

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.

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THINK ON
THESE THINGS

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THE "CHRIST—LIKE SPIRIT"

In this day of compromise and lack of conviction (and there is plenty of it both in and out of the church), we hear a great deal about "the spirit of Christ." I have no desire to reflect upon the real spirit of Christ as revealed in the New Testament, but I do want to show the false and cowardly dodges often made under the guise of "the spirit of Christ" in an effort to keep from "standing" for the truth.

"But we are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). The subject is the power or force by which one lives. By the "flesh" we mind the things of the flesh; by the "Spirit" we mind the things of the Spirit. Verse 5 says: "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." To have the Spirit of Christ in this passage is to be dead to sin and alive to the things of the Spirit, to follow or obey what the Spirit sent from Christ teaches. This is in contrast to obeying "the things of the flesh."

In speaking of the attitude of Christ, which is generally meant by "the Christ-like spirit," Paul wrote: "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). This "mind" (state of thought; what one has in mind; attitude) is shown to mean obedience even unto death in the case of Christ. The "spirit of Christ" and the "mind" of Christ have to do with obedience to the word of God. But this is not what denominational people and liberal minded people in the church mean by the "Christ-like spirit."

The "Christ-like spirit" to some means to be tolerant of everything; to allow almost any situation to remain without opposing it. Is this the attitude the Lord had toward sin? He drove out the moneychangers from the temple and overthrew their tables (Mark 11:15). He condemned the Pharisees in the strongest possible terms (Matt. 23). This was the mind of Christ toward evil. One is most unlike Christ to tolerate sin and error without rebuke. "And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). Would it be a "Christ-like spirit" to obey this statement of inspiration?

To some the "Christ-like spirit" means to "let me have my way about everything." This has become the predominate attitude of denominationalism today. They DO NOT WANT TO ENGAGE IN BATTLE! They do not want to have to "earnestly contend for the faith" (Jude 3). They prefer to live by the "live and let live" rule. They are content to oppose nothing and promote everything on God's green earth that satisfies the lust and vanity of man. I have confidently said publicly and in print that the day of religious debates is about over. The false teachers who have engaged in one or more debates have lost their taste for it. They want to profess the "Christ-like spirit" and disassociate themselves from battle. The few who believe they are right will engage in one debate and then they lose their taste for it. But a greater controversialist never lived than Christ. He opposed spiritual wickedness in all forms and in all places. We are taught to "fight the good fight of faith."

Perhaps the greatest charge of not having the spirit of Christ comes upon those who dare expose sin in all forms. This opposition comes from within the church as well as from outside. Some brethren who have no conviction except that one ought to be baptized and be a "member of the church of Christ" cry to high heaven when someone stands for New Testament truth. When sin and wickedness in high places are exposed, we are "fanatics"; when the one way of Christ is taught, we are "narrow-minded"; when the religious errors of denominationalism are exposed, we are "bigots"; when complete obedience

to the gospel of Christ is taught, we are "legalists."

The spirit that desires to compromise truth with error stands for nothing in doctrine, agrees with all plans and doctrines of men, and promotes all sorts of unauthorized projects in the name of religion. This is the "anti-Christ spirit" rather than the "Christ-like spirit." The Spirit of Christ requires complete obedience to all that the Spirit requires. The mind of Christ requires complete submission to all that Christ commands of us, even unto death. It means to oppose error with the same force that Christ used. It means to regard the New Testament as the final and complete will of Christ, and to presume to do nothing without his authority. If you want the "Christ-like spirit," go to the New Testament and there you will find it. Eternal happiness depends upon "walking in the Spirit" (Rom. 8:6).

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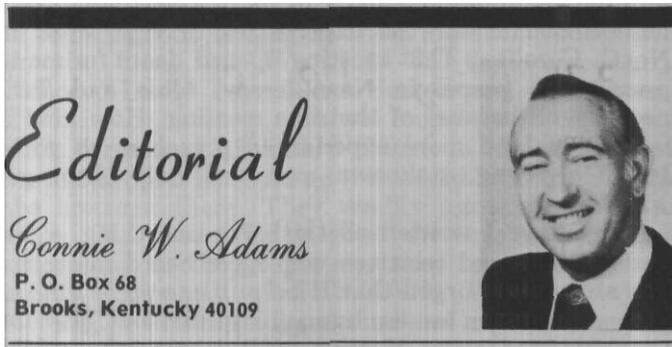
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HELPING YOUNG PREACHERS

It was a Saturday in June, 1950. I will never forget it. A small congregation which met on "the nine foot road" (that was the width of the pavement) a few miles out of a small town in eastern North Carolina had agreed for me to come and preach in my very first gospel meeting. The arrangements had been made months before through Harry Pickup, Sr. who had preached much in that community and had baptized a number of those who comprised the congregation. At this point I do not remember if he had been asked to come but could not, recommending me as a substitute, or if he just wrote them on my behalf to help a young preacher. By that summer I had completed two years of work at Florida College, had decided to stay out of school for a year and do "located work" with the church at Lake City, Florida which was to begin in July of that summer. In August I was to take unto myself a wife.

To say the least, the occasion was grandiose in the imagination of a young preacher who had not yet seen his twentieth birthday. My old rusty '41 Chevrolet was left in Virginia with my parents and my grand entrance into town was to be made on the bus. The local bus line to which I changed in Raleigh for the rest of the trip stopped at every crossroad. As the miles passed through corn, soy bean, cotton and tobacco fields, the prospects of brethren waiting to greet me and thoughts of crowds of hearers filled my mind. What problems might one expect in such an eight day meeting? Whatever they were, this young preacher was prepared for EVERYTHING, at least I thought so at that moment. I had one large suitcase with my clothes packed neatly in it by my mother (I never could get them back in the same space they came out of). In addition, I had packed EVERY BOOK I OWNED in a medium sized metal foot-locker. Luckily, it had a handle on it, but also felt as though it were full of bricks. The driver specifically asked if that was what I had in there when he unloaded it from the baggage compartment. Why did I take every book I had? Well, one never knows what error he may confront in a strange community in an eight day meeting. I had not only my Bible, but a concordance, Johnson's Notes, a Methodist Discipline, a Baptist Manual, an Episcopalian Prayer Book, the Book of Mormon, an Adventist Manual, a Lutheran Catechism, Nichol's Pocket Bible Encyclopedia, a large book for Family

Bible Reading which my family had earlier bought, unsuspectingly, from an Adventist door-to-door book salesman, and an odd assortment of other books, some of which I had bought in connection with classes I had studied at Florida College. Brethren, I was ready! To complete my baggage, my briefcase consisted of a bright green skate box. How, where or why I had obtained that I have no earthly idea. I have never owned a pair of skates in my life, can't stand up on skates even yet, and was reared a good distance from a paved road and miles from the nearest sidewalk. But that skatebox was my one and only briefcase for sometime. In it I carried every sermon outline I had thus far obtained, plus class notes from college and assorted outlines accumulated from other preachers. I repeat, brethren, I was ready! Or so I thought.

It was disconcerting when the bus rolled past the sign identifying the little town and then stopped right beside the highway. There was no bus station, not even a clearly marked bus stop, AND NO BRETHREN IN SIGHT TO GREET ME. The driver got off, unloaded my suitcase, foot-locker and

green "briefcase", set them on the side of the road and drove off leaving me to savor the fumes from the bus as it disappeared from sight and to wonder "Now what do I do?" Across the road was a barber shop with several men surveying the scene and wondering who the young stranger was. I gathered up my gear (and that was not easy) and what little dignity I could locate, struggled across the road, went into the barber shop and asked if anyone in there was a member of the church of Christ, or knew of one in town. Finally one man said he thought the couple which ran the general store back up the road about a hundred yards went "out there on the nine foot road."

With gear gathered up again under great difficulty, I made my way to the general store. There were a number of people sitting around and they all looked me over. I spotted a man behind the counter and said "Are you a member of the church of Christ which meets out on the nine foot road"? He looked surprised for a moment and said "I guess so, but my wife is better at going out there than I am." I said "Well, I am the preacher for the meeting" and gave him my best smile. He just stared at me, called out to his wife and said, "Did you hear anything about them having a meetin' out there at church?" She walked over and said "No, I ain't heard nothin' about it." Somehow all the glamor of the grand arrival had disappeared. But then they thought of a relative who lived nearby who was very active in the church and called this good man and his wife to come down there and check out this young fellow.

When these good people arrived, they had no recollection of any plans for a meeting. They loved brother Pickup, and surmised that anybody he would recommend must be all right. But to be on the safe side, they quizzed me as to where I stood on the instrument, Premillennialism, cups and classes, and several other things. Finally I satisfied them and they invited me to go home with them until we could

determine what course of action to take. They called a good brother, who was regarded as a leader and later became one of the elders, to come and talk with me. Brother Pickup had converted him (and almost made him lose his crop because Pickup followed him up and down the row discussing the Bible with him). This brother lived several miles out in the country but between town and the meeting house. He came in a hurry. I liked him right away and have considered him a good man and friend ever since. But he wanted to be sure about me also, so I was interrogated again. Then it suddenly dawned on him that back "about last February" brother Pickup had written to one of the brethren about having a young man come for a meeting. They met and discussed it, agreed to it, one of them sent me a letter giving a date in June, and then everyone forgot about it—that is, except for me. When they got all the pieces of the puzzle put together, they were terribly embarrassed, apologetic, but determined that since I was there, and so well recommended by such a beloved brother, that we were going to have a meeting. And have one we did. The news spread quickly by word of mouth from house to house and farm to farm, to the general stores in the county, and the meeting began right on schedule the next morning with the little frame building packed and children seated all around my feet on the platform. And so it continued for eight glorious days. The family which came to meet me at

the store kept me in their home and treated me with much kindness.

With some exceptions, the meeting went very well. I talked so much during my interrogation periods that I had about lost my voice by Sunday night and struggled all week with warm salt water and other homemade remedies which offered little relief. In addition, amid all my careful preparation, I neglected to bring one single necktie. I had a full suitcase, a full foot-locker of books, a bright green "briefcase" full of notes—but not one single tie! Boy, was I ready! The good brother where I stayed offered to relieve the tie problem and I accepted. He was slightly past middle-age, had a very limited choice of ties, and none which seemed to fit my personality or what limited wardrobe I owned. I found one which seemed to do better than the others and about wore it out that week. Further, I soon learned that a good assortment of ties would have been as helpful to me as the books I brought along. I was invited into homes for meals where people asked me Bible questions I had never even thought about, much less being prepared to give any kind of sensible answer. And besides that, there was not a Mormon in one thousand miles. I would have gladly traded in my Book of Mormon for one respectable tie!

Such was this preacher's very first gospel meeting. I have always been grateful to Harry Pickup, Sr. for telling the brethren about me. It was not his fault that they forgot. Also, there were some brethren visiting in the community from New Jersey who attended the meeting and arranged for me to hold several meetings in that state (some of them very fruitful ones). Those continued until the institutional battle closed a

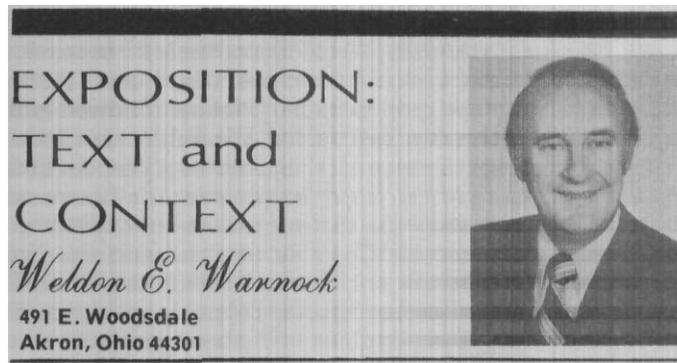
number of pulpits to many of us. I would not take a million dollars for the experiences of that week in North Carolina. That meeting opened doors for me to preach the gospel in New Jersey, Ohio and Tennessee—all because of that one meeting. How kind it is of older and more experienced preachers to go to bat for young, unknown men and help them get started.

Why have I written all this? For one thing, a few close friends and relatives who have heard me relate the story have urged that it be put into some kind of permanent form for its human interest, but also for the encouragement of other young men who might have their ups and downs in getting started with their work. The whole affair taught me clearly that there is very often a wide gap between idealism and reality. It convinced me that the brethren do not always take preachers as seriously as they take themselves. But I have been reluctant to write this because the congregation involved has done much good work over the years and good and able men have worked with them in the gospel. This has not been written to belittle them in any way. I praise them for giving a young preacher a chance to be heard, for putting up with my feeble attempts, for helping build the confidence it takes to face a new audience in a new place and preach the gospel to them.

I have written this for another reason. There are many young men just starting out who need a chance and deserve a break. Many preachers my age receive phone calls and letters from brethren over the country asking if we know where they can locate a good man to work with them. In most instances, they quickly explain that "we don't need a young man here who is just starting out, we must have a seasoned, mature preacher." Granted, there are some situations where the church has been through a crisis, or is about to face one, where maturity and wisdom are very much needed. But face it brethren, the older preachers are dying. How many have we lost in the last three or four years? Many my own age, who have now preached twenty-five or thirty years, have pushed themselves too hard and are struggling with serious health problems much too early. In the meantime, what are younger men to do who have resolved to devote their lives to the work of the gospel? Many have made careful preparation at great expense and amid great sacrifice. They cannot gain experience without a chance to preach. Some are ill-prepared. Some are more idealistic than practical. But so are some of the older men. Are these younger men expected to sit on the bench until they are thirty years old? They will still be inexperienced if they wait until they are forty to begin preaching, unless they have a chance to preach!

Last summer we had a meeting at Expressway in Louisville, in which we had a different young preacher every night, using men from our own area. We heard some excellent preaching, the kind that would help any church in a gospel meeting or local work. Over and over we heard expressions from the members about what promise there is for the future

in the kingdom as long as there are such young men on the firing line. We heard Steve Hardin, Larry Duncan, David Joy, Glenn Seaton and Don Truex. Back in the summer, sickness forced me to cancel my plans for a meeting with a church in Maine. I asked Steve Hardin if he could go if it would be all right with the brethren there. They readily agreed for him to come. He went, had a good meeting with several responding to the gospel and they invited him back on the strength of HIS OWN WORK in that meeting. I would gladly recommend any of the young men listed above, plus a score or more of others to congregations for gospel meetings or local work. I could wish for each of them and all other young preachers, that their beginning might be attended with much less frustration than my own first gospel meeting, but I hope the telling of this will serve to encourage all young men who aspire to give their lives to the greatest work on earth—the work of preparing eternity-bound souls for the judgment and for eternal happiness with God, Christ, the Holy Spirit, multitudes of angels and the redeemed of all ages. God bless the young men. "Let no man despise thy youth" (1 Tim. 4:12). Brethren, give them a chance.



HELL IS NO LAUGHING MATTER

How long has it been since you heard a sermon on hell? There is not as much attention given to this subject as there should be. Most of what we hear about hell is in the form of profanity and cursing from the mouths of degenerates. Too, not a little is heard in the way of jokes, scorn and ridicule. Let us notice what the Bible teaches about this place.

Hell Is A Real Place

Jesus was emphatically clear about the reality of hell. The following scriptures show this: Mt. 5:22, 29, 30; 8:12, 10:28; 18:9; 23:15, 23; 25:30, 41; Mk. 9:43, 45, 47; Lk. 12:5. From these passages, we learn that hell is:

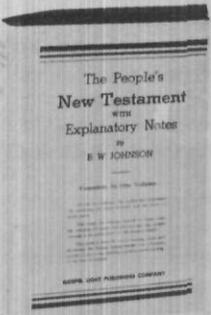
(1) **A place of fire.** In Mt. 5:22, the contemptible are in "danger of hell fire." Those who will not control their passions will be cast into hell fire (Mt. 5:29-30; 18:9). Whether this fire is literal or figurative does not decrease the punishment. Being in a place like fire would be no less comforting than if it were fire. But I see no reason for not believing that the fire is literal.

(2) **Everlasting.** Jesus taught the fire of hell is an everlasting fire (Mt. 18:8; 25:41). Mark's record says it is an unquenchable fire (Mk. 9:43-48). Consequently, there is no cessation of punishment (Mt. 25:46).

(3) **Outer darkness.** We read, "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth (Mt. 8:12). These children would be the unbelieving Jews who rejected Jesus as the Son of God. In the parable of the talents, the unprofitable servant was also cast into outer darkness (Mt. 25:30). Depicting hell as total darkness seems to be a figurative expression showing the gloom and horror of the state of the condemned.

(4) **Soul and body destroyed.** Not only will the soul be lost in hell, but so will the body. Listen to Jesus: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Mt. 10:28). When Jesus comes the graves shall give up their dead, both of the good and the evil (Jn. 5:28-29). The wicked, soul and body, shall be destroyed. The word, "destroy," does not mean the being of the person, but rather the well-being. W.E.

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Vine says, "The idea is not extinction but ruin, loss, not of being, but of well-being."

(5) **Worm dieth not.** Three times in Mk. 9:44, 46, 48, Jesus said of those cast into hell that "their worm dieth not and the fire is not quenched." This is a description taken from Isa. 66:24. Literally, the worm is a maggot that consumes the flesh of a corpse. But the word, "worm," is used metaphorically in these passages and denotes the awesome state of the lost.

Lenski says that the worm is internal and the fire is external, "thus the entire suffering of the damned is described.....within and without torment shall be the lot of the damned. . . .the bodies of the damned shall be like rotting, putrid corpses that have the worm within and the fire without" (Commentary on Mark).

(6) **Prepared for Devil and his angels.** Although wicked men will be confined to hell, it was originally prepared for the devil and his angels. Jesus picturing the future judgment scene, will say to the lost, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Mt. 25:41).

Etymology of Hell

The word, "etymology," has to do with the origin and development of words. The word, "gehenna," translated "hell" in the English Bible, originally meant the Hinnom valley (or better known as the valley of the son of Hinnom) on the western side of ancient Jerusalem. Here is where idolatrous worshippers offered their children to Molech, roasting them to death in the red-hot arms of his image (2 Chron. 28:3; 33:6; Jer. 2:23; 7:31). Josiah declared the valley unclean to the Jews (2 Kings 23:10). Later, it became the place where refuse was burned. In other words, it was the local trash or rubbish dump. From the preceding usage of the valley, it furnished a basis for the designation among the Jews of the eternal abode of the damned.

When Jesus came and spoke of gehenna (hell), the word, therefore, no longer carried the suggestion of a physical refuse disposal, but rather it connoted a spiritual place of eternal punishment for the wicked.

There is no basis whatsoever for the idea that "gehenna" means the grave as Jehovah's Witnesses teach. Such thinking is a figment of their imagination, and, actually, infidelity on their part. People who question hell as a place where the wicked are consciously and eternally punished, reflect upon the integrity of Jesus Christ.

Justice of Hell

Some people question the reality of hell on the basis that such punishment would be too severe, and, thereby, unjust. To doubt the reality of an eternal hell is to be guilty of the following things:

(1) **Challenging God's justice.** Many passages speak of eternal damnation or eternal punishment. We have already cited several of them. To challenge them as unjust is to accuse God of being an unjust God. But the Bible states about God, "Righteousness and justice are the foundation of thy throne. . . ." (Psa. 89:14, ASV). God being a just God, hell is, therefore, just, it being compatible with the perfect justice of God.

(2) **Conceiving God as man.** When we think that God should think and feel as we do, then we make the mistake of making God like unto us. Among other things, God said to the wicked among Israel, ". . . thou thoughtest that I was altogether such as one as thyself. . . ." (Psa. 50:21). What I would do and how I would handle things does not mean that God would act, accordingly.

Children do not always understand the decisions and actions of their parents, and, in their immaturity, would do things differently. But as they grow older and have children of their own, they then can see why their parents did what they did.

Let us not question God's wisdom, nor try to mold him into our own earthly, limited concepts, but rather let us humbly trust his judgments and readily believe his Word. Some day, after this earth-life, we will be able to see the wisdom of God in all of His doings. Compare Isa. 55:8-9.

(3) **Sin is minimized.** Man sees sin as not so terrible, therefore, punishment that is eternal in duration is much too severe. However, in the eyes of God, sin is a terrible, heinous thing, the penalty for which demands banishment forever from the presence of God in hell.

But someone says, "How could just a few short years of sin receive an eternity of punishment?" The issue is not the length of sinning, but the sins, themselves. Even we recognize that the time consumed in crime does not determine the severity of it, but rather the nature of the crime, itself. A criminal could murder a dozen people in a few seconds, but does this reduce the gravity of the crime because of the brevity of it? Not at all! A person may get life in prison for a crime that took only a minute or two to commit. In like-manner God metes out punishment commensurate with the sin. The sinner is sentenced to hell because sin is an abominable, atrocious offence.

Yes, there is a hell but God does not want any of us to go there. He demonstrated this by the giving of his Son (Jn. 3:16). God would have all men be saved (1 Tim. 2:4) and he is not willing that any should perish but that all come to repentance (2 Pet. 3:9).

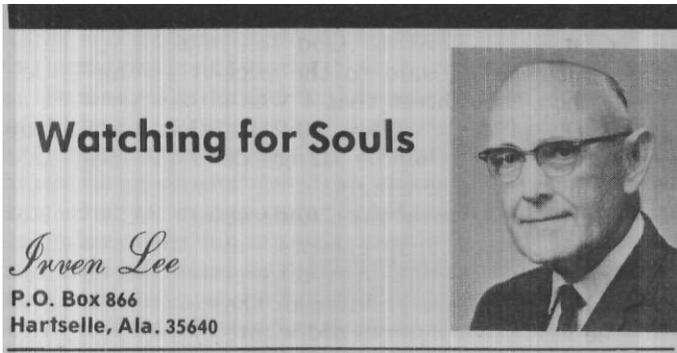
May all of us flee for refuge in Christ and lay hold upon the hope set before us (Heb. 6:18) in order to escape the wrath to come.

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Elders are to be able to account for each sheep in the flock. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17). It happens that watching after souls is a responsibility of parents and of brethren in Christ as well. James gives a wonderful challenge to brethren in the last two verses of his general epistle. It would be good if each of us could learn from our heavenly Father to have this special interest in his brother. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." This is a wonderful work, and it is time to give thanks to God for each of His children that is eager to have his brethren go to heaven with him.

Special mention is made of the fact that elders watch for our souls for they must give account. Preachers are also given special responsibility to instruct, warn, reprove, exhort, and rebuke in the effort to save as many as possible. Too many of us are burdened over our own selfish interests but not over the welfare of others. Paul mentioned the abuse, hardships, and dangers he had endured in his work as an apostle and then he spoke of the anxiety or care he felt for all the churches. "Beside those things that are without, that which cometh upon me daily, the care of all the churches" (2 Cor. 11:28). He was distressed when the church at Corinth was in trouble, and his burden was great when the false teachers were perverting the gospel and confusing the churches of Galatia. Was he their enemy because he wrote letters, made visits himself, and sent other faithful soldiers to contend earnestly for the truth? (Gal. 4:16).

Paul charged Timothy before God and the Lord Jesus Christ to preach the gospel which is able to save the souls of men, but he did not stop at this. "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of

an evangelist, make hill proof of thy ministry" (2 Tim. 4:1-5). One is likely to endure afflictions if he tries to turn people from their evil ways because they do not like to be disturbed, but the job must be done before they are so hardened in sin that they will not endure sound doctrine.

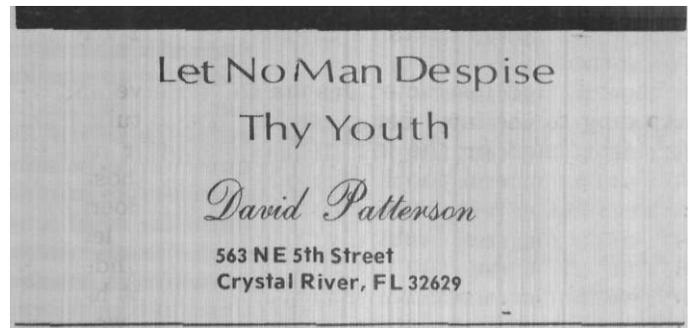
Do we all realize that many say it is none of our business what they or their children do? They do not ask for help nor will they accept it. One of the most difficult assignments found in the law of Christ is the assignment to reprove and rebuke those who are turning to evil. "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). One difficult task is to buffet your own body and bring it into subjection so that you can reject the influence of those who walk in darkness. They will think that strange of you, especially if you once did partake of evil with them. A second difficult task is the one that brings persecution. That is the task of reproving them, but the Lord assigned it. It is for this reason that Christ and all the holy apostles and prophets met such bitter opposition (Matt. 5:10-12; Acts 7:52). You know how our Lord went about as the meek and lowly man who did no harm to any, and yet He was despised and rejected of men. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12).

"Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6:26). There are those who resent correction and there are many who desire that preachers not correct others because those corrected might not like it. It is amazing how many nominal Christians there are that will severely criticize a gospel preacher for speaking the truth in love on some much needed lesson, rather than give him moral support in his difficult and worthy endeavor. Such people would have stood in the long ago with those who spoke well of the false prophets, who said. Peace! Peace! when there was no peace. "This is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits" (Isa. 30:9, 10).

When men of God yield to the pressure to speak smooth things rather than rebuke sin when it first appears, there are very sad things that happen. "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and priests thereof teach for hire, and the prophets thereof divine for money: yet they will lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest" (Micah 3:10-12). Such influences led to the captivity of Israel and Judah, and such teaching leads to the digression of the Lord's church in our times.

There are those who would make the church popular in a wicked world. This is not new under the

sun. "A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" (Jer. 5:30, 31). People often pay well for what they want to hear, while they may have bitter resentment for those who tell them what they need to hear. Let us remember heaven's assignment to rebuke sin regardless of what it may cost because the important thing is to be acceptable to God and to please Him. We cannot do this and please those who have pleasure in unrighteousness rather than in the truth. (Rom. 12:1; Gal. 1:10; 2 Thess. 2:10-12.)



SUCCESS

Tremendous amounts of time, energy, and money are spent every year in an effort to achieve success. We live in a society of successful people that has no room for failures. Likewise, there is no room for failures in heaven, yet very little effort, time, and money is spent seeking spiritual success. Many labor all their lives seeking success in their worldly occupations and never find time to follow God's formula for spiritual success. The vast majority of Christians has failed to handle aright the word of God, to grow themselves, and to teach others the way of the Lord.

God has given us a foolproof formula insuring spiritual success if we will follow it. It is the formula God gave Joshua when he was about to take Moses' place as the leader of God's people. In Joshua 1:7-9 God gives Joshua these instructions:

"Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have I not commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest."

Let us examine God's formula. First, God instructs Joshua to be "strong and of good courage". No coward ever was successful at anything. Just as Joshua needed to be strong and of good courage we as Christians need to do likewise in our studying, applying, and defending the word of God. We must meet every spiritual challenge head-on if we are to overcome it. Too many Christians run from spiritual problems and thus never become spiritual successes. Much of the apostle Paul's success can be attributed to his boldness and courage in proclaiming the word of God. In describing the armor of the Christian in Ephesians 6 Paul mentions armor for every vital part of the body except one, the back. That is because God's children are supposed to be fighting for the Master not running away from the battle. Christians are falling every day when they turn and run from



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the work of the Lord and are shot in the unprotected back by the fiery darts of the devil. Which way are you turned?

Second, God instructed Joshua to "observe and do according to the law" being careful "not to turn from the right hand or the left". Have you ever noticed that the successful people in the world are those who are always doing something? They are doers not onlookers just as Joshua was a doer and led the children of Israel into the promised land. Under the new law God has commanded that we "be not hearers only but doers" in James 1. In our doing we must study much so that we neither stray to the right hand or to the left. We need more people today willing to do according to the commandments of God. True doers are few which is why Jesus said only those who did the will of his father would be in heaven. What are you doing, or not doing for the Lord?

Third, God instructed Joshua to "meditate thereon day and night". One must not only know the facts he must understand them and make application of them in his life. David described the righteous as one who "doth meditate day and night" on the word of the Lord. Studying must be a regular thing not just a once in a while thing as so many Christians have played like. We must meditate upon it day and night if we are to understand it so that we can do it. Meditation is more than a surface reading. Meditation is toil and work and how few there are who meditate both day and night. How much time do you give to the study of the word of God?

Finally, God commanded Joshua to trust in the Lord. God said, "Have I not commanded thee? Be strong and of good courage; be not affrighted, neither dismayed: for Jehovah thy God is with thee whithersoever thou goest." Joshua had to fully believe God was with him all the way never doubting or failing to trust. How we need this attitude today. How many works have failed because those involved really did not trust that God was with them and for them? We are the saints of God. He is our Father and our leader and we then ought to go forth boldly assured that nothing can stand in the way of the work of our God. God said he would be with us if we would only do his will. Do we believe Him or do we doubt and become filled up with fear. We have what no other group on earth has, **GOD ON OUR SIDE**, and nothing or anyone can stand in the way of God. Trust the Lord and be a doer.

Will we answer the challenge before us? Will we dare to be successful in the work of the Lord? We have the formula. All we need now is to follow it and have good success spiritually.

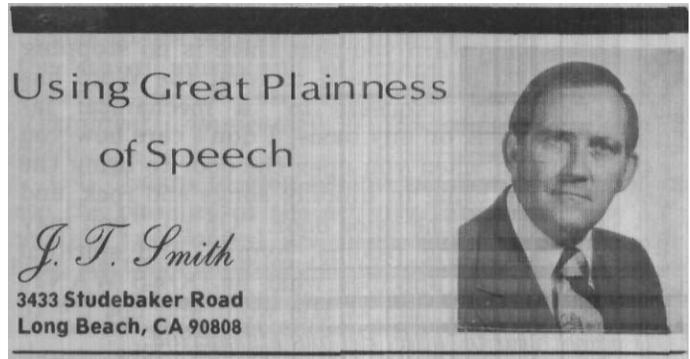
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COMMANDS: GENERAL AND SPECIFIC

There are two kinds of commands given in the Bible. One is generic, or general, while the other is specific. Obviously, there is a difference in these two kinds of commands. Let's see if we can distinguish between them and then tell how we may know whether or not they apply to you and me.

In the first place, a command of God is given that we might know his will for us. The general command is all inclusive. There are but two main means of traveling. One is walking and the other is riding. I believe we can all agree on that.

When a general command is given, as in Mark 16:15 to GO, God didn't specify any means of travel. So, we could walk, run, or ride on some vehicle or beast of burden. But the point is, God has not limited general commands. For if there is more than one way to do a thing, and God hasn't specifically stated any method or order of procedure, then he leaves it up to man's judgment as to how the thing is done.

Let's notice a simple example of this. God requires us to teach his word. The word "teach" is a general term. We may teach in song (Col. 3:16), teach by word of mouth, or teach by writing. Since God has not given any specific way to teach and all these ways were used in God's pattern, we are free to use any method or aid that would assure us of carrying out God's command.

Specific Commands

When God, in his pattern for doing a thing, gives specific instructions, we have no alternative but to do what God said in the way he said it or we will be displeasing to him. In God's pattern for music, for example, God specified the kind of music he wanted in the New Testament church. He said, "sing and make melody in your hearts" (Eph. 5:19). If we do that, it will be according to God's pattern. Notice that there is not a passage from Acts to Revelation that would authorize a mechanical instrument in worship to God.

"Didn't Say Not To"

This old "worn out" expression is used many times by people who do exactly what they want to do in matters of religion. They will use such expressions when they cannot find Command, Apostolic Example, or Necessary Inference. Not a one of the means of Bible interpretation will permit anything

but singing. Now before you say, "yes, but I think. . ." let me warn you that there is no stopping place when you begin to add to what the Word has said. If you can "squeeze in" a mechanical instrument of music on any basis, I don't care how you try to justify it; when you open the door to bring the Piano in, I will bring in hillbilly songs and rock and roll songs through the same door. "Oh no," you may say, "God said sing psalms, hymns, and spiritual songs." When God specifies what he DOES WANT, we had better take him at His word and not try to ADD something to what He has authorized.

DEASON—REYNOLDS DEBATE

Larry Ray Hafley
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Russellville, Alabama 35653

During the last week of August, Jim Deason met Richard Reynolds of the denominational Church of God in debate in Andalusia, Alabama. The church is not strong in numbers in that vicinity; so, the attendance on the part of brethren was limited. There were more members of the Church of God present which was to be desired.

This was Jim's first debate, but he handled it like a veteran. Jim had spent many long months in preparation, and it was evident throughout the discussion. Mr. Reynolds is the son of E. J. Reynolds, a well known Church of God debater. Richard has a very forceful pulpit ability. He presses his points with fervor and does as well as it is possible for a man to do who is defending false doctrine. Brother Deason was every bit as strong in delivery, and the truth was made to shine brightly.

The first two nights were spent on the study of Holy Spirit baptism. Mr. Reynolds believes there are three baptisms. First, there is water baptism. Second, he believes in Holy Spirit baptism. Third, he believes there is a mystical baptism into Christ. The Holy Spirit is the administrator of this baptism. Christ is the element and the purpose ("into Christ"), or so Mr. Reynolds affirms. Jim was more than able to point out the inconsistencies and contradictions of this doctrine.

The last two nights were on the subject of water baptism. Reynolds said Jesus shed his blood "because of the remission of sins. He was forced into this position, and it hurt him in the debate. Reynolds spoke of Deason's "water gospel," but when Jim made reference to the fact that Reynolds' doctrine made him an enemy of the cross of Christ, E. J. Reynolds publicly challenged the remark. You see, it is all right to speak of our "water gospel," but it is not right to show that one is an enemy of the cross!

Good order prevailed, and we know that the cause of truth was helped. Jim Deason is a young man. He will accomplish much good in the kingdom if he continues his present course. All of us should hold up the hands of men like him in every effort for the way of truth.

Psalmos and Instrumental Music

Melvin Curry

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Temple Terrace, Florida 33617

The editor of *Searching the Scriptures* recently requested that I respond to some arguments defending the present use of instrumental music in worship. The authors of the material are Robert E. Gullledge, Sr. and Dwaine E. Dunning, both of whom are associated with that segment of the "Restoration Movement" that contends for singing with the accompaniment of instruments of music. First, I want to answer Robert Gullledge's tract *A Psalm Is "A Jubilant Song Of Praise To Accompaniment Of Music."* The tract is merely a compilation of statements by thirty five authors who speak favorably to his position. My response consists of quotations from thirty five authors in support of the position that first century Christians worshipped without mechanical instruments of music. Such a response serves several purposes: 1) it shows that lists of scholarly quotations can be compiled in defense of either vocal or instrumental music; 2) it indicates that the problem is more complex than Robert Gullledge implies in his tract; 3) it demonstrates how the same authors may be arrayed on both sides of the issue (especially men such as Thayer and Abbott-Smith), depending on what material is included or excluded; and 4) it affirms that the definition of a psalm according to Old Testament usage is quite different from its definition according to New Testament usage.

The thirty five selections in this article should be read in sequence because they are arranged to show the simple definition of a psalm in the New Testament, the derivation of the noun "psalm" (Greek: **psalmos**) from the Greek verb psallo, as well as the voice of church history on the matter. If you are interested, the original tract to which I am responding can be obtained from Robert E. Gullledge, Sr., 211 South Arch, Jerseyville, Illinois 62052.

A NEW TESTAMENT PSALM IS. . .

(1) "The noun **psalmos** psalm (Eph. 5:19; Col. 3:16; 1 Cor. 14:26) . . . is used in the New Testament of a religious song in general" (Marvin R. Vincent, *Word Studies*, III, 269-270).

(2) "A **sacred song**" (*Bagster's Analytical Lexicon*, p. 441).

(3) A "song of praise" (William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, p. 899).

(4) "**Psalmos** most probably, as Meyer suggests,

denotes a sacred song of a character similar to that of the Psalms. . . ." (Charles John Ellicott, *St. Paul's Epistle to the Ephesians* (Greek text), p. 125.

(5) "By a **psalm** (KJV) or hymn (RSV) Paul is not necessarily thinking of the O. T. psalms. The poems in Luke 1-2, the hymns in the book of Revelation, and the snatches of songs elsewhere in the N. T. (Eph. 5:14; 1 Tim 3:16, etc.) indicate that the Spirit moved the early Christians to new lyrical expressions about God's mercy" (Clarence Tucker Craig, *The Interpreter's Bible*, exegesis on 1 Cor. 14:26).

(6) "The transliteration of the Greek word by 'psalms' is misleading here, for that suggests the Old Testament psalms. These were used in worship, and indeed supply the forms for some early Christian hymns. But Paul means hymns in general, which would include praises (15f.) as well as prayers to God, partly prepared beforehand and partly improvised like interpretations upon the spot, as was the custom among Jewish Therapeutae, or 'Worshippers'" (James Moffatt, *The First Epistle of Paul to the Corinthians* in *The Moffatt New Testament Commentary*, p. 227, on 1 Cor. 14:26).

(7) "This can hardly mean one of the Psalms of the Old Testament; but something prepared or suggested for the occasion. One was impelled by the Spirit to pour forth his heart in a song of praise" (Charles Hodge, *An Exposition of the First Epistle to the Corinthians*, p. 300, on 1 Cor. 14:26).

(8) "A psalm, (not one taken from the book of Psalms, as though none other were allowed to be used in public worship, as some of our Scotch brethren imagine), nor one previously composed and committed for the occasion; but the meaning is, that he comes to church in a state of mind inspired by the Spirit, to produce and pour forth some song of praise [after the manner of Miriam, Deborah, Simeon]" (Christian Friedreich Kling, *Lange's Commentary on the Holy Scriptures*, commenting on 1 Cor. 14:26).

(9) That "the Christians, filled by the Spirit, improvised psalms, is clear from 1 Cor. xiv. 15,26. Such Christian psalms and hymns are meant, as the Spirit gave them to be uttered (Acts ii.4, x.46, xix.6). . ." (*Meyer's Commentary on the New Testament*, commenting on Eph. 5:19).

(10) "The literal sense 'by or with the playing of strings,' still found in the LXX, is now employed figuratively. . . . In 1 Cor. 14:26 psalmos means a Christian song in general" (Gerhard Delling, *Theological Dictionary of the New Testament*, edited by Gerhard Friedrich, translated by Geoffrey W. Bromiley, VIII, 499).

(11) "Let your songs be, not the drinking songs of heathen feasts, but psalms and hymns; and their accompaniment, not the music of the lyre, but the melody of the heart" (Conybeare and Howson, *Life and Epistles of Paul*, Vol. II, p. 408, commenting on Eph. 5:19).

(12) "Singing with the voice and heart, Eph. 5:19" (J. B. Mayor, *The Epistle of St. James*, p. 168).

(13) "On the face of it, it is not obvious how one instructs and admonishes with psalms, etc; but there

is no denying that Eph. v.19 leaves no choice but to 'speak to one another in psalms' etc.; and presumably the use of music and utterances of praise may be didactic" (C. F. D. Moule, *The Cambridge Greek Testament Commentary*, p. 135, commenting on Col. 3:16).

(14) "Learn to sing psalms [*psallein*], and you will see the pleasure of the activity. For those who sing psalms [*psallontes*] are filled with the Holy Spirit, even as those singing satanic odes are filled with an unclean spirit. What is 'in your hearts to the Lord'? It means giving attention with understanding. For those who do not pay attention merely sing [*psallouri*], sounding the words while their heart roams elsewhere" (Chrysostom, *Homily xix, On Ephesians V. 19*).

Derivations from Psallo

(15) "The word **psalm** is from the Greek noun **psalmos**, and this again from the verb **psallo**, to touch, to feel, to play on a stringed instrument with the fingers and, finally, to make music or melody in the heart, as in Eph. 5:19. . . . the word **psalm** may or may not refer to instrumental music. Its proper meaning, in any and every case, must be determined by the context. And, according to this fundamental law of interpretation, it is pretty evident that in Ephesians and Colossians the term **psalmos** has no reference to instrumental music, for, in both cases, it is the strings or chords of the **heart**, and not of an instrument, that are to be touched" (Robert Milligan, *Scheme of Redemption*, pp. 380, 381).

(16) "Nor should the etymological force of the terms be pressed, as though **psalmos** inevitably meant a song sung to the accompaniment of a stringed instrument (psaltery or lute), the strings of which were plucked by the hand" (F. F. Bruce, *Commentary on the Epistle to the Colossians* NICNT) p. 284).

(17) "Sufficient here is to remark that while **psallein** and **psalmos** etymologically pertain to plucking the strings of a musical instrument, this original significance of the words cannot be pressed here" (William Sheppard Smith, Ph. D dissertation, University of Amsterdam, 1962).

(18) "Gr. **psallo**, 'to play a stringed instrument,' 'to sing a hymn.' The word may thus refer either to instrumental music or to singing in general. Some think *psallo* here refers to the former, inasmuch as 'singing' has already been mentioned; others think that in the NT the word means only 'to sing'" (*The Seventh-Day Adventist Bible Commentary* on Eph. 5:19).

(19) **Psallo** means "in the N. T. to sing a hymn, to celebrate the praise of God in song" (Joseph Henry Thayer, *A Greek-English Lexicon of the New Testament*, p. 675).

(20) **Psallo** means "in the N. T., to sing a hymn, sing praises; Jas. 5:15. . . ." (George Abbott-Smith, *A Manual Greek Lexicon of the New Testament*, p. 487).

(21) "**Psallo, to chant, sing** religious hymns" (E. A. Sophocless, *Greek Lexicon of the Roman and*

Byzantine Periods, p. 1178).

(22) "**Psallo**, properly = 'play on a harp,' but in the NT, as in Jas. 5:13, — 'sing a hymn.' Modern Greek, 'sing'" (Moulton and Milligan, *The Vocabulary of the Greek New Testament*, p. 697).

(23) **Psallo**: "The word does not necessarily imply the use of an instrument" (J. H. Ropes, *Epistle of James in the International Critical Commentary*, p. 303, commenting on Jas. 5:13).

(24) **Psallo**: "Singing without accompaniment, especially singing praise" (Robertson and Plummer, *First Corinthians in the International Critical Commentary*, p. 312).

(25) **Psallo**: "In the N. T. the same verb is used of singing hymns of celebrating the praise of God" (R. J. Knowling, *Westminster Commentary* on Jas. 5:13).

Singing Psalms Without Instruments

(26) "The Word of God, despising the lyre and harp, which are but lifeless instruments, and having tuned the universe by the Holy Spirit, and especially man... makes melody [**psallo**] to God on this instrument of many tones; and to this instrument—I mean man—he sings [**Prosado**] accordingly: 'For thou art my harp, and pipe, and temple'" (Clement of Alexandria, *Exhortation to the Heathen*, I. 5.3, quoted from the *Ante-Nicene Fathers*, Vol. II, p. 500).

(27) "Those who do not read (aloud) the sacred songs in this manner do not sing [**psallousi**] with understanding... But those singing [**psallontes**] in the above described manner, so as to present the melody of the words from the rhythm of the soul and the harmony with the spirit, these sing [**psallousi**] with the tongue but make melody [**psallontes**] with the mind, and they profit greatly not only themselves but those who wish to hear them" (Athenasius, *Epistle to Marcellinus*, 29, quoted from the *Ante Nicene Fathers*, Vol. VII).

(28) "You have a psalm, you have a prophecy, evangelical commandments, the preaching of the Apostles. Let the tongue **sing** [**psalleto**], let the mind interpret the meaning of the words, in order that you may sing with the spirit and sing with the mind also" (Basil of Caesarea in Cappadocia, *Homily on Psalm 28*, quoted from the *Ante-Nicene Fathers*, Vol. VII).

(29) "The Church does not make use of musical instruments, such as harps and psalteries, in the divine praise, for fear of seeming to imitate the Jews" (Thomas Aquinas, *Summa Theologica*, Part II, Q. 91, Art. II(= Dominican ed. 1922, v. 11, 166-168).

(30) "Musical instruments in celebrating the praise of God would be no more suitable than the burning of incense, the lighting up of lamps, and the restoration of the other shadows of the law. The papists, therefore, have foolishly borrowed this, as well as many other things, from the Jews. Men who are fond of outward pomp may delight in that noise, but the simplicity which God recommends to us by the apostles is far more pleasing to him" (John Calvin, *Commentary on the Book of Psalms*, translated by James Anderson, Vol. I, pp 538f).

(31) "Hut were it even evident, which it is not, either from this (2 Chron. 29:25) or any other place in the sacred writings, that instruments of music were prescribed by Divine authority under the law, could this be adduced with any semblance of reason, that they ought to used in Christian worship? No; the whole spirit, soul, and genius of the Christian religion are against this: and those who know the Church of God best, and what constitutes its genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion; and that where they prevail most, there is least of the power of Christianity" (*Adam Clark's Commentary*, Vol. II, pp. 190-191).

(32) "The Greek word 'psallo' is applied among the Greeks of modern times exclusively to sacred music, which in the Eastern Church has never been any other than vocal, instrumental music being unknown in that church, as it was in the primitive church..." (*McClintock and Strong Encyclopedia*, Vol. VIII, p. 739).

(33) "The music of worship is essentially vocal and its cadence was greatly hastened by the introduction of orchestral instruments" (Donald Attwater, *A Catholic Dictionary*, 2nd edition, p. 336).

(34) "Critical scholarship, applying itself to the study of incidental information that does emerge... has been able to reconstruct tentatively at least certain of the broader outlines of the use of music in the crucial formative years of the Christian movement. So far as we can tell, the music of the early church was almost entirely vocal, Christian usage following in this particular the practice of the Synagogue, in part for the same reasons" (Carl Kraeling, *Ancient and Oriental Music*, edited by Egon Wellesz, *New Oxford History of Music*, Vol. I, p. 303).

(35) "In the early church the whole congregation joined in the singing, but instrumental music did not accompany the praise" (William Dool Killen, *The Ancient Church*, p. 423.).

Conclusion

"That instrumental music was not practiced by the primitive Christians, but was an aid to devotion of later times, is evident from church history" (*Fessenden's Encyclopedia*, article "Art, Music," p. 852).

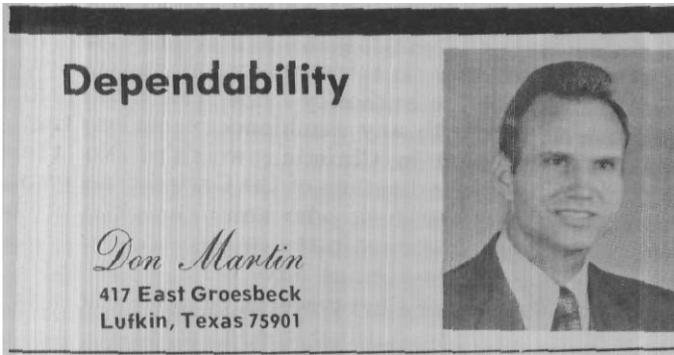
Back in Print After Much Demand Charts and Debate Notes on Institutionalism

By A. C. Grider

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We are living in an age of change and transition. There have been major changes monetarily. Inflation has caused the dollar to depreciate drastically. Many individuals have been financially let down and ruined because of inflation. They have saved for a life time only to realize that what they have accumulated does not have near the buying power it had even three years ago. In other words, the dollar is really not dependable. Knowledge in general is constantly changing, there are changes in medical science and procedure, and in civil laws. Actually, there is little in life that is completely dependable.

In the last five years man has begun to learn that even the very elements or principles of our life-style are not dependable any longer. The dangerous shortage of fuel in the North this past winter caused the United States to realize the imminence of a possible major catastrophe because of a natural gas shortage. Other shortages have been predicted and even, to a degree, already experienced—shortages in food, electricity, and drinkable water. Dear reader, do not despair and give up—there are still some things that are completely reliable and dependable. Things in which you can totally trust.

God The Father

I suggest unto you that regardless of how fluctuating and vacillating the things of man may be God the Father is always dependable. In the text of I John 1:8-10, the apostle John is accenting the need of admitting sin and then confessing our sins. To offer encouragement and incentive for confessing our sins to God John wrote, "If we confess our sins, HE IS FAITHFUL AND JUST to forgive us our sins and to cleanse us from all unrighteousness" (I John 1:9, all emphasis throughout mine, DM). James wrote of God's faithfulness or dependability as follows: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, WITH WHOM IS NO VARIABLENESS, NEITHER SHADOW OF TURNING." (Jas. 1:17). Hence, there is no variation with God (ASV). You can depend on him—he will not let you down!

Jesus

Jesus is faithful and dependable in his role of man's redemption. He demonstrated his reliability in the matter of being God's spokesman (Heb. 1:1, 2). Jesus spoke the pure truth. The Jews did not believe him because he spoke the truth, "And because I tell you the

truth, ye believe me not" (John 8:45). On another occasion he himself announced, ". . . I am the way, THE TRUTH, and the life: no man cometh unto the Father, but by me" (John 14:6).

Concerning the changelessness of Jesus Christ, the writer of the Hebrew Epistle exclaimed, "Jesus Christ the same yesterday, and today, and for ever" (Heb. 13:8). Thus, with assurance and confidence we can sing, "Standing on the promises of Christ my King-----"

Holy Spirit

The Holy Spirit is indispensably involved in man's salvation today. It is he who is the executor of man's redemption. We are born again by means of the Holy Spirit (John 3: 5, 8); quickened by him (John 6:63); saved by him (Tit. 3:5); and sanctified by him (I Cor. 6:11). Of course, the Spirit accomplishes the new birth, quickening, saving, and sanctifying through the word of God (I Pet. 1:22-25; Ps. 119:50, 93; Jas. 1:21; John 17:17). I submit that salvation is begun, continued, and shall be consummated by the Holy Spirit through the means of the word.

The truth I seek to stress is that the Holy Spirit is dependable in man's salvation!

God's Word

Jesus taught, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). God's word has survived all the onslaughts of man to eradicate it. Jesus taught regarding the indestructibility and thus the dependability of the word of God, "Heaven and earth shall pass away, but MY WORDS SHALL NOT PASS AWAY" (Matt. 24:35). Peter enunciated, "But the word of the Lord ENDURETH FOR EVER (1 Pet. 1:25).

The word of God is reliable in producing faith (Rom. 10:17). It is God's power unto salvation (Rom. 1:16), and it will be the standard of judgment on that Great Day (John 12:48).

The Justice of The Judgment

Jesus, we are told, will be the judge of all men (John 5:22; 2 Cor. 5:10). Paul wrote of Jesus' judgment thus, "Henceforth there is laid up for me a crown of righteousness, which the Lord, THE RIGHTEOUS JUDGE, shall give me at that day: and not to me only, but unto all them that love his appearing" (2 Tim. 4:8).

The scriptures teach that our destiny shall be determined by and according to our works (Rom. 2:6; 2 Cor. 5:10). "For we must all appear before the judgment seat of Christ," Paul teaches, "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

Conclusion

Beloved, don't you desire security—something you can believe in and depend on? These are completely dependable—the Father, Son, Holy Spirit, word of God, and the justice of the judgment. Put your faith in them, they will not fail you!

FROM THE BEGINNING IT WAS NOT SO
Pat Higgins

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). One man for one woman for life, so it was from the beginning, said Jesus (Mt. 19:3-9). In the beginning God set up laws to govern the relationship between man and woman; marriage laws apply to all people of all time. Jesus takes us back past the law of Moses to the very beginning as it was originally intended. Christian and non-Christian alike are amenable, because from the beginning God ordained that what he had joined together no man should put asunder.

Contrary to what Jesus taught, divorce is commonplace and socially acceptable today. Not too many years ago it was considered disgraceful to break up a marriage. The world learned to accept it and even to consider it the "in" thing to do. Christians gradually adjusted to it as a way of resolving an unhappy situation. As a result, they began to tolerate the consequences, to sublimate the resultant remarriages, and to justify (?) almost any condition in the name of repentance.

Did Not Retain God In Their Knowledge

The Apostle Paul wrote of the Gentiles who, ". . . when they knew God, they glorified him not as God . . .", "who changed the truth of God into a lie . . .", and ". . . even as they **did not like to retain God in their knowledge**, God gave them over to a reprobate mind, to do those things which are not convenient;" (Rom. 1:21, 25,28).

This seems apropos to the situation today. As has already been stated, God gave His laws concerning marriage in the beginning. However, men did not like to retain God's laws in their knowledge, and they changed the truth into a lie. These deviations from God's original marriage laws have seared the consciences of men and allowed the lives of marriage partners to become so intertwined in multiple marriages that rectifying the situation seems overwhelming. We weep for the heartrending circumstances engulfing friends and loved ones. Our hearts are heavy and torn between emotional understanding for man's physical needs and the spiritual recognition of the law of God — the former does not nullify the latter.

Lack of Teaching Responsible

We are now reaping the bountiful harvest of neglect and indifference toward the laws of God regarding the sanctity of marriage and the responsibilities involved in such a relationship. The blame rests on parents, elders, preachers, and teachers.

Parents have neglected to impress on the minds of children what God expects of a husband or wife and the life-long contract they are about to enter. Such teaching requires more than a superficial conversation. It takes regular indoctrination, as Moses exhorted the children of Israel in Deut. 6:6, 7: "And these words which I command thee this day, shall be in thine heart:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Such indoctrination becomes a part of one's life so that an alternate course would never be considered.

Elders, preachers, and teachers have not adequately taught on the subject and the consequences of departing from God's original marriage law. Over the years we have neglected, not only to teach on, but to abide by the law of Christ regarding marriage. Consequently, we have reached the point where strict adherence to that which is written is incomprehensible to us.

Conclusion

The Word of God remains "the same yesterday, and today, and forever" (Heb. 13:8). The law of Christ regarding marriage will not change. Therefore, it behooves each of us to make the decision whether to retain the law of God in his knowledge or to continue to strengthen the ever-growing immorality within and disregard toward the marriage relationship.

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HE'S ONLY A MAN

Ralph Joiner
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Over the years much criticism has been leveled against gospel preachers for demanding greater righteousness in their hearers than was manifest in their own lives. Non-preaching brethren are sometimes quick to charge, "He doesn't practice what he preaches." Often preachers, generally with a commendable degree of honesty in including themselves in the throng of offenders, will make similar charges. Certainly there is no justification for anyone, preacher or otherwise, placing himself in an "ivory tower" and "living the life of Riley" while demanding that all others "toe the line." The word of God is too plain to misunderstand: "You therefore have no defense—you who sit in judgement, whoever you may be—for in judging your fellow-man you condemn yourself, since you, the judge, are equally guilty. It is admitted that God's judgement is rightly passed upon all who commit such crimes as these; and do you imagine—you who pass judgement on the guilty while committing the same crimes yourself—do you imagine that you, any more than they, will escape the judgement of God? . . . You proclaim, 'Do not steal'; but are you yourself a thief? You say, 'Do not commit adultery'; but are you an adulterer? You abominate false gods; but do you rob their shrines?" (Rom. 2:1-3, 21-23 NEB). God simply will not tolerate sin regardless of who commits it and the wages of sin is eternal spiritual death for the preacher and non-preacher alike (Rom. 6:23).

But lets face facts! Gospel preachers are flesh and

blood; they suffer the same weaknesses of the flesh; have the same passions as anyone else. Brethren are sometimes quick to brand a preacher a hypocrite if his personal life falls short of the Christian ideal he preaches from the pulpit. But there is a great difference between hypocrisy and weakness. When Judaizing teachers troubled the Gentile converts at Antioch, insisting "Except ye be circumcised after the manner of Moses, ye cannot be saved", it was Peter who, at what is commonly called the Council at Jerusalem, advised, "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts 15:1, 10). But earlier, this same Peter, in a moment of weakness, had become an instigator of controversy when he withdrew, himself from the Gentile brethren when Jews came into their midst (Gal. 2:11-14). Was Peter a hypocrite, living one thing and teaching another? Certainly not. Peter was only demonstrating a trait common to us all. He allowed himself to be overcome by fleshly weakness!

Brethren need to realize that gospel preachers are concerned with ideals—ideals they insist that others attain but may be unable to reach themselves! Is it wrong for the preacher to want the congregation to be perfect in every possible way? If he did not he would be unworthy of his calling, both as a Christian and a preacher. Paul's great desire was to present the church at Corinth to Christ as a chaste virgin. In order to do this he rebuked them for their numerous transgressions. But the venerable apostle was not without his problems. Though we have no record of Paul every straying from the way, he freely admits that it was necessary to "keep under" his body lest, after preaching to others he himself might be made "castaway" (1 Cor. 9:27).

So the next time "your" preacher lambasts the congregation for gossiping, and you hear him repeat something told him in confidence, don't immediately accuse him of hypocrisy. Talk to him, and pray for his weakness in the flesh. When "your" preacher gives a series of lessons on family life and you observe that his family life is far from ideal, don't criticize him for failing to "practice what he preaches." Preachers have family problems just like everyone else, perhaps even greater. By the very nature of his work the preacher's family sees pressure seldom seen anywhere else. When "your" preacher tries to motivate the congregation to greater effort in personal work but seems to do little of it himself, don't brand him a "great talker but a poor doer." He may be a great pulpiter but a poor personal worker. He may need to learn himself how to teach on a "one-on-one" basis. Like thousands of other Christians he may be shy in such a situation. Rather than criticize, offer to help him, to go together and learn together.

Preaching the gospel is a tiring, often discouraging, work. Only God knows the pressure the gospel preacher is constantly under. Brethren can help beyond what they might think if they will only view the preacher in proper perspective. He is only a man. When he stumbles and falls, give him the

benefit of doubt. He has no help in living a godly life that other Christians do not also have. He has no special "guardian angel" to keep him from straying. He occasionally needs the help of those who are stronger (Gal. 6:1-2). Always he needs their prayers! (*EDITOR'S NOTE:* Gal. 2:13 identifies the action of Peter and Barnabas as Hypocrisy).

A SERIOUS PROBLEM

I am, I pray, a faithful preacher of the gospel. I have worked with this church almost three years. At present some members are beginning to whisper around, "We need a new preacher." The same evil forces that caused the last preacher here to leave will soon be putting the pressure on me to leave, also. My situation is not unique. The very same thing might be happening in your town.

Many times it's a good thing for the preacher to leave, if there is a legitimate and scriptural reason. If a preacher preaches something that is more, or less, than the whole counsel of God, the curse of God rests upon him (Gal. 1:8) and he is not fit to be retained as a gospel preacher. If he is living a life which is ungodly and immoral, he stands condemned before God (Rev. 21:8) and he should be fired immediately. If he is lazy and shirks his work and responsibility in the work of a preacher of the gospel, he is guilty of sin and certainly should not be supported by the local church or any other church or individual. (1 Cor. 9:14; 2 Thess. 3:10) If he is ineffective in his work, this might be a just reason for needing a new preacher. Some preachers spend too much time on the golf course or fish bank and neglect their work as gospel preachers and weaken their effectiveness. Some preachers, truthfully, just don't have the ability to be effective in the work of preaching the gospel. One preacher I recently heard of was asked to move because he was said to be preaching "over the head" of his audiences—they could not understand his sermons. If true, it was good to make a change. However, many preachers are ineffective in their work because the other members of the local church do not love the Lord and the truth and, thus, neither work with nor cooperate with the preacher.

Many times it would be a serious mistake not to change preachers, but so often the preacher is made to leave for no legitimate reason at all. The cry, "We need a new preacher," may first burst forth from the lips of one with the spirit of Diotrephes, who loved to have the preeminence (3 Jn. 9). The preacher has preached the truth and Diotrephes sees the danger of his power and preeminence crumbling so, under the influence of the devil, he begins to hint around that "the preacher's been here long enough; I think it's time for a change." Even though the preacher is a hard worker and a faithful proclaimer of the truth and in spite of the fact that souls are being saved and the church is making slow, but steady, progress, Diotrephes often has his way and the preacher is forced to move on. Especially is this so when Diotrephes happens to be a wealthy or influential member of the church and community.

If Diotrephes isn't the instigator behind the preacher's move, it might be a member of another sect.

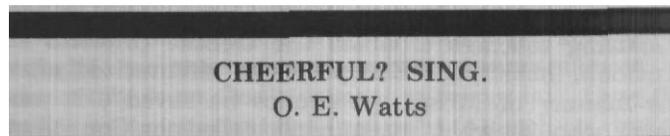
This church member wasn't faithful when the preacher moved to work with the church in the beginning, but he has been in the habit of coming on Sunday morning, for years. That is, until the preacher touches on some Bible subject to which his life does not harmonize. The teaching might be on "marriage and divorce," or "faithful attendance," or "personal work" or any number of similar subjects. This member has a "pet peeve" or some sin to which he is so enslaved that he refuses to give it up. But let the preacher hit his "sore spot" and all at once "the preacher has been here long enough and it's time for a change." Old Sore Head quits attending at all and vows that he won't be back until "the preacher leaves." To top it all off he blames the preacher for HIS unfaithfulness. It's amazing! Sore Head wins, the preacher moves and Sore Head returns to await the coming of his next victim. If Sore Head wore a gun and kept count, there would be several "notches" on his gun.

As I said, my case is not unique. Every gospel preacher who has been faithful to the Lord's cause has suffered through one or more of these heart-rending experiences. Some have endured them; others have not. Tombstones in the preacher's graveyard could well read, "Died of abuse." Some, after experiencing such things, have given up the work of preaching the gospel, thus, adding to the shortage of faithful preachers. Others have been so adversely affected they quit the Lord and His church, altogether. Churches have been split asunder over the unscriptural manner by which preachers have been fired. Those who once were longtime friends and members of the same local church are now bitter enemies and members of warring factions. Church members who once were faithful and zealous are now members of some denomination or else have become so discouraged and disgusted that religion has lost all appeal to them. And all because of the firing of some preacher in an ungodly and unscriptural way. Young people, both in the church and out, have been lost to the cause of the devil because some Diotrophes or Sore Head was allowed to have his way and truth was trampled under foot. Only time and eternity will reveal how many souls will be lost because of this one problem.

In addition to all these tragic and sinful results faithful brethren have become unfaithful without even being aware of it. Jude tells all Christians to "earnestly contend for the faith." (Jude 3) Brethren need to be made to realize that it is just as wrong and sinful to stand idly by while the preacher and his family are pressured and abused as it is to support human institutions and unscriptural arrangements from the treasury of the church. Generally, their idea seems to be, "The preacher is expendable. We can get another one." No matter that the preacher has a son or daughter who wants to graduate with his high school class. No matter that he has a garden that hasn't come in. No matter that he has other local obligations and ties which he has made. The order is, "MOVE THEM OUT!" Churches composed of members who will not support the truth and uphold the hands of faithful preachers will never become strong and sound churches.

It's not found in the Bible but I suspect the Lord would approve if we preachers ever get smart enough to teach each other, "Mark those churches which so abuse preachers, and avoid them."

(Name Withheld by Request)



"Is any cheerful?" James 5:13 has this short interesting question. The one just before it contains the words, "among you." From that we know that this should be understood as, "any person among you." It asks whether any Christian is cheerful.

We admire the way this lesson is presented. How better could a writer *get* attention than with a very brief "loaded" question? It is as if a switch is thrown to alert all of our concentration on the one interest holding idea. Thus, all the flood-lights of our thinking are turned on the great signboard which follows and tells us what to do.

The phrase, "is cheerful," translates the Greek verb, EUTHUMEI. The stem of that word comes from THUMOS. This indicated "violent commotion of mind," or strong emotion such as "passion." The short form was prefixed with EU to make our subject term which means, "to be cheerful." EU always carries the thought of **good, well, favorable**, a "nice kind."

The King James Version reads, "Is any merry?" But the English Revised Version (1881) and our commonly used American translations say, "cheerful." The New International Version asks, "Is anyone happy?" Even the KJV had "cheer" where other forms of the same compound term were used in the New Testament. There are only four such occurrences. These are in Acts 24:10 and Acts 27:22, 25, and 36. In all renderings of these we find that the emotion is a good one, also described as gladness, good cheer, or courage. In James 5:13 "cheerful" must be seen as very different from the "suffering" mentioned just before it.

In either language "cheerful" is not from the same form or exactly the same thought as "rejoicing." But it is certainly the result of it or closely connected with it. We are encouraged and urged to rejoice (Matt. 5:12; 1 Thess. 5:16; etc.). So, the inspired James is not supposing a rare case. This should happen often or almost all the time with every Christian. God wants us to be happy. When He asks, "Is any cheerful?" we should understand, "Every one should be."

The good Lord also desires that this fine, warm, favorable emotion be expressed. This is not to be in a giddy, honky-tonk way, or even with "old home" songs, although the latter are all right in their place. The exhortation is that each one separately and by himself (including herself, of course) should sing praise to God repeatedly. (We can almost say, constantly.) Each should do this so as to praise, thank, and exalt Him who provides the basis for that one's well-being and cheerfulness.

This is addressed to you individually as a Christian. If you have not praised God today, singing by yourself, then "get with it." Do so. Sing praise to Him right now. You are happy, aren't you? If not, then pray. But, if so, praise the Lord. Do it in the way He asks you to. Sing praise.

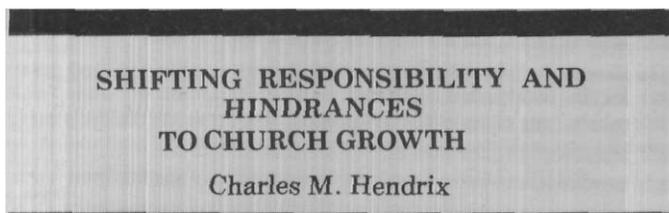
We can not always do this—not out loud, anyway. If I am at a gathering certainly my Creator does not want me to interrupt a speech or the entertainment by bursting out in song. Our Father expects us to use a little sense in doing what he asks.

But, look at how much each of us is alone, or near others who would not be disturbed by his (her) singing. Driving, gardening, hiking, doing housework, farming, and on and on. Turn the "tube" off sometimes. It can not do our individual singing for us. Suppose that other persons do hear us. It will do them good. The other prisoners heard Paul and Silas "singing hymns unto God (Acts 16:25)."

Does someone say, "I do not know any songs?" Then learn one. Use that to start with. It is a sad commentary on our use of song books that so many can not sing even a few songs without that "crutch."

This does not rule out singing in groups. But it does enjoin a personal, "one-person," singing expression of Christian happiness. Every one of us will be blessed by singing as God here tells each one of us that we should. Any Christian who is cheerful should proceed to do what the Lord wants that one to do. Let each one of us "sing praise."

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The greatest fallacy that many public teachers and preachers commit is in apparently assuming that all scriptural preaching is good and correct preaching and therefore, that they are always guaranteed of being in the right. But not necessarily so! For instance, it does little if any good for one to teach a thing and not practice what he preaches. This can only mean that he is more concerned about what he wants others to do, than what he himself ought to do. Therefore, it could indeed be a hindrance to the growth of the church.

Another hindrance to growth of the church is vividly expressed by brother Guthrie Dean in an article written in Truth magazine titled "Preacher Take Heed Unto Thyself. The following statements are taken from this article: "Paul said unto Timothy, 'Take heed unto thyself and unto the doctrine; continue in them, for in so doing this thou shalt both save thyself and them that hear thee' (I Tim. 4:16). As a preacher I realize the great responsibility I have, both in life and in teaching. The following are some of the pitfalls that preachers must avoid:

1. "The tendency to say and do not (Matt. 23:1 3). If we want the church to work, we ourselves must get up, and out, and at it. We are to set an example of action. Paul went about daily preaching and teaching" (Acts 20:20 31).
2. "The tendency to preach one thing and practice another (Rom. 2:21 23). We must keep our own skirts clean as we go forth to fight against sin."
3. "The tendency to have an implacable, rigid and unforgiving spirit. Cross some preachers, and you have gained an enemy for life."

One conclusion that can be drawn from these statements is evidenced by the fact that more fishermen and less aquarium keepers are needed.

All of us at some time need encouragement to help us maintain stability and progress in the work of the church. "For all have sinned and come short of the glory of God" (Rom. 3:23). Therefore, we need to be admonished, and exhorted, and sometimes even rebuked and reprovved. However, all teaching must be done with all longsuffering in love (2 Tim. 4:2), "ye which are spiritual" (Gal. 6:1). This means by Spirit led brethren (Rom. 8:14; Matt. 7:1 5). Paul said, "Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal" (Rom. 2:21)? I am not saying that one must be perfect in order to be able to condemn wrong; but I am saying that God's word gives us, "all things which pertain unto life and godliness" (2 Pet. 1:3). Therefore, we must accomplish God's purpose in his own given way.

Brother James P. Needham once made this observation, "We need to constantly evaluate our motivations." He also said, "Teaching and thinking in love saves us from the sins of arrogance, contempt, and destructive speaking."

Even though it is sometimes difficult to make a distinction between the man and his faults, it becomes easy to let personal feelings motivate us into condemning the man instead of his faults.

Another hindrance to church growth is on that occasion when some seem to become so infatuated with their own verbosity. They manifest evidence that they believe that the podium or pulpit is a sacred shrine from which an oracle speaks. God has never appealed to nor recognized man's ability on the basis of intellectual superiority.

Some time ago I came across this fine statement, by Paul Keller, "He that gives good advise builds with one hand; he that gives counsel and example builds with both hands; but he that gives good admonition and bad example builds with one hand, and pulls down with the other."

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Price Increase in January

Rising printing, postal and other costs connected with the publication and mailing of *Searching The Scriptures* forces us to raise the single subscription rate to \$7 per year as of January 1. The club rate (for 4 or more subs sent in at once) will increase to \$6 a year. All subscriptions received and marked before January 1 will be accepted at the current rate of \$6 a year. Hurry!

THE NEWS LETTER REPORTS

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

DON FREEMAN, Roanoke, Virginia—The work at Nottoway, Virginia progresses slowly but satisfactorily. The brethren there have purchased a former dwelling and are in the process of renovating it for an assembly building until a proper structure can be erected. Since we began work with the Nottoway church there have been six restorations and one baptism. The average attendance on Lord's Day is around 30, of which the majority left the digressive brethren at South Hill. We also have a radio program on WSVS in Crewe, Virginia on the Lord's Day which has received some favorable comment but no responses to date.

VERNON LOVE, Brooksville, Florida — After five good years with the church at Clermont, Florida we have now moved to work with the brethren in Brooksville and anticipate a very good work here.

INFLATION, BOB NICHOLS AND JAPAN

WALLACE H. LITTLE, Fort Smith, Arkansas — A month ago I spent a day with Bob Nichols in Japan, on my return trip from the Philippines. One of the subjects we discussed was his financial condition. It is bad. When I was stationed there in the USAF in the early 1960's, the exchange rate was 360 yen to \$1.00. When I was with Bob it was down to 192 yen to the dollar. Since then it dropped once to 180 yen to the dollar. Brethren, that is half of what it was when I was there, and not much more than half of what it was when he arrived about two years ago. Coupled with the inflation Japan itself is sustaining, Bob's income has been cut in two during the past two years. How many of us could survive such a situation?

Bob has taken every economy possible. The next step is to take his children out of school or return to the US. He cannot send his children to Japanese schools because their pace demands a background of teaching in these schools from the first grade. Even Japanese industrialists and diplomats who have their children out of Japan for a year or more often find it necessary to enroll them in the English-speaking school when they return, because they have missed much in their own system to catch up. Bob's children are in the same situation.

I have known Bob and his family for nearly twenty years. He is one of only two US preachers opposed to institutionalism who can speak Japanese. W.C. Hinton is the other. Bob needs to stay in Japan; he told me has more contacts for teaching now than he had in the total of nearly ten years he had spent there earlier. But he cannot stay unless his support is substantially increased. I appeal to brethren who presently support him to seriously consider increasing your help. Perhaps others who are not now helping might be able to do so. You may contact him at: Robert P. Nichols, 2-10-18 Danjo-Cho, Nishinomiya, Hyogo 633, Japan. Please help keep this good and capable man in his work in Japan so he may continue to preach Christ and glorify God.

SPECIAL ISSUE USED AS CLASS STUDY

Ron Halbrook of the Knollwood church in Xenia, Ohio has worked up a set of questions for the articles which appeared in our August special issue: **THE CHURCH—LIVE ISSUES OLD AND NEW**, has prefaced it with a good article by Donald Townsley entitled "What Is the Difference Between 'Liberal' Churches of Christ and 'Conservative' Churches of Christ?" This has all been put together for a seven week study for a young adult class, though it would be good for other adult classes. Perhaps others might pick up the idea and make this special issue of greater practicality than some of us envisioned. We have now had three printings of this special and

do not at the present anticipate another. If you still need some but have not ordered, we suggest you do so quickly. Order them from: **SEARCHING THE SCRIPTURES**, P.O. Box 68, Brooks, KY 40109. They sell for \$50 per 100, \$30 per 50, and all orders under 50 for 75 each. To say that we are overjoyed with the reception given this special would be an understatement.

RONALD L. DRUM, 1415 13th Ave., N., Naples, FL 33942 August 28—Sept. 1, we had a Public Bible Discussion which we widely advertised and which we felt was a great success. James L. Yopp, Paul Ayers and Mark Williams all came from Gainesville to help and did excellent work. They were able to answer all questions with the Bible and established the teaching of God in the hearts of those who came. We had 10 different visitors from the community for this effort and brethren supported us from as far as 108 miles away. We have several doors of opportunity for further teaching open to us because of this special effort.

EARL FLY, P.O. Box 3295, Jackson, TN 38301 — In recent months two new congregations have been started by brethren out of the Medina church. One is located in Humboldt, and they already have a full-time preacher, Boyd Sellers. The other congregation is located in Trenton. They have completed their building, and are in the process of getting a full-time preacher. James P. Needham recently held a meeting for them. A tent meeting was also held recently in Alamo, with a view to possibly establishing a congregation there.

After many years of being under the liberal influence of Freed-Hardeman College, West Tennessee is on the move toward greater works in establishing faithful, sound churches in areas where liberalism has completely dominated the scene for many years. I plan to continue working with the Medina church.

JERUSALEM CLERGYMEN INSPECT ATHENS INTERFAITH CENTER

DATELINE ATHENS — Several Jerusalem clergymen sailed here yesterday to inspect Mar's Hill, a sprawling complex of exquisite temples and sculpture, in the heart of Athens. This multi-million dollar complex serves as a focal point for special religious services for almost all Athens religious groups. The Jerusalem visitors were led by Paul the Apostle, co-chairman of Jerusalem's Century X steering committee, studying establishment of a similar institution for Jerusalem's 1000 year celebration of David's capture of the city.

Besides Paul, the Jerusalem group included Ananias, the High Priest of the Temple; Gamaliel, President of the Judean Pharisee College; Caiphas, district superintendent of the Sadducees; John, a monk of the Essene Order; and Felix, the Roman Governor. **EXPLANATION OF THE ABOVE:** If Ira North was justified in his recent "Interfaith" adventure in Dallas, surely we would expect to read something like the above in the local Jerusalem newspaper of 50-60 A.D. I wonder if even Ira thinks that Paul would have accepted an invitation to be a part of such a project? It is not very original, but certainly appropriate to say with the lamented J.D. Tant, "Brethren, we are drifting."

Nathan Hagood, 110 Crete St., Waverly, TN 37185 (Editor's Note: Brother Ira North, editor of the **GOSPEL ADVOCATE**, has since resigned his post on this committee which went to Dallas giving as his reason the extra work load imposed on him by the resignation of one of the "associate ministers" at Madison church where he preaches. He still wishes the committee well in their efforts and made no public statement to indicate any disapproval of his planned participation in this incident.)

BROWN STREET RE-VISITED

At this writing the editor is in the midst of a most enjoyable gospel meeting with the Brown Street church in Akron, Ohio where we labored from 1965-1970. This is our second time to return for a meeting since then. Weldon E. Warnock is the esteemed preacher here and is doing excellent work along with the four elders. The physical property looks the best we have ever seen it, the crowds are large and growing, the singing is the best we have ever heard here and there is a spirit of enthusiasm which permeates the congregation. A very successful one hour call-in radio program on a strong station each Sunday morning is bringing in many calls, visitors to services and is being heard over a wide area. I have picked it up in western Pennsylvania and northern West Virginia. It blankets the whole Akron-Canton-Cleveland area. Brown Street also has part in the support of several good men in other fields.

In August we were in meetings at Ray's Branch, near Bowling Green, KY where Keith Burnett preaches, and at East Florence, Alabama, working with Raymond Harris. Both congregations are doing well and these are two good men hard at work for the Lord. In September we were at Nicholasville, KY where attendance ran from about 65 to over 100 on two evenings. They plan to start their new building in the spring. Walter Stevens has been with that work since it began four years ago. Also in September we were at 210 Cedar Ave. in Moundsville, West Virginia where we had two services a day. John Futrell works with that congregation.

WINTER CLASSES

The editor is looking forward to teaching the following classes at Expressway in Louisville during the winter months of December, January and February: How We Got the Bible, The Holy Spirit, The United Kingdom (of Saul, David and Solomon) and Between the Testaments. The study on the Holy Spirit will be each Monday night for 10 weeks and will be approached as a teaching tool to reach the local community with flyers printed each week with the topic for the

week and distributed door-to-door every week plus advertisements in local weekly shoppers. The class, Between the Testaments, will meet from 10-12 each Friday morning. Though planned for our local work in the instruction of the Expressway members, we always have some to come from other places to attend some of these studies.

PREACHERS NEEDED

WHITESBORO, TEXAS — The church here needs a man to work with them in the gospel. Since some outside support will be necessary, a retired man with some income would be considered. Contact Walter MacKoy, Route 1, Box 6, Whitesboro, Texas 76273. Phone (214) 564-3167.

ORANGE, CALIFORNIA (30 miles from Los Angeles) — A mature, experienced preacher is needed to work with this congregation of 70 in Orange. Clarence Burcham has worked with this church for several years and has now moved to Bowling Green, Kentucky to work with the 12th St church. Interested preachers may write; Church of Christ, 1838 N. Shaffer, Orange, CA 92675. Or call L.O. Anderson (714) 581-3523, or Bill Barr (714) 595-8073.

LOGANSPORT, LOUISIANA — The church here is seeking a full-time preacher to work in the gospel. We are entirely self-supporting with an average attendance of 70-80. We can offer a good salary, newly remodeled three bedroom brick house and partial utilities furnished. Logansport is in northwest Louisiana on Toledo Bend Lake. Anyone interested please write to the Stanley church of Christ, Route 1, Logansport, LA 71049.

IN THE NEWS THIS MONTH

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| BAPTISMS | 288 |
| RESTORATIONS | 99 |

(Taken from bulletins and papers received by the editor)