

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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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 thus 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 epitath 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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EDITORIAL

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

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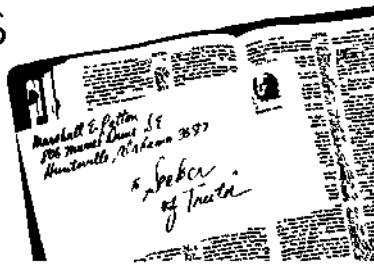
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Marshall E. Patton, 806 Muriel Dr., S.E., Huntsville, Ala. 35802

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 congregation 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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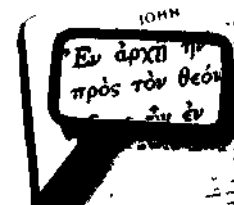
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REGARDING CHURCH MEMBERSHIP

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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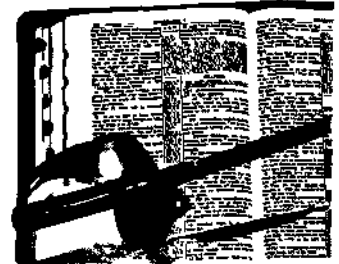
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Well, it was bound to happen. Those who have opposed the unreasonable, unscientific and unscriptural theories of evolution through the years, have called upon the evolutionists to explain why man ceased to evolve; why he doesn't continue to improve. 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.

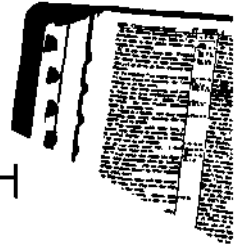
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"For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?" (Matt. 5:46, 47)

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 denomination- alism. 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

Do you need a Bible, commentary, reference book, sermon outlines, debate, or other religious books? We can get any book in print for you.

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 24:48-59; 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."

3368 William Tell Dr.
Memphis, Tenn. 38127

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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 McAlisterville, 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.

SPECIAL SERIES IN BROOKSVILLE, FLA.

Theme: "Restoring New Testament Christianity"

May 3-7, 1971, 7:30 p.m.

Monday, May 3: "Restoring New Testament Authority vs. Human Creeds," James R. Cope

Tuesday, May 4: "Restoring New Testament Unity and Names vs. The Ecumenical Movement," Louis Garrett

Wednesday, May 5: "Restoring New Testament Worship vs. Will Worship," D. W. Black

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, Term. 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.

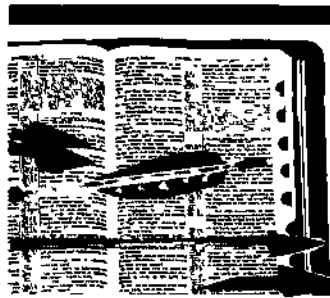
If any further information is needed, please call (901) 876-5484, or write: church of Christ, 6079 Highway 51 North, Millington, Tenn.

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



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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.

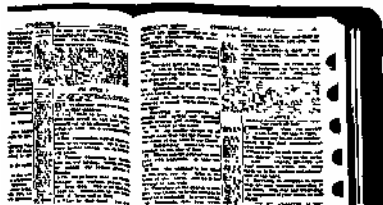
Then, if the Lord was married to the church during his personal ministry where did the ceremony take place? It might be well to also give Rom. 7:2. Paul said, "And if the husband be dead, she is loose from the law of her husband." If Baptists be right on this question, did the Lord leave the church a 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.