years because their children "lost interest and belief in the Bible." Strong teaching must be done along this line.

There is an urgent need to improve the moral concept of most "church members" who wink at the common sins of society, and even engage in many of them without even so much as a blush. They are among those who "after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:3,4). "For they loved the praise of men more than the praise of God" (John 12:43). They have become "lovers of pleasures more than lovers of God" (2 Tim. 3:4). It is high time that some strong, plain preaching and teaching be done to build a better moral standard for the people of God.

There is an urgent need for training teachers and encouraging men to become elders and deacons that meet God's standard. Far too many churches have no elders at all or a weak leadership in the elders, who have little or no conviction of right and wrong, and have less courage to stand for the truth against the swelling tide of digression. We have an urgent need for informed deacons who know and practice the difference between the work of deacons and the oversight of the elders. In some churches the deacons outnumber the elders and in their meetings out-vote them. This becomes a perverted arrangement of *both* elders and deacons, "taking the oversight" with the emphasis on the deacons.

There is an urgent need for preachers to be content with preaching the pure gospel and to get out of the constant wrangle for recognition in some specialized field. It seems to me that the "specialized" preachers talk more about the Bible and related subjects, (and often unrelated subjects), but very little talk from the Bible. We need to emphasize the old time sound, plain preaching that is able to save those who hear and believe it. The urgent need is to be plain and simple in proclaiming the power of God to save, the gospel of Christ.

There is an urgent need for voices to cry aloud in this day of compromise and ecumenicalism with the false religions of the age. Both by vocal preaching and by the written page we need men who are not ashamed to speak the truth in exposing error. Since God is no respecter of persons (Acts 10:34), and if we have respect of persons, we commit sin, it behooves us to speak against sin wherever and whenever it appears, even if it be our best friends who are guilty.

There is an urgent need for deeper spiritual minded worshippers of God. The forms through which most of us go weekly (and also weakly) make us miserable as religious devotees.

There are two extremes to which most churches go today in their work. They either build an entire program of work consisting of four periods of public meeting each week, a bulletin and a meeting once a year, or they go into all sorts of businesses and become involved in unscriptural works and social activities to build attendance and "convert" (?) new

members. The urgent need is to involve each member of each congregation in teaching and living the word every day. Make heaven a real goal for every Christian. Let us work the works of God while it is day, the night comes when no man can work (John 9:4). We must get busy and be completely sincere at this all important matter of preparing to meet our God.

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EDITORIAL

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MY PLEDGE TO YOU FOR SEVENTY-TWO

As we close twelve years of publishing *Searching The Scriptures* and look forward to the thirteenth year, by the grace of God I am resolved to do the best job possible to me as editor in providing a well balanced, Bible centered, thought provoking, impartial magazine that will cause the readers to search the scriptures for a better understanding of God's word. During the twelve years past I have fully enjoyed the pleasant fellowship of all those wonderful men who have contributed in various ways to the worth of this paper. The staff writers who have contributed so much to the good accomplished through this medium over the years are: James P. Miller in the earlier years, Marshall E. Patton, E.V. Srygley Jr., Thomas G. O'Neal, Luther W. Martin, Ward Hogland, Paul Foutz, Harold Sharp, Connie W. Adams, Dr. W.P. McElwain, Eugene Britnell, Harold Tabor, Bob West, Melvin D.

Curry, J.T. Smith, Kenneth Green, and many others who have written from time to time. Many faithful men and women have sent regular lists of names and paid for them each month. Many others have obtained subscriptions wherever they went and sent them regularly. Without all these interested fellow-workers the joys of this work would not have been possible.

I have also felt pressures of meeting deadlines and experienced the lonely hours when important decisions must be made in the area of editing material to be published, and the difficult times of finding funds to meet the financial obligations of publishing this paper. All in all these twelve years have enriched my life and provided me a means to better serve my Master. If it be his will, I pray that I may be able to continue this work of reaching far more each month than I could in person.

I pledge myself to you, the reader, to do a better job in every area than I have done before, God being my strength. First, I am determined to get the publication date back to the first of the month and keep it there. This means that articles and news reports must be in the office by the 10th of the previous month of the issue to be published.

I pledge to you in '72 to provide a wide variety of material from some of the best writers among the brethren today. I will do my best to try to select those articles that will give the most insight into divine truth and stimulate a sincere search in the Book of Books for God's will.

I promise to try to be prompt in filling orders for Bibles, reference books, literature and tapes. This is important to us because by your purchases you help us support the publication of this magazine. I apologize for all the delays in the past, but I hasten to add that most of them were beyond my ability to do anything about at the time. We need your business and we will try to provide the best service possible.

I plan to publish several studies on controversial issues during the coming year. Fellowship, speaking in tongues and miracles, baptism of the Holy Spirit, the accuracy of some new modern translations, the function of the local church and the rule of elders are some of the subjects we hope to study. I assure you that we will do our best to provide thought provoking material for you to examine in the light of God's word.

It is not possible to produce a magazine like *Searching The Scriptures* without the aid of many people. I have already mentioned the names of good men who have contributed valuable material for the paper. Some are eager to help in every way possible. Others are interested, but too busy to do much by way of contribution of written material. Others are indifferent, almost apathetic, toward the efforts in such a publication as this. Most of the regular writers will continue to write under their column heading. Some have quit writing because they were too busy to do much; others have joined the staff of writers for other magazines. Perhaps a few quit because of disagreement on some matter of teaching which appeared in the paper and we never knew what the matter was all about.

TWO NEW STAFF WRITERS

Two new writers will join the staff next year. Jere E. Frost, who preaches with the Pine Hills church in Orlando, Florida, will write the front page article each month. Brother Frost has been known by me for many years and is one of the finest and most able preachers of this generation. He is an excellent writer and able to present thought provoking, meaty lessons in a relatively short space. He is able to hold attention in what he writes. We welcome him to the staff of good writers of this paper.

Dr. Wayne Mitchell of Tampa, Florida will submit articles as time permits on questions that have to do with the relationship of spiritual health to physical health. My personal regard for Dr. Mitchell was expressed in the editorial of the August issue. He is a devout Christian, an excellent physician in internal medicine, a close personal friend and my own doctor. If you have some matter or question you would like to have him discuss, please let us hear from you.

Other faithful brethren will submit articles from time to time and we will give them space as can. My pledge to you for seventy-two is to render a better service to Him by whose grace I live and have been redeemed, and to do my best day and night to get you to go to heaven with me. It all has to do with the greatest story ever told: the love of God, the sacrifice of Christ, and the perfect will of God by which I can be saved. May God be with you as you strive to serve Him in '72.

— † —

A NEEDED WORD OF CAUTION ABOUT THE SUPPORT OF PREACHERS

L.A. Mott, Jr.

The title does not refer to the amount of support to be given to preachers, but is intended to raise the question whether some preachers ought to be supported at all.

I am continually amazed at the generosity of my brethren. Wayne Payne's report that almost \$60,000 was contributed by those "do-nothing anti churches" for the needy in Nigeria leaves one almost breathless. I love my brethren and highly esteem them for their generosity and their devotion to our Lord.

Another recent case has caused me to be amazed for a different reason—a case in which brethren raised many thousands of dollars to send to a foreign country a preacher who has shown himself to be unworthy of the confidence and support of brethren in every work he has so far undertaken.

I do not want to say anything to hinder any gospel effort in the world. I have been interested in foreign evangelism since I began preaching. I have given the last seven years of my life to a state that is as much a "mission field" as any foreign country. I greatly esteem and appreciate the many faithful men laboring and sacrificing in strange lands far from home.

But when all that has been said, I then want to say as strongly as possible that it is not enough for a preacher to make an emotional speech about the pop-

ulation of a foreign country, about how ignorant and lost so many people are, about how no one is preaching to those people, and about how he is willing to go and sacrifice and preach. Churches being solicited for their support should want to know more than that. Even while hearts are aroused with sympathy for lost souls, heads must demand some solid answers to hard-headed questions about the man doing the soliciting his character, even his general ability and particular qualifications to do the work in that country, and the prospects for success in that land if he is sent there.

Let us learn, my good brethren, that a preacher who is lazy here will be lazy there; that a man who has troubled churches in this country will almost certainly wreck the often fragile churches in a foreign land.

Let us learn, also, that it is not even enough for a preacher to be a good man; he must also be an able man. Consider 2 Tim. 2:2 "faithful men, who shall be able." If a man cannot do a successful work here, he almost certainly will not be able to plant and build up churches under the more trying circumstances of a foreign country. If he has so little judgement as to try to Americanize instead of evangelize and Christianize, he has no business in foreign evangelism.

Let us ask, my faithful brethren, when one suggests that a preacher is needed in this or that country. "But why should we send you?"

The demonstrable fact that millions of souls are lost, dying, and going to hell does not argue that we should send a man who does not have both character and ability to preach to them. An unqualified man will leave undone the job he was sent to do. The souls will still be lost; they will still be dying; and they will still be going to hell—and we will have accomplished only the mispending of thousands of dollars for nothing. (Some recent cases make me hope the Lord gives credit for good intentions.)

Nor should a preacher be supported in this country if he is not both faithful and able. The "preacher shortage" so bemoaned by so many has brought with it the consequence that about any low down rascal can get a job preaching somewhere. Churches often get desperate for preachers and sometimes seem afraid to check on a prospect too closely for fear they will find out something about him that will discredit him and make him unemployable. Many churches have found out to their sorrow that they were a thousand times better off without a preacher at all than with an immoral rascal who would flirt with their women but not pay his debts, or a shiftless loafer, or an ignoramus who did not know his Bible and could not preach two weeks past his trial sermon.

I hope this article will cause brethren to be more cautious, but without making it one bit harder for good men to get the support they need. I wish somebody more qualified had written this article. But no one did. So I did.

Which is perhaps to say that I wish good and experienced men like Connie Adams, Sewell Hall, Bob Harkrider, et al. would tell us lesser lights what they think on this subject.

Box 155

Romulus, Michigan 48174



ELLA MARTIN PHILLIPS

Dec. 5, 1873 - Nov. 6, 1971

As I ponder the thoughts I wish to put into permanent form, memories race back and forth through my mind, ranging from my earliest remembrance to the last time I looked into her beautiful blue eyes and kissed her goodbye for the last time in this life. My grandmother, Mrs. Charlie (Ella Martin) Phillips, was born December 5, 1873 near Bowling Green, Kentucky. She passed from this life on Saturday, November 6, 1971, just four weeks and two days short of her 98th birthday. She had been ill for several months and had endured much suffering the last few weeks of her life. Her funeral services were at 10:30 Tuesday morning, November 9, 1971 at the Arch L. Heady-Johnson Funeral Home in Bowling Green, Kentucky. James P. Miller, for many years my co-editor of this paper and a close friend to the family, spoke from the word of God to a large gathering of friends and neighbors. His comforting lesson and instructive words to prepare to serve God were appreciated by all the family and friends present.

Her daughter, Mrs. Blanche Richards and her son-in-law, S.B. Richards, tenderly cared for her through her illness. She had lived with them for over twenty years. She leaves one daughter and son-in-law, one daughter-in-law (my mother), five grandsons, nine great grandchildren, and ten great, great grandchildren.

A thousand precious moments passed in review of my life as it related to her while I stood and looked upon her cold, still body which had given so much warmth to me all through my life. I pictured my four brothers and myself in her home enjoying the tasty food prepared just for us. I relived those days in winter when she would provide a place in her home and took the time to play with my brothers and me. I felt the sharp rebuke and piercing eyes, and even the spankings well administered when needed. Afterward she gave the full assurance of true love in the chastening.

I recalled the motherly talks of caution about our companions and playmates and their influences upon us. I remembered the Saturday sessions in helping us prepare for Bible study the next day. I recaptured some of those summer days when we were out of school, and "grandma" would gather the boys in the community into her living room or on the front porch and tell us Bible stories and read to us from the New Testament. These were thrilling moments never to be lived again. I saw again that concerned but pleased expression when I first came to her about obeying the Lord in baptism. With a loving embrace she suggested that I read the book of Matthew and come and talk with her again. Each time I came back she wisely suggested that I carefully read the next book, until I had finished the book of Acts. She then told me to talk with my father and mother, who encouraged me to become a Christian. The power of this influence still lives in me and my children and my grand children.

I remembered that moment in 1939 that I stood beside her and looked upon the still form of my grandfather and heard her give God thanks for allowing her to have him for the number of years they had been married. I thrilled as I heard her teach my young wife of but a few months some of the skills of being a wife, a mother and home keeper. I cherish the many times she held me tight and told me how thankful she was to hear me preach the gospel of Christ, and assured me that she prayed for me every day. I gazed in deep meditation at the folded hands that had rendered so much service to so many for so long, especially for husband, children, grandchildren, great grandchildren, and great, great grandchildren. I looked upon the closed mouth that had spoken so many kind and loving words to so many. I thought of the words of the apostle Paul: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only but unto all them also that love his appearing" (2 Tim. 4:7,8)

I felt the piercing pains deep within myself as I had to go into her room on that sad Saturday afternoon and tell her of my father's instant death in an automobile accident as he was on the way from Florida to see her. After a moment's shock and weeping at the loss, she said in comforting tones: "God's will be done." This was her only son. Her only other son had died at the age of two.

My mother was as a daughter to her. Most of what she is as a mother, wife, and home keeper she learned from my grandmother.

From an editorial in the December, 1966 issue of *Searching The Scriptures* I wrote the following of my grandmother on her 93rd birthday, a part of which was read by brother Miller at her funeral services.

"In the rolling hills of south central Kentucky, in the city of Bowling Green, my grandmother, Mrs. Charlie Phillips, still lives with her daughter and son-in-law, Mr. and Mrs. S.B. Richards. On December 5, 1966 she will be 93 years of age. As long as I can remember, her first love was the Lord, His word, and the church. Her husband was an elder at 12th Street church in Bowling Green until his death in 1939. Brother B.G. Hope now preaches for this fine church.

"As far back as I can remember one of the outstanding things of my boyhood days is my grand-

mother reading the Bible to my brothers and me, and telling us about the outstanding characters in the word of God. To her we owe much for our faith in God and interest in His will. I salute her on her 93rd birthday as a real mother in Israel. The influence of her teaching and example in life has reached to her children (including my father, who left this life in 1951), her grandchildren, her great grandchildren, and her great, great grandchildren. When one stops to think of the impact of his personal influence upon future generations, he is made humble before God and sober in his view of his own life. Fathers and mothers need to be busy in guiding their children in the way of the Lord. Nothing is more important."

Is it an accident that all of her children who reached an accountable age became Christians, and all of her grandchildren and their wives are Christians, and all nine of her great grandchildren have been baptized into Christ, and three of her great, great grandchildren are Christians? This came from right teaching and the proper example in life.

Now she has passed from this life to rest from her labors. (Rev. 14:13). My great hope for her eternal destiny makes my heart rejoice. Not many years and I will join her in eternity. I thank my heavenly Father for a woman like my grandmother to help set my face toward heaven and to give so much encouragement as I tried to preach the word.

H.E. Phillips

WORSHIP IN SPIRIT AND IN TRUTH



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

PRAISE GOD IN SONG

"And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; Submitting yourselves one to another in the fear of God." (Eph. 5:18-21) "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." (Col. 3:16)

UNTO THE LORD

Observe that our worship is directed toward the Lord. To praise God, we must offer to him that

which he has authorized. We learn the will of God is "sing" (Mt. 26:30; Mk. 14:26; Acts 16:25; Rom. 15:9; I Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 13:15; Jas. 5:13); God's will is not to *add* instrumental music to the worship of the New Testament Church.

SPECIFIC SONGS

The kind of songs rendered unto God has been specified by him. They are (1) psalms, (2) hymns, and (3) spiritual songs. Each of these are 'spiritual' in nature. Vine says, "the ode (Eng., ode) was the generic term for a song; hence the accompanying adjective 'spiritual.'" (Vol. 2, page 241) Singing expresses the spiritual thoughts of the heart to God. Of *ado* Thayer says, "Eph. v. 19; Col. 3:16, (in both passages of the lyrical emotion of a devout and grateful soul.)" (Page 13) Of *psalmo* he says, "in the N.T. to sing a hymn, to celebrate the praises of God in song, Jas. v. 13 (R.V. sing praise)..., in honor of God, Eph. v. 19 (here A.V. making melody); Rom. 15:9; I Cor. 14:15" (Page 675) Of *hymneo* he says, "a song in praise of gods, heroes, conquerors...but in Scriptures of God; a sacred song, hymn." (Page 637) Singing expresses the spiritual thoughts of the heart to God. "Worldly" songs have their place but not in worship to God. For example, "America The Beautiful" or "Wabash Cannonball" would not fit the purpose of our singing unto God.

What we sing must be scriptural. Someone has said, "It is as bad to sing error as it is to preach error." We need to examine what we sing to be sure it expresses scriptural sentiments. At the same time we must permit the song writer to exercise "poetic license" in using figurative language. His use of such does not permit him the right of teaching error even in figurative language. While we make certain that our singing is scriptural, we should be knowledgeable enough of figurative language and the Scriptures so that through our ignorance of such we do not disturb brethren over such matters.

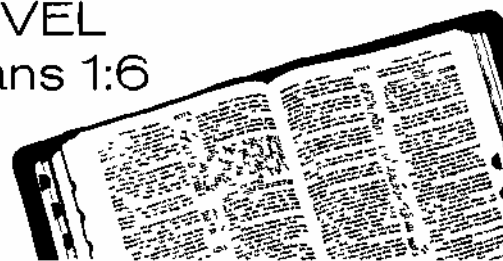
DEPENDENCE UPON GOD

We are to "give thanks always for all things unto God." Our singing to God is not only that of praise to Him, but it is also of thanksgiving for his blessings. Some songs are prayers sung to God. In these we express our gratitude to God in praise; we show our dependence upon God as we ask his blessings in song and praise Him for his wonderful works unto us the children of God. When we are "merry" we should sing unto the Lord (Jas. 5:13) in thanksgiving for his blessings to us.

SINGING IS TEACHING

While it is true that we sing "unto God" this is not the only purpose of our singing. I have known of those who did not understand that we taught God's word by singing scriptural songs just like we teach God's word when we preach scriptural sermons. Paul said, "Speaking to yourselves" and "teaching and admonishing one another" are some of the things accomplished by singing. Often brethren meet together and have a service entirely of songs. Each song teaches a lesson just like each sermon does. Each is taught and admonished in song to do God's will. Truth taught in song is truth as much as truth preached. He who denies that we teach each other in song is in conflict with Paul.

I MARVEL Galatians 1:6



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

BABES IN CHRIST

One of the great problems at Corinth and today is an untaught membership. When one obeys the gospel, he comes into the church or family of God as a "new creature." This "new creature" is called in the scripture a "babe" in Christ. He has been born again or born anew. For a while he has to drink milk, spiritual milk, that is suitable for a baby. After a while he grows in the truth and eats stronger food. Paul tells them, in the church at Corinth, they are still "babes in Christ." In I Cor. 3:2, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." One of the greatest tragedies of life is to see a boy or girl fail to develop physically or mentally. To remain an undeveloped baby all its life is heartbreaking. It is just as great a tragedy to see a Christian who never grows up in Christ Jesus. The trouble in the church that causes discord and division is usually caused by the untaught. The member who can never be counted upon to take his place and do his job is, far more often than not, the one who has not grown in the gospel.

Babies act like babies and not as grown men and women. Envy and strife are signs of a carnal mind and the actions of a child. Every congregation should have the very best teaching plan possible and the best material it can find both for teachers and as subject matter. Nothing should be left to chance but careful thought should go into preparing the overall program and into every class and sermon. One of the duties of the elder is to "feed the flock," and it is of the utmost importance that every one of the sheep have the very food best suited to their state of development. This runs from the "sincere milk of the word" to what the New Testament calls "strong meat." This automatically calls for different classes and different levels of material from the word of God.

Special classes and courses of study for those who have just obeyed the gospel are in order. They should be made to realize that there is work to be done and study is necessary to do the work. **EVERY CHRISTIAN YOUNG AND OLD SHOULD READ THE BIBLE EVERY DAY.**

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ARROWS OF TRUTH for denominational error

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

"HARD QUESTIONS --- NO. 4"

We continue our series on "Hard Questions." These questions have been asked on the polemic platform. It is a reasonable assumption that most of these questions have been asked to embarrass one's opponent and place him in an unenviable position. However, it must be remembered that some questions backfire and cause humiliation to the querist rather than the one questioned.

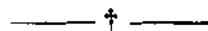
Our question for this month was asked by Robert Gordon Clements in a debate at Ft. Smith, Arkansas in 1957. Robert, at that time was preaching for the Midland Boulevard congregation of that city. The debate itself was over church support of orphan homes, Herald of Truth, etc. The question read as follows: "Is it scriptural for one church to send Bibles to another church?" On the surface this appears to be a very simple question, which should be answered in the affirmative. However, on closer observation a conclusion will be drawn from an affirmative answer which will give temporary satisfaction to the inquirer.

In response to this question I said that a church could indeed send Bibles to another church. My opponent smiled, thinking he had won a great victory and replied, "Ward has now surrendered his position because if one church may under any circumstance send Bibles to another church, then it could send the money to purchase the Bibles and that means that one church may send to another church for evangelism or the preaching of the gospel." Like many false teachers Robert changed horses in the middle of the stream. Is sending Bibles to a church the same as sending money to buy the Bibles? Certainly not! One might as well argue that sending a preacher to a church is the same as sending the money to the church. This is what the debate was all about in the first place.

In answering his question, I went to the scripture found in Col. 4:16. Paul said, "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." It can be readily seen that Paul tells the brethren at Colosse to send this epistle over to Laodicea and they in turn were to send their epistle back to Colosse. That was sending Bibles both directions but not one dime of money was sent! I went ahead to emphasize that Teach was a generic term. One church could send teaching to another church in the form of a preacher, Bibles or literature but never money to buy the teaching. I then went to II Cor. 11:8 and pointed out that other churches sent Paul (teaching in the form of a preacher) to

Corinth but never did they send money to Corinth so they could buy their teaching (pay their preacher). I backed this example up with Col. 4:16 where epistles were sent from one congregation to another but never money to buy those epistles! Thus, in both examples the *teaching* was sent but not the *money* to buy the teaching. Did the Holy Spirit reveal this by accident? Were these approved examples placed in the Bible to fill up space? Indeed not. As a matter of fact no man has ever found where one church ever sent one dime to another church to preach the gospel. We can find plenty of examples where the teaching was sent but never the *money*.

Gentle reader, remember the Bible has an antidote for all false ways if we will study its sacred pages.



Using the SWORD OF THE SPIRIT



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

WAS JESUS A HIPPIE?

The following letter and reply appeared in the "Dear Abby" column on July 15, 1971:

"Dear Abby: My father and brother are having a go-around about my brother's hair. Sam is 18 and wears his hair below his collar. My father says he is going to buy him some ribbons and curlers if he doesn't get it cut. He's not kidding. (Yesterday he gave him a hairbrush with jewels on it.)

"They've always gotten along so well until this hair business came up. My brother works after school and weekends, so I told Dad to lay off and pretty soon Sam's boss will tell him to cut it, and in the meantime let Sam go through this stage and get it out of his system. When I was my brother's age I teased my hair into a beehive until I realized how ridiculous I looked.

"What can you advise fathers who have sons who like long hair?"

SAM'S SISTER

"DEAR SISTER: To paraphrase a columnist who said it beautifully: 'If Jesus returned today, He would probably be stopped, searched and carted off to the precinct station by the first cop who spotted Him. Shoulder length hair, bearded, with sandals, a dropout from school, hanging around with dubious characters and a notorious frequenter of low places, what chance would He have today? Even less than the Romans gave Him.'

I am convinced that our antihair phobia is in some mysterious, but deeply fixed way connected with the Bible and religion; that it serves as an unconscious reminder of the way we have lost, the message we

have ignored. Nothing less than this can explain the ugly and irrational rejection and contempt for the ancient tresses.'"

When people make such ridiculous and blasphemous statements about the Lord, it is time to unsheathe the sword of the Spirit and get busy!

Where did Abby and her columnist friend get such a description of Christ? Certainly not from the Bible, for there is nothing there to indicate such, nor the implications in the statement. Perhaps they have received such an impression from tradition, the hippies, sectarian Sunday school literature, or Billy Graham. Graham has said that the hippies want to wear their hair long like Jesus did. His own hair is down to his collar, to make him look, he said, "like a prophet." Even if he looked like Jesus, he certainly doesn't preach like him!

With but few possible exceptions, I view this "Jesus People" movement with skepticism and cynicism. Instead of living up to the example and true teaching of Jesus Christ, it seems that they are trying to make a glorified hippie of him. They would have us believe that, after all, he was just one of them. I deny it! I don't think that he had the character, attitude, appearance, smell or hair of the modern hippie.

To get a brief view of the unscriptural positions and erroneous conceptions of the "Jesus People," consider the following statements:

"Singer Pat Boone, who has given up on institutionalized religion to join the Jesus people says popular music also reflects another belief among the young converts: that Christ is coming soon. He cites Mama Cass' song 'New World Comin' and the line 'you better pack your bags' in Creedence Clearwater Revival's 'Bad Moon Risin'." (Instead of citing Mama Cass, why didn't Pat check with Jesus (Matt. 24:36)? And if he understood what will happen when Christ returns, he would know that people will not need their bags. EB).

"I was into drugs and trying all kinds of things. I was dying, you know. I don't even know when I accepted Jesus. I just started praying to him, you know, and then I got baptized in the Holy Spirit, and I felt the Lord in my life." (Martha Rosner, New York Times, June 15, 1971)

"Of course they're real. This is not a fad. It's a true, spontaneous movement of the Holy Spirit. The prophet Joel spoke of this in the Old Testament. And it shall come to pass afterward, that I will pour out of my Spirit upon all flesh; and your sons and daughters (these are the street people) shall prophesy. And also upon the servants and upon the handmaids in those days (that's today) will I pour out my Spirit (Joel 2:28,29)." — Duane Pederson. (Such ignorance! That prophesy was fulfilled on Pentecost, Acts 2:16-18. EB.)

The October 1971 Reader's Digest quoted an Episcopal theologian who said, "according to the gospels, Jesus was not a non-conformist, not just a protester. He was a criminal revolutionary." The same article quoted a Harvard professor of divinity as saying that "Jesus died the death reserved for those guilty of insurrection."

But back to the long hair on men. I may be judged "ugly and irrational" but I oppose it. And I agree with the columnist that my feeling is in a "deeply

fixed way connected with the Bible and religion." The apostle Paul wrote, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" (I Cor. 11:14). In commenting on this verse, Adam Clarke said:

"Nature certainly teaches us by bestowing it, that it is proper for women to have long hair; and it is not so with men. The hair of the male rarely grows like that of the female, unless art is used, and even then it bears but a scanty proportion to the former. Hence it is truly womanish to have long hair, and it is a shame to the man who affects it... after all it is possible that St. Paul may refer to dressed, frizzled and curled hair, which shallow and effeminate men might have affected in that time, as they do in this. Perhaps there is not a sight more ridiculous in the eye of common sense than a high-dressed, curled, cued, and powdered head, with which the operator must have taken considerable pains, and the silly patient lost time and comfort in submitting to what all but senseless custom must call an indignity and degradation. Hear nature, common sense, and reason, and they will inform you, that if a man have long hair, it is a shame unto him" (Vol. VI, p. 253).

The apostle Paul made another statement which is certainly pertinent to this issue. In First Corinthians 6:9,10, he gave a list of people who shall not "inherit the kingdom of God." In this list we find the "effeminate." That means, "having marked womanlike traits of character" (Webster). It means to affect a womanish look, and when men wear their hair so that they cannot be distinguished from women, they are guilty of this sin.

There is also guilt by association. (See Deut. 14:1,2; I Cor. 11:6; 15:33.) I have studied, heard and observed hundreds of long-haired men and boys of our time, and I have yet to see one who has the right attitude toward God, the Bible, life, morals, self or other people. No decent, upright young man should wear his hair so that he will be misjudged by good people.

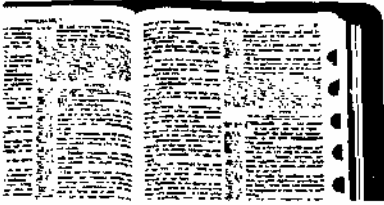
Abby mentioned the "ancient tresses," but it seems to me that people who wear tresses should also wear dresses!

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TRUTH DIVIDES PEOPLE

The word of the Lord divides people. Jesus said in Matt. 10:34-36, "Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's enemies will be the members of his household." Of course, the point of this is that the truth will cause people to be divided — even relatives. When one person is willing to obey the truth and another is not, there will be division in that family. For, Jesus continued, "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than me is not worthy of me" (v. 37).

RAY BRYAN ACCUSES ME

Brother Ray Bryan (one of the institutional American "missionaries" in the Philippine Islands) recently wrote and distributed several articles in the Philippine Islands inditing a tract that I wrote entitled "Institutionalism — Why I Changed." Brother Bryan was one of the ones you recently read about in this paper who was able to be in M'Lang one week BEFORE the Smith-Lacuata debate, and one week AFTER the debate, but did not have the courage to attend the debate.

Brother Bryan in the article he wrote (after Connie Adams and I left the Philippine Islands) indites brother Romulo B. Agduma and me with dividing churches over James 1:27 and Gal. 6:10. I deny that "I" divide or that "brother Agduma" divides churches. I do not deny that "truth" divides brethren. I do not deny that the truth divides family and friends. The reason — because many are not willing to accept the truth on these matters and are thus separated, not by a man, but by the truth.

A "SWITCH" ON JAMES 1:27

On the above mentioned article brother Bryan gives his attention primarily to James 1:27. However, he also does "a switch" in this article. On page two of his article on James 1, brother Bryan notes, "If a **person** is practicing ceremony or ritual then his religion is empty and vain. But how does **one** show that **his** religion is pure and more than an empty ceremony." (Underlining mine for emphasis, JTS.) Brother Bryan tells us how to show that our religion is not vain. How? By a **person** practicing the two principles that are set forth in James 1:27 — **visiting** the fatherless and widows, and **keep-**

ing oneself unspotted from the world. Then on page three, brother Bryan says, "From the meaning of this word (visit) we can establish definitely that this passage commands that Christians are to visit widows and orphans..."

Now here is where brother Bryan, along with thousands of brethren "make the switch." Brother Bryan **admits** that the passage gives instruction to "**a person**." However, because he has doctrine to prove, he is not satisfied to let the TRUTH stand on its own merits in this passage. He tries to involve the church (assembly from its treasury) to become involved in this matter. If his argument is valid, then we can not only use this passage and apply the instruction given here to the church; but we could also apply every other part of the passages in James that were directed to individuals and their work to the church and its treasury.

Note the list of characteristics we could attribute to the church from just the first chapter. (Read the rest of the chapters and just note the ridiculousness of this interpretation.) (1) Trials (2) Testing their Faith (3) ask God for Wisdom (4) Doubting (5) Receive a crown of life (6) Tempted (7) Lust (8) Sin (9) Slow to speak (10) Slow to Anger (11) Put aside all filthiness (12) Beholds face in the mirror. I am sure that there is not a single person who reads these things that could not see at a glance that they are characteristics and responsibilities of an individual Christian and **not** the local congregation. But, since "necessity is the mother of invention," and since no passage can be found to get the "church" (local congregation from its treasury) involved in taking care of the orphans and widows who are not faithful Christians, brethren have invented a new rule of interpretation to get their way. However, as I said in my tract, to any honest person it is an insult to his intelligence to try to prove the doctrine of the church from its treasury doing anything based on James 1.

One other point that I want to raise just here that I believe is one of the most telling points that is presented in a discussion of this kind. Most of the brethren who hold to James 1:27 and try to involve the church with this passage do not believe that it is right for the church to become involved in business enterprises. Yet, a letter that was written to the church in Galatia instructs individuals to become involved in honest labor to help those in need. "Let him who steals steal no longer; but rather let him labor, performing with his own hands what is good, in order that he may have something to share with him who has need" (Eph. 4:28). Now, here is a passage directed to an individual in a letter that was written to the church. If the rule of taking a passage that was addressed to an individual and his responsibility in James can be applied to the church, why can't the passage in Ephesians also be applied to the church?

WIDOW INDEED

Brother Bryan turns his attention to I Timothy 5 and the "widow indeed." Now no one denies that the church is responsible for "widows indeed." But she is not an alien or unbeliever. Paul said of her, "now she who is a widow indeed and who has been left alone has fixed her hope on God, and continues in

entreaties and prayers night and day" (I Tim. 5:5) — hence, she is a Christian. But, neither James 1:27 nor any other passage suggests that the person to be helped by the individual is to be a believer. We, as Christians, are responsible for helping Christians and non-Christians. But, we are to be partial to Christians according to Gal. 6:10. No one, that I know anything about, denies that the church has a responsibility to its own members. In fact, that was what I contended for in my debate with Lacuata in the Philippines.

Yes, the truth divides. But as always, those who do not want the truth blames the one who is teaching the truth with the division. But as we noted in our debate in the Philippines, anyone who is willing to affirm the following proposition is welcome to meet with me in open discussion in the congregation where I am preaching; including brother Bryan or any of his cohorts.

RESOLVE: "James 1:27 applies to the church and its treasury; and those who teach otherwise are church-splitters."

Affirm _____

Deny _____

J. T. Smith

CHRISTIANS OUGHT TO TEACH

Irven Lee

The Christ made it clear to the apostles that they were to go into all the world and preach. They were to teach all nations. This teaching was to continue until it led to faith, repentance, and baptism. Even after that they were to teach them to observe all things He had commanded. This, then, would include teaching them to teach (II Tim. 2:2). The church is to be the pillar and ground of the truth or it fails to fulfill its mission.

A perverted gospel is to the soul what poison is to the body. Any man, or even an angel, who would preach any doctrine except the gospel of Christ would stand accursed (Gal. 1:6-9). All who profess to be members of the Lord's church should surely accept this. People who teach the doctrines of men worship in vain, and need help. What kind of person is it who knows the right way of the Lord and will not tell the man who is lost? Have we stopped to think that these neighbors, relatives, and friends who have not entered the narrow way of truth are lost? Awake to the danger they are in and rescue the perishing. When we have time to learn we ought to be teachers (Heb. 5:12-14). We need to exercise our senses to discern, and having discerned, we need to point the way.

We live in a confused and frustrated world, but the Rock of Ages still stands. There is something definite to which we can tie. There is something firm on which we may stand. The New Testament is still NEW, and as practical and useful as before the many

accomplishments of men of science. Science brings things to use in this life, but Christ brings life. We learn how to live by looking to the example and message of Christ. The golden rule is no more out of date than is the sun. The great scheme of redemption is still the way to the unsearchable riches of Christ. We have no reason to be ashamed of the gospel or of those who adorn the doctrine by putting it into practice.

The word is able to save the soul since it is the seed of the kingdom. Faith comes by hearing this word. It is through this inspired revelation that we learn of the love and goodness of God that leads to repentance. In this word we may find the answer to the question as to what one must do to be saved. Man can know the will of God only as God reveals His will. The Bible is this revelation. It is not a book to be kept as a charm on the table. Its message is to be laid up in our hearts.

We are to teach every creature. Every one will not accept it, but our obligation is to scatter the seed over the whole face of the earth. The children about our feet are our best prospects. We have many opportunities to teach them because they are so constantly around us. Their hearts are young and tender, and they like attention and are eager to learn. A failure to teach these children is a crime against our own flesh and blood. This job can be done, and we sin if we do not teach them (Eph. 6:4; Prov. 22:6; Deut. 29:29). If there were more like Eunice and Lois there would be more like Timothy (II Tim. 1:5; 3:14,15). It is just that simple. Many of the sons and daughters of church people are lost as a direct result of failure on the part of parents to teach.

Children may learn much from sermons they hear, and much from Bible classes they attend, but if the typical four hours per week in the meeting house can be good, why not teach much in the other 164 hours of the week? Indifference to Bible study on the part of parents is a destructive influence on the young. There is no good excuse, and certainly no good reason, for Christians not teaching their children.

Neighbors need to be taught, too. The church has solid growth as a result of a good teaching program. In the day when the Lord was adding to the church daily it could be said that "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). Some churches gradually die. Others go digressive. Some grow and serve well in fulfilling their mission. These differing results grow out of much teaching, a lack of teaching, or the wrong teaching. Let evangelists teach publicly and from house to house (Acts 20:20). Let elders feed the flock. Let teachers take their work seriously that they may be workmen that need not be ashamed. Let all see and measure up to their responsibility in teaching. If this is done, growth in numbers and in strength may be expected. Digression will be avoided.

What should we teach? We should preach the word (II Tim. 4:2; Mark 16:15). The way to be pure from the blood of all men is to shun not to declare all the counsel of God. We are to keep back nothing that is profitable (Acts 20:20,26,27). Paul

asked that his brethren pray that he might open his mouth boldly to make known the mystery. They were to pray that he might speak as he ought to speak (Eph. 6:19,20). We are to speak the word of God with boldness (Acts 4:31). This boldness grows out of the confidence we have in the gospel as the power of God unto salvation.

Teachers are to warn, reprove, rebuke, instruct, encourage, and point the way by their own example. This would apply to preachers, elders, and teachers in meeting houses, but it also applies to parents who are teaching their children, and to brethren who are teaching their neighbors.

The church is in distress today because many are teaching that we may set up many forms of institutions through which churches may do their work, and that the church may spend much in providing a place for recreation. These teachers are wrong since they have no scriptures for these practices, and many faithful servants of the word are using the word for correction and instruction in righteousness. There is a large group taking the line of least resistance by avoiding the issue. They do not promote the digression, nor do they warn of the danger. They seem to assume that if you close your eyes the storm will go away. That destructive force that has brought digression and division to thousands of churches is not an innocent little thing that should be ignored. Those who reprove, rebuke, instruct, and warn of the errors in the unscriptural practices are not the ones who cause the division. Apostasy is checked only where men fight a good fight. Men who will not teach concerning the greatest danger of our time should be ashamed.

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