

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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NUMBER 12

THE URGENT NEED OF THE DAY

H.E. Phillips

Somehow we seem unable to get people to seriously consider their true relationship to God. There is the tendency to procrastinate: continually delay doing what ought to be done. Everybody thinks he has plenty of time to get things right before the judgment, but it is never done in most cases. The need to preach the word is urgent because the time is short and so much needs to be done.

Paul's charge to Timothy was to "preach the word; be *urgent* in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching" (2 Tim. 4:2 ASV). "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:11,12).

The urgency is obvious in many areas. There is an urgent need to awaken parents to the need for teaching their children the word of God at an early age, and to continue this teaching as long as they have them under their influence. It is so easy to neglect those early years and then lament in later years because their children "lost interest and belief in the Bible." Strong teaching must be done along this line.

There is an urgent need to improve the moral concept of most "church members" who wink at the common sins of society, and even engage in many of them without even so much as a blush. They are among those who "after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:3,4). "For they loved the praise of men more than the praise of God" (John 12:43). They have become "lovers of pleasures more than lovers of God" (2 Tim. 3:4). It is high time that some strong, plain preaching and teaching be done to build a better moral standard for the people of God.

There is an urgent need for training teachers and encouraging men to become elders and deacons that meet God's standard. Far too many churches have no elders at all or a weak leadership in the elders, who have little or no conviction of right and wrong, and have less courage to stand for the truth against the swelling tide of digression. We have an urgent need for informed deacons who know and practice the difference between the work of deacons and the oversight of the elders. In some churches the deacons outnumber the elders and in their meetings out-vote them. This becomes a perverted arrangement of *both* elders and deacons, "taking the oversight" with the emphasis on the deacons.

There is an urgent need for preachers to be content with preaching the pure gospel and to get out of the constant wrangle for recognition in some specialized field. It seems to me that the "specialized" preachers talk more about the Bible and related subjects, (and often unrelated subjects), but very little talk from the Bible. We need to emphasize the old time sound, plain preaching that is able to save those who hear and believe it. The urgent need is to be plain and simple in proclaiming the power of God to save, the gospel of Christ.

There is an urgent need for voices to cry aloud in this day of compromise and ecumenicalism with the false religions of the age. Both by vocal preaching and by the written page we need men who are not ashamed to speak the truth in exposing error. Since God is no respecter of persons (Acts 10:34), and if we have respect of persons, we commit sin, it behooves us to speak against sin wherever and whenever it appears, even if it be our best friends who are guilty.

There is an urgent need for deeper spiritual minded worshippers of God. The forms through which most of us go weekly (and also weakly) make us miserable as religious devotees.

There are two extremes to which most churches go today in their work. They either build an entire program of work consisting of four periods of public meeting each week, a bulletin and a meeting once a year, or they go into all sorts of businesses and become involved in unscriptural works and social activities to build attendance and "convert" (?) new

members. The urgent need is to involve each member of each congregation in teaching and living the word every day. Make heaven a real goal for every Christian. Let us work the works of God while it is day, the night comes when no man can work (John 9:4). We must get busy and be completely sincere at this all important matter of preparing to meet our God.

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EDITORIAL

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

MY PLEDGE TO YOU FOR SEVENTY-TWO

As we close twelve years of publishing *Searching The Scriptures* and look forward to the thirteenth year, by the grace of God I am resolved to do the best job possible to me as editor in providing a well balanced, Bible centered, thought provoking, impartial magazine that will cause the readers to search the scriptures for a better understanding of God's word. During the twelve years past I have fully enjoyed the pleasant fellowship of all those wonderful men who have contributed in various ways to the worth of this paper. The staff writers who have contributed so much to the good accomplished through this medium over the years are: James P. Miller in the earlier years, Marshall E. Patton, E.V. Srygley Jr., Thomas G. O'Neal, Luther W. Martin, Ward Hogland, Paul Foutz, Harold Sharp, Connie W. Adams, Dr. W.P. McElwain, Eugene Britnell, Harold Tabor, Bob West, Melvin D.

Curry, J.T. Smith, Kenneth Green, and many others who have written from time to time. Many faithful men and women have sent regular lists of names and paid for them each month. Many others have obtained subscriptions wherever they went and sent them regularly. Without all these interested fellow-workers the joys of this work would not have been possible.

I have also felt pressures of meeting deadlines and experienced the lonely hours when important decisions must be made in the area of editing material to be published, and the difficult times of finding funds to meet the financial obligations of publishing this paper. All in all these twelve years have enriched my life and provided me a means to better serve my Master. If it be his will, I pray that I may be able to continue this work of reaching far more each month than I could in person.

I pledge myself to you, the reader, to do a better job in every area than I have done before, God being my strength. First, I am determined to get the publication date back to the first of the month and keep it there. This means that articles and news reports must be in the office by the 10th of the previous month of the issue to be published.

I pledge to you in '72 to provide a wide variety of material from some of the best writers among the brethren today. I will do my best to try to select those articles that will give the most insight into divine truth and stimulate a sincere search in the Book of Books for God's will.

I promise to try to be prompt in filling orders for Bibles, reference books, literature and tapes. This is important to us because by your purchases you help us support the publication of this magazine. I apologize for all the delays in the past, but I hasten to add that most of them were beyond my ability to do anything about at the time. We need your business and we will try to provide the best service possible.

I plan to publish several studies on controversial issues during the coming year. Fellowship, speaking in tongues and miracles, baptism of the Holy Spirit, the accuracy of some new modern translations, the function of the local church and the rule of elders are some of the subjects we hope to study. I assure you that we will do our best to provide thought provoking material for you to examine in the light of God's word.

It is not possible to produce a magazine like *Searching The Scriptures* without the aid of many people. I have already mentioned the names of good men who have contributed valuable material for the paper. Some are eager to help in every way possible. Others are interested, but too busy to do much by way of contribution of written material. Others are indifferent, almost apathetic, toward the efforts in such a publication as this. Most of the regular writers will continue to write under their column heading. Some have quit writing because they were too busy to do much; others have joined the staff of writers for other magazines. Perhaps a few quit because of disagreement on some matter of teaching which appeared in the paper and we never knew what the matter was all about.

TWO NEW STAFF WRITERS

Two new writers will join the staff next year. Jere E. Frost, who preaches with the Pine Hills church in Orlando, Florida, will write the front page article each month. Brother Frost has been known by me for many years and is one of the finest and most able preachers of this generation. He is an excellent writer and able to present thought provoking, meaty lessons in a relatively short space. He is able to hold attention in what he writes. We welcome him to the staff of good writers of this paper.

Dr. Wayne Mitchell of Tampa, Florida will submit articles as time permits on questions that have to do with the relationship of spiritual health to physical health. My personal regard for Dr. Mitchell was expressed in the editorial of the August issue. He is a devout Christian, an excellent physician in internal medicine, a close personal friend and my own doctor. If you have some matter or question you would like to have him discuss, please let us hear from you.

Other faithful brethren will submit articles from time to time and we will give them space as can. My pledge to you for seventy-two is to render a better service to Him by whose grace I live and have been redeemed, and to do my best day and night to get you to go to heaven with me. It all has to do with the greatest story ever told: the love of God, the sacrifice of Christ, and the perfect will of God by which I can be saved. May God be with you as you strive to serve Him in '72.

— † —

A NEEDED WORD OF CAUTION ABOUT THE SUPPORT OF PREACHERS

L.A. Mott, Jr.

The title does not refer to the amount of support to be given to preachers, but is intended to raise the question whether some preachers ought to be supported at all.

I am continually amazed at the generosity of my brethren. Wayne Payne's report that almost \$60,000 was contributed by those "do-nothing anti churches" for the needy in Nigeria leaves one almost breathless. I love my brethren and highly esteem them for their generosity and their devotion to our Lord.

Another recent case has caused me to be amazed for a different reason—a case in which brethren raised many thousands of dollars to send to a foreign country a preacher who has shown himself to be unworthy of the confidence and support of brethren in every work he has so far undertaken.

I do not want to say anything to hinder any gospel effort in the world. I have been interested in foreign evangelism since I began preaching. I have given the last seven years of my life to a state that is as much a "mission field" as any foreign country. I greatly esteem and appreciate the many faithful men laboring and sacrificing in strange lands far from home.

But when all that has been said, I then want to say as strongly as possible that it is not enough for a preacher to make an emotional speech about the pop-

ulation of a foreign country, about how ignorant and lost so many people are, about how no one is preaching to those people, and about how he is willing to go and sacrifice and preach. Churches being solicited for their support should want to know more than that. Even while hearts are aroused with sympathy for lost souls, heads must demand some solid answers to hard-headed questions about the man doing the soliciting his character, even his general ability and particular qualifications to do the work in that country, and the prospects for success in that land if he is sent there.

Let us learn, my good brethren, that a preacher who is lazy here will be lazy there; that a man who has troubled churches in this country will almost certainly wreck the often fragile churches in a foreign land.

Let us learn, also, that it is not even enough for a preacher to be a good man; he must also be an able man. Consider 2 Tim. 2:2 "faithful men, who shall be able." If a man cannot do a successful work here, he almost certainly will not be able to plant and build up churches under the more trying circumstances of a foreign country. If he has so little judgement as to try to Americanize instead of evangelize and Christianize, he has no business in foreign evangelism.

Let us ask, my faithful brethren, when one suggests that a preacher is needed in this or that country. "But why should we send you?"

The demonstrable fact that millions of souls are lost, dying, and going to hell does not argue that we should send a man who does not have both character and ability to preach to them. An unqualified man will leave undone the job he was sent to do. The souls will still be lost; they will still be dying; and they will still be going to hell—and we will have accomplished only the mispending of thousands of dollars for nothing. (Some recent cases make me hope the Lord gives credit for good intentions.)

Nor should a preacher be supported in this country if he is not both faithful and able. The "preacher shortage" so bemoaned by so many has brought with it the consequence that about any low down rascal can get a job preaching somewhere. Churches often get desperate for preachers and sometimes seem afraid to check on a prospect too closely for fear they will find out something about him that will discredit him and make him unemployable. Many churches have found out to their sorrow that they were a thousand times better off without a preacher at all than with an immoral rascal who would flirt with their women but not pay his debts, or a shiftless loafer, or an ignoramus who did not know his Bible and could not preach two weeks past his trial sermon.

I hope this article will cause brethren to be more cautious, but without making it one bit harder for good men to get the support they need. I wish somebody more qualified had written this article. But no one did. So I did.

Which is perhaps to say that I wish good and experienced men like Connie Adams, Sewell Hall, Bob Harkrider, et al. would tell us lesser lights what they think on this subject.

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Romulus, Michigan 48174



ELLA MARTIN PHILLIPS

Dec. 5, 1873 - Nov. 6, 1971

As I ponder the thoughts I wish to put into permanent form, memories race back and forth through my mind, ranging from my earliest remembrance to the last time I looked into her beautiful blue eyes and kissed her goodbye for the last time in this life. My grandmother, Mrs. Charlie (Ella Martin) Phillips, was born December 5, 1873 near Bowling Green, Kentucky. She passed from this life on Saturday, November 6, 1971, just four weeks and two days short of her 98th birthday. She had been ill for several months and had endured much suffering the last few weeks of her life. Her funeral services were at 10:30 Tuesday morning, November 9, 1971 at the Arch L. Heady-Johnson Funeral Home in Bowling Green, Kentucky. James P. Miller, for many years my co-editor of this paper and a close friend to the family, spoke from the word of God to a large gathering of friends and neighbors. His comforting lesson and instructive words to prepare to serve God were appreciated by all the family and friends present.

Her daughter, Mrs. Blanche Richards and her son-in-law, S.B. Richards, tenderly cared for her through her illness. She had lived with them for over twenty years. She leaves one daughter and son-in-law, one daughter-in-law (my mother), five grandsons, nine great grandchildren, and ten great, great grandchildren.

A thousand precious moments passed in review of my life as it related to her while I stood and looked upon her cold, still body which had given so much warmth to me all through my life. I pictured my four brothers and myself in her home enjoying the tasty food prepared just for us. I relived those days in winter when she would provide a place in her home and took the time to play with my brothers and me. I felt the sharp rebuke and piercing eyes, and even the spankings well administered when needed. Afterward she gave the full assurance of true love in the chastening.

I recalled the motherly talks of caution about our companions and playmates and their influences upon us. I remembered the Saturday sessions in helping us prepare for Bible study the next day. I recaptured some of those summer days when we were out of school, and "grandma" would gather the boys in the community into her living room or on the front porch and tell us Bible stories and read to us from the New Testament. These were thrilling moments never to be lived again. I saw again that concerned but pleased expression when I first came to her about obeying the Lord in baptism. With a loving embrace she suggested that I read the book of Matthew and come and talk with her again. Each time I came back she wisely suggested that I carefully read the next book, until I had finished the book of Acts. She then told me to talk with my father and mother, who encouraged me to become a Christian. The power of this influence still lives in me and my children and my grand children.

I remembered that moment in 1939 that I stood beside her and looked upon the still form of my grandfather and heard her give God thanks for allowing her to have him for the number of years they had been married. I thrilled as I heard her teach my young wife of but a few months some of the skills of being a wife, a mother and home keeper. I cherish the many times she held me tight and told me how thankful she was to hear me preach the gospel of Christ, and assured me that she prayed for me every day. I gazed in deep meditation at the folded hands that had rendered so much service to so many for so long, especially for husband, children, grandchildren, great grandchildren, and great, great grandchildren. I looked upon the closed mouth that had spoken so many kind and loving words to so many. I thought of the words of the apostle Paul: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only but unto all them also that love his appearing" (2 Tim. 4:7,8)

I felt the piercing pains deep within myself as I had to go into her room on that sad Saturday afternoon and tell her of my father's instant death in an automobile accident as he was on the way from Florida to see her. After a moment's shock and weeping at the loss, she said in comforting tones: "God's will be done." This was her only son. Her only other son had died at the age of two.

My mother was as a daughter to her. Most of what she is as a mother, wife, and home keeper she learned from my grandmother.

From an editorial in the December, 1966 issue of *Searching The Scriptures* I wrote the following of my grandmother on her 93rd birthday, a part of which was read by brother Miller at her funeral services.

"In the rolling hills of south central Kentucky, in the city of Bowling Green, my grandmother, Mrs. Charlie Phillips, still lives with her daughter and son-in-law, Mr. and Mrs. S.B. Richards. On December 5, 1966 she will be 93 years of age. As long as I can remember, her first love was the Lord, His word, and the church. Her husband was an elder at 12th Street church in Bowling Green until his death in 1939. Brother B.G. Hope now preaches for this fine church.

"As far back as I can remember one of the outstanding things of my boyhood days is my grand-

mother reading the Bible to my brothers and me, and telling us about the outstanding characters in the word of God. To her we owe much for our faith in God and interest in His will. I salute her on her 93rd birthday as a real mother in Israel. The influence of her teaching and example in life has reached to her children (including my father, who left this life in 1951), her grandchildren, her great grandchildren, and her great, great grandchildren. When one stops to think of the impact of his personal influence upon future generations, he is made humble before God and sober in his view of his own life. Fathers and mothers need to be busy in guiding their children in the way of the Lord. Nothing is more important."

Is it an accident that all of her children who reached an accountable age became Christians, and all of her grandchildren and their wives are Christians, and all nine of her great grandchildren have been baptized into Christ, and three of her great, great grandchildren are Christians? This came from right teaching and the proper example in life.

Now she has passed from this life to rest from her labors. (Rev. 14:13). My great hope for her eternal destiny makes my heart rejoice. Not many years and I will join her in eternity. I thank my heavenly Father for a woman like my grandmother to help set my face toward heaven and to give so much encouragement as I tried to preach the word.

H.E. Phillips

WORSHIP IN SPIRIT AND IN TRUTH



T G O'Neal, P.O. Box 606, Murfreesboro, Tenn 37130

PRAISE GOD IN SONG

"And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; Submitting yourselves one to another in the fear of God." (Eph. 5:18-21) "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16)

UNTO THE LORD

Observe that our worship is directed toward the Lord. To praise God, we must offer to him that

which he has authorized. We learn the will of God is "sing" (Mt. 26:30; Mk. 14:26; Acts 16:25; Rom. 15:9; I Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 13:15; Jas. 5:13); God's will is not to *add* instrumental music to the worship of the New Testament Church.

SPECIFIC SONGS

The kind of songs rendered unto God has been specified by him. They are (1) psalms, (2) hymns, and (3) spiritual songs. Each of these are 'spiritual' in nature. Vine says, "the ode (Eng., ode) was the generic term for a song; hence the accompanying adjective 'spiritual.'" (Vol. 2, page 241) Singing expresses the spiritual thoughts of the heart to God. Of *ado* Thayer says, "Eph. v. 19; Col. 3:16, (in both passages of the lyrical emotion of a devout and grateful soul.)" (Page 13) Of *psalmo* he says, "in the N.T. to sing a hymn, to celebrate the praises of God in song, Jas. v. 13 (R.V. sing praise)..., in honor of God, Eph. v. 19 (here A.V. making melody); Rom. 15:9; I Cor. 14:15" (Page 675) Of *hymneo* he says, "a song in praise of gods, heroes, conquerors...but in Scriptures of God; a sacred song, hymn." (Page 637) Singing expresses the spiritual thoughts of the heart to God. "Worldly" songs have their place but not in worship to God. For example, "America The Beautiful" or "Wabash Cannonball" would not fit the purpose of our singing unto God.

What we sing must be scriptural. Someone has said, "It is as bad to sing error as it is to preach error." We need to examine what we sing to be sure it expresses scriptural sentiments. At the same time we must permit the song writer to exercise "poetic license" in using figurative language. His use of such does not permit him the right of teaching error even in figurative language. While we make certain that our singing is scriptural, we should be knowledgeable enough of figurative language and the Scriptures so that through our ignorance of such we do not disturb brethren over such matters.

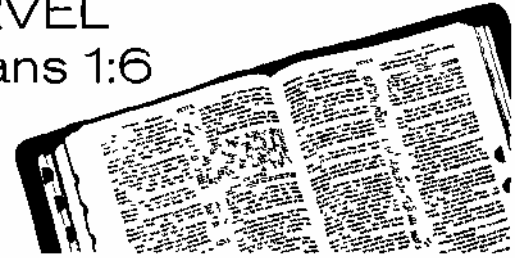
DEPENDENCE UPON GOD

We are to "give thanks always for all things unto God." Our singing to God is not only that of praise to Him, but it is also of thanksgiving for his blessings. Some songs are prayers sung to God. In these we express our gratitude to God in praise; we show our dependence upon God as we ask his blessings in song and praise Him for his wonderful works unto us the children of God. When we are "merry" we should sing unto the Lord (Jas. 5:13) in thanksgiving for his blessings to us.

SINGING IS TEACHING

While it is true that we sing "unto God" this is not the only purpose of our singing. I have known of those who did not understand that we taught God's word by singing scriptural songs just like we teach God's word when we preach scriptural sermons. Paul said, "Speaking to yourselves" and "teaching and admonishing one another" are some of the things accomplished by singing. Often brethren meet together and have a service entirely of songs. Each song teaches a lesson just like each sermon does. Each is taught and admonished in song to do God's will. Truth taught in song is truth as much as truth preached. He who denies that we teach each other in song is in conflict with Paul.

I MARVEL Galatians 1:6



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

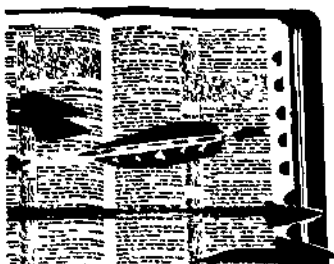
BABES IN CHRIST

One of the great problems at Corinth and today is an untaught membership. When one obeys the gospel, he comes into the church or family of God as a "new creature." This "new creature" is called in the scripture a "babe" in Christ. He has been born again or born anew. For a while he has to drink milk, spiritual milk, that is suitable for a baby. After a while he grows in the truth and eats stronger food. Paul tells them, in the church at Corinth, they are still "babes in Christ." In I Cor. 3:2, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." One of the greatest tragedies of life is to see a boy or girl fail to develop physically or mentally. To remain an undeveloped baby all its life is heartbreaking. It is just as great a tragedy to see a Christian who never grows up in Christ Jesus. The trouble in the church that causes discord and division is usually caused by the untaught. The member who can never be counted upon to take his place and do his job is, far more often than not, the one who has not grown in the gospel.

Babies act like babies and not as grown men and women. Envy and strife are signs of a carnal mind and the actions of a child. Every congregation should have the very best teaching plan possible and the best material it can find both for teachers and as subject matter. Nothing should be left to chance but careful thought should go into preparing the overall program and into every class and sermon. One of the duties of the elder is to "feed the flock," and it is of the utmost importance that every one of the sheep have the very food best suited to their state of development. This runs from the "sincere milk of the word" to what the New Testament calls "strong meat." This automatically calls for different classes and different levels of material from the word of God.

Special classes and courses of study for those who have just obeyed the gospel are in order. They should be made to realize that there is work to be done and study is necessary to do the work. **EVERY CHRISTIAN YOUNG AND OLD SHOULD READ THE BIBLE EVERY DAY.**

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ARROWS OF TRUTH for denominational error

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

"HARD QUESTIONS --- NO. 4"

We continue our series on "Hard Questions." These questions have been asked on the polemic platform. It is a reasonable assumption that most of these questions have been asked to embarrass one's opponent and place him in an unenviable position. However, it must be remembered that some questions backfire and cause humiliation to the querist rather than the one questioned.

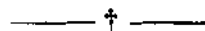
Our question for this month was asked by Robert Gordon Clements in a debate at Ft. Smith, Arkansas in 1957. Robert, at that time was preaching for the Midland Boulevard congregation of that city. The debate itself was over church support of orphan homes, Herald of Truth, etc. The question read as follows: "Is it scriptural for one church to send Bibles to another church?" On the surface this appears to be a very simple question, which should be answered in the affirmative. However, on closer observation a conclusion will be drawn from an affirmative answer which will give temporary satisfaction to the inquirer.

In response to this question I said that a church could indeed send Bibles to another church. My opponent smiled, thinking he had won a great victory and replied, "Ward has now surrendered his position because if one church may under any circumstance send Bibles to another church, then it could send the money to purchase the Bibles and that means that one church may send to another church for evangelism or the preaching of the gospel." Like many false teachers Robert changed horses in the middle of the stream. Is sending Bibles to a church the same as sending money to buy the Bibles? Certainly not! One might as well argue that sending a preacher to a church is the same as sending the money to the church. This is what the debate was all about in the first place.

In answering his question, I went to the scripture found in Col. 4:16. Paul said, "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." It can be readily seen that Paul tells the brethren at Colosse to send this epistle over to Laodicea and they in turn were to send their epistle back to Colosse. That was sending Bibles both directions but not one dime of money was sent! I went ahead to emphasize that Teach was a generic term. One church could send teaching to another church in the form of a preacher, Bibles or literature but never money to buy the teaching. I then went to II Cor. 11:8 and pointed out that other churches sent Paul (teaching in the form of a preacher) to

Corinth but never did they send money to Corinth so they could buy their teaching (pay their preacher). I backed this example up with Col. 4:16 where epistles were sent from one congregation to another but never money to buy those epistles! Thus, in both examples the *teaching* was sent but not the *money* to buy the teaching. Did the Holy Spirit reveal this by accident? Were these approved examples placed in the Bible to fill up space? Indeed not. As a matter of fact no man has ever found where one church ever sent one dime to another church to preach the gospel. We can find plenty of examples where the teaching was sent but never the *money*.

Gentle reader, remember the Bible has an antidote for all false ways if we will study its sacred pages.



Using the SWORD OF THE SPIRIT



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WAS JESUS A HIPPIE?

The following letter and reply appeared in the "Dear Abby" column on July 15, 1971:

"Dear Abby: My father and brother are having a go-around about my brother's hair. Sam is 18 and wears his hair below his collar. My father says he is going to buy him some ribbons and curlers if he doesn't get it cut. He's not kidding. (Yesterday he gave him a hairbrush with jewels on it.)

"They've always gotten along so well until this hair business came up. My brother works after school and weekends, so I told Dad to lay off and pretty soon Sam's boss will tell him to cut it, and in the meantime let Sam go through this stage and get it out of his system. When I was my brother's age I teased my hair into a beehive until I realized how ridiculous I looked.

"What can you advise fathers who have sons who like long hair?"

SAM'S SISTER

"DEAR SISTER: To paraphrase a columnist who said it beautifully: 'If Jesus returned today, He would probably be stopped, searched and carted off to the precinct station by the first cop who spotted Him. Shoulder length hair, bearded, with sandals, a dropout from school, hanging around with dubious characters and a notorious frequenter of low places, what chance would He have today? Even less than the Romans gave Him.'

I am convinced that our antihair phobia is in some mysterious, but deeply fixed way connected with the Bible and religion; that it serves as an unconscious reminder of the way we have lost, the message we

have ignored. Nothing less than this can explain the ugly and irrational rejection and contempt for the ancient tresses.'"

When people make such ridiculous and blasphemous statements about the Lord, it is time to unsheathe the sword of the Spirit and get busy!

Where did Abby and her columnist friend get such a description of Christ? Certainly not from the Bible, for there is nothing there to indicate such, nor the implications in the statement. Perhaps they have received such an impression from tradition, the hippies, sectarian Sunday school literature, or Billy Graham. Graham has said that the hippies want to wear their hair long like Jesus did. His own hair is down to his collar, to make him look, he said, "like a prophet." Even if he looked like Jesus, he certainly doesn't preach like him!

With but few possible exceptions, I view this "Jesus People" movement with skepticism and cynicism. Instead of living up to the example and true teaching of Jesus Christ, it seems that they are trying to make a glorified hippie of him. They would have us believe that, after all, he was just one of them. I deny it! I don't think that he had the character, attitude, appearance, smell or hair of the modern hippie.

To get a brief view of the unscriptural positions and erroneous conceptions of the "Jesus People," consider the following statements:

"Singer Pat Boone, who has given up on institutionalized religion to join the Jesus people says popular music also reflects another belief among the young converts: that Christ is coming soon. He cites Mama Cass' song 'New World Comin' and the line 'you better pack your bags' in Creedence Clearwater Revival's 'Bad Moon Risin'." (Instead of citing Mama Cass, why didn't Pat check with Jesus (Matt. 24:36)? And if he understood what will happen when Christ returns, he would know that people will not need their bags. EB.)

"I was into drugs and trying all kinds of things. I was dying, you know. I don't even know when I accepted Jesus. I just started praying to him, you know, and then I got baptized in the Holy Spirit, and I felt the Lord in my life." (Martha Rosner, *New York Times*, June 15, 1971)

"Of course they're real. This is not a fad. It's a true, spontaneous movement of the Holy Spirit. The prophet Joel spoke of this in the Old Testament. And it shall come to pass afterward, that I will pour out of my Spirit upon all flesh; and your sons and daughters (these are the street people) shall prophesy. And also upon the servants and upon the handmaids in those days (that's today) will I pour out my Spirit (Joel 2:28,29)." — Duane Pederson. (Such ignorance! That prophesy was fulfilled on Pentecost, Acts 2:16-18. EB.)

The October 1971 Reader's Digest quoted an Episcopal theologian who said, "according to the gospels, Jesus was not a non-conformist, not just a protester. He was a criminal revolutionary." The same article quoted a Harvard professor of divinity as saying that "Jesus died the death reserved for those guilty of insurrection."

But back to the long hair on men. I may be judged "ugly and irrational" but I oppose it. And I agree with the columnist that my feeling is in a "deeply

fixed way connected with the Bible and religion." The apostle Paul wrote, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" (I Cor. 11:14). In commenting on this verse, Adam Clarke said:

"Nature certainly teaches us by bestowing it, that it is proper for women to have long hair; and it is not so with men. The hair of the male rarely grows like that of the female, unless art is used, and even then it bears but a scanty proportion to the former. Hence it is truly womanish to have long hair, and it is a shame to the man who affects it... after all it is possible that St. Paul may refer to dressed, frizzled and curled hair, which shallow and effeminate men might have affected in that time, as they do in this. Perhaps there is not a sight more ridiculous in the eye of common sense than a high-dressed, curled, cued, and powdered head, with which the operator must have taken considerable pains, and the silly patient lost time and comfort in submitting to what all but senseless custom must call an indignity and degradation. Hear nature, common sense, and reason, and they will inform you, that if a man have long hair, it is a shame unto him" (Vol. VI, p. 253).

The apostle Paul made another statement which is certainly pertinent to this issue. In First Corinthians 6:9,10, he gave a list of people who shall not "inherit the kingdom of God." In this list we find the "effeminate." That means, "having marked womanlike traits of character" (Webster). It means to affect a womanish look, and when men wear their hair so that they cannot be distinguished from women, they are guilty of this sin.

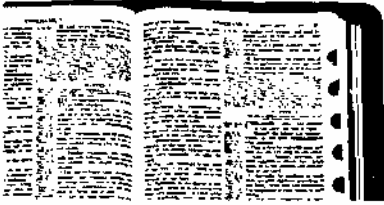
There is also guilt by association. (See Deut. 14:1,2; I Cor. 11:6; 15:33.) I have studied, heard and observed hundreds of long-haired men and boys of our time, and I have yet to see one who has the right attitude toward God, the Bible, life, morals, self or other people. No decent, upright young man should wear his hair so that he will be misjudged by good people.

Abby mentioned the "ancient tresses," but it seems to me that people who wear tresses should also wear dresses!

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SOWING THE SEED of the KINGDOM



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

TRUTH DIVIDES PEOPLE

The word of the Lord divides people. Jesus said in Matt. 10:34-36, "Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's enemies will be the members of his household." Of course, the point of this is that the truth will cause people to be divided — even relatives. When one person is willing to obey the truth and another is not, there will be division in that family. For, Jesus continued, "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than me is not worthy of me" (v. 37).

RAY BRYAN ACCUSES ME

Brother Ray Bryan (one of the institutional American "missionaries" in the Philippine Islands) recently wrote and distributed several articles in the Philippine Islands inditing a tract that I wrote entitled "Institutionalism — Why I Changed." Brother Bryan was one of the ones you recently read about in this paper who was able to be in M'Lang one week BEFORE the Smith-Lacuata debate, and one week AFTER the debate, but did not have the courage to attend the debate.

Brother Bryan in the article he wrote (after Connie Adams and I left the Philippine Islands) indites brother Romulo B. Agduma and me with dividing churches over James 1:27 and Gal. 6:10. I deny that "I" divide or that "brother Agduma" divides churches. I do not deny that "truth" divides brethren. I do not deny that the truth divides family and friends. The reason — because many are not willing to accept the truth on these matters and are thus separated, not by a man, but by the truth.

A "SWITCH" ON JAMES 1:27

On the above mentioned article brother Bryan gives his attention primarily to James 1:27. However, he also does "a switch" in this article. On page two of his article on James 1, brother Bryan notes, "If a **person** is practicing ceremony or ritual then his religion is empty and vain. But how does **one** show that **his** religion is pure and more than an empty ceremony." (Underlining mine for emphasis, JTS.) Brother Bryan tells us how to show that our religion is not vain. How? By a **person** practicing the two principles that are set forth in James 1:27 — **visiting** the fatherless and widows, and **keep-**

ing oneself unspotted from the world. Then on page three, brother Bryan says, "From the meaning of this word (visit) we can establish definitely that this passage commands that Christians are to visit widows and orphans..."

Now here is where brother Bryan, along with thousands of brethren "make the switch." Brother Bryan **admits** that the passage gives instruction to "**a person**." However, because he has doctrine to prove, he is not satisfied to let the TRUTH stand on its own merits in this passage. He tries to involve the church (assembly from its treasury) to become involved in this matter. If his argument is valid, then we can not only use this passage and apply the instruction given here to the church; but we could also apply every other part of the passages in James that were directed to individuals and their work to the church and its treasury.

Note the list of characteristics we could attribute to the church from just the first chapter. (Read the rest of the chapters and just note the ridiculousness of this interpretation.) (1) Trials (2) Testing their Faith (3) ask God for Wisdom (4) Doubting (5) Receive a crown of life (6) Tempted (7) Lust (8) Sin (9) Slow to speak (10) Slow to Anger (11) Put aside all filthiness (12) Beholds face in the mirror. I am sure that there is not a single person who reads these things that could not see at a glance that they are characteristics and responsibilities of an individual Christian and **not** the local congregation. But, since "necessity is the mother of invention," and since no passage can be found to get the "church" (local congregation from its treasury) involved in taking care of the orphans and widows who are not faithful Christians, brethren have invented a new rule of interpretation to get their way. However, as I said in my tract, to any honest person it is an insult to his intelligence to try to prove the doctrine of the church from its treasury doing anything based on James 1.

One other point that I want to raise just here that I believe is one of the most telling points that is presented in a discussion of this kind. Most of the brethren who hold to James 1:27 and try to involve the church with this passage do not believe that it is right for the church to become involved in business enterprises. Yet, a letter that was written to the church in Galatia instructs individuals to become involved in honest labor to help those in need. "Let him who steals steal no longer; but rather let him labor, performing with his own hands what is good, in order that he may have something to share with him who has need" (Eph. 4:28). Now, here is a passage directed to an individual in a letter that was written to the church. If the rule of taking a passage that was addressed to an individual and his responsibility in James can be applied to the church, why can't the passage in Ephesians also be applied to the church?

WIDOW INDEED

Brother Bryan turns his attention to I Timothy 5 and the "widow indeed." Now no one denies that the church is responsible for "widows indeed." But she is not an alien or unbeliever. Paul said of her, "now she who is a widow indeed and who has been left alone has fixed her hope on God, and continues in

entreaties and prayers night and day" (I Tim. 5:5) — hence, she is a Christian. But, neither James 1:27 nor any other passage suggests that the person to be helped by the individual is to be a believer. We, as Christians, are responsible for helping Christians and non-Christians. But, we are to be partial to Christians according to Gal. 6:10. No one, that I know anything about, denies that the church has a responsibility to its own members. In fact, that was what I contended for in my debate with Lacuata in the Philippines.

Yes, the truth divides. But as always, those who do not want the truth blames the one who is teaching the truth with the division. But as we noted in our debate in the Philippines, anyone who is willing to affirm the following proposition is welcome to meet with me in open discussion in the congregation where I am preaching; including brother Bryan or any of his cohorts.

RESOLVE: "James 1:27 applies to the church and its treasury; and those who teach otherwise are church-splitters."

Affirm _____

Deny _____

J. T. Smith

CHRISTIANS OUGHT TO TEACH

Irven Lee

The Christ made it clear to the apostles that they were to go into all the world and preach. They were to teach all nations. This teaching was to continue until it led to faith, repentance, and baptism. Even after that they were to teach them to observe all things He had commanded. This, then, would include teaching them to teach (II Tim. 2:2). The church is to be the pillar and ground of the truth or it fails to fulfill its mission.

A perverted gospel is to the soul what poison is to the body. Any man, or even an angel, who would preach any doctrine except the gospel of Christ would stand accursed (Gal. 1:6-9). All who profess to be members of the Lord's church should surely accept this. People who teach the doctrines of men worship in vain, and need help. What kind of person is it who knows the right way of the Lord and will not tell the man who is lost? Have we stopped to think that these neighbors, relatives, and friends who have not entered the narrow way of truth are lost? Awake to the danger they are in and rescue the perishing. When we have time to learn we ought to be teachers (Heb. 5:12-14). We need to exercise our senses to discern, and having discerned, we need to point the way.

We live in a confused and frustrated world, but the Rock of Ages still stands. There is something definite to which we can tie. There is something firm on which we may stand. The New Testament is still NEW, and as practical and useful as before the many

accomplishments of men of science. Science brings things to use in this life, but Christ brings life. We learn how to live by looking to the example and message of Christ. The golden rule is no more out of date than is the sun. The great scheme of redemption is still the way to the unsearchable riches of Christ. We have no reason to be ashamed of the gospel or of those who adorn the doctrine by putting it into practice.

The word is able to save the soul since it is the seed of the kingdom. Faith comes by hearing this word. It is through this inspired revelation that we learn of the love and goodness of God that leads to repentance. In this word we may find the answer to the question as to what one must do to be saved. Man can know the will of God only as God reveals His will. The Bible is this revelation. It is not a book to be kept as a charm on the table. Its message is to be laid up in our hearts.

We are to teach every creature. Every one will not accept it, but our obligation is to scatter the seed over the whole face of the earth. The children about our feet are our best prospects. We have many opportunities to teach them because they are so constantly around us. Their hearts are young and tender, and they like attention and are eager to learn. A failure to teach these children is a crime against our own flesh and blood. This job can be done, and we sin if we do not teach them (Eph. 6:4; Prov. 22:6; Deut. 29:29). If there were more like Eunice and Lois there would be more like Timothy (II Tim. 1:5; 3:14,15). It is just that simple. Many of the sons and daughters of church people are lost as a direct result of failure on the part of parents to teach.

Children may learn much from sermons they hear, and much from Bible classes they attend, but if the typical four hours per week in the meeting house can be good, why not teach much in the other 164 hours of the week? Indifference to Bible study on the part of parents is a destructive influence on the young. There is no good excuse, and certainly no good reason, for Christians not teaching their children.

Neighbors need to be taught, too. The church has solid growth as a result of a good teaching program. In the day when the Lord was adding to the church daily it could be said that "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). Some churches gradually die. Others go digressive. Some grow and serve well in fulfilling their mission. These differing results grow out of much teaching, a lack of teaching, or the wrong teaching. Let evangelists teach publicly and from house to house (Acts 20:20). Let elders feed the flock. Let teachers take their work seriously that they may be workmen that need not be ashamed. Let all see and measure up to their responsibility in teaching. If this is done, growth in numbers and in strength may be expected. Digression will be avoided.

What should we teach? We should preach the word (II Tim. 4:2; Mark 16:15). The way to be pure from the blood of all men is to shun not to declare all the counsel of God. We are to keep back nothing that is profitable (Acts 20:20,26,27). Paul

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asked that his brethren pray that he might open his mouth boldly to make known the mystery. They were to pray that he might speak as he ought to speak (Eph. 6:19,20). We are to speak the word of God with boldness (Acts 4:31). This boldness grows out of the confidence we have in the gospel as the power of God unto salvation.

Teachers are to warn, reprove, rebuke, instruct, encourage, and point the way by their own example. This would apply to preachers, elders, and teachers in meeting houses, but it also applies to parents who are teaching their children, and to brethren who are teaching their neighbors.

The church is in distress today because many are teaching that we may set up many forms of institutions through which churches may do their work, and that the church may spend much in providing a place for recreation. These teachers are wrong since they have no scriptures for these practices, and many faithful servants of the word are using the word for correction and instruction in righteousness. There is a large group taking the line of least resistance by avoiding the issue. They do not promote the digression, nor do they warn of the danger. They seem to assume that if you close your eyes the storm will go away. That destructive force that has brought digression and division to thousands of churches is not an innocent little thing that should be ignored. Those who reprove, rebuke, instruct, and warn of the errors in the unscriptural practices are not the ones who cause the division. Apostasy is checked only where men fight a good fight. Men who will not teach concerning the greatest danger of our time should be ashamed.

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