

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. 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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EDITORIAL

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

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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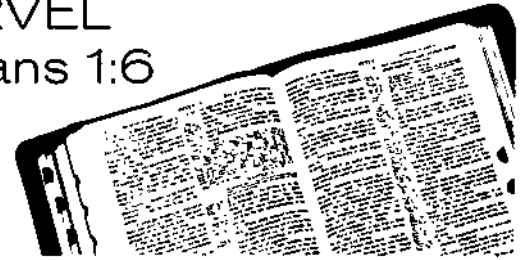
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I MARVEL Galatians 1:6



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.

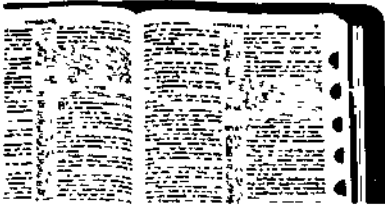
"The debate on this issue has been going on a number of years, but it came to the fore recently with the disclosure that 34,000 years ago — more than 10,000 years before the introduction of pictographs and other primitive forms of writing — Cro-Magnon man and his contemporaries were apparently using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

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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 *hosper* 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* and comes from the same root word as *hosper* (see above paragraph) and means "According as, just as, even as" (Thayer, page 314).

CONCLUSION

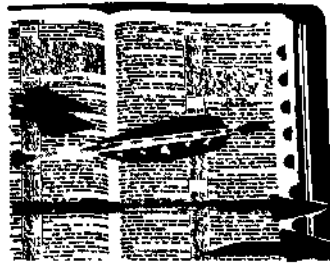
Thus I believe I have proved sufficiently that not only were the Apostles baptized with the Holy Spirit in Acts 2, but also the household of Cornelius in Acts 10. If they were not baptized (that is the Gentiles), then we are yet waiting for the prophecy of Joel to be fulfilled concerning us, we have 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.

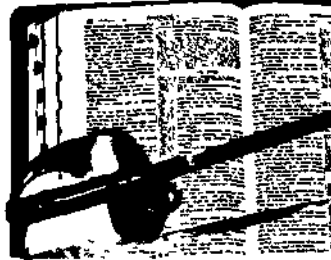
It was during this debate that Mr. Kesner came out with his argument on Titus 3:5 which I plan to discuss in this article. I had presented Titus 3:5, "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." 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



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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

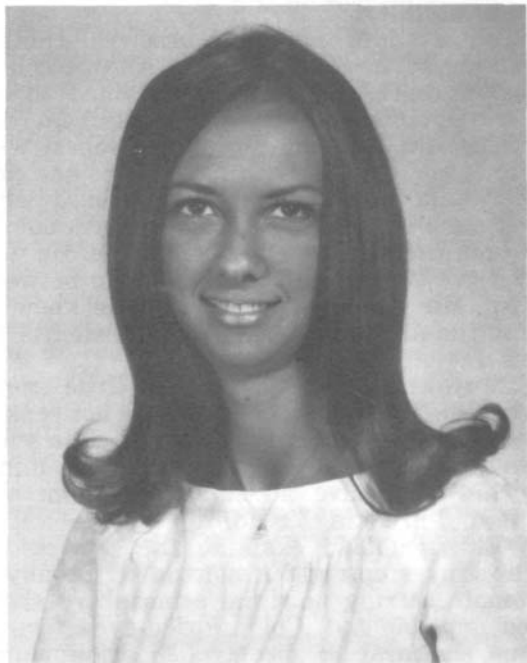
Anyone having tape or wire recordings of debates in which Ben M. Bogard, Baptist preacher, engaged either with our brethren or others, please notify me.

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.

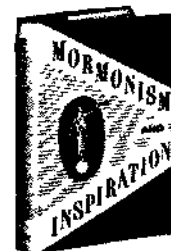
An extended report of the meetings, debate and situation of the work of the islands will be given upon completion of the trip in May. We ask the prayers of faithful Christians everywhere for safety in travel and for our families while we are gone, and above all that the word will be faithfully preached 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 Holloday, 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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— Rodney Miller

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