

SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XIV

JULY, 1973

NUMBER 7

HONOR TO WHOM HONOR - TRIBUTES TO H.E. PHILLIPS

(Editor's note: Since the announcement went out that **Searching The Scriptures** was to change hands, many expressions of praise have come from many quarters for the work done by H. E. Phillips as editor of this paper. We will not attempt to carry them all, nor do we believe Brother Phillips would want us to devote page after page to this end. But we did think it in order to carry such commendations sent from men who are regular contributors to the paper. It is only right that these expressions should be heard from these men who have worked so closely with Brother Phillips. The new editor expresses gratitude not only for the excellent work done by Brother Phillips as editor, but also for his help in transferring the paper and its operation to Louisville.)

To my knowledge, Brother H. E. Phillips is one of the best friends I have in this world. This is not only true of me, but it is also true of hundreds of brethren all over the country.

I first met H. E. Phillips when I was in school at Florida College in 1962. Since that time, he has been a great source of encouragement to me. Even while I was going to school and preaching for the Belmont Heights congregation in Tampa, he encouraged me to write articles and send to him to be printed in **Searching The Scriptures**. I personally know of dozens of other young men he has encouraged in their work for the Lord.

When I first met Brother Phillips, I was impressed with his honesty and ability to teach the truth. In mentioning his name, comments from at least two brethren concerning him continue in my memory. One brother said of him, "I know of no brother among us who has more answers to Bible questions than does H. E. Phillips." Another commented, "You have heard of gentlemen, and you have heard of Christians. H. E. Phillips is a Christian Gentleman." Through my

association with him down through the years, I have found both statements to be true.

Although I have known Connie Adams for a number of years and have the highest regard for him and his ability, I know of no other man who has done a better job of editing a paper than has H. E. Phillips. It has been an honor for me to be one of the regular writers for **Searching The Scriptures**.

J. T. Smith

In the fall of 1956 I joined the faculty of Florida College. Shortly after this time, I became acquainted with H. E. Phillips, when he began preaching for the Forest Hills church here in Tampa. In almost no time, I began to hear people talk about the tremendous zeal and enthusiasm of Brother Phillips. I know of no man who is more completely active in the work of the Lord.

Brother Phillips' work with **Searching The Scriptures** has accomplished inestimable good. To my family, personally, Brother Phillips has been a true friend in time of great need.

E. V. Srygley, Jr.

In November, 1959 I received a letter asking that I write for and help circulate a new paper, **Searching The Scriptures**. My first question was: Who is H. E. Phillips? As a young preacher I had not yet met the man known and loved by thousands of Christians. When I write these lines nearly fourteen years later I realize that I share with many others a true friend in H. E. Phillips. To know him, his wife Polly, their daughters, and his mother is to love them as though they were a part of your own flesh and blood. To me, in Christ Jesus, they are closer than many related to me in the flesh.

In **Searching The Scriptures** Brother Phillips has provided a number of us with a medium to teach the truth. He has no time for error. I have been completely free to say whatever I have wanted to say on any Bible question without any strings attached. He would have it no other way.

In my close association with him when any question came up about any matter, I soon learned he asked "What is truth and right?" Nothing else ever mattered regardless of what personal sacrifice might be.

My friendship with him through these years has convinced me that above all else he wants to go to heaven and this desire is burning in his heart every moment of the day. I do not believe I have known a man who constantly talks of going to heaven like H. E. Phillips does. It is everything to him.

I look forward to working with Connie W. Adams as the new editor of **Searching The Scriptures**. It is my heart's desire and prayer to God that God will give Brother Phillips many more years with health that he may continue to write in **Searching The Scriptures** and preach the gospel of the Son of God to save the souls of men. With all my heart, I love H. E. Phillips.

Thomas G. O'Neal

My acquaintance and association with Brother Phillips extends from several years before the beginning of **Searching The Scriptures**. When this paper began, I accepted with humble gratitude his invitation to write for it dealing with questions and answers. Under the heading "Answers For Our Hope", I have written since the first issue. During these years Brother Phillips and I have worked together in meetings, both where I preached and where he preached. We have discussed at length the problems of an editor, his work as such with **Searching The Scriptures**, the nature of the paper, its arrangement and design. In all this he has commanded my highest admiration and respect. Our relationship through the years has remained exceedingly pleasant.

In my judgment he is one of very few who possesses outstanding editorial ability. His writings on various issues that have arisen, the excellent material selected and continually presented in the paper, together with its arrangement and style, evidence this. His knowledge of truth, his ability to present it both orally and in writing, his sense of loyalty to right, and his devotion to God convince me that his services are urgently needed. While we shall miss him as editor of **Searching The Scriptures**, we hope that his health improves and that his services in other areas will be a blessing to all of us for many years to come.

Marshall E. Patton

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Searching The Scriptures

VOLUME XIV JULY, 1973 NUMBER 7

Published Monthly at
LOUISVILLE, KENTUCKY

Second Class Postage Paid at Louisville, Kentucky

CONNIE W. ADAMS, Editor

Office of Publication
4004 Preston Highway
Louisville, Kentucky 40213

SUBSCRIPTION RATES
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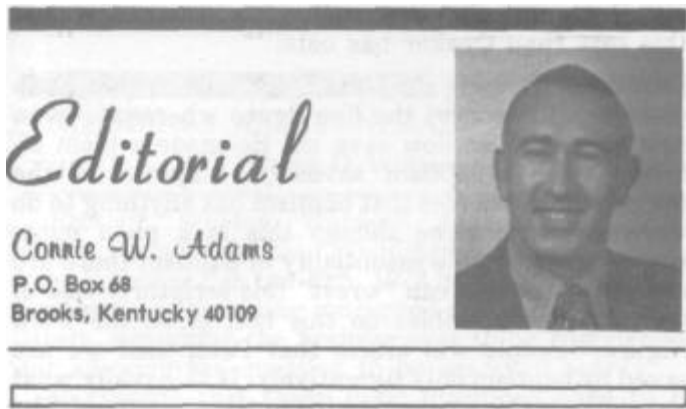
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We are doing all we can to operate this paper in a businesslike manner. In such a change-over as we have had, it is inevitable that some mistakes will be made in our records and billing procedures. If you should be billed for your subscription and have already paid it, please notify us and then bear with us while we seek to make correction. It is always aggravating to receive a bill for something already paid. Your patience and understanding will be appreciated.—Editor



WHEN SILENCE IS NOT GOLDEN

Silence is not always golden. Sometimes it is cowardly. Surely, there are times when one should "hold his peace." If one has nothing to say then it is far better to remain silent. If what is said is harmful, then it ought not to be said. "A wholesome tongue is a tree of life: but perverseness therein is a breach of the spirit" (Proverbs 15:4). One is not obligated to speak out on every subject. To speak rashly, attack positions which we do not fully understand, or impute sinister motives to others in the absence of evidence is surely to speak inadvisedly.

But there are times when conviction of truth demands that we speak out in plain terms that admit of no misunderstanding. "Seeing then that we have such hope, we use great plainness of speech" (2 Cor. 3:12). "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak" (2 Cor. 4:13).

Our speech pertaining to divine service must be sound. "But speak thou the things which become sound doctrine . . . sound speech, that cannot be condemned" (Titus 2:1,8). "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1:13). "If any man speak, let him speak as the oracles of God" (1 Peter 4:11). We draw our vocabulary from that upon which our spirit feeds. When men cannot write articles or preach sermons without cluttering what they have to say with the theological terminology of the day, then this is a dead give-away that they are more conversant with what men have said **about** the Bible than they are with what the **Bible** says. Sound doctrine has its own vocabulary and that is not learned from such sources as **Christianity Today, Mission, Mission Messenger** and other such journals which are couched in the language of denominational seminaries.

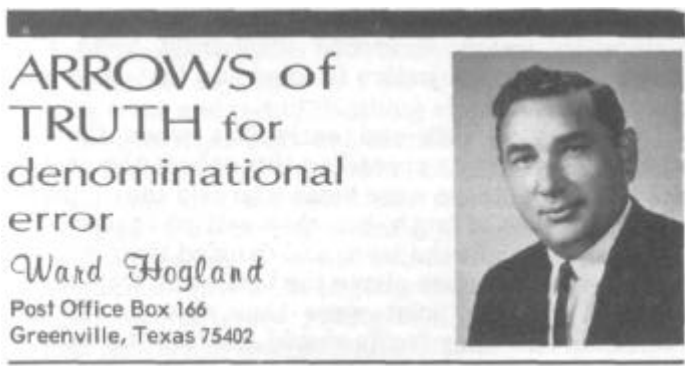
There are times when the kingdom is on fire. Surging issues swirl about us and some know not which way to turn. When such times arise and storm clouds begin to gather, it is time for every faithful servant of Christ to get down **The Book** and decide what the truth of God is on that subject and then face up to the problem, whatever it is. Then when error begins to spread to first one congregation and then another, everybody with a water bucket needs to use it and help put out the flame. It will not do then to sit around and "preach the principles" or philosophize on

the correct movement of the arms and body in applying the water. Everyone who truly loves the kingdom has one objective in mind and that is to **put out the fire**.

During the 1950's and early 60's when the institutional virus was spreading throughout the nation and the world, there were some who said they agreed with principles of truth, but they settled themselves definitely a-straddle the fence and dangled their feet on both sides. They were above the battle and from their dignified vantage point were thus able to tell all concerned how they really should conduct the battle. Others elected to get in the middle of the road and play in the traffic. Some languished in the valley of indecision and claimed they were "studying the issues" when in reality they were simply stalling and trying to keep from really studying. The truth was not that hard to discover. Now we have some who are conducting post mortems and trying to say that we bungled the job and that if we had manned our buckets with greater finesse, then things would have turned out better.

We are faced today with that problem and many others besides, not the least of which is the Ketcherside unity faction which is appealing to a number of younger men and which has some admirers which are not quite so young. It is not a time for silence, but for "sound speech." The names of some brethren, prominently known, have been linked with these views. Concerned brethren have asked questions imploring these men to declare themselves. If they are being misrepresented or misunderstood, then what is the harm in saying so, once and for all? When writers attempt two or three times to clear the air, or set the record straight, and still leave the air fogged and the record crooked, then the reason for concern becomes all the more apparent. If brethren were using my name as the advocate of a view which is as compromising and devastating to the truth as is the Ketcherside fallacy then it would not take me long to decide to set the record straight with all deliberate speed. The sooner brethren are alerted to this rising threat to the truth and speak out clearly, in language everyone will understand, then the sooner this false teaching and its proponents can be isolated. Then we can get on with the work at hand.

We long for unity among believers as fervently as anyone. We are for peace, but not at any price. We love our brethren and would like to see every preacher salvaged and standing in the way and asking for the old paths. But we are not going to keep silent while a corps of intellectual elites subvert whole houses and / or whole congregations by quiet maneuvers to capture the minds of the young and impressionable with doctrines of devils. It is unthinkable that men who love the truth could, like Edom of old when Judah was aflame with destruction, stand by on the other side. "In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them" (Obadiah 11). Get your bucket, brother, and help put out the fire!



"WRESTING THE SCRIPTURES"-No. 1

Ward Hogland

In II Peter 3:15-16 Peter said, "And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures unto their own destruction."

I would like to key in on the word "wrest" in the next few articles. This word "wrest" from strebloom, means to twist or turn. It also conveys the idea of torture. I remember when I was a boy up in Oklahoma we would sometime load cows on a trailer. We would usually get the old cow's front legs in the trailer and then she would sulk. Dad, while lugging on the rope around her neck would say, "Son twist her tail." Well, I was the tail twister. This wasn't a very pleasant job but I would grab the old cow's tail and give it a hard twist. It usually got results because most of the time she would almost jump through the front of the trailer! This twisting business might work loading cows but it is a "No-no" when it comes to the scriptures. You will notice in the text, Peter said they not only twisted what Paul said but also other scriptures. A man who will pervert one scripture is not adverse to twisting others. Please notice the result of wresting the scriptures. Peter said, it means a person's destruction! This means he will go to hell for doing such if he does not repent.

In the next few articles I will take up scriptures which have been wrested, twisted and turned to fit certain theological doctrines. Our first study will be on I Peter 3:20-21 which says, "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." When I was a "boy" preacher I would read this text on baptism and think there is no way the sectarians can answer this one! I felt that this text would leave them speechless. But I found out the hard

way that a slick Baptist preacher has more quibbles on this text than Quaker has oats!

Let us first study the text. Peter tells us that Noah was saved by water, the like figure whereunto even baptism doth also now save us. He made a plain affirmation that baptism saves. A majority of the religious world denies that baptism has anything to do with salvation. Even though this is a plain unanswerable text on the essentiality of baptism there are many ways people can "wrest" this scripture. One of the very first quibbles on this text is on the word "figure." People will affirm that Peter said we are saved by baptism only figuratively. Is this really what he said, or is this a case of twisting the scriptures? The words "like figure" from Antitupos, **according to Vine** means "A striking back." He goes on to say with reference to this text, "The circumstances of the flood, the ark and its occupants, formed a type, and baptism forms a corresponding type (not an antitype) each setting forth the spiritual realities of the death, burial, and resurrection of believers in their identification with Christ. It is not a case of type and antitype, but of two types, that in Genesis, the type and baptism the corresponding type." It therefore should be obvious to all that Peter did not say baptism only saves in a figure but rather that the "figure" was a comparison of the two types. Since the "figure" points both directions one might as well argue that Noah was saved figuratively as to argue that baptism saves that way. The truth of the matter is that Noah was actually saved by water and we are actually saved by baptism. The figure was in the comparison of the two and not in the things done! Someone might say, "yes, but can't they muddy the water for someone who hasn't really studied the text? The answer is yes indeed! This is why Peter sounded out the warning.

After you are just about worn out from explaining what the "figure" means the quibbler is ready for his second attack. He next says, "But Peter said baptism does not put away the **filth** of the flesh. Since the word filth means sin, he tells us that baptism does not remove sins." This calls for a study of the word **filth**. Again we go to a definition of words. The word filth is from the greek **rhupos**. Scholars are united that it means dirt or filth. So really there is no problem. Baptism does not merely wash dirt off your body. Actually, some translations use the word **dirt**. If you have ever seen the "Mr. Dirt" commercial on TV, you will know what it is. He is the mean fellow who carries a sack of dirt on his back and pours it in our automobile engines. Well, baptism does not wash dirt off your body but it does wash sins off the soul. "Arise and be baptized and wash away thy sins" (Acts 22:16).

Wouldn't this be a wonderful world if we had no quibbles to answer? Would it not be nice if we had no one to wrest the scriptures? Well, we might as well keep prepared because Peter says they will always be with us (II Pet. 2:1).

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WEDDINGS AND FUNERALS — A REVIEW

Ralph D. Williams

Brother Weldon Warnock raised some good questions in his article, "Weddings and funerals in the meetinghouse," in the Feb. 1973 issue. It seems more brethren are becoming concerned over these practices lately. **Searching the Scriptures** is to be commended for allowing the question to be searched openly.

It appears that three basic questions need to be considered as a solution is sought: (1) Are these activities a work of the local church? (2) Can church facilities be used for an individual / family need in providing for a social / domestic affair (1 Tim. 5:8)? (Though the state of marriage is ordained of God **how** it is entered is not). (3) Can the church facilities be used by a citizen to comply with his civil obligations? A marriage ceremony (of some kind not necessarily religious) is required by civil law.

The real issue is: **where is the authority?** If such practices are allowable a simple N.T. precept, example or necessary inference is all that's necessary. Positive authority is needed, not a negative "what does it violate" approach ("where does the Bible say not to play?"). Because brethren may like it, young people expect it, and churches "traditionally" practice it, doesn't make it right.

In his second and last paragraphs, Brother Wamock recognizes that the church has an "authorized work" to do, and admits the building expedites such. Surely none can challenge that principle. Then it simply remains to determine what the "authorized work" is and use the facilities accordingly.

I would take exception to the statement, "The Lord never did say what could or could not be done in a meetinghouse." Jesus told us that when He revealed the "church's authorized work." Don't forget it's the work of the church that necessarily infers authority for a building to begin with! If the collectivity did not have a work to do requiring a meeting-place, no reason nor right would exist for such a place. Thus the "work" and the "place" to do that work go together. Therefore the "place" exists for only one exclusive purpose—to "expedite the church's authorized work."

To speak of brethren having a "taint of Catholic attitude" in acting as though the building were "a sacred shrine on holy ground" is prejudicial and serves no purpose in clarifying the issue. All will agree the meeting place is not sacred as was Solomon's temple. But still there is a principle of "sanctification" (a setting apart) involved. Is the Lord's treasury not "set apart" to be used as He wills? Likewise are not those items purchased with those Divine funds "set apart" for the special use as the N.T. directs? Is it possible to be guilty of profaning such items by **using** them in a "common way" (Heb. 12:16)?

To compare weddings with "socializing" before and after services isn't parallel. If a special social hour were scheduled and all invited to come for that purpose we'd be comparing things of like nature. This

argument is somewhat like the liberals reply, "you have a water fountain in the building," when we object to their kitchens and dining rooms. If a "socializing meeting were called, Brother Wamock would have a parallel argument; just as our liberal kitchen-banqueting brethren would have, if we were to announce a special meeting around the water cooler. But in both cases we're talking about individual doings which are **incidental** in using the building.

As brethren assemble, greetings are proper. Comments beyond that which is spiritually edifying would be a matter for the individual to regulate. Personally I try to refrain from secular socializing, and keep in mind the purpose for which we've assembled. Granted this isn't always easy. If this area needs more emphasis we should attend to it. But the point is a special service hasn't been called for "social visiting" as for a wedding.

I don't know of any churches or elders **inviting** the public to freely use the parking lot for the neighborhood children to turn the premises into a play lot. If someone came to the elders requesting such use, they ought to explain the lot wasn't designed for such purposes and suggest the inquirer look elsewhere. If a brother requested his family use the parking lot for games to facilitate his son's birthday party, I believe that would be more parallel to requesting use of the church building for a wedding. Wouldn't we expect the elders to deny such a request?

Of course how these questions are answered regarding socializing and using the parking lot doesn't really meet the issue of using the building for weddings and funerals. First tackle this primary issue itself. **Then** if these other matters need attention for consistency and truth's sake, work at solving them. But keep in mind the right or wrong of "weddings" in the meetinghouse isn't answered by what incidentally takes place by non-members on the parking lot.

Liberal brethren have argued to justify their secular schools and kindergartens in the building on the grounds that it stands idle so many hours each week. Our failure to utilize the facilities more fully doesn't Scripturally justify opening the door for unauthorized works. I agree we should use the building more for "special classes ... (etc.) that comes **within the church's mission**" (Emphasis mine-RW). Brother Wamock's concluding words, as his beginning (2nd) paragraph, knocks weddings and funerals out of the building—unless Scriptural proof can be given that such are **within the church's Mission**. 3304 Thornwood Drive Pasadena, Tex. 77503

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CAN'T THE BAPTISTS READ?

A newspaper report date-lined Atlanta, May 3, 1973 says:

"A precedent was set for the American Baptist Churches of the South when Mrs. Lula E. Allgood and Mrs. Barbara H. Myles were ordained as deacons in the Gillfield Baptist Church, Petersburg, Virginia.

"Dr. E. B. Hicks, Atlanta, regional executive minister, said today, "To my knowledge, this is the first ordination of women by American Baptists in the South and we are quite pleased with this new direction.' "

Dr. Hicks and the Baptists may be pleased with this new practice, but what about the Lord? Did they even think to consult his teaching in the matter? I have a feeling that he is as pleased with the new doctrine as he is with the Baptist Church in the first place!

Can the Baptists not read and understand plain English language? Or is it that they just don't believe the Bible? The Bible says, "Let the deacons be the husbands of one wife, ruling their children and their own houses well" (1 Tim. 3:12). Those Baptists have reversed that verse just like they have Mark 16:16. That verse says "He that believeth and is baptized shall be saved ..." They have always read it, "He that believeth and is saved shall be baptized." Now they have read 1 Timothy 3:12, "Let the deacons be the wives of one husband, ruling their children and their own houses well."

Dr. Grady W. Powell of the Gillfield Church justified the new practice with this statement: "We have come a long way in beginning to see that all persons are creatures of God, and that God is no respecter of persons."

What a perversion of truth! Certainly God is no respecter of persons in that He loves all, Christ died for all, all are saved the same way, etc., but this does not mean that He makes no distinction between the sexes or the duties and responsibilities of husbands and wives. Powell's application of that true principle is ridiculous! When Paul said, "Let your women keep silence in the churches," or "Wives, submit yourselves unto your own husbands, as unto the Lord," or "but I suffer not a woman to teach, nor to usurp authority over the man ..." someone should have reminded him that women are creatures of God.

Anyone with an ounce of common sense and respect for the word of God should know the difference be-

tween a husband and a wife and that women cannot serve as deacons.

"PROPHETS OF DOOMSDAY"

A community of people (about 130 at present) near Stelle, Illinois, known as "the Stelle Group" or "Air-age Noahs" have formed a new religious movement. Led by "chief prophet" Richard Keininger, they believe the world will end on May 5, 2000, and that they alone will be saved. At that time they say that everything on earth will be destroyed by volcanoes, gases, hurricane winds and a wall of water a thousand feet high will "roar across the submerging lands and sweep away everything before them." (St. Louis Globe-Democrat, April 15, 1973) And what will happen to the "Stelle Group" (which they hope will number 500,000 by that time)? It's simple; they plan to spend two weeks at an altitude of 14 miles above the earth in special planes they will build "while the earth goes through its convulsions." They will then come back and "usher in the Golden Age of the Kingdom of God." Keininger's belief includes a devotion to the concept of reincarnation. He thinks that in the past he has been King David of Israel and Pharaoh Akenaton, and that his wife, Gail, was at times in the past Bathsheba and Nefertiti. You can see already that he has some problems. He probably believes that he could fly 14 miles high—without a plane!

Mr. Keininger knows about as much about the future as William Miller, Billy Graham, Herbert Armstrong and Pat Boone, men who have also predicted the time of the coming of Christ and the end of the age. They know absolutely nothing! (Matt. 24:36)

MR. HOLY SPIRIT

In September of 1972, Oral Roberts was given the title of "**The First Academic Professor of The Lord Rank Chair of The Holy Spirit.**" It is a wonder that they did not end the ceremony by adding, "and on the seventh day he rested." He was also referred to as "the greatest authority on the Holy Spirit on earth." I would say that he knows about as little about the Holy Spirit as any man on earth. In his book "The Baptism With The Holy Spirit" (pages 9 and 10) he declares that he received the baptism of the Holy Spirit in 1935 and did not know it until 1947 when God reminded him in a vision. From reading the Bible I understand that when the apostles and Cornelius and his household received the baptism of the Holy Spirit (the only ones ever to receive such) they and all of those present knew it. When a man says that he received the Holy Spirit and did not know it, that is proof of two things: he did not receive the Spirit and knows nothing about him.


"JUDGE NOT"

A lesson which I presented on a recent radio program was offensive to one listener. When he called

to discuss the subject with me, he began by reminding me that the Bible says "Judge not that ye "be not judged." How many times have I heard that. When one has been rebuked for his error, this is usually his first line of defense. When such people quote that verse to me, you know what I say? I say: If that verse means what you have implied, you have just violated it yourself! They condemn and criticize me for criticizing others. They try to convince me that it is wrong to criticize while they are criticizing me! They understand Matthew 7:1 to mean that it is wrong to say that others are wrong, but they use it to tell me that I am wrong in saying that others are wrong.

Matthew 7:1 forbids only hypocritical judgment—the act of condemning another while you are guilty of a greater sin. It does not prohibit reproof and rebuking (2 Tim. 4:2), measuring one by the fruit he bears (Matt. 7:20), or trying the spirits (doctrines) to see whether they are of God (1 John 4:1). Let us not forget that Jesus also said, "Judge not according to the appearance, but judge righteous judgment." (John 7:24)

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Connie W. Adams

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EDUCATORS AMONG BRETHREN SPEAK Thomas G. O'Neal

In our last article in this series, a number of quotations were given from leading scholars among the denominational world concerning the subject of music. Their testimony was that in New Testament times the church did not use instrumental music with such coming into use after the close of the New Testament era.

Over one hundred years ago, the winds of change began to blow among those seeking to return to primitive New Testament doctrine and practice. First, in 1849 the American Christian Missionary Society was formed, and then ten years later, in 1869, instrumental music was introduced among the people of God. In time other changes from the apostolic order were made, with all of these changes resulting in what today is known as the Christian Church.

To visit the "shrines" claimed by the Christian Church denomination today is to see the names of such men as Alexander Campbell, J. W. McGarvey and others almost venerated. It is interesting to hear what such men said about the instrument of music in the worship of God.

(1) **Alexander Campbell**, founder and first president of Bethany College, said, "The argument drawn from the Psalms in favor of instrumental music is exceedingly opposite to the Roman Catholic, English Protestant, and Scotch Presbyterian Churches, and even to the Methodist communities. Their churches have all the world in them—that is, all the fleshly progeny of all the communicants; and being founded on the Jewish pattern of things—baptism being given to all born into the world of these politico-ecclesiastic communities—I wonder not, then, that an organ, a fiddle, or a Jew's harp, should be requisite to stir up their carnal hearts, and work into ecstasy their animal souls, else hosannas languish on their tongues, and their devotions die.*** And that all persons who have no spiritual discernment, taste, or relish for their spiritual meditations, consolations, and sympathies of renewed hearts, should call for such aids is but natural.*** so to those who have no real devotion or spirituality in them, and whose animal nature flags under the oppression of church service, I think that instrumental music would be not only a desideratum, but an essential prerequisite to fire up their souls to even animal devotion. But I presume, to all spiritually-minded Christians such aids would be as a cow bell in a concert." (*Millennial Harbinger*, 1851, page 581)

(2) H. L. Calhoun, who also was later a president of Bethany College, said, "It will be admitted that the New Testament nowhere mentions the use of an instrument in connection with the singing in the church. This fact settles, beyond all dispute, that the use of an instrument in connection with the singing in the church cannot be an act of acceptable worship; for it fails to fulfill one of the essential conditions of an act of acceptable worship, and that condition which it fails to fulfill is the thing that differentiates an act of acceptable worship from an act which is not acceptable. Worship by means of instruments today is not in truth, and, therefore, cannot be such as God seeks or accepts." (*Boswell-Hardeman Discussion*, page 38)

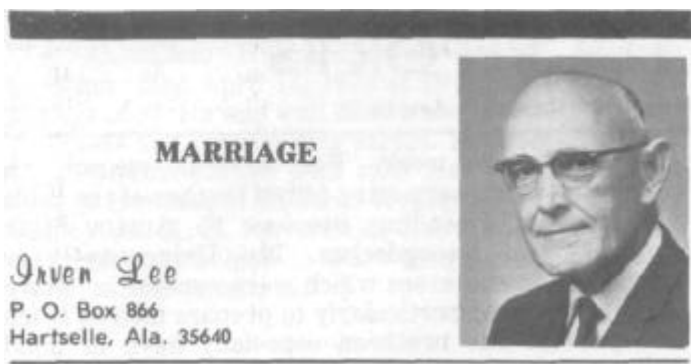
(3) **J. W. McGarvey**, who was president of the College of the Bible in Lexington, Ky., said, "Any man who says that the apostle teaches the use of instrumental music in the church by enjoining the singing of songs is one who smatters in Greek who can believe anything he wants to believe. . . . No scholar has ever taken the position that in singing the songs the use of instrumental music inheres. It would be just as easy to say that the Greek word 'baptizo' means to sprinkle or to pour as to say that 'psallo' means an accompaniment by a musical instrument. Not only so; it is universally admitted by those that are competent to judge that there is not the slightest indication in the New Testament of divine authority for the use of instrumental music in the worship." (*Boswell-Hardeman Discussion*, page 83)

Going Along

While these men speak clearly as to the instrument, Brother J. W. McGarvey says something else that should be a lesson for our generation. In 1902, Brother McGarvey said to Brother J. P. Sewell, "You are on the right road, and whatever you do don't let anybody persuade you that you can successfully combat error by fellowshiping it and going along with it. I have tried. I believed at the start that was the only way to do it. I've never held membership in a congregation that uses instrumental music. I have, however, accepted invitations to preach without distinctions between churches that used it and churches that didn't. I've gone along with their papers and magazines and things of that sort. During all these years I have taught the truth as the New Testament teaches to every young preacher who has passed through the College of the Bible. Yet, I do not know of more than six of those men who are preaching the truth today. It won't work." (from *Biographical Sketches of Restoration Preachers* in a lecture by J. P. Sewell.)

These preachers of the Restoration Era thought enough of the unscripturalness of instrumental music in worship to state such in clear terms. Now those in the church wanting to have "unity in diversity" with the Christian Church should note what these men, whom they quote so much on other questions, had to say about the instrument.

The use of instrumental music in worship can not be justified either by the New Testament or from the scholarship of the world.



In the beginning, as a crowning act of God's great creation, man was made and placed in the Garden of Eden. There, in Paradise, "God saw that it was not good for man to be alone," so from man's side He removed a bone from which He formed woman. Hence, woman was made for man, and for him she has ever existed—not man's ruler, not man's slave, but man's companion—a wife for him, a mother for his children. Since this has been the purpose of her creation, the Lord has said, "For this cause shall a man leave father and mother and shall cleave unto his wife, and they two shall be one flesh."

The closest tie that exists in this life is that which binds a man and a woman as husband and wife. The love Christ has for His church is compared to the love of the husband for his wife. The tie is close and the relationship beautiful. Home is meant to be a pleasant place, and it can be, indeed. The pleasure is there when there is the proper love for each other, and the proper recognition and fulfillment of responsibility. Instruction is given by the Lord Himself in the matters related to the home, and we know that His counsel is good. Ignorance is inexcusable. Failure to comply with His will is rebellion.

Failures in the homes lead to problems in the church, the community, and in the nation, but God-fearing parents are builders of good citizenship. They bring children up in the nurture and admonition of the Lord so the church is thus strengthened and caused to grow. What can mean more to a nation than the holy influences that flow from godly homes? Let all people who pray thank God for every marriage that unites two faithful and zealous Christians who truly love each other, and who are determined to comply with the divine counsel as to the duties of home builders. Let these same praying people petition the Father for His special blessings on their worthy efforts. A great thing has happened when two of the best people are united in holy matrimony.

The first miracle of the personal ministry of Christ was performed at a marriage feast. He, by that act, stamped His approval upon marriage and the home thus formed. No doubt is left concerning heaven's approval of marriage. The written word says marriage is honorable in all. "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord" (Prov.

18:22). In stating His desires for the best overseers for His church, He suggested men with wives and faithful children. The man with a good family is a stronger man. The requirement for bachelor bishops is a relic from the Dark Ages. The celibate state is not more holy.

The divine will, revealed by the apostle, is that "younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (1 Tim. 5:14).

No woman has a richer life than the sober, discreet, and chaste keeper of the home who loves her Christian husband and her children who are a heritage of the Lord. Any movement to thrust woman into man's place is not liberation. It is robbery, taking her God-given position from her. Such movements are of the devil. The home is a precious thing of beauty as God planned it, but is destroyed if there is no keeper. God knows what is best. Woman out of her place loses the respect she would have as wife and mother, rocking the cradle and thus ruling the world. Why should man tip his hat to the woman who has deliberately forsaken her important responsibilities, and has copied his vices?

Marriage marks the beginning of a new family, and the art of home making is a matter of skill. It is not for the inexperienced and the unconcerned. Important accomplishments of all kinds require thought, effort, patience, and skill. Two who have been taught the will of God relative to the duties of husbands and wives, and who are determined to follow His teaching in love can build a beautiful home that will be a joy to all who behold it. Their happy marriage will be more precious to them than a successful career, the accumulation of money, or the acclaim of the crowd.

It is the lifting of weights that builds muscles. It is the facing of life's problems together that binds two loving hearts. Problems will come. One would be naive to suppose that there will be no difficulties to face in life, and no problems to solve. Marriage is recommended by the great and loving Creator, but He has not suggested that this is the end of all problems. Health problems and money problems may come, and hearts may break at times from sad experiences. The man who lives as one who is in the image of God knows he is to earn his bread by the sweat of his face. He does not expect others to meet his needs, nor to provide constant tranquility in a bed of roses. He knows that sickness or age will cut down his strength sometime. He knows that his wife will not remove these realities, but he expects her to be a worthy helper in meeting them all.

A happy home is not the result of one person's deeds. It comes from mutual effort and mutual good behavior. Each makes a contribution to the good of the home and each receives a blessing. The two are joined in the sight of God, not only to remain married, but to bless and complement each other as they work together.

THE NEWS LETTER REPORTS

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

Thomas H. Icard--P.O. Box 173, Wellsburg, West Virginia—The church in Wellsburg, West Virginia enjoyed a good meeting with Connie Adams in April. There were three responses to the invitation during the meeting. The attendance from the local area was high along with the membership strongly supporting the meeting. Three gospel meetings in the area were in progress at the same time in conservative congregations.

Jimmy Tuten—745 Southeast Ave., Tallmadge, Ohio 44278—Through the medium of this fine periodical, I want to thank the numerous brethren and friends for the many expressions of concern during my recent illness. I could not begin to acknowledge individually the phone calls, letters, and host of cards received. Your deep interest and concern is greatly appreciated. One does not know how many friends one has until he gets in a situation like the one I have been in for the past four months. I use this method of saying, "thank you."

So many have wanted to know the nature of my condition. As a result of over-work and exhaustion, I entered the hospital December 30. I was released after six weeks. During this time I made little if any progress. After being home 16 days, I entered another hospital under another physician. This time I remained hospitalized almost four weeks. During this time, pneumonia set in, and also a bladder infection. After I was in a coma for some time, doctors gave me little hope to live. With the help of God, and the prayers of faithful saints, I pulled through. I am now at home, and doing my work on a very limited basis. At the present I am only preaching Sunday mornings and teaching Wednesday night class. I will resume other responsibilities according to doctor's direction. I appreciate your continued interest in my condition. Continue to pray for me.

Preacher Needed: Wauchula, Florida. Self-supporting congregation seeks full-time man to work with them beginning late June or early July. Above average salary, new building and new preacher's home. If interested, contact O. Wayne Cobia, 211 South Florida Avenue, Wauchula, Florida 33873. Phone (813) 773-9678.

Mound and Starr Church Offers Preachers Training School—The elders of the Mound and Starr church in Nacogdoches, Texas have announced that beginning in September, 1973, they will offer special training courses for preachers. They will use their own facilities and have arranged for Roy E. Cogdill and James W. Adams to teach some of these courses, along with the two local men working with that church - W. R. Jones and Harold Tabor. No college credit will be

given for this work. For several years, this congregation has supported fully a teacher of the Bible for students attending Stephen F. Austin State University at Nacogdoches. The University gave credit for these courses which were general in nature and not designed particularly to prepare men to teach and preach. The brethren especially have in mind helping those men who have ability to preach but who have neither the time nor money to enroll in college for several years. No restrictions are placed as to who may enroll, except that each student will be required to be circumspect in his manner of life both morally and spiritually. He will be expected to be a serious student with a sincere desire to learn how to serve God better. This work in all its phases will be under the direct supervision of the elders of the Mound and Starr congregation as are all of the activities of this church. Interested people should address inquiries to: Elders, **Mound and Starr Church of Christ**, P.O. Box 35, Nacogdoches, Texas 75961. Telephone (713) 564-7286.

Preacher Needed: South West Church of Christ, 1633 Jefferson Ave., S.W. Birmingham, Alabama 35211. We are in need of a full time preacher at the South West congregation. Anyone interested please contact: Lee Roy Sledge, 1008 15th Way S.W., Birmingham, Alabama 35211. Phone (205) 786-3624 or (205) 780-3241.

Preacher Needed: The West Bradenton, Florida Church of Christ, 1619 10th Ave., West in Bradenton, Florida will soon be in need of a full time gospel preacher. If interested, contact Albert Kipp, 2406 26th St., W., Bradenton, Florida 33505. Phone (813) 746-1652.

Paul Foutz Passes

Paul Foutz was born in Childress, Texas on December 4, 1909, and died in Houston on April 5, 1973, at the age of 63. He suffered a severe stroke on December 2, 1972, and was in a coma for nearly 18 weeks before he passed away.

He is survived by his wife, Ellen, one son and two daughters, his mother, one brother, and one sister.

A brief service was held on Monday morning, April 9, in Houston. A.A. McInroe of Dallas, Ralph Williams (a son-in-law) and I spoke at the service and at Restland Cemetery, where he was buried.

Paul had preached the gospel for nearly forty years, and had done local work in Morton, Sweetwater, Arlington, Fort Worth, Odessa, Midland, and Bellaire in Houston (all in Texas), in Carlsbad, New Mexico and in Chicago, Illinois.

—Roy L. Foutz

A. C Hubbard Passes

A. C. (Cleo) Hubbard, well known Arkansas preacher, died April 14, 1973 at Grubbs, Arkansas at the age of 87. He was well known and loved by many in Arkansas and surrounding states. He was a personal friend and co-worker with such men as Joe H. Blue, George Howard, J. D. Tant, W. Curtis Porter, J. Will Henley and A. H. Porterfield. Cleo Hubbard baptized hundreds and helped to start congregations all over northeastern Arkansas.

—Guthrie D. Dean

Florida College Offers Special Summer Courses— August 13-25

I. "An Introduction to the Sociology and History of American Religion" by Ed Harrell, Ph.D. (3 hours credit or audit—3 clock hours daily for 12 days)

Some aspects of the course:

"Sociological Types of Religious Bodies"
"Sociological Patterns of Religious Change"
"Puritanism and Colonial Religion" "Evangelical Religion in the Nineteenth Century" "The Fundamentalist-Modernist Controversy" "The Restoration Movement" "Survey of Modern Religious Thought"

II. "Brotherhood Liberalism: Its Foundations, Faiths and Fruits" by Cecil Willis, M.A. (2 hours credit or audit—2 clock hours daily for 12 days)

Some aspects of the course:

"Intellectualism"—includes a look at Evolution and Modernism
"Relativism"—a consideration of Situation Ethics and the New Morality
"No Patternism"—a brief study of Anti-Legalism and Antinomianism
"Ecumenism"—brotherhood and the fellowship question
"Materialism"—with some consideration of the Social Gospel
"Disestablishmentarianism"—gives attention to pros and cons of "organized religion" "Pentecostalism"—tongues and other alleged miracles Cost: \$125 (3 credit hours) or \$90 (audit). You can stay on campus the entire time for \$27.50. Meals available nearby at nominal rates. Interested persons should contact Roland H. Lewis, Registrar, Florida College, Temple Terrace, Florida 33617.

Rejoice—Bernard Bolton reports 175 baptized in India during his trip in March. These are worshipping in 19 congregations. Wallace Little, Frank Butler and Jady Copeland report 141 baptisms in their work in the Philippines in April.

In New Building—The Spring and Blaine congregation in St. Louis, Missouri has sold its building and met in it the last time on May 6, 1973. New property has been bought at the corner of Weber Road and Valcour Avenue in the Affton district. Preliminary plans for a new building have been ap-

proved by the congregation, and construction is expected to begin during the summer. Until completion of the new building the church will be meeting in the Mesnier School, across the street from the new property. It can be reached by out-of-town visitors by taking Laclede Station Rd. from Highway 66 south to Weber Rd.

The Spring and Blaine church began in 1914 and the building was built in the early twenties. The present elders are: F. E. Sewell (since 1937), E. W. Paxson and Granvil B. Sewell (1953), and L. L. Link (1971). The preacher is Gordon Wilson (1970). The mailing address of the church, beginning immediately, is: 6939 Weber Rd., St. Louis, Mo. 63123. The congregation will be officially known as the Affton Church of Christ (formerly Spring and Blaine).

Frank Thompson-934 W. Micheltorena, Santa Barbara, California 93101—I recently held a meeting for the church in Tularosa, New Mexico. While there they informed me of their desire to locate a preacher to work with them. The church is small and the men there have been doing the preaching for several years. However, they believe much more could be accomplished with a full-time man. Anyone interested can contact Ivan Andrews, 1119 Cuba Ave., Alamogordo, New Mexico 88310. Phone (505) 437-2603.



CHILDREN IN SUBJECTION

The word of God in 1 Timothy 3 and Titus 1 sets forth qualifications for those who are selected and appointed to the eldership. Among these qualifications are: 1 Tim. 3:4, "One that ruleth well his own house, having his children in subjection with all gravity . . ."; and Titus 1:6, "... having faithful children not accused of riot or unruly."

I feel that these are among the most significant passages bearing on child raising. If a man does not have his own children in subjection then brethren should mark it down that he does not know how to take care of God's church (1 Tim. 3:5).

Here are a few areas in which we can see the reasonableness and wisdom of this qualification:

1. **Raising children gives one experience with people:** How are elders going to effectively counsel the flock among them on child raising if they've never experienced the problems associated with such. A man

is not likely to realize the real impact and significance of some statements in God's word if he has not found reason to apply them to himself. Neither are people prone to listen to advice if it comes from one who does not have first-hand knowledge.

Children are people. Parents sometimes tend to forget that. They soon become individuals in their own right. Opportunities we have today and decisions we make today will count for something, good or bad, in the development of our boys and girls. Too many parents are just sitting back and watching their children grow up.

2. Raising children gives one experience with meditation - reflection - planning: Qualities that insure these actions are specified in the above cited lists of qualifications: soberness, vigilance, graveness. There's no greater training ground for these than the family.

What parent has not reflected until the late hours on how to best handle a problem or whether he has dealt with it as he should?

Parents soon learn that children will forgive or overlook their mistakes if they know you are doing your best. If they feel that you're not really sincere, you could buy them the moon and not buy their respect. That's true in the elder-flock relationship too.

3. Raising children gives one experience with leadership-authority: An elder is to rule. He is delegated authority to feed and tend the church.

Matt. 8:9,10 presents an interesting lesson on authority. The Centurion was under authority and in authority. This is true of a father and of an elder. Neither can rule well except he be submissive to the authority of his Father in Heaven.

4. Raising Children gives one experience with discipline-counsel: Elders must take the lead here. Where do they get the training for such? Eph. 6:4 provides the answer.

The man who lets the world glide by and his children grow up without correction and guidance has not passed the OJT (on the job training) that's demanded for the job.

◦

**WOMAN'S DAY, EASTER, AND THE
CHRISTIAN CHURCH**

Donald P. Ames

About 120 years ago two conflicting approaches to the word of God developed in the ranks of the "Restoration Movement." One of these demanded authority for all that was practiced religiously, and came to be known as the churches of Christ (see 2 Jn. 9, 1 Cor. 4:6, Gal. 1:8, Hos. 5:11, etc.). The other felt such authority was unnecessary, and instead followed the course of asking, "Where does the Bible say we can't do it this way?" (This argument is answered by Lev. 10:1-2, Heb. 7:14, etc.). This latter movement

developed into what is known as the Christian Church today.

How far did their lack of respect for the authority of God's word take them? Let us just note a few examples taken from the **Newport Daily Independent**, Apr. 16, 1973:

(1) "Maundy Thursday Communion Service at the First Christian Church begins at 7:30 p.m." No doubt this is an attempt to copy the last supper Christ had with the disciples before he was betrayed. However, anyone with any knowledge of early church history, as well as Acts 20:7, recognizes the early church partook of the Lord's Supper on the first day of the week, and not on Thursday night. There is no authority nor example of regular Thursday night communion in the word of God.

(2) "The Christian Church annual Easter Egg Hunt will be held at the High School baseball field at 2 p.m. In case of rain it will be held at the church." Again, by going to the word of God, we find Paul expressly forbidding the setting aside of special days, such as Easter and Christmas (Gal. 4:10-11). Nor is there any authority at all for the church to be involved with Easter Egg Hunts or for the building which was built for spiritual purposes with God's money to be used for such recreational pursuits.

(3) "The congregation of the First Christian Church will gather after church for a potluck supper in the fellowship hall in observance of Woman's Day. This will give members opportunity to visit with guest speaker, Mrs. Joy Greer, president of the Christian Church (Disciples of Christ) in Arkansas." (1) "Fellowship" in the N.T. did not refer to coffee and donuts, nor to the eating of meals, but to **spiritual** work and worship together in the cause of Christ (Acts 2:42, Phil. 4:15). (2) N.T. churches knew nothing of a "Fellowship Hall" in the church building as a place for recreation and eating of meals (see 1 Cor. 11:22,34). (3) N.T. churches refused to set aside special days, such as Woman's Day (see Gal. 4:10-11). (4) N.T. churches refused to recognize the practice of appointing women to be "guest speakers" or President of the church in any sense (see 1 Tim. 2:11-12). (5) N.T. churches were local, self-governing groups, under the oversight of elders, assisted by the deacons (Acts 14:23, 20:28, Phil. 1:1, 1 Pet. 5:2, etc.). There was no such thing as either a state-wide organization nor the office of a president to be filled (by men or women). Such arrangements did not develop until the church began to move down the path toward Catholicism.

A dangerous attitude toward the word of God brought all this about. There are many more differences between the churches of Christ and the Christian Churches than just the instrument (merely an external symbol of the apostacy already begun due to conflicting attitudes toward the word of God). Many today would do well to pause and observe the facts of history before launching out on a similar course as that launched 120 years ago!

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