

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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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## WHAT GOD HATH JOINED TOGETHER

*Irven Lee*

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The Pharisees said unto our Lord, "Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. 19:3-5). This is God's law, and no man can transgress this law of marriage without grievous sin.

God willed that the two marriage companions become one flesh and that they continue to be happily united as long as they shell live. In a wedding two people are legally bound. In our generation there is the question as to how long the union will last. We repeat: it should last until death.

Let not man break this tie which God has recognized. It is an outgrowth of God's will for the good of mankind. The two people are held together by strong cords *from the two lives if* the counsel of God is understood and followed. There are many things said in the sacred writing about the principals that are joined together when two well taught and deserving young people marry.

She is to recognize the husband as the head of the family. This is not stated as a facetious remark, nor as an affirmation in a debate over women's liberation. This is the will of God Himself. He knows that the home should have a head, and He wills that man should take this responsibility. "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ

is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything" (Eph. 5:22-25). This is not the thinking of modern infidels, but it is wisdom's way. The same Bible includes the rule that the husband should love his wife as Christ loved the church. Men are to love their wives as their own bodies. Christ gave Himself for the church (Eph. 5:25, 28, 33). If the husband loves his wife as here suggested her submission will not be a galling experience. It will be more a matter of her coming under his strong arm for protection. Her submission and his love are joined together, and what God hath joined together let not man put asunder.

Titus 2:3-5 asked aged women to teach younger women to love their husbands. The same Holy Spirit guided Peter in pointing out the fact that husbands should honor their wives as also being heirs of salvation. The husband, in recognizing her worth and merit, and in realizing that she is the weaker vessel, gladly becomes her protector. His honor and respect for her, and her love for him, bind the two together as one unit. Neither has a desire to be free. Each complements the other. Each needs the other. They are happy together. Let nothing destroy his respect for her, nor her love for him. God hath joined them together.

There is much work to be done in maintaining and keeping a home, and each has much room for gratitude as this willing work is accomplished. It is right that man should provide for his own. He is worse than an infidel if he will not (1 Tim. 5:8). The beautiful word picture of the worthy woman given in Proverbs 31 shows her working willingly with her hands as she looks to the ways of her household. She is full of good works (1 Tim. 2:10; Acts 9:36). How can marriage succeed if neither is willing to work and to be thoughtful in showing gratitude for the work of the other? Gratitude expressed makes work easier. Cheerful and unselfish work makes gratitude natural. God has joined these things together. Let not man put them asunder. When a happy husband says, "Many daughters have done virtuously, but thou excellest them all," his wife goes to work with renewed vigor. Her pleasant gratitude pays him well for all he does for her. When willing work meets joyful expressions of gratitude divorce is unthinkable.

A woman that feareth the Lord shall be praised because she is praise-worthy. A man who delights to pray is prepared to honor his wife as an heir of the grace of life. This godly fear leads to purity of life. This reverence helps the wife to adorn herself in those most beautiful ornaments of the meek and quiet spirit with chastity, sobriety, and discretion. What man with faith in and love for God would have or could have even the slightest desire to put away a wife to whom he could say: "All the city of my people doth know that thou art a virtuous woman"? (Ruth 3:11). Yes, there are divorces, but not when godly fear and purity are properly joined together. The curse of God is upon those who would defile the character or destroy the faith. Immorality and loss of faith explain the alarming divorce rate. Godly fear and purity of life explain the wonderful stability of the best homes.

Let her submission and his love be joined together. God intended they should thus work to bind the two people in perfect unity. Her love for him and his respect for her also serve to guarantee the certain stability of the marriage. Work and gratitude may add much pleasure to each day in the home until death ends the happy time together. Reverence and godly fear lead to innocence and purity of life, and together they provide the very foundation of happiness for the two who are thus enabled to have full confidence in one another.

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## Editorial

Connie W. Adams  
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### OPPOSITION TO HERALD OF TRUTH FROM STRANGE SOURCES

It is indeed strange to read what such men as E. R. Harper, W. F. Cawyer and Ira Y. Rice, Jr. are saying in opposition to the Herald of Truth these days. For many years Ira Rice was in the van of brotherhood promotionalism and has always had plenty to say about those he classified as "antis." E. R. Harper was the preacher at Highland in Abilene, Texas when Herald of Truth began and was among its most ardent supporters. He did some of the radio preaching in the early years of the program and defended it as scriptural in two public debates. He has continued, until recently, to be employed by the Highland church in connection with Herald of Truth. W. F. Cawyer was a paid elder at Highland and traveled throughout the country for years doing public relations work in the interest of Herald of Truth.

Now these three men are warning the brotherhood about the present direction the program and its management have taken. W. F. Cawyer resigned two years ago as an elder at Highland and now will not even worship there. Recently, E. R. Harper was fired by a committee to whom the Highland elders have entrusted the management of Herald of Truth. For years the program was defended as scriptural because it was under the direct oversight of the Highland elders. It was argued that this distinguished it from a Missionary Society. Now, they have a committee (without a single elder on it) with the power to hire and fire and attend to the affairs of the program.

The July, 1973 issue of *CONTENDING FOR THE FAITH*, published by Ira Y. Rice, Jr., carried the story of Harper's firing. He was given three weeks to vacate his office and was denied access to a copy machine during that period. Not one elder signed the letter of dismissal.

Here is part of what W. F. Cawyer said in a recently published letter:

"My heart bleeds when I think about a once strong church, which enjoyed the complete confidence of a proud brotherhood, that today is floundering on the brink of Pentecostalism, the rankest of which you ever heard. I fought hard for the truth against Calvinism as it slowly but surely crept into the Highland Church in Abilene, Texas. There was a time, looking back to the

yesterdays, when Highland was a united church, perfectly joined together in doctrine and in practice. But today, it, the Highland Church, which sponsors the Herald of Truth, is no longer worthy of the fellowship and confidence the brethren have had in her. It is about to split right down the middle over the direct operation of the Holy Spirit." (Via The Christian Journal, August, 1973).

Cawyer further reported that present-day tongue speaking was being defended there, that one deacon had argued before the elders that there were Christians in all denominations and said that they had permitted a hippie-type person to stand in the pulpit and lead a prayer which he began with the irreverent "Hi, Dad." He stated that they had recently accepted a man and his wife on trine baptism. Also, according to Cawyer, a teacher in an adult Bible class held up his Bible and said "You must have something more than this. This is not sufficient." He urged brethren to check with Brother Harper to verify these matters.

Harper stated that the preacher was teaching doctrinal error in class and that he opposed what he was saying. The elders called him in and forbade him to do so.

Consider this statement from Cawyer about the use of Herald of Truth funds:

"Salaries have been raised to an absurd amount. Men who barely made a living before, now draw nearly and perhaps more than \$20,000 per year. Men have placed wives on the payroll and at one time not only a wife, but a daughter. Your money has been spent as freely as water, but you did not know it. Brethren, its time that some good practical business judgment be manifested as well as doctrinal soundness. You, as supporters of the Herald of Truth program, need to know the facts regarding its operation."

It should be kept in mind that none of these men opposes the Herald of Truth because he believes the sponsoring church arrangement is unscriptural. In last month's issue we dealt with this principle and showed why such an arrangement is unscriptural even if there were no abuses found. The objections of these men are based purely on abuse of the practice and not the practice itself. Nevertheless, brethren who have supported the program over the years thinking that the Highland church was a model of doctrinal soundness and that her elders were a cut above the average eldership and therefore uniquely qualified to oversee \$2,000,000 of brotherhood money a year, need to take another look. When men such as Harper and Cawyer, who have enjoyed for years the reputation they have among the liberal churches, attempt to alert the brotherhood to doctrinal unsoundness at Highland which is tolerated by the elders, and of organizational corruption in the management of the program, then brethren ought to at least give them a hearing. They have spent many years of their lives working with that church and this program.

All of this reminds me of the controversy over missionary societies of days gone by. In 1908 J. B.

Briney came to Louisville to debate W. W. Otey on the societies and instrumental music. Briney made the same arguments in defense of the society which Harper, Cawyer and others have made in defense of the Herald of Truth in days gone by. Yet, before Briney died, he lived to see the society he had defended fall under the influence of men who were marching to a different drum and died bitter and disillusioned about that which he had defended so ardently. Indeed, as Brother Miller says so well in his column elsewhere in this issue, "the chickens have come home to roost." Without trying to steal any of his thunder, may I sincerely say, "I marvel."

THINK ON THESE THINGS



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### A WORTHY MAN AND THE INFALLIBLE BOOK

By approval of the new editor and owner of this fine paper, brother Connie W. Adams, I shall be writing as often as possible under the heading: "Think On These Things," as it appears above. This is a phrase taken from Philippians 4:8 and if you will take the time to read the context of the statement, you will appreciate the significance of these four words. I selected this Bible phrase to head this column because it expresses precisely what I propose to accomplish in that which I write from time to time.

The general overriding concept of professed religionists today is also the common view held by the average man of the world, and that is that moral goodness, social benevolence, academic scholarship and accumulated material wealth constitute the true measurement of what a Christian should be and what should ordinarily constitute the church and its function. In fact, the sad plight of the present day credentials for preachers is that the above mentioned qualities are essential to make him a real preacher and give him reason to exist as such. The sad, sordid, and sickening picture of the human race at the present time is a living proof of the moral and spiritual evolution in reverse. It is high time that we awake and unsheathe the sword of the Spirit and aggressively use it with all our might in striking down the spiritual wickedness in high places and speak out against the evil imaginations of men's hearts which allow the corrupt political, moral and spiritual conditions to exist as they are in this present generation.

### THE INFALLIBLE BOOK

We dare to stand and proclaim to the world that we hold to no book as an infallible guide in spiritual and moral training but the Word of God which we call the Bible. It is an infallible book because it came from an infallible Being, Jesus Christ the Son of God. In John 14:26 Jesus told his disciples that the "Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." In John 15:26 Jesus told them further, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." And again in John 16:13 he states that the Spirit of truth would guide the apostles into all truth and would speak the things which he heard and in verse 14, "He shall glorify me: for he shall receive of mine, and shall shew it unto you."

In Galatians 1 the apostle Paul affirms that he did not receive the gospel by men nor of men, but he received it by the revelation of Jesus Christ. (Galatians 1:11, 12)

The Word of God is not only an infallible book, it is also a complete book. 2 Timothy 3:16-17 states that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." This book claims to be capable of furnishing a man to every thing that God would have him to be, thus making the book itself a complete revelation. The apostle Paul said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Galatians 1:8, 9). Even an angelic being may not add anything to this book to complete it. It is an infallible book and a complete book.

In addition, it is a final book. By this I mean that there will be no writing or revelation from God at any further time, nor has there been any inspired writing added to that of the apostles from the period of inspiration in the first century to the death of the last apostle. In the passage just read from Galatians 1:8, 9, it becomes clear that if this book may not have additions to it, that no further revelation will be made. In Jude three the Holy Spirit through Jude exhorted to "earnestly contend for the faith which was once delivered unto the saints." The American Standard Version reads, "once for all delivered unto the saints."

We have an infallible book, a complete book and a final book. But this book is also the basis of judgment for the entire human race. Jesus said in John 5:22, "For the Father judgeth no man, but hath committed all judgment unto the Son." But the Son judges all men through his Word. "He that rejecteth me, and receiveth not my words, hath one that judgeth him:

the word that I have spoken, the same shall judge him in the last day."

In Revelation 20:11-15 the scene of the judgment depicts all nations and all men standing before the judgment seat of Christ to be judged out of the things which were written in the **books, according to their works**. These four important considerations ought to impress each one of the great value of reading, learning and living by the New Testament of Jesus Christ.

#### A WORTHY MAN

The word "worthy" simply indicates to be worth, to weigh, to be worthy of. It is used of different things and in different ways in the scriptures. In Colossians 1:10, Ephesians 4:1 and Philippians 1:27 the term indicates the work or manner of life of a man as making him worthy of acceptance with God or with the calling of the vocation in which he is to work. This is not to be understood as laying claim on the part of man of being accepted by God because of any meritorious act or thought on his part, but only by his conforming to the words of the Spirit can his obedient faith be counted for the righteousness that from God's point of view would be worthy of the various blessings that come through Christ the Lord.

The word teaches that the workman is worthy of his meat (Matthew 10:10; Luke 10:7; I Tim 5:18). The younger son in the parable of the "prodigal son" did not consider himself **worthy** to be called the son of his father because of the great sin against his father (Luke 15:21). The redeemed will be counted **worthy** to walk with Christ in white (Rev. 3:4).

I suppose that different men would read into the word "worthy" some things that should not be found and they would leave off some things that should be included. By using the Bible as the only standard, we would be compelled to list the following as essential attributes of a worthy man. He would be a man of faith, uncompromising faith, the kind of faith that would be stable and consistent with all things taught in the Word of God. A worthy man would also be a man of great sacrifice whose life reflects an unselfish disposition in all things toward God and his fellowman. Romans the 12th chapter and the first two verses point out the need for presenting the ultimate of a man's body as a sacrifice unto God; His body with all the service it can produce. A worthy man would be an uncompromising, unyielding, and unwavering individual with regard to his goals and his work.

Lastly, a worthy man would have to be a man who loved God with all his heart, with all his soul, with all his spirit, with all his mind and to love the truth above all else and have a deep burning desire for the salvation of the souls of men who are lost.

In speaking of an infallible book and a worthy man, I am putting together a combination which has proved to be the only great power in this world to conquer sin and the consequence of sin, and to produce as nearly as possible a world with a reasonable environment to produce happiness, contentment and the profound hope of a life to come. I pray that each one who reads

this article should strive to be a worthy man or woman using faithfully the infallible book. Some little boy or girl, some young man or woman, some babe in Christ or some weak brother needs you to help him set his direction toward heaven. Somebody needs your teaching and perhaps even more your example of what you teach that they may go to heaven with you.

#### CONNIE W. ADAMS, A WORTHY MAN

The new editor of Searching The Scriptures, Connie W. Adams, in my judgment, has proved himself to be a worthy man of God in the sense in which I have used it, who faithfully clings to the infallible book. I must briefly address myself to the editor in these words: Connie, my beloved friend and brother in the Lord and co-worker for the Master, I shall always understand your problems, heartaches, and difficulties in editing and publishing Searching The Scriptures. I shall also share your joys and the refreshing peace of mind that comes from doing for others and glorifying God. I pray to my Father and your Father that He will be as good to you as He has been to me, and that will be enough. I pray that your days may be long and that your health may be good so that you may accomplish your desire to save the lost, to strengthen the saved, and to glorify God with the assistance of all your contributors to this paper. I shall always stand ready to be of help in any way I can. When the last word has been written and both our pens lie still upon the tablet and eternity has claimed us both, nothing will be important but that we will have so lived and labored that we may hear the sweet words of the Master, "Well done thou good and faithful servant, enter into the joys of thy Lord."

Finally, my brethren, let me encourage you to keep your face toward the prize of the high calling of God in Christ Jesus and let nothing turn you to the right or to the left; labor to the end with the righteous zeal that you had in the very beginning.

Be a worthy man with the infallible book. **Think on these things.**

**Willis-Inman Debate**

September 19 - 23, 1966  
Parkersburg, W. Va.

Cecil Willis and Clifton Inman discussed two propositions:  
 "Resolved that it is in harmony with New Testament teaching for one or more congregations to send money from their treasuries to another congregation (Highland Avenue in Abilene or any other), for the purpose of supporting a nationwide radio broadcast or telecast (Herald of Truth or other), which broadcast or telecast is supervised by the congregation receiving the funds."  
 "Resolved that it is in harmony with New Testament teaching for a congregation, or congregations, to take money from their treasuries and send it to a corporate home (such as Mid-western, Potter, Schults-Lewis, Maude Carpenter, Lubbock, etc.), which is organized for the purpose of providing a home for orphaned or forsaken children."

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### "WRESTING THE SCRIPTURES-NO. 3."

I pointed out in the first article of this series that the word "wrest" as used by Peter (2 Pet. 3:16) means to twist or turn. It conveys the idea of taking scriptures out of their context and making a false application. Our study for this month is based on James 5:14-15. James says, "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him!"

This good text has been wrested by many false teachers. First we have a group who believes that miracles have been perpetuated to this age. They claim to duplicate the miracles of Jesus and the apostles. They are quick to inform us that Jesus is on their side. From this text they claim miraculous power, because we still have elders. They tell us if we give up one we must give up the other.

Before we go into a study of the text itself, I want to affirm that I believe physical sickness is under consideration in the text. Some brethren, in order to answer this quibble, have advocated that only "spiritual sickness" is under consideration. I do admit that "spiritual sickness" as a secondary matter is discussed in the text. James says, "Is any sick among you? Let him call for the elders of the church." The text says they were to pray over him and the prayer of faith would save the sick, and he would be raised up. Then after this the text says, "And if he have committed sins, they shall be forgiven him." It could not be denied that this portion of the text refers to "spiritual sickness". However, the text makes it clear by the word "if that this type of sickness may not exist, and thus "spiritual sickness" is a secondary matter. If the first sickness meant only spiritual sickness then the expression "if they have" would make no sense.

James indicates that he may or may not be guilty of sinning. The conclusion must be that the first part of the text refers to physical sickness and the latter part to spiritual sickness.


I believe the text teaches miracles were performed. It is sometimes argued that the Lord did not heal saved people. However, a brief study of the Bible will prove this to be false. In Matthew nine, the Lord healed a man with palsy after he had forgiven his sins. Another example of this was Dorcas in Acts nine. It is

true that miracles were performed to make believers but not always for the benefit of the one on whom it was performed. People who observed the miracle could also be made believers as a result of this power.

Some may ask, "Why call for the elders of the church?" Could not any faithful member pray and do the same for the sick? This could possibly be so, but one must keep in mind that the apostle had to "lay hands" on certain members of the church to impart the gift of healing as well as other gifts. In Acts eight, we have the case of the Samaritans who had been baptized in the name of the Lord but had not received the Holy Spirit. We observe in verse seventeen that the apostles laid hands on them and imparted the Holy Spirit. It is but natural that the elders would be among the first to receive these spiritual gifts. James makes it clear that the elders had the miraculous power to raise the sick. Other verses teach us where and how they received it. Sometimes when the "fake" healer fails he claims the person did not have enough faith. Notice James says, "The prayer of faith shall save the sick! He did not say the "Prayer for the faithful."

But someone says, "What about the anointing with oil?" Does this not show that the elders acted as "doctors" using medication and thus eliminating any sort of a miracle? It is true that in biblical times oil was sometimes used medicinally. However, it was also used symbolically. For example, it was used in the coronation of prophets, priests and kings (See 1 Sam. 10:1,9). Even though oil may have therapeutic value, it seems that if this had been the case the Bible would say "Call your doctor" rather than "call for the elders." The word sick in our text comes from "Asthenē" which literally means to be weak or without strength. Thus, physical sickness is definitely under consideration. We should not be reluctant to admit miracles could be performed in Bible times but we should stand firmly against the modern "faker" who claims they have been perpetuated to this age.

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I MARVEL  
Galatians 1:6



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### THE CHICKENS HAVE COME HOME

In the debates I had with G. K. Wallace and Guy N. Woods, when the charge was made that the Herald of Truth was parallel with the Missionary Society, they replied that this could not be true because the Missionary Society was under a board and the Herald of Truth was under the elders of the Highland church. This carried the poorly taught and they went out saying the Herald of Truth could not be like the Missionary Society because it was under an eldership.

In his paper, *CONTENDING FOR THE FAITH*, Ira Y. Rice, Jr. in the July issue, gives a lengthy account of the dismissal of E. R. Harper from the Herald of Truth and a long letter reprinted to that effect, signed not by the Highland elders but by some committee for TV and Radio. *THE CHICKENS HAVE COME HOME TO ROOST*. The Herald of Truth is not under the elders at Highland but under a committee or board separate from the elders and not a bit different from the board that governs the society.

It is time for the liberal brethren to admit they were wrong and withdraw from the Herald of Truth completely. If they are honest and were honest at the time they said they could not be likened to each other, for one, the society was under a board, and the Herald of Truth was under the elders of Highland. They can find out for themselves now that this is not true. I do not expect them to take my word for the facts. They can write to brother W. F. Cawyer who for years was the spokesman for the radio program. He will tell all who write that the elders did not sign the letters that led to Harper's dismissal and that the program is now under some committee and not under the elders. E. R. Harper now has plenty of time and he will tell them the same thing.

When the Herald of Truth was created it was pointed out that a monster was brought into being that was too big for any one congregation. That was what was wrong and why it was opposed. It centralized millions of dollars in the hands of one set of men and made one church responsible for work never intended by God. Once started it could not be stopped for it had everything necessary to carry on its own life. It had its own organization, its own production people, its own money, its own product, its own mailing permit, etc. We urged at the time that the Highland elders could not even stop the program if they desired. It would only move somewhere else and continue to do business.


E. R. Harper got what was coming to him. He started the Herald of Truth connected with great misgivings. He knew better and the dismissal in his old age is another example of how the young men are taking the liberal brotherhood. It was men like Harper who made this possible. Harper talked to men about this very thing and now the chickens come home to roost.

What about it brethren? Are you still willing to make donations to the Herald of Truth now that you know it is not under the elders of Highland? Are you honest enough to say "we were wrong" and the program has all the characteristics of the Missionary Society?

It is not too late to save the church but late enough to tell where these things lead. Determine the facts for yourself and have a period of new examination. Forget the bitterness and what might have been present at the time of division and get on the road to heaven by asking for "old paths." What difference does it make if some of us say, "I told you so?" Can this compare with going to heaven?

*THE CHICKENS HAVE COME HOME TO ROOST* and the Missionary Society and the Herald of Truth are directly parallel in every respect. No longer can any honest man oppose one and defend the other.

ANSWERS  
for our hope



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Huntsville, Ala. 35802

**QUESTION:** Within our tiny congregation we all agree that if we find another Christian in dire need (such as of food, clothes, etc.), then we are obligated to help him even if he is in error (such as supporting institutionalism). We disagree over whether we could use money from the church treasury to help this type of person. Could you help us with this question?—S.G.

**ANSWER:** The obligation of a church in helping a Christian in dire need should be discharged with due respect for congregational lines—*independence and autonomy*. Our querist does not say whether or not the Christian to be helped is a member of the congregation from whose treasury he is to be helped. If so, then that congregation has a twofold obligation, namely, physical and spiritual. Physically, to supply food, etc. Spiritually, to teach him concerning truth. In accomplishing the latter, patience, meekness, forbearance, and love (Eph. 4:1-3; Gal. 6:1,2) should be shown. If the Christian being helped shows himself to be obstinate, factious, and, therefore, unworthy of fellowship (Rom. 2:8; 2 Cor. 12:20; Titus 3:10 A.S.V.),

such help should be withdrawn and such treatment administered as the Scriptures demand.


If, however, the Christian found, who is in need, should be a member of another congregation, the matter should be pointed out to that church that it might discharge its duty to its own. Remember, the help for the "brethren in Judaea" was sent to the "elders" (Acts 11:29,30). Each eldership or church was then in position to fulfill its obligation to its own.

If through negligence or ignorance, this Christian in need should not be a member of any congregation, then a threefold duty falls upon whomever the opportunity presents itself: 1) to teach him the truth about membership in a local church, 2) to teach him the truth concerning other errors of which he may be guilty, and 3) help him in a material way. I would suggest helping him materially while the teaching process is going on, unless and until he should prove himself unworthy as pointed out above.

**WORSHIP IN SPIRIT AND IN TRUTH**

*J. G. O'Neal*

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**THE INSTRUMENT IS NOT A DEAD ISSUE**

One of the mistakes that Christians can make is to think that the question of instrumental music in the worship of the New Testament Church is a dead issue. Nothing could be farther from the truth. It is as live an issue as "Watergate" is at this writing.

In the **Broadway** (Texas) **Bulletin**, June 6, 1965, page 2, a letter from James DeForest Murch, addressed to the then minister of the Broadway Church and now President of Pepperdine, William S. Banowsky, is printed in which Murch comments on his book, **The Mirror Of A Movement**. Murch says, "As I read your book I was impressed that there is very little that divides us in our commitments and in our practices. One of these days there is going to be a break between our "liberals" and our "conservatives" which will be open schism (as the world views these things) and many of us envision a day when there will be closer fellowship with men like yourself and churches like Lubbock." A "closer fellowship" between the Christian Church with the instrument and the Broadway Church is a cause for alarm.

In a letter dated March 30, 1965, Reggie Thomas, preacher for the East Point, Ga. Christian Church, said of Wayne Poucher, "he is not as radical as many of the Church of Christ preachers are; he is willing to recognize members of the Christian Church as Christians; he doesn't consign us to hell for using the musical instrument, as do many of the Church of

Christ brethren. Because Brother Poucher is willing to consider the music question a matter of opinion, he does speak in a lot of Christian Churches."

The May 1967, issue of the **Reporter of Direct Mail Evangelism**, published by the Brown Trail Church at Hurst, Texas, contained a letter written by Don DeWelt, a member of the Christian Church which uses the instrument. In this letter he said, "The brothers at Hurst, Texas are of the group who do not use the instrument in accompaniment with their singing. We are in full agreement that neither of our convictions will be violated in this effort to reach the lost world." Here members of the Church of Christ and members of the Christian Church are also pictured in the meeting in which the above agreement was made. Among those pictured is Roy Deaver the minister and one of the elders of the Brown Trail Church. After this arrangement was given publicity, the Brown Trail Church called off the deal, but the fact remains that at least at the time of the original agreement, there was enough of a compromise seen that the Christian Church could be assured that the Church of Christ would not say anything on the question of instrumental music strong enough that their "convictions will be violated."

Go back and read the first article in this series in which W. Carl Ketcherside says a meeting of minds has been reached by those in the Church of Christ and the Christian Church and that those in the Church of Christ will tone down their opposition to instrumental music. How long has it been since you have heard a sermon on the Herald of Truth on the Sin of Instrumental Music in Worship? Read Ketcherside's statement and know why.

We stand ready to affirm that singing is what is authorized and that the instrument is unscriptural, therefore, sinful. (2 Jno. 9-11)



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truth while there in the Philippines. Brother Granke took the initiative in receiving and distributing funds and clothing for the brethren in the Philippines who were so hard hit by the typhoon last year in Luzon, and the great drought in Mindanao which was just broken when we were there. **Brother Heard** also helped in this work. Brethren in America are to be commended for sending tons of clothing and thousands of dollars for relief of the brethren there. Liberal brethren would be hard pressed to call anyone "anti" if they could have seen the amount sent there to brethren whom they had never seen personally. The need was satisfied in Luzon and some of that money and clothing was sent to Mindanao to help those brethren.

Brother Butler and I remained in Baguio on Sunday of that week while Brother Little preached in Angeles City where Clark Air Force Base is located. We were sorry to leave the cool climate of that mountain resort city but this we did on Monday heading back to Manila for an overnight stay before leaving again for other places. Besides Juan Gawe, mentioned earlier, his son, Andrew also preaches in Baguio. They have since combined the congregations and have rented a fine place of worship in the center of town where they will all worship together. Andrew is a very capable, educated man, supported by Floral Heights church in Wichita Falls, Texas and is a great help to the young preachers in that area. He speaks three native dialects plus English and is a very capable man. He has had a short training class for preachers and others since we left, helping them understand the institutional problems. Two preachers and a student from the Philippine Bible College, run by our liberal brethren, took their stand with faithful brethren while we were there. These and other brethren are doing a commendable work in helping many to understand the truth regarding the institutional issues. The four American brethren connected with the school were daily challenged to defend the school from the scriptures by Brother Little while we were there, but we saw nothing of them. They are "hurting" because so many of their students and preachers are leaving their ranks. There is a very small group of native brethren worshipping with the liberal church there in Baguio (plus the boys who are in school) while there are some 50 meeting with the conservative brethren.

My second week there was spent separated from the other Americans as they went to the island of Mindoro while I visited three churches on the eastern side of Luzon island. I first visited the "coconut province" of Quezon preaching one night at Dipaculao where Eusebio Ballio preaches. Brother Ballio is supported by churches in Portsmouth, Ohio and Brownsburg, Indiana. A very hard, dusty bus ride took three Filipinos and me to this eastern city where we arrived in time for a roast pig supper, a symbol of a special occasion. I preached to a packed house in one of two meeting houses built for the purpose that I saw. The next day we arose at four o'clock for Cabanatuan, the "bread-basket" of the Philippines, thusly named

for the great amount of rice and grain grown there. Samuel Ordinario is the young preacher there supported by the church in Woodbury, Tennessee. Eight were baptized during our two-day stay there. Then we visited one day in Guimba where David Gamit preaches and it was there that 19 responded to the invitation, including eight from the Christian church. That afternoon we made our way by Jeepney to Angeles City to join with Frank and Wally for a one-day lectureship in the city by Clark Air Force Base. Castorio Gamit is the faithful preacher there and is doing a fine work. Brother Gamit traveled with me while in the Philippines and is one of the finest men I know. I stayed over in Angeles City to preach Sunday morning while Brother Butler and Brother Little went to the Manila area. In the afternoon Brother Gamit and I went to Murphy congregation also in the Manila area, and for the evening service all three of us preached at Dian, Makati where Carlos R. Azcarraga preaches. This is the church which was originally a Christian Church until two years ago when J. T. Smith and Connie Adams visited them, and were successful in teaching them the truth, and the entire church was converted.

Our last week was spent in Olongapo and on the Island of Mindanao. We had a one-day stand in Olongapo where Cubic Navy Base is located and where Brother and Sister Pat Heard now worship. Carlos Valenzuela is the native preacher there. On Friday we flew to Mindanao where Brother Romulo Agduma had arranged for a lectureship in Davao. Because of transportation problems we were not able to keep our appointment at Roxas in the Visayas and because of the political unrest in Mindanao we had only one meeting there. There were about 50 preachers in attendance at Davao, and it was there that I finally, after 16 years, was able to meet Romulo B. Agduma face to face. On Monday following we flew back to Manila and on May 3, after a brief stop in Tokyo we flew back to Los Angeles and home. Frank had preceded Wally and me one day on his way homeward.

#### SOME FINAL OBSERVATIONS

As in any place there are a few unworthy preachers. So it is in the Philippines, but probably no more than in America. Some have been dishonest about the amount of support received, and some immoral in other ways. Brethren should double-check, but I do not mean to imply there are many of such men. There are few. Most are fine, capable men. I see no need for Americans to go to the Philippines on a permanent basis, for there are very capable men who can do the job there. They can do more for their country and the church than we can. For this same reason I could not encourage men to move there permanently. Andrew Gawe, Romulo Agduma and Vic Tibayan are very capable. Billy Hayuhay and Noli Villamor along with Castorio Gamit who traveled with me are very capable men. I truly learned to love and appreciate them.

## THE NEWS LETTER REPORTS

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

**VESTAL CHAFFIN**, 217 S. First Ave., Paden City, W. Va. 26159. Two men were baptized here recently, one about 60, the other in his late sixties. Also two were restored, one of whom was withdrawn from by the church here several years ago. We have a gospel meeting scheduled here Sept. 17-26 with Harry Rice preaching. I am to be with the church at Cameron, Ohio Oct. 1-7 and with the Homeworth Road church in Alliance, Ohio Nov. 5-11 in gospel meetings. When you are in this section of the Ohio Valley, stop and visit with us.

**DWIGHT C. EDWARDS**, 403 College St., Waycross, Ga. 31501. A new congregation began meeting in Blackshear, Ga. on Sunday, August 5, 1973. Twenty-three were present for the first service. Blackshear is in Pierce County, about nine miles from Waycross. This is the only congregation in that county. I understand there are yet 51 counties in Georgia without the Lord's church (sound or otherwise). Lord, forgive our negligence!

**EFRAIN G. PEREZ**, Casilla 3052, Correo Central, Santiago, Chile. In August two were baptized at De Julio congregation, a woman and a man. Though we are well, our country has big trouble. About 80% of the workers in Chile are on strike. Inflation is up 400% in the last six months. We are waiting on God. Please pray for us.

**THOMAS N. THRASHER**, P.O. Box 1941, Decatur, Alabama 35601. A public debate is scheduled Nov. 8-9, 15-16 with nightly sessions at 7:30. This will be held in

Finally, there are a number of fine men under fire from liberal brethren in the Philippines who operate Philippine Bible College. Liberal churches continue to lose members, and this hurts those liberal brethren. So I strongly urge churches to seek out a worthy man and help him. Native brethren are not able to support their own preachers since poverty is so wide spread. The dependable brethren there are cautious as to whom they recommend because some have been dishonest with funds. But any man who has been to the Philippines can put any church or individual in contact with a good man. Some can be supported on \$50 per month; others need up to \$200 depending on family and place of living. Cost of living in the cities is much higher. But I know of no better place to put the Lord's money for the amount of good done than the Philippines. So as the Filipino would say MABUHAY (GREETINGS) to any who would be interested in doing work in that country.

16324 Lassen Street  
Sepulveda, California 91343

the building of the church of Christ, Old Moulton Road, Decatur. The disputants will be Ronald Sanders of the Church of God (independent) and Thomas N. Thrasher of the church of Christ. The discussion will concern the plan of salvation. Please attend and bring others with you.

**JAMES C. JONES**, R.F.D. 1, Chicopee Rd., Gorham, Maine 04038. August, 1973 marks the beginning of my fourth year with the church here in southern Maine. During the past three years, two have been baptized. There are presently 9 members of this congregation. The church here mails out a monthly paper dealing in first principles to 500 families in the area. Shortly, we commence a Bible correspondence course. The church owns a building lot and plans to build when possible. I am losing \$100 per month in support starting January 1, 1974 and will be glad to supply particulars and references to either churches or individuals interested in helping. All support is on the basis of Phil. 4:15. We will appreciate receiving notification of those moving into our area. See our ad in this paper for directions to the meeting place.

**MIKE DUBOSE**, Rt. 2, Kingston Springs, Tenn. 37082. Bobby Witherington just concluded a series of gospel meetings at the Shacklett church of Christ. Four were baptized and six confessed wrongs. That makes five baptized and seven restored here this year. We invite you to worship with us when in our area. The building is located on Hwy. 70 West, about twenty miles west of Nashville.

**MARSHALL E. PATTON**, 930 Weatherly Road, Huntsville, Alabama 35803. My recent meeting at Inglenook in Birmingham resulted in 10 baptisms and 1 restoration.

**FRANKLIN L. SANDS**, Rt. 1, Box 431, Winchester, Va. 22601. My wife and I have moved to Winchester, Va. from Mio, Michigan where I labored six and a half years with the church. In Winchester we found a small group of sincere Christians, humbly engaged in living the Christian life and serving the Lord to the best of their ability. The fact that they had existed and developed normally for five years without the aid of a regular preacher speaks well for their sincerity, ability and determination. Since arriving in January, 15 have been baptized into Christ. All are being taught to "hold fast the form of sound words, which thou hast heard of me (Paul), in faith and love which is in Christ Jesus." We solicit your prayers.

**RALPH JOINER**, P.O. Box 387, Clermont, Fla. 32711. Having resigned the work with the church in Cler-

mont, Fla., I am free to locate with any sound church in need of a preacher. While I would prefer a self-supporting church overseen by good bishops, I would certainly consider small churches where a great need exists. Interested churches may contact me at the above address. References gladly furnished on request.

**J. D. WALKER**, 2245 East Belmont Ave., Fresno, California 93701. Otis Moyer has moved to Napa, California to work and I have followed him in the work in Fresno.

### BENCHES AVAILABLE

**ELDERS**, Macdill Ave. church, 5008 S. Macdill Ave., Tampa, Fla. 33611 (Phone 837-2384). In October or November of this year, this congregation will have available 28 benches, 13 feet long, of good solid pine construction (no knots), approximately 20 years old. We will sell, or give away depending on the circumstances of those interested. Contact the elders as above.

### PREACHERS NEEDED

The Southside church of Christ in **Myrtle Beach, South Carolina**, is in need of a man to work full-time in this area. If anyone would like to work for the Lord in a state with few sound churches, please contact us. The address is 1500 Hwy. 15, Myrtle Beach, S.C. 29577, or you may call me, Bart Campbell, at 448-5881 (area code 803).

The church in **Butler, Alabama** has been without a full-time preacher for over two years. We are small in number (about 20 members) but we have a comfortable meeting house which is debt free. Our weekly contribution averages about \$150. We are presently helping to support two gospel preachers, one in Mississippi and one in Arizona. If interested please write or call collect: R. B. Deavours, P.O. Box 234, Butler, Ala. phone 459-2418 or C. Q. Smith, P.O. Box 561, Butler, Ala. Phone 459-2122.

**PERSECUTION**-Christians are having to meet secretly in Nepal. If police discover them assembled, they are subject to imprisonment. In Afghanistan a congregation is meeting illegally. It is against the law there to be a Christian subject to the death penalty. In Malaysia the church in Penang has been denied permission to hold public services. (From Christian Chronicle, May 22, 1972). In June of this year the "Uganda Church of Christ" has been banned and branded "dangerous to peace and order." While regularly thanking God for our freedom, don't forget to pray for those who do not have it.

*PLEASE SEND your news reports to the editor at P.O. BOX 68, BROOKS, KY. 40109. Put them in brief paragraphs with your name and address at the beginning. Others are interested in what is happening where you work.*

## WORD STUDIES in the Greek New Testament

E. V. Snigley

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**authenteo**: "usurp authority" The Greek verb **authenteo**, which occurs only in I Tim. 2:12, is one of the so called **hapax legomena** of the New Testament. Thayer describes the verb as "Biblical and ecclesiastical"; however, cognates of the verb occur in contemporary papyri, (see **Vocabulary of the Greek Testament**, Moulton and Milligan).

### CLASSICAL FORMS AND MEANINGS

**Authenteo** appears to be derived from **autos**, "self," etc., and **hanuo**, "perform," "accomplish."

Cognate verb forms of **authenteo** are used with the following meanings: "to have full power or authority over," "commit a murder," "take in hand."

A noun form of the term means "perpetrator," "author," "doer," "master." Another noun form of the term means "absolute sway," "authority." Still another noun form means "principal."

There is an adjective form of the term that means "warranted," "authentic," "authoritative."

### IN I TIM. 2:12

The basic meaning of **authenteo** in I Tim. 2:12 seems to be "rule," "govern," "have dominion over"; however, inherent in the term is the idea of a self-appointed or self-styled ruler, ("autocrat"). This latter point probably explains the KJV rendering "usurp. . . ."

### "OVER A MAN"

The rendering "over a man" is from the genitive **andros**, "of a man." It is quite common for a verb of ruling to take a genitive object instead of the usual accusative object. We could translate **authentein** (infinitive form) **andros**, "rule a man," "dominate a man."

### "MAN" AS "HUSBAND"

There are no Greek words for "husband" and "wife," as opposed to the simple words "man," and "woman." Therefore, the context must determine when "woman" should be "wife," and when "man" should be "husband."

It is quite possible that "man" in I Tim. 2:12 should be understood as "husband." In fact, some reputable grammarians and commentators use "husband" instead of "man" in the passage.

In any event, there is an interesting similarity between I Tim. 2:11, 12 and I Cor. 14:34, 35. In the latter verses most translations understand "men" (Greek andres) to be "husbands."