

# SEARCHING *the* SCRIPTURES

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



"These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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## WHAT DO YOU READ?

H. E. Phillips

Do you read *Searching The Scriptures*? Whether you receive this paper by your own subscription or as the favor of a friend, do you even so much as thumb through it to see if there is some subject matter you might desire to know more about or some question that might be answered? Do you just lay it aside and never even so much as look at the front or back page?

What do you really like to read? The answer to this question will tell something of your spiritual and moral interests and will give you a good measurement of your character, attitudes and goals in life.

The word of God—"the words of eternal life" (John 6:68), the words of the Lord written by the apostles (Acts 1:2; I Cor. 14:37; Eph. 3:2-5; Gal. 6:11; Rev. 1:1-3,19)—is that by which every responsible person who has ever lived will be judged (John 12:48; Rev. 20:12). This fact alone is enough to compel each individual to inquire into the contents of God's revelation to man. But whether or not man's curiosity for a knowledge of God's will or his natural appetite for a better life is stimulated to study the scriptures, God commands him to do so for his own good. We are to *read* the revelation of God that we may understand (Eph. 3:3,4). One who reads the word of God may not understand and another may explain (guide) him (Acts 8:27-35). To Timothy the apostle wrote: "Till I come, give attendance to *reading*, to exhortation, to doctrine" (I Tim. 4:13).

More than just reading, we must *study* the word of God. Webster's New Twentieth Century Dictionary gives the following as one definition of the word study: "to apply mind to; to read and examine for the purpose of learning and understanding." The Holy Spirit said: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all (I Tim. 4:15).

We must *search* for the truth. We read, study and search or examine the word in order to have life. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me"

(John 5:39). "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

Modernism, immorality and atheism may take away your privileged of reading the Bible within another decade. You will then realize how much spiritual teaching means to you and yours. There are not many voices crying out against the god of this world (2 Cor. 4:4) and the spiritual wickedness in high places (Eph. 6:12). We must diligently study the scriptures and support its teaching to as many as possible.

More reading is being done today than ever before. Billions of books, papers, magazines, booklets and tracts of all kinds flow from the presses in the United States each year. The power of the press is fully recognized and used by politicians, teachers, business men, all levels of government, as well as religious fanatics, subversive groups, atheists and filth peddlers. Why should not the children of God try to teach the truth of the gospel through the printed page? We must be about the work.

Reading material may be divided into three classifications 1) educational, 2) entertainment, and 3) lustful corruption. The educational reading material is either required or desired to better one's opportunities in life. The second is sold for pleasure and has a large market. The third is most lucrative and appeals to the base nature of man. This class of printed matter is probably the most read by the broadest spectrum of the human race.

Of all the printed matter on the market the most difficult to get people to read is that which teaches the word of God. That is one reason commercial advertising is not profitable enough to support the cost of a true religious paper. Any sex filled or gossip centered magazine is not able to carry the advertising business enterprises seek because they know the masses will seek out and read this kind of material.

What kind of reading material do you seek and read? Whatever it is, that is what you will be in character, attitude and conduct, and it will ultimately determine your destiny in time and eternity. Let me urge you to read such religious papers and tracts as you can obtain. I urge you to read *Searching The Scriptures* every month. I am certain you will profit spiritually as you study what these men write each month with your Bible open.

In the last issue of *Searching The Scriptures* (October, 1971) I made reference to some of the problems magazines are facing today with the increasing cost of publication. I also told of the need for increase in subscriptions, and also the financial aid in reducing an accumulated personal indebtedness of approximately \$13,000. over the past twelve years in order to keep *Searching The Scriptures* going. The response to this need will determine whether or not I can keep publishing this magazine as it is and accomplish the goal that will always result from teaching the word of God. Understand that I do not intend to give up. I am optimistic that God's providence will provide the way if it be His will, and we can continue to publish the doctrine of Christ everywhere.

**FOR THOSE WHO CANNOT AFFORD TO SUBSCRIBE**

Occasionally I receive a letter or note asking that a reader be dropped from the files because the reader cannot afford to renew because of limited funds or restricted income such as social security. Let this be known by every reader: if you *cannot* afford the subscription price of this paper, please let me know and I will gladly pay for your subscription as long as you will read it. Please let no one drop this paper because of the lack of funds for his subscription. Obviously, I can not pay for those who can afford to pay for their own subscriptions. Anyone reading this column who wants to read this paper and cannot pay for it, please send me your name and address with the note that you cannot pay the price and you will receive the paper regularly.

**FOR THOSE WHO DO NOT WANT TO READ SEARCHING THE SCRIPTURES**

It is possible that some of you who have received *Searching The Scriptures* through the generosity of a friend, relative or interested person do not want it and will not read it. If this be true of you, let me know and we will never send you another issue unless you request it. We do not want to try to force you to "search the scriptures" with us.

**FOR THE SPIRITUALLY MINDED WHO WANT SEARCHING THE SCRIPTURES**

Excluding those who cannot financially afford to subscribe for the paper, and those who are neither spiritual nor interested in studying Bible subjects, we urge all others who receive this issue of *Searching The Scriptures* to send your subscriptions today. We want to reach at least 10,000 subscribers by January 1st 1972 and we must have your help to attain this goal. Surely you are interested enough in your own soul and the souls of your loved ones to make available some good reading material designed to encourage people to "search the scriptures" daily and prepare themselves for heaven.

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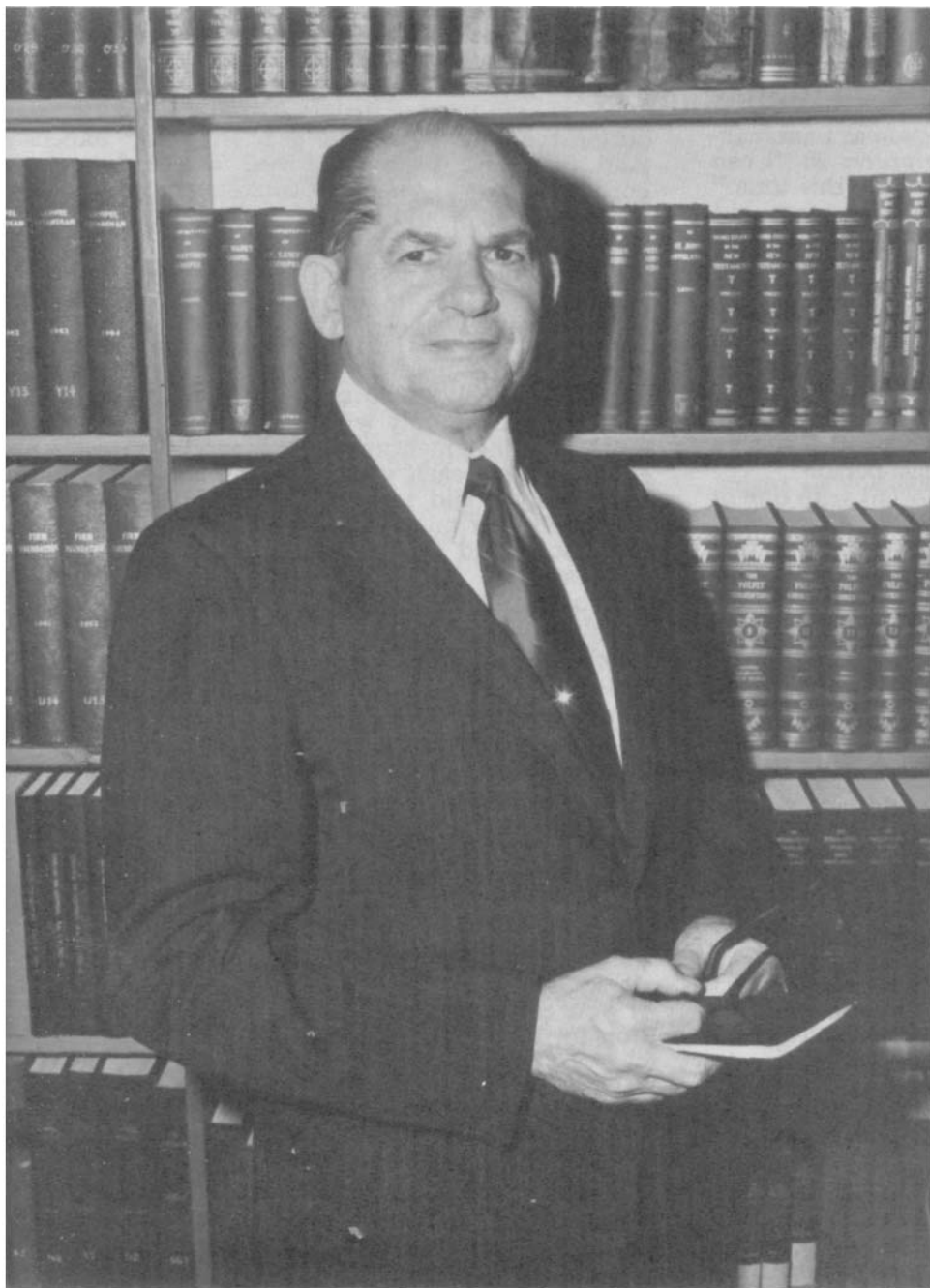
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### H. E. PHILLIPS, EDITOR

*Searching The Scriptures* is approaching the close of its twelfth consecutive year of providing the medium through which the word of God may be studied with thousands each month.

H. E. Phillips was born October 31, 1916 near Bowling Green, Kentucky. He is the oldest of five sons born to Mr. and Mrs. H.H. Phillips, all of whom are active in the Lord's work. Under the influence of his paternal grandparents and his father and mother he learned the truth at an early age. He was baptized into Christ in 1929 by A.B. Barrett at the Twelfth Street church building in Bowling Green, Kentucky. James P. Miller, who served as co-editor of *Searching The Scriptures* for many years, now preaches for this good church. Phillips began teaching and preaching the gospel in January, 1941 near Nashville, Tenn. He married Miss Pauline Younger of Nashville, Tennessee in May, 1935. To this union four daughters were born. One daughter died at the age of one month. The three daughters now living are married to devout Christians, one of them now regularly preaches with the Sulphur Springs church in Tampa. He has seven granddaughters and also three grandsons. He has baptized his three oldest granddaughters into Christ, as he also did his three daughters.

H. E. Phillips is editor, publisher and owner of *Searching The Scriptures* and also *Phillips Publications*.

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**YOU CAN AFFORD TO SEND  
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TO MANY OTHERS**

The usual response to an appeal such as I am making on behalf of *Searching The Scriptures* is: "I can not afford to send the paper to others at this time." I understand that in a very few cases this is true, but 98% of those who make this statement *can* afford to do two or three times as much as they are asked to do with very little sacrifice. The real reason is just plain apathy and indifference toward the spread of the gospel, and a craving interest in those carnal things of this world. I was surprised to learn how much the average American family spends each year on selfish interests and often foolish pleasures that profit little. I made a quick and limited survey to see if this large amount was really spent by the average person.

The 2nd day of November, 1971 I went with one of my sons-in-law to a well known national super market to get prices on some items I know many brethren use in part or in whole. I was assured by the cashier (who thought I wanted to purchase these items until she was told otherwise) that the items could not be purchased for less money than the prices at that store.

Cigarettes were 45 cents per package. The "moderate" smoker of one package a day spends \$3.15 per week and \$163.80 per year for cigarettes. T.V. "munchers" have dozens of items to choose from, and with drinks one would easily spend 50 cents per evening while watching television. This would amount to \$3.50 per week and \$182.00 per year.

I looked at the magazine section to see what people read and what price they pay for it. A magazine, not very large, called "Man's Action" sold for 50 cents per copy. "Playboy's Holiday Album" was \$2.50 per issue. The regular monthly edition costs \$1.00, I was told by the manager. But he said they were sold out and would have a new supply the next day. Hollywood gossip magazines sell for 50 cents to 70 cents per copy. The garbage and filth that filled the racks ranged from paperback cartoon, crime detective, playboy calendar (\$1.00 each) to horoscope books, fortune telling and "sex" crossword puzzles, averaging about 60 cents per copy.

In other areas of personal pleasure in which most families spend their money, we found an average that may astonish most of us. From the crowded restaurants and eating establishments I would judge that most families eat out at least once each week. The average of several moderate restaurants checked the cost for one dinner was \$3.75 with tips per person. A couple will spend \$7.50 per week and \$390.00 per year for this pleasure.

One of the American ways of life in the business world is the "coffee break" at least twice each working day. One cup of coffee or some other drink is at least 15 cents each, and a piece of candy, cookies or pie would add at least 10 cents to the drink. This amount twice a day would amount to 50 cents each working day, and at the rate of five work days per week for one year this would amount to \$130.00.

An average theatre ticket costs about \$2.00 per person (higher for the X rated movies), and if he goes to a theatre once a week with his date or wife he spends \$208.00 per year on movies alone. Tickets for a ball game will range from \$3.00 to \$15.00. During the

football season a fan would perhaps attend six games and pay about \$36.00 for this entertainment. A golfer will generally try to play at least once a week. A round of golf will cost at least \$6.00. This amounts to \$312.00 per year. A fisherman will spend as much during the year on fishing gear and other expenses. Add vacations, pleasure drives, weekend trips, records, sports, and the many trinkets we buy from day to day which would amount to at least \$300.00 per year.

The daily newspaper (Tampa Tribune is the example here) costs \$44.20 per year, and nearly every family takes one or more newspapers every day at approximately this price. The average family subscribes to three magazines, sports, news, professional or entertainment, at a total of \$19.20 per year.

The average family will spend a total of \$1,161.20 on these things mentioned for their own pleasure and entertainment each year. For less than 10% of this one family could send *Searching The Scriptures* to 25 families for one year. Is this not worth some consideration amid this pleasure and affluent age? Is it not reasonable to think that at least we should spend 10% of our pleasure expenditures on spiritual matters in helping carry the gospel to every creature?

Let us not claim that we are not financially able to help in a work such as this one. We are *able*; we may not be *willing*.

**WE MUST HAVE YOUR SUBSCRIPTIONS**

I appeal to you now to send just one subscription for some person who can profit by studying such a paper as *Searching The Scriptures*. Do this in addition to renewing your own subscription. This would be about 1/3 of 1% of the average amount spent by one family per year. This is not much money by comparison to that spent on foolishness or harmful things every day. It will do far more good than you realize. If you can do no more, send just one new subscription for a friend or neighbor today.



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## I BELIEVE IN SEARCHING THE SCRIPTURES

J.T. Smith

As you may or may not have noticed, SEARCHING THE SCRIPTURES is in its twelfth year. Of course, only eternity will be able to determine how much good has been done for the cause of Christ. I believe SEARCHING THE SCRIPTURES has done as much good as any paper in the brotherhood to stem the tide of digression, not only on institutionalism, but on many other subjects also. For in my opinion, and of course I am sure you will say I am prejudice, this publication is as well balanced a paper, when it comes to different types of articles, as you will find. In my estimation, the printed page is a powerful weapon against sin. Evidently I am in good company when it comes to this kind of thinking. God used the printed page as a means by which mankind could be saved. You may not remember word for word what I say, but if you keep the printed page, you can read to me word for word what I wrote.

I hope brother Phillips will print this article toto, for I know some of his problems. And yet, at the same time, I know that H. E. Phillips is not the kind of person that goes around begging folks for something all the time; and if you have known or know of him, you know this is so.

It is my opinion that one of the reasons that brother Phillips is having the problems he is physically, is because of the financial pressures he has had resting upon him from the beginning of this paper. I happen to know (and don't you leave this part out brother Phillips) that he has borrowed to the limit on his Insurance policies, personal signatures, etc. to try to keep this paper and the work he has been doing for the cause, going; otherwise, it would have folded long ago. This has amounted to the tune of approximately \$10,000 in the last twelve years.

Because brother Phillips is the sole owner of this publication, he has had to bear the load.

You can help to bear the expenses of publishing this paper, if you think it is a worth-while cause, by mailing in club subscriptions at the price listed in this paper. Or, use the advertisement section for churches so that those who are traveling may know where your meeting place is located and be able to come and worship with you when they are in your area.

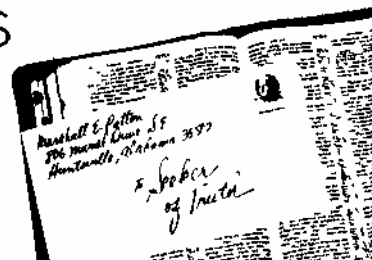
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## ANSWERS for our hope



Send Bible questions to

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

**QUESTION:** In my study this week I came across something that has disturbed me a great deal. Matthew is the book of fulfilled prophecy. In Matthew again and again we find the words, "That it might be fulfilled which was spoken of the Lord by the prophet saying..." And yet a good many of the prophecies referred to by Matthew are not prophecies at all, but merely statements taken seemingly out of context from the Old Testament. For instance, Matthew 2:15 is a referral to Hosea 11:1. Can we handle prophecy as lightly as Matthew seemingly is doing? And Matthew 2:23, I cannot find the Old Testament passage he seems to be referring to at all. If you could throw any light on this at all I would be grateful.— J.K.

**ANSWER:** No doubt the problem submitted by our querist has troubled many. The answer to the problem is found primarily in the fact that some prophecies have a double meaning. Because of God's infinite power and foreknowledge, He often used language through His prophets to predict one event in history and at the same time and with the same language so filled it with such depth of meaning as to extend its complete fulfillment to still some later event in history.

Another possible answer to the problem is found in the fact that the word "fulfilled" is used in different senses. It does not always denote the coming to pass of some definite prediction. Sometimes it denotes similarity in matters that correspond in some way, e.g., "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). When we "bear one another's burdens", our lives correspond, in that matter, to the demands of the law of Christ, hence, in that sense, fulfills the same. Some scholars think that the word "fulfilled" is sometimes used in reference to Old Testament prophecies in this sense. Even though these prophecies have had a literal fulfillment in some historical event, nevertheless, the similarity of some situation may correspond so well with the elements of the prophecy it may be said to fulfill the same—not on the basis of its being a part of the original prediction, but on the basis of the similarities involved.

While it may be difficult to determine the exact sense in which the word "fulfilled" is used in every instance, it follows that in either instance a legitimate use is made of the word. Hence, we cannot accuse Matthew, our Lord, nor anyone else of using prophecy lightly when the word is so used.

Consider Matt. 2:17,18. Matthew quotes from Jer. 31:15 which prophecy had its fulfillment in the cap-

tivity of Judah. It was at Rama that the descendants of Rachel experienced deep sorrow—her children were not, because they were carried captive. Here the fate of Jeremiah was decided, and other events of deep sorrow came to pass (Jer. 40). The events of Matt. 2:16, involving the slaying of the male children of Bethlehem and the area round about, also concerned Rachel's descendants and correspond well to the original prophecy. Whether the latter fulfilled a secondary prediction in the original prophecy or simply fulfilled it in its similarities, I am not sure. In either instance we have a legitimate use of the word "fulfilled."

Again, Matt. 13:14,15 is a quote from Isa. 6:9,10. The latter reference involved God's commission to Isaiah and its consequences, which were fulfilled in Isaiah's day. However, the consequences of our Lord's teaching were similar to the consequences of Isaiah's preaching. The reaction of some of the people was the same, hence, in that sense they fulfilled the words of Isa. 6:9,10. It is thought by some, however, that their reaction to our Lord's teaching was a fulfillment of a secondary meaning in the original—a prophecy of the rejection of the Messiah. Perhaps the determining factor involves the meaning of Jno. 12:41 and Isa. 6:1. In either instance we have a legitimate use of the word "fulfilled."

There are also what some call "fact-prophecies." These involve facts or events in history in which God's hand is evident in a special way which serve as a type of some future event. I'm persuaded that Matt. 2:15 and Hos. 11:1 are examples of such. It was no accident that Israel came to dwell in Egypt. God foreknew and overruled the circumstances whereby His son, Israel (Deut. 32:18; Hos. 11:1), was providentially cared for in Egypt (Gen. 45:5), and in fullness of time called him out of it. Matt. 2:15 reveals that the hand of God was in the affairs mentioned. Design and purpose are clearly implied on the part of the Almighty. Hence, it was no accident that the angel directed Joseph to flee into Egypt. This is the antitype of the "fact-prophecy" of Hos. 11:1 (the type). While such, "fact-prophecies" are recognized only in the light of their antitype, they, nevertheless, reveal the beauty of God's design, the clarity of His foreknowledge, and His infinite power in planning and executing the great scheme of redemption.

Concerning Matt. 2:23, several proposed explanations have been offered as an answer to the problem submitted by our querist. However, I regard only two of them as being worthy of study here.

We have no assurance that we have a written record of all prophecies (that which was spoken or written by inspiration). Paul said we ought "to remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive" (Acts 20:35). Yet, these words can be found no where in the gospel records. Nevertheless, I believe Jesus made the statement. The Holy Spirit through Paul and Luke said He did. Like this statement of our Lord, so Matt. 2:23 may be a prophecy of which we have no written record.

The other position affirms that Matthew had no reference to a direct quotation of any particular prophet, but rather to the general character of prophecies

in relation to Him. Notice that the word "prophets" is in the plural. It is true that prophets (plural) foretold that His would be a humble life, despised, and rejected (Isa. 49:7; 53:3; Psm. 22:6). It is also true that Galileans, especially those of Nazareth, were looked upon with contempt (Jno. 1:46; 7:52). To be of Nazareth was to suffer reproach. The prophets predicted that the Christ would suffer such. His living in Nazareth fulfilled the general sentiment and character of these prophecies.

No, Matthew did not "handle prophecy lightly." The above observations show that he made a fair, sincere, and legitimate use of such.

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## IT IS THANKSGIVING TIME

Dudley R. Spears

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In November this nation pauses to observe one of its long standing holidays called "Thanksgiving." It is a national day that is devoted to giving God thanks for all that He has done for mankind and serves as a memorial of that first Thanksgiving observed by the Pilgrims who first settled on this continent to form our nation. Giving of thanks to God is a thing that should be done 365 days a year rather than on just one special day, but that seems to be one of our greatest shortcomings in this nation.

The duty to be grateful is impressed on us throughout the Bible. One of the things that condemned Gentile nations listed by Paul was, "they were neither thankful" (Rom. 1:21). He shows that people who knew God were not thankful. This indicates that anyone with a knowledge of God should be thankful by the very nature of that knowledge. To know that God has been mindful of man in so many ways should almost automatically evoke a responsive gratitude from man. Almighty God has done some wonderful things for man for which man should be grateful. Let us look at a few of them.

1. God has blessed the whole world in many physical ways. Jesus said of the Father, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). Even to those who make no pretense of serving God, He extends His goodness and love. Paul once preached to a heathen people in the region around Lycaonia and the ancient cities of Lystra and Derbe. Listen to part of what he said. "We are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:15-17).

It is the plain truth that were it not for Almighty God and His love, care and concern for this world,

we would not exist. At the ancient city of Athens, Paul preached to the grandest thinkers of the day and in his description of God, he says, "God that made the world and all things that are therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things" (Acts 17:24-25).

Even the ancient poets and men of scholarly circles knew God and His goodness. Again, Paul says, "For in him we live, and move, and have our being; as certain also of your own poets have said, for we are also his offspring" (Acts 17:28). God is the life principle of this world. His power and love are blended together so as to make our existence possible on this world and we, his offspring, should be deeply grateful. David said, "Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast" (Psa. 36:6). Then also in the next few verses, David adds, "For with thee is the fountain of life: in thy light shall we see light" (verse 9).

**2. God has blessed mankind with spiritual blessings.** Paul praised the Father because "he hath blessed us with all spiritual blessings in Christ" (Eph. 1:3). How can we understand the fact that God has offered spiritual deliverance to all men? Man, a rebellious ungrateful offspring, that deserves to be destroyed, is offered salvation. God sent His son to make this deliverance possible and men killed the son in utter rejection. Perhaps, if we understand any part of this great love, we can understand how that this salvation is by His immeasurable grace (Eph. 2:8). This grace came in the form of Jesus Christ. "For the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). John says, "The law was given by Moses but grace and truth came by Jesus Christ" (John 1:17). And the Hebrew writer says, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Heb. 2:9).

But what is involved in thanking God for all His wonderful blessings? Is it merely observing one day a year by getting together with family and neighbors, eating turkey, watching a football game and having fun? Thanksgiving should be much more than this. Our actions will speak far louder than our words. What we do is far more of an indication to God than what we say. Someone has said, "Thanksgiving is of more value than thanks-saying." Thanksgiving is thanks-living.

David, the sweet singer of Israel, once wrote, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people" (Psa. 116:12-14). If people are really thankful, the first thing to be done to manifest it is to take the cup of salvation so graciously offered by God. This is a figure of speech filled with great beauty. A man is dying of thirst. He has no interest in water till now. Suddenly, when he realizes that his life is in grave danger, he sees a man holding forth a cup of

cold, clear water. How eagerly would he accept it?

God holds forth the cup of salvation to dying humanity because of his love and grace. Yet men who breathe borrowed air, and eat food God provides for them, and enjoy strength only loaned to them by their maker ignore much that God holds forth. The greatest gift of all is often ignored and rejected by those who will take off from work on "Thanksgiving Day" to gorge themselves on turkey and cranberries, but never give a second fleeting thought to the God who made it all possible for them.

This cup of salvation must be accepted on God's terms which are very simple. The terms of salvation are faith and obedience. The Hebrew writer said, "Without faith it is impossible to please God" (Heb. 11:6). Obedience is the proof of faith. To obey means to comply with orders and God's orders are in the gospel. Failure to obey the gospel means eternal ruin (II Thess. 1:7-9). Specifically the orders we must obey are, faith (John 8:24), repentance (Acts 17:30) and baptism (Acts 2:38). If the cup of salvation is ever received by the sinner in need of God's grace, it must be through these steps.

God has never appointed salvation to be obtained by the "receive Christ into your heart and give your life to him," theory. Nor can salvation be enjoyed by "an experience of grace," "a miracle of regeneration," or some kind of "decision for Christ." Salvation does not come in the "better felt than told experiences" which millions rely on. We do not take God's cup in our own way. Some have deceived themselves (or have been deceived by false teachers) into thinking that they have been drinking deep from the cup of His salvation. If we take God's cup of salvation it must be done in God's way — not our own. People who really are thankful to God, will, in the words of David, say, "What shall I render unto the Lord for all his benefits to me — I will take the cup of salvation," and they will obey God in all things.

Many cups will be offered to us in life as we pass along this journey toward death. We may for the moment be dazzled by their apparent beauty and allurements. For example, there is the cup of pleasure, from which myriads of people today drink. America is called a "pleasure-mad-society." More money is spent on pleasure in this nation than is spent for medicine and education. We spend more on pleasure than we do for national defense. I will not embarrass the name of religion to compare the amount spent on it to that which is spent on pleasure. How tragic it is that more people will attend a football game on Thanksgiving day than will worship God the following Lord's Day. How tragic that more will drink from the cup of pleasure than will drink from the cup of salvation.

There is the cup of worldly aims and ambitions that is offered to us in life. Many drink from it daily. People get so busy making a living, a name and a business that they never find time to take the cup of salvation. They are like the foolish man, of which Jesus spoke, in the 12th chapter of Luke. He had such success in farming that he thought it necessary to revise his entire operation. He was going to tear down his barns and build larger ones, but he forgot one thing — God was ready to take him from this

life and he was not ready to leave. What will we leave behind when God, in His own good time, gets ready to take us? Many, like this fool, will be drinking from the cup of this worldly ambition and lose their soul.

There is a test we should make and then take a cup that is offered to us. An old legend has it that once a king was poisoned by a cup that one of his aides put in his hand. From then on, all who followed in his lineage would name the name of the Lord over the cup and if it contained poison, it would tremble in their grasp. Now that is only a legend, but we could determine our best opportunity in life by naming the name of the Lord over all the opportunities we meet. Ambitions and amusements have their place, but that which best fits the name of the Lord is the salvation of the soul. Will you call on His name today and be saved? Will you make the Lord's cause and purposes your chief aim in this life?

There is no other way to demonstrate true thanksgiving than to serve God faithfully and constantly. May God help all who read these words to truly be thankful and devoted to the God who made us all.

— 35 W. Par Avenue  
Orlando, Fla. 32804

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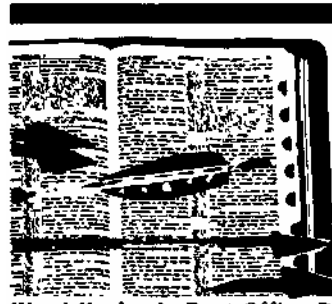
**WHEN WAS THE LAST TIME YOU CHECKED  
YOUR EYES, EARS, AND HEART?**

Don Martin  
Pineland, Texas

We hear much today about the importance of having an annual check-up to determine our physical condition. Authorities tell us that if we would have a regular check-up (at least an annual examination) we would, in many instances, avoid such fatal diseases as cancer, kidney disease and other fatal physical abnormalities. Doctors tell us also that we should have annual eye, ear and heart examinations to assure their continual use and to correct any existing disorder that would, if left unattended, impair their function.

Moreover, beloved, I submit the same is true regarding our spiritual well-being. We *must* have spiritual "check-ups" to maintain our spirituality! (II Cor. 13:5). In Matt. 13:15, Christ describes many of his contemporaries thus, "For this people's *heart*, waxes gross, and their *ears* are dull of hearing, and their *eyes* they have closed." (Emphasis mine) Hence, these people to whom Christ spoke were having spiritual eye, ear and heart trouble.

Brethren in Christ, we need to make sure that our eyes see what they should and do not see what they ought not, and that our hearts are not spiritually lazy and insensitive; but eagerly responding to the will of God. By doing this we can insure a happy spiritual life and avoid many spiritual diseases which will, if left alone, destroy us.



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**"HARD QUESTIONS — NO. 3"**

This is the third in a series of questions asked on the polemic platform. Some of these questions I have asked and others have been presented to me. As I stated in the first of this series, it has always been easier to ask questions than to answer them. However, if we expect to ask we must also be prepared to answer. I have pointed out that the difficulties many times in answering a question is the various shades of meaning in words.

Our question for consideration this month is an old one. It has been asked by many of the veteran debaters such as Joe S. Warlick, C. R. Nichol, W. Curtis Porter and others. The phraseology has varied somewhat but the question has basically been the same. It has to do with the apostasy question. I used it on Dr. Albert Garner and worded it as follows: "Mr. Garner, if a saved man gets drunk and in this condition, murders his entire family, and has to be killed before he repents would he go to heaven or hell?" Mr. Garner answered in writing with the following reply: "If he were a saved man, he would go to heaven."

Now one must admire Mr. Garner for his frankness in answering this question. Rather than evading the question he answered plainly and took his medicine like a man. This has been difficult for many Baptist debaters. Some have completely ignored the question; others have tried to soften the consequence of their doctrine by saying that God would not let a saved person die in such a state. This was used on the late W. Curtis Porter and he promptly replied with an answer which has frightened Baptist preachers to this day. He replied, "If God would not let a saved Baptist die in a drunk condition then all one would have to do to live forever is get saved, join the Baptist church, get drunk and stay drunk and God would never let him die!" This, of course, forever stopped that kind of an answer. Most Baptist preachers today either answer it frankly or just ignore it.

Let us now go back to the question and the answer given. This question does not contain "trick" words or evasive terms. It is very simple. The question itself places Baptists in a vulnerable position because any way they answer they are in trouble. A few years back a few Baptists tried to argue that saved persons would not get drunk. It was promptly called to his attention that the question was not "would" but was it POSSIBLE for a saved man to get drunk. Most of them will succumb at this point and admit



that a saved man COULD get drunk. It would be catastrophic for one to say a saved man could not get drunk!

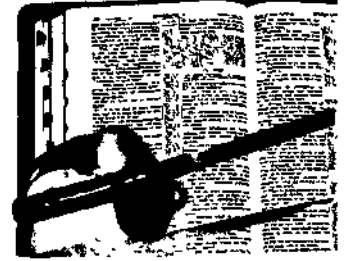
Now let us examine Mr. Garner's answer and the consequence. Paul tells us in Gal. 5:21 that drunkenness is a work of the flesh and that people who do such shall not inherit the kingdom of God. Mr. Garner, to the contrary says that a man will be saved if he gets drunk and dies in this condition. So, it wouldn't take a Solomon to see that Mr. Garner has arrayed himself against the peerless apostle Paul. According to Mr. Garner, a man, after he is saved can lie, steal, commit adultery and even murder, never repent and go to heaven when he dies. This is pretty difficult for the average Baptist to take. The old died-in-the-wool Baptist preachers can take this without a flinch but the less informed Baptist gets rather nervous when he has to swallow such a diabolical pill. To the average Baptist, the theory that a person can do all of this and then go to heaven makes him stop and consider what kind of a doctrine he has really espoused. I have no doubt that this very question has led to the conversion of many Baptists. Possibly the easy way out would be to say such a person would go to hell, which is what the Bible teaches. However, one must remember if a Baptist should answer in this way he would surrender his theological doctrine of once saved always saved. Most of the time when the subject of sin comes up they will say it is the BODY and not the SPIRIT that sins. However, in the case of drunkenness it would sound pretty ridiculous to talk about a SPIRIT running around in a drunk condition, so they usually take the consequences of this doctrine.

Some of the old-time debaters felt that the finest refutation of this doctrine was found in Heb. 12:6-12. Others have felt that this argument was too severe and did harm to the cause of Christ. The argument goes something like this: Paul says "But if ye are without chastisement, whereof all are partakers, then are ye bastards, and not sons." Baptist people claim that God only chastises the BODY and not the SOUL. They affirm that the SOUL is never punished and that it is the SOUL which is in the Baptist Church. It was then pointed out that according to THEIR own arguments and the statement of Paul in our text the Baptist church had to be made of bastards. Notice he said in verse 8, "If you be without chastisement — then are ye bastards." Even though this is a legitimate argument many feel that it is too severe and should not be used. I will leave this to the judgment of the readers. I understand that several years ago John O'dowd was given a severe physical beating by three young men for using this argument near a Baptist meeting house south of Grand Saline, Texas. This argument has a tendency to make Baptist people very angry.

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One of the great problems of our day is the lack of recognition and respect for the proper standards of authority. Nowhere is this more evident than in the realm of religion. All problems and divisions could be solved if men would only recognize and respect God's standard of authority for today.

All authority in heaven and earth has been committed to Christ (Matt. 28:18). By his resurrection, from the dead, he proved himself to be the son of God (Rom. 1:4). As the son of God, he is God's spokesman to the world in this age (Matt. 17:5; Acts 3:22,23). But how can we know what Christ would have us do and when we are doing his will?

While on the earth, he selected and trained his apostles. As he was about to ascend unto the Father, he promised to send them the Holy Spirit who would guide them into all truth and remind them of what he had taught (John 14:26; 16:13). The apostles did not preach and write what they thought, but what the Spirit guided them to reveal. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth..." (I Cor. 2:13). The very words of the Scriptures are inspired-breathed out—of God and are "able to make thee wise unto salvation" and to furnish one unto all good works (2 Tim. 3:15-17). The gospel is the power of God to save (Rom. 1:16). The things written in the Bible are there that men may believe in Christ and have eternal life through his name (John 20:30,31).

God speaks to us through his son (Heb. 1:2) and the son gave the truth and authority to the apostles and sent them to teach all nations (John 17:8, 18). Guided by the Spirit of God, they preached and finally wrote the will of Christ in the book called the New Testament. Therefore, one submits to the authority of Christ when he obeys the teaching of Christ as revealed in his will, the New Testament. Christ now exercises his authority through his written word, and in no other way! There is no other true authority in religion. Since we can't obey men and please God (Matt. 15:9; Gal. 1:10), we must honor and submit to the authority of Jesus Christ. \*\*\*\*\*

I'm sure you heard about the trouble at Attica prison. After the prisoners were retaken, with a number losing their lives, the press reported that many Americans felt that they had received "a raw deal." The prisoners received a raw deal!

Isn't it strange that those men who rioted in Attica never asked their victims which they raped, robbed or killed if they were receiving a "raw deal" at then-hands? Did they recognize the rights of those people

when they forced them to give up their lives, property, or bodies against their will? Those men were sent to Attica, not because they picked roses from a garden that had a posted sign in it, but because of their heinous crimes against society. I wonder how many of those Americans who felt they received a "raw deal" would have said the same if it had been their husband, brother or father that was thrown from the second floor and killed. This is the "raw deal" the prisoners gave to one of their guards. Of the State or Civil Government, Paul said, "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. 13:4) When it comes to rights and compassion, it seems to me that the victim should get at least as much concern as the criminal. But that's not the way it works in the minds of many.

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Speaking of riots, they are not all in prisons; they had one in Pittsburgh as they tried to celebrate a World Series victory. Some people need very little excuse to riot or violate the law. Peter speaks of those who "count it pleasure to riot" (2 Peter 2:13). We have many people in our society who are ready to take advantage of any such event in order to sin and manifest the lawlessness that is in them. One social psychologist attributed it to "a de-individualation" that takes place in a large mob when people begin to feel that they are not identifiable. Regardless of the occasion, such people are criminals and should be dealt with accordingly!

\*\*\*\*\*

The following report appeared in the *Firm Foundation*, October 19, 1971:

"Bandina Christian Youth Camp has completed our best season of camping in the history of its' existence. 1,014 campers and 218 adult staff members in ten one-week sessions. 142 baptized and 169 restored for a total of 311 responses. —Archie Waldrum"

Now if we may be so bold as to concern ourselves with authority, we ask, where is the divine authority for a Youth Camp---a human institution supported by churches---preaching the gospel and converting people? If that arrangement is scriptural, why is it wrong for a missionary society to do the same thing? In fact, it seems to me that a missionary society would be more defensible, for it doesn't devote the majority of its time, money and effort to recreation and other social activities.

This Youth Camp evangelism is a widespread practice. Children will sit in church buildings and hear the gospel for years, but when they get to Camp they want to be baptized! Why? Is it the gospel or the camp that converts them? And there is something wrong when such a large percentage of people (who are so young that they still attend camp) have departed from the Lord to the point of needing to be restored!

\*\*\*\*\*

Well, the theories of those who know nothing about the origin of the universe except that God didn't create it continue to rise and fall. In an article from Pasadena, California, dated Oct. 20, 1971, a professor

of astronomy at Cambridge is quoted as saying that he was "now convinced the astronomical evidence does not support the two most popular theories of how the universe began." He identified the theories as "the steady-state and the big-bang theories." We still contend that the most reasonable and simple answer ever given is found in Genesis 1:1. \*\*\*\*\*

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## BRITISH RESTORATION MOVEMENTS

Colly Caldwell  
Tampa, Fla.

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I was recently asked, "Did the restoration movement really begin in America?" and "Were there movements like it in the British Isles before men like Alexander Campbell and Barton W. Stone ever taught as they did in this country?" The answers to these questions are quite interesting as they tell the story of what true "restoration" of New Testament Christianity is.

The answer to the first question is both "yes" and "no." It is "yes" in the sense that no direct line of churches nor definitive and consistent doctrinal agreement can be traced to pre-immigration periods or countries. But the answer is "no" in the sense that there seems to have been men in every country and in every age who desired a return to the Scriptures as the sole guide in religion. The very character of restoration is that one does not consider as basic the beginning of the restoration itself but rather the origins and development of that which is being restored. In this sense, the "restoration movement" was not peculiarly an "American phenomenon." Certain factors (including the political, social, and economic climate here) gave themselves especially to this type of religious activity and belief, but the basic principles which guided the Disciples had captivated the dreams of some for centuries.

I am willing to give a more direct answer to the second question. It is certainly true that there were movements in the British Isles which predated and were similar to the "restoration movement" in America. Two are especially important, the Sandemanian and the Haldane movements.

### THE SANDEMANIANS

In 1728, John Glas, a Presbyterian preacher, left the Church of Scotland because of its centralized control over the local congregations. The church as a whole, he said, did not have a right to official connection with the state and it had no right to fix standards of doctrine through its synods for all members and congregations. He was not so much at odds with Calvinist doctrine as with procedure. He could see no apostolic precedent for congregations being directed by higher bodies. He said, "... they ought to be followers of the first churches, being guided and directed by the Scriptures alone" (Memoir of John Glas, xli).

Robert Sandeman was a son-in-law to John Glas. He was a powerful writer and a much more per-

sonable character than Glas. Sandeman involved himself in the study of conversion and wrote in 1756 in opposition to a contemporary, James Hervey, that faith comes as the result of acceptance of the word of God and not from a direct, miraculous act of the Holy Spirit upon the heart. Sandeman was a Calvinist and thus believed that only the elect could perform this rational act leading to salvation. But his idea that preaching must be done to lead a man to Christ was definitely characteristic of the evangelistic movements so essential to the "American restoration."

Both Glas and Sandeman believed in weekly observance of the Lord's Supper and in weekly collections in the churches. They affirmed that local congregations should have a plurality of elders. And they refused to call Sunday the "Sabbath." They were interested in taking just the Bible and with it restoring the practices of the first-century churches. On the subject of baptism they did not contradict the Presbyterian mode, but a group of their followers led by Archibald McLean came to the position that New Testament baptism was the immersion of believers only.

It can be easily disproved that Campbell's teaching was just an offshoot of Sandeman's theology, but there are similarities and it is certain that Campbell knew what Sandeman had taught (**Christian Baptist**, Vol. III, p. 227).

#### THE HALDANES

Robert and James A. Haldane became disgusted with the Church of Scotland in the late 1790's. The established church was cold and formalistic to them. These two brothers, therefore, decided to use their wealth to promote a more evangelistic religion. To this end they secured the services of Rowland Hill, a powerful evangelist, to hold meetings all around the country. They also established a number of institutes designed to teach young men to preach.

In 1799, these men withdrew from the Church of Scotland and began forming independent churches. This, they believed, was the New Testament order for congregational autonomy. They also introduced weekly observance of the Lord's Supper on the ground that this was the practice of the early Christians.

In 1805, J. A. Haldane published a book entitled, **A View of the Social Worship and Ordinances Observed by the First Christians, Drawn from the Scriptures Alone: Being an Attempt to Enforce Their Divine Obligation: and to Represent the Guilty and Evil Consequences of Neglecting Them.** This entire volume stressed the necessity of returning to the New Testament as the sole authority in religion.

It was not many years until the followers of the Haldanes became "immersionists" believing also that only believers should be baptized. They stressed New Testament authority in "structure, ministry, ordinances, and worship" (Garrison & DeGroot, **Disciples of Christ**, p. 52). Some of the congregations accepted the practices of foot-washing and "holy kissing." Most all of the writers on the restoration movement in America attribute Campbell's

break with the Seceder Presbyterians in Scotland at least in part to the influence of the Haldanes, even though there were many points of difference.

#### CONCLUSIONS

The student can easily see similarities between the British movements and that of the Disciples in America. There were, however, only about thirty Sandemanian churches and few more of the Haldanes. The major difference between these and the cause led by Campbell and Stone was seemingly the emphasis the latter placed on the possibility of unity based on the Scriptures. Campbell and Stone convinced hundreds of people that it is truly possible for all religionists to unite if they will lay down their creed books, manuals, and preconceived notions. The disciples in America were simply "Christians" and everywhere went about stressing their non-denominational character.

"Restoration" is not an easy task. In restoring an old mansion, its new master must first determine exactly how the house looked before and then he must set about to reproduce it. In religion, both these aspects are sometimes found to be difficult. It is necessarily the first procedure to find out what the Christians did in the first century. That is sometimes difficult because many will not blot out past notions concerning religion and take the word of God as it is written. Reproducing the first century religion is the second task. That is also difficult because all are not honest and will not sincerely accept the Bible picture when it is clearly seen. The idealistic dream of the young Campbell was similar to that of Glas, Sandeman, the Haldanes, Stone, and even the Lord, but men were not and are not always receptive to it. Nevertheless, may God always keep that dream before us.

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## THE NEWS LETTER REPORTS

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

*DONALD TOWNSLEY* just concluded two good meetings, one with the Twelfth Street congregation in Bowling Green, Ky. where James P. Miller is the local preacher: and at Manslick Road in Louisville, Ky. where Connie Adams and Bill Feist are doing local work.

— † —

*CECIL WILLIS* recently held a good meeting with the brethren at the Silver Street congregation in New Albany, Ind.

— † —

As you may remember in last months *Searching The Scriptures*, brother Connie Adams gave the highlights of a debate between J.T. Smith and Eusabio M. Lacuate in the Philippine Islands. Brother Smith is putting the debate in book form, and is hoping to have it completed and printed by February or March 1972. He says, "I have appealed to brethren for funds to help in the printing of this book. "It is going to cost about \$950.00 to print this book in paper-back, and almost \$450.00 has been received toward that amount. Individuals who are interested may contact me or send funds to me at 1320 Gardiner Lane, Louisville, Kentucky 40213. The purpose in trying to raise funds to pay for the book is that we might use the funds collected for the book at \$1 per copy, when it is printed, as postage in mailing free copies to the brethren in the Philippine Islands. The liberals are telling, of course, that brother Lacuata won the debate. We are hoping to be able to print 2,500 copies, sell approximately 1,000 of them here in the States, and use that money as postage to send the States, and use that money as postage to send the other 1,500 copies to the Islands. If you can help, please send to me as soon as possible so that I may be able to go to the printer as soon as the manuscripts are ready."

— † —

*W.L. WHARTON JR.* just concluded a series of meetings with the Valley Station congregation near Louisville, Ky. in which there were two baptized.

*J. T. SMITH* just closed a meeting with the brethren in Austin, Ind. Attendance and interest were good. There were no responses.

— † —

### GOSPEL MEETING REPORT

The church of Christ at Cove Bend, Floral City, Florida; concluded a gospel meeting October 24, 1971. Responses to heavens invitation were: four baptized and one restored. Charles Murray of Lake Wales, Fla. was the guest evangelist. Ray Smallridge is the regular preacher for this small congregation of twenty-three members.

— † —

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### MAJORITY VOTE IN THE CHURCH

**J. Edward Nowlin**

Majority vote is a technique designed to force the will of the majority upon the minority. In civil government it affords a means of deciding between those who would be leaders and furnishes democratic government with a flavor of fairness. Although the minority may be unhappy at the outcome of the election, it can do little but find fault with the doings of the majority until time for another election. The will of the majority must hold sway.

In the church, the story is different. First, the church of Christ is not organized as a democracy. It is a monarchy! Jesus Christ is the head of his church and the King of his kingdom (I Cor. 15:24,25). Any attempt to operate the church by democratic procedures is a departure from the will of God. Secondly, in the church majority vote becomes a divisive technique. In forcing the will of the majority upon the minority the stage is set for a division in the church. The unhappy minority *can do something* besides find fault with the doings of the majority. They can depart the premises and decimate the number who meet in a given location. This is the reason for so many splits in Baptist churches over the land. They customarily decide matters by majority and/or unanimous vote. Majority vote decisions made about small matters cause no trouble, for no personal evaluations and judgements are involved; but when a sensitive subject is put before the body for vote, such as election of deacons, changing pastors, or hiring a new organist, the fur is likely to fly!

## GOD'S ORGANIZATION

The King has delegated some authority to certain men who rule under Him in the church. These men are called "elders", "bishops", "presbyters", "overseers", "shepherds", and "pastors". (See Acts 20:28; Phil. 1:1; I Pet. 5:1; I Tim. 4:14; Eph. 4:11; I Pet. 5:4). Their qualifications are found in I Timothy 3 and Titus 1. They are selected according to these qualifications and appointed to their official position in the church (Acts 14:23; Tit. 1:5). Their work as elders includes: (1) Watching for the souls of the members (Acts 20:29-32; Heb. 13:17). (2) Feeding the flock (Acts 20:28; I Pet. 5:2). (3) Laboring among and being over the members (I Th. 5:12). (4) Overseeing the flock among them (Acts 20:28; I Pet. 5:2-4). (5) Ruling over the members (Heb. 13:7,17). (6) Warning the unruly members (I Th. 5:14). (7) Admonishing them (I Th. 5:12). (8) Comforting them (I Th. 5:14). (9) Supporting the weak (I Th. 5:14; Acts 20:35). (10) Relieving the needy (Acts 11:29,30). And, (11) Being examples to the flock (I Pet. 5:3).

It is the duty of members of the church to: (1) Know them (I Th.5:12). (2) Esteem them for their work's sake (I Th. 5:12). (3) Obey them, unless their instruction is in violation of the Word of God (Heb. 13:17; Acts 5:29). (4) Protect their reputation (I Tim. 5:19). (5) Follow their faith (Heb. 13:7). (6) Give them double honor (I Tim. 5:17). And, (7) Not rebuke them, except publicly for sin(I Tim. 5:1,20).

In keeping with the above, it is God's will that elders be in charge of the church. Their superior experience and knowledge of God's word make it possible for them to make wise decisions, although they do make mistakes since they are human. They are bound by the law of God the same as others; hence, the decision of elders is not necessarily God's will. It must agree with the Word. Majority vote places the young, the inexperienced, the uninformed, the novice in position to be equally as decisive as an elder. This puts the tail to wagging the dog! Add to this a little politicking and you have a formula for the adoption of any wild notion that the wisdom of men can produce, as well as for splitting the church wide open.

## WHAT ABOUT THE BUSINESS MEETING?

When elders are lacking in a church, and this is the case in the beginning of most new congregations, a business meeting must serve to make necessary decisions in conducting the work of the congregation in an orderly way (I Cor. 14:40) until elders are developed, selected, and appointed. Some of the churches planted by Paul were without elders from one to four years. (See Acts 14:21-23). However, the chairman of such a meeting *should avoid placing any question before the meeting for majority vote.* It makes no difference what Roberts' Rules of Order says! Such rules of parliamentary procedure may serve a good purpose in providing a plan for orderliness in deliberations, but brethren should know where to stop in using them. Agreement on matters before the meeting should be reached through discussion conducted in love and with brethren working together for the same goals (Phil. 2:3; I Cor. 1:10). All self-interest should be laid aside. Any matter which cannot be agreed upon mutually should be

tabled to preserve harmony in the body and some other solution found. Brethren should respect each other in the meeting as though the King were present in person, and all should endeavor to see that no brother leaves the meeting feeling angry, frustrated, or defeated. Majority vote simply serves to array one segment of the meeting against another, and opens the door for entrance of a whole Pandora's box of problems. It is a departure from the Will of God. It has produced and perpetuated more church divisions and personal enmities than perhaps any other practice in the church.

3004 Gena Dr. Decatur,  
Georgia 30032

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## BAPTISM AND THE CONVERSIONS IN ACTS

L.A. Mott, Jr.

I regret having to ruin a good sermon and to tear up a good chart, but it is simply not true that baptism is expressly mentioned in each case of conversion in Acts.

There are many conversions implied in Acts 4:4, but it is only mentioned that the folk "believed". The same is true of Acts 5:14; and of Acts 11:21 where we are told that "a great number that believed turned unto the Lord."

Look at Paul's work. He had rather poor success, if the number of his converts be judged by the number of times baptism is expressly mentioned. Very likely Sergius Paulus became a Christian. But Luke sums it up by saying he "believed" (Acts 13:12).

Did Paul make no converts in Antioch of Pisidia where we are told that "as many as were ordained to eternal life believed"? (Acts 13:48). What about Iconium? (Acts 14:1). Who were the "brethren" there? (v. 2).

What of Thessalonica where "some of them were persuaded"? (Acts 17:4). Were these not converts? Who were the "brethren" mentioned in v. 6? To whom did Paul write from Corinth only a short time later?

What about Berea? (Acts 17:11). And Athens? (Acts 17:34).

As this is getting rather tiresome, I will quit at Athens. To be sure, baptism is implied in every case of conversion. But there are many cases in which only belief is mentioned. I am afraid we have been a bit careless in saying that though neither faith, repentance, nor confession is expressly mentioned in all the recorded cases of conversion, baptism is. Let us straightway cease saying that. It is not true.

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