

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

VOLUME I

JANUARY 1960

NUMBER I

WHAT DOES IT MEAN?

By H. E. PHILLIPS

Some very simple words can be made to signify very serious and ugly things. In religion the term *heresy* is a very bad word. It signifies a fundamental error in true religion. Sometimes the one in error uses this term to describe another who opposes him. If one should apply the term *heresy* to another who did not agree with his own "standard of true religion," that ugly implication would go to the man who may not be guilty of it at all. We must know what a term means and use it in its proper sense before others know what we mean.

Another term with a disgraceful significance is *communism*. In most of the free countries of the world this term signifies bondage and ignorance. But really the word in rightful usage means "to have things in common" — a practice now common in America, within understandable bounds, of course. However, because of the doctrine of Communism as taught by Russia the word now has come to mean "the doctrine of community of property" — all property owned by the state. This is not what we approve in democracy. All one has to do to place another under suspicion is to call him a *Communist*. But is one condemned because someone calls him a term that automatically brands him as a traitor? Certainly not. One is not really a communist because he might believe in people having things in common, or because someone accuses him of being a *Communist* in the Russian sense of the word. One must be proved guilty by the right standard of definition.

We hear some terms today among Christians that are as misused and have become as abusive as the terms referred to above. The term "anti" or "legal" describes something to be shunned in the eyes of many. The terms "pro" and "liberal" are terms which also describe something to turn away from. What do these terms mean? and what do we mean when we say, "John Doe is an *Anti*" or "James Henry is a *liberal*"? It must have some further terms before we can know what one is against, or whether he is an anti or not. Likewise, Pro means "for, in favor of." Unless we have some further terms we can not know whether one is a pro or not. Take, for example, the subject of "uninspired literature" as a help in studying the Bible. If one is "against" the use of such literature in connection with Bible study, he is *anti* uninspired literature in Bible study. It does not follow that he is "Anti-Bible study," or "Anti-newspaper." The man who favors,

the use of uninspired literature in Bible study as a help is Pro uninspired literature in Bible study. It does not follow that he favors *false* and *misleading* uninspired literature because he is "Pro." The whole point is this: when we say someone is "Anti" something or "Pro" something let us be sure we do not make him "Anti" or "Pro" what he is not.

It is very common today to hear one say of a certain preacher: "He is Anti-orphan home and Anti-cooperation." Does this mean that preacher is opposed to orphan homes and all efforts of cooperation? That is what the statement appears to say. Actually, that is not the case at all. We know of no one who is *anti* caring for orphans, even in "orphan homes." We know of no one who opposes cooperation. Then why call them "Anti"? The reason is because they do not agree with the organizational arrangements used in orphan care and cooperation. They are branded "Anti" something they are not, and the word carries a very bad significance.

Every Christian should be "Anti" something; he must be opposed to all that is wrong. If I should use the term "Anti" with reference to one of my brethren, would that imply that he is "against" everything? If not, would I not have to specify what he is "against"? Beloved, that is the honest way to deal with each other. Do not attribute a belief and position to someone which he does not accept, either by direct charge or the use of a term which does not convey the exact truth. One is dishonest and unfair who will do so, regardless of which side of a position he may take. Think on these things.

TRAIN UP THE CHILD

The inspired words of the wise man, "Train up a child in the way he should go: and when he is old, he will not depart from it," strike the hearts and lives of many parents today with a relentless force. It may not be until after the child is grown that the parents come to realize the full meaning of these words. If we can impress young parents that the time to "train up a child" is when he is a child, we will accomplish much. This word "train" does not mean to paddle a few times and cry "don't" to anything the child attempts to do. It means "to educate; to rear and instruct; to drill and discipline." To train up a child then means to educate and drill in all affairs that make him a good man. There is a wrong way and a right way to train. Inspiration says to train the child "in the way he should go" — that means the right way. To leave out spiritual training is to train in the wrong way.

Searching The Scriptures

*Published Monthly At
Gainesville, Florida*

Application pending for entry as second class matter at the U.S. Post Office at Gainesville, Florida, under the Act of March 3, -1879.

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Subscription: U.S. \$2.00 per year in advance
Foreign \$2.50 per year in advance

Address all communications and changes of addresses to:
124 S.E. 7th Street
Gainesville, Florida

Editorial . . .

A NEW PAPER IS BORN

Truth and truth alone can make men free. Our Master taught this lesson to the Jews that believed on him in John 8:32. With this issue of SEARCHING THE SCRIPTURES you hold in your hand a new paper that is born to do just that. The truth has a right to be heard from the pulpit, over the air lanes, on the television screen, and on the printed page. This is one purpose of SEARCHING THE SCRIPTURES. After almost two years of publishing the SOUTHEASTERN NEWS LETTER, your editors are broadening the scope of their activity by adding a major monthly to the list of periodicals in the brotherhood. We are not ignorant of the trials that are always present in such a work. No matter what may appear in these pages some will be dissatisfied. We realize the impossibility of pleasing all men and will, therefore, be devoted to pleasing God and his Son, Jesus Christ. We are trying to do good, not evil. We are determined to teach the pure gospel as it is taught in the New Testament, nothing more and nothing less.

We do not become obligated to personally endorse everything that may appear in this publication. Each writer will be responsible for his own writing. We have, however, selected a few men who are sound, loyal gospel preachers and teachers and invited them to write. No claim is laid to perfection. We have, and will, make mistakes. The pages of SEARCHING THE SCRIPTURES will be open to men of good faith. We will allow anyone who has something worthwhile to say to speak his mind. We will not, however, allow propagandists to sow seeds of discord. This paper will not be devoted to unfair controversy and personal sarcasm. That does not mean that controversial matters will not be discussed; on the contrary, they will be freely discussed.

We mean that this paper does not exist to wage any particular battle for or against a given issue. We intend to attack all forms of departure from the truth, and to contend for the faith once for all delivered. Certainly disputed issues will be dealt with. The apostles in the New Testament dealt with issues that opposed Christianity. The plagues of modernism, institutionalism, indifference, worldliness and such like, are matters that demand our attention today; we must deal with them to be faithful to the Lord. In doing this we do not have to manifest an unchristian spirit. We have no policy but to be scriptural, fair, sincere, and faithful in our work as editors of this paper. We know nothing more that could be asked of us in presenting this paper for your edification. Let us work together to stimulate more interest in "Searching the Scriptures" to know the truth, for it is only the truth of God that will make men free. We ask your help in getting subscriptions. The subscription price is \$2 per year.

H. E. Phillips
James P. Miller

WILL HE BE THE LAST?

James P. Miller

Every informed member of the church now knows that Pat Hardeman is no longer the gospel preacher, but is now Dr. Thomas P. Hardeman, pastor of the Unitarian Fellowship of Tampa, Florida. To grasp what this really means in the fullest sense, the following statement was recently published in the Courier-Journal by the First Unitarian Church of Louisville:

"What's your creed?" people ask. We haven't any. So they ask again, "What do you believe?" We haven't any required beliefs. Each member is expected to believe only what his knowledge and experience lead him to believe, but to remain open minded. A Unitarian may be a humanist or an atheist. He may be a Christian or Non-Christian."

Pat Hardeman's departure from the faith and the loss of his soul is the result of a kind of thinking that fills the brethren in far too many places today. When you hear brethren say, "We do not have to have authority for all we do;" or again, "Show me where God said it is wrong;" or "Let us forget the *how* and just get it *done*," you know that these brethren are on the same road. Everyone of this attitude have three great things in common: A lack of respect for the inspiration of the Bible, the authority of Christ, and the all-sufficiency of the blood-bought church of the Lord.

I believe that in some way every thinking person in the church knows that this is true. Our departures from the faith must be preceded by an attitude similar to that of Pat Hardeman. The attitude comes first, and the departure later. With hundreds of highly educated young men in the pulpit of the churches dependent on what they have been taught by sectarian teachers in denominational seminaries and universities, we cannot help but lift our voice to cry, **WILL HE BE THE LAST?**



like Paul of old, I am filled with wonder and astonishment at my brethren. He marveled that the Galatians could be so quickly removed from the pure gospel of the Lord Jesus Christ. I, too, stand amazed that my brethren can so quickly turn their backs on some of the great truths for which we have stood so long.

The Jews came to Pilate in Matthew 27:64 and asked him to make the sepulcher sure lest the disciples of Christ come and steal him, Christ, away. In answer, Pilate uttered these words: "Ye have a watch: go your way to make it as sure as you can." There was no way to make the tomb of my Lord sure, for they "fought against God." This passage, however, gave to the restoration a great text. In religion, we ought to "make it as sure as we can." To paraphrase the statement of the Roman we said, "We have the word of God, we need to make our salvation as sure as we can." This gave way to a great sermon preached by every old soldier of the cross on THE INFALLIBLY SAFE WAY. The message was plain and clear, always take the way that is conceded by all to be safe, "make it as sure as you can." We applied it to every phase of the worship, organization and work of the church. The cry was, always take the safe and sure course.

On the present day issues before the church, many of my brethren have forgotten this great principle. They are willing, like the digressives of another century to gamble with the salvation of souls. I marvel that they would say it is no longer necessary to take the infallible way. In matters of benevolence and co-operation, there are ways that the scripture teaches clearly and are admitted by all to be safe. No one questions the fact that they are sure and that if they are practiced by the people of God, we walk in the "things that are written." The trouble among brethren is not caused by these things that are in the Bible. They are not under question, and all men of good faith admit they are sure.

To provide for a needy person, widow or orphan, by those of blood or those connected by the blood of Christ, is admitted by all to be safe. The duty of the brethren to those in need has never been questioned and has been practiced for centuries. The right of the church to help those of her number who cannot find relief from blood and brethren has never been doubted and from the days of the first congregation on earth has been the rule and practice of the body of Christ. These things are infallibly safe. The trouble, as always, is over the means pressed upon the churches that are not found in the word of God. The *human institution* to do the work of the church is the issue. No man denies that the church can do her own work, the question is: Can she do this work through a man-made institution? This organization, whatever it may be called and however it may be organized, is the thing that is not found in the word of God. This man-created institution which all admit to be without foundation in the Bible,

is the organization that violates the ability of the saints to give answer according to the "oracles of God." That Christ founded a church as the "pillar and ground of the truth," is freely admitted. The fact that for centuries the true church of Christ had no human institution to support and work through is also freely admitted. The proper care of orphans in the churches under the direction of inspired apostles without the aid of any human institution on earth is "without controversy." THIS IS THE SAFE WAY.

I do not believe that the great majority of brethren are willing to give up the safe ground. I am sure, and am confident, that if faced with all of the facts they will say, let those in need be relieved first, by blood kin, (I Timothy 5:8 and 16); then by brethren, (I John 3:16); and if these means fail, by the church," let the church be charged (I Timothy 5:16). They want, as I, every mouth fed and every body clothed, but they do not believe that to feed the hungry and to clothe the naked, we need to build and maintain from the treasury of the church of our Lord man-made institutions unknown to the pages of God's book.

Brethren, let us walk together in the INFALLIBLY SAFE WAY.

DAY SPOILERS

J. E. Whigham, Tampa, Florida

All our training and experience convinces us that the beginning of any effort or thing is very important. The Bible relates over and over again the importance of starting right on any effort or undertaking.

During the life span of a man of 70 years, he is presented with over 25,000 "brand new" days which he can use, mis-use, waste or throw away. Each of these days comes fresh and new! They come one at a time and neither the millionaire nor the beggar can have more or less than one at a time. Neither can "cheat" on the proposition and get them two or more at a time or set any of them aside for future reference. None of us can call them back and do any of them over. Truly, the days that God gives us are precious blessings since God neither trusts nor burdens us with more than one at a time.

Any one of these days, standing alone as it does, can very easily be spoiled in its very beginning. We hear people say that some person or incident "spoiled their whole day.". This may be true, but it should not be. Why should we be so fragile and so spiritually weak that we would surrender a single day and let it go to waste? We hear of people whose days are spoiled by burned toast, by the strength or weakness of coffee, by the weather, by sharp remarks of wives or husbands, by the driving habits of other people on the streets or highways, or by any number of other trivial matters. We suggest that such small matters are not of sufficient importance to spoil a single golden day of a person of character and spiritual depth.

Days are holy. They are essential parts of God's order. No man can mis-use anything that God made and escape the consequences. If we wrongly use these golden links in the chain of eternity, we shall most likely look back some day in bitter regret and wish we

could live the wasted days over again. We hear many people thus complain. It seems that many people spend more time in trying to call back yesterdays and in trying to live their tomorrows ahead of time than they do in trying to fill each day as it passes with dutiful work and conduct.

Each day is either a problem or an opportunity. But God hands each day to us in exactly the same condition, new and unspoiled. Therefore if we spoil our days, it must be that the fault is with us. God wills that we use all our days as opportunities to brighten other lives, to fulfill great duties, to practice humility and develop good will and to walk humbly in the paths of peace, love, joy, longsuffering, gentleness and patience, because against such there is no law — hence no burden of guilt of heaviness. A sufficient number of men and women have tried this way of life — all down the ages — to convince the searching heart that it is the only way of life which can ease the burdens of this life and finally fit one for eternal residence in the Beautiful Garden of God!

THE PATTERN OF MERCY

Oaks Gowen, - Bradenton, Florida

"Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting." (I Tim. 1:16). Attention is here called to the fact that Paul speaks of his conversion as a pattern." There are several questions which come to mind at this point: (1) What is a "pattern"? (2) Where can this "pattern" be found? (3) Is the "pattern" binding upon all men today?

In answer to the first question, a pattern is: "An original or model proposed for imitation; something used or worthy to be used as a copy: an exemplar." (Funk 8 Wagnalls Standard Dictionary). The long-suffering extended unto Saul and the mercy he received of the Lord Jesus Christ are proposed by Paul for our imitation in obtaining salvation from sin. Paul says his case of conversion is shown forth by the Lord "for a pattern to them which should hereafter believe on him to life everlasting." We answer the second question: This "pattern" of mercy can be found in the record of what Paul did in order to obtain mercy by which he was saved. Luke by inspiration gives us in detail what Paul did in Acts chapters 9, 22 and 26. Also Paul writes some things about it in Romans the sixth chapter. All we need to do in order to find the "pattern" is simply turn to these passages of scripture and study them for ourselves. Third question: Is the "pattern" of conversion binding upon all men today? God has but one plan of salvation for all men. Christ is the answer of God to man's need. No one can be saved out of Christ. The "pattern" of Paul's conversion shows how we get into Christ. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3). Christ died for our sins, shed his Blood. The only way you can get into the death of Christ is by duplicating the "pattern" of Paul's conversion in being "buried with Christ by baptism into death." (Rom. 6:4).

Sectarian preachers have through the years denied the binding force of the "pattern" of mercy set forth in the many cases of conversion recorded in the Acts of the Apostles. They are therefore divided on the question of what to do in order to be saved. On the other hand, gospel preachers have been contending earnestly for every item in the plan or "pattern" of salvation and have thus been united. If the "pattern" of conversion found in Acts is not binding upon us, then, what good purpose does it serve? What profit is there in it for us? Surely everyone can see "patterns" are binding upon us today.

LIMITATIONS OF THE CHURCH IN BENEVOLENCE

By Jerry Belchick, Orlando, Florida

The church of our Lord has a mission. That this is true cannot be denied. Part of that Divine mission is "the work of ministering." (Eph. 4:12). That the church of God has certain benevolent obligations is also not open to dispute . . . it is admitted by all. That this benevolent work has certain limitations imposed upon it is not, unfortunately, a matter of general agreement; for there are those who affirm that there are no limitations placed upon the charitable activities of the Lord's church. Others admit of some limitations, but are not generally agreed as to what those restrictions might be. It is our purpose, in this short article, to study certain cases of benevolence performed by THE CHURCH as recorded in the New Testament. From these Bible examples we should be able to see if there are any strictures placed upon the benevolent activities of God's church.

We are, of course, limited by space in such a study as this. We must, therefore, assume that the following tenets will be accepted as true:

1. The individual Christian is not restricted (except by resources and opportunity) in the "good" that he may do. (Matt. 10:42, 25:31-46, Gal. 6:10 and James 1:27).
2. The church does have certain benevolent obligations. (Eph. 4:12).
3. That the individual Christian is commanded to do certain benevolent acts that the church is forbidden to do. (I Tim. 5:6).
4. Authority for individual benevolence is not, necessarily, authority for the church to engage in those same benevolent acts.

Now to a study of the Sacred Volume: In Acts 6 we are informed that certain members of the Jerusalem congregation were in need. These, we are told, were widows and their needs were to be supplied by a "daily ministration." This "daily ministration" was a supplying of their physical needs each day and is referred to by the apostles as "serving tables." The church at Jerusalem was instructed to "look ye out among you seven men" . . . "whom we may appoint over this business." Without laboring the point may we conclude that this business was the church at Jerusalem providing for the needs of their own indigent widows.

During the reign of Claudius Caesar a great dearth plagued the earth. This famine worked a hardship on

the brethren that dwelt in Judea. In view of the pressing circumstances *the brethren* that dwelt in Antioch determined to "send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul." (Acts 11: 29-30). It is obvious that the "brethren" in Judea were in need and could not supply this need because of the present distress; therefore, sister congregations aided them by sending "relief." This adds up to the rather obvious fact that the church is obligated to provide for the needs of "its own" and when this is not possible because of circumstances the "needy" church has a right to look to sister congregations for assistance.

Paul teaches on this subject in yet other places when he declares that "it hath pleased him of Macedonia and Achai to make a certain contribution for the poor *saints* which are at Jerusalem." (Rom. 15:26). Also, now concerning the collection for the *saints* . . ." (I Cor. 16:1). From these two scriptural citations we are able to learn that churches came to the aide of their destitute brothers and sisters who dwelt in other places. When a congregation of the Lord's church is destitute and cannot provide for the needs of their own brethren, they have the right to ask for and to receive help from those of "like precious faith."

There are many references in the book of II Corinthians concerning the churches benevolent activities. In chapter 9:1, Paul speaks of "the ministering to *the saints*" and in chapter 8:14 the term "ministering to *the saints*" is used again.

If we are willing to abide by the scriptures referred to thus far (and others that teach the same thing) we shall be able to arrive at the following conclusions:

1. Each church provided for their own needy as per: Acts 6:1-7, Acts 2:44-45, Eph. 4:12 and I Tim. 5:15.
2. When the local church could not provide for the needs of its own membership, other congregations assisted as per: Acts 11:29-30, Rom. 15:26, etc.
3. The churches benevolent activities are limited to "brethren," "saints," "poor saints," "widows indeed" (those who "trusteth in God").
4. It is significant that every time the Holy Spirit speaks of the benevolent work of the church He uses such limiting terms as "brethren," "poor saints," "saints," etc.
5. To go beyond this is to go beyond that which is written.

To summarize: as a citizen, as a neighbor, as one interested in the well-being of my fellowman, my acts of charity are limited only by resources and by opportunity. The benevolent activities of the blood bought church of Prince Immanuel is limited, by God, to the "saints."

THE DIVINE NATURE OF THE CHURCH

James E. Gunn, Orlando, Florida

Anything that is made or built carries with it the imprint and design of the builder. The church of my Lord has the imprint and design of its divine builder upon it. The inspired record of its establishment and

functioning during the days of the Apostles shows us that it is of God and not of man.

Almost 700 years before the birth of the Christ, Jehovah said through the prophet Isaiah that "the mountain of the Lord's house shall be established in the top of the mountains . . . for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:2, 3). In the mind of man, God's plan for the establishment of the church in Jerusalem would have been ruined when the Jews rejected Jesus and crucified him outside the city. A divine imprint is seen in its establishment in that very city a short time afterwards.

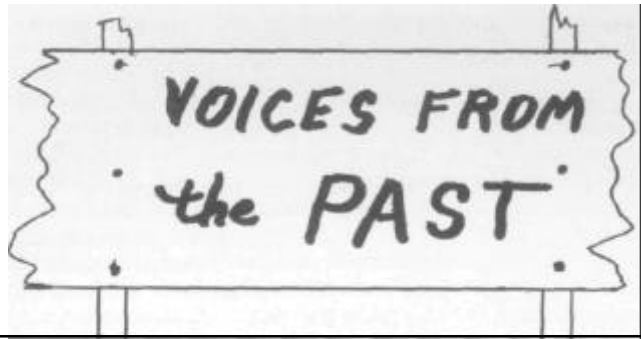
In the first proclamation of the Gospel the Apostles did not try to avoid those who had been responsible for the crucifixion of Christ but boldly pointed out that they by the hands of men without the law did crucify and slay the one whom God had raised up. (Acts 2:23-24). This truth, boldly presented, could not be denied. They realized their guilt and asked what was required of them. For the first time man was told what he could do to receive the remission of his sins. (Acts 2:38). The church which Jesus had said He would build was now a reality. When we realize that all of this was designed and became a reality by divine authority, we should certainly refrain from attempting to change or alter it in any way.

No other organization has for its head the Son of God, the Saviour of man. The establishment of the church was so dear to God that He gave His only begotten Son as a ransom for it. Today Jesus Christ is the Saviour of the body, the church. Nowhere in His last will and testament do we find a promise or a ray of hope extended to those who are outside that body. (Eph. 5:23). All who will obey His commands gain entrance into that body of which He is the saviour and have Christ as their representative in Heaven, ever interceding in their behalf.

The mission of the church is divine in its nature. It is given the obligation of saving souls by the preaching of the gospel. Many times the resources and energy of the church are dissipated into satisfying the fleshly desires of man. This, of course, is without the authority of its head. The church was chosen by God as the agency through which His wisdom be made known to the world and is the only organization spiritual, social, or fraternal through which God can be glorified.

The divine imprint manifests itself in the blessings that are obtainable in the body of Christ, His church. No rational person who believes in God feels that he can acceptably live here or receive a reward in the world that is to come without the blessings of Christ. The only place these blessings are obtainable are in Christ. (Eph. 1:3).

Efforts must not be made by any who love God and desire to have Him as their Father to attempt to change the divine nature of the church. We must strive to know His will to the very best of our ability and then obey His every command. When this is done we will then be a member of His body, the church (Gal. 3:26-27; Acts 2:41-47) and enjoy every spiritual blessing He has promised.



The following article from the pen of O. C. Lambert, over 37 years ago, is as timely now as when written. It appeared in the *Gospel Advocate*, September 28, 1922, page 916.
— Editor.

"THE SIMPLICITY THAT IS IN CHRIST"

By O. C. Lambert

More "everyday" people is the crying need of the hour — people without worldly ambition, in love with simple things and content in humble spheres. The laws in control of this universe seem to demand that one of the leading characteristics of everything great or good or beautiful be simplicity. The weakness of our modern civilization lies in the fact that it is so complex that we do not have time to really live. We have drifted away from the simple, wholesome ways, and the church, too, has been tainted with the spirit of the times.

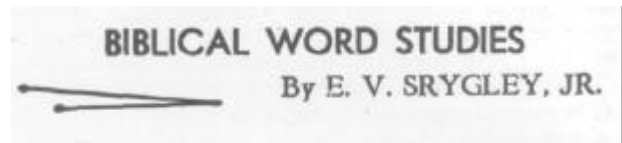
The simple ways are best. The most satisfying drink is water; all the glory of Solomon could not rival for one moment a simple dogwood blossom: the most beautiful bouquet is made of the plainest flowers and grasses; the artist searches for beauty among rustic scenes; the sweetest poetry sings the charms of common things; the songs that touch us most deeply and linger longest in our memories are the hymns our mothers sang. A man may gorge himself with dainties until his taste is perverted and he loses his relish for food; and just so the only religion worthy of the name, that will continue to satisfy the hungry, healthy, growing soul, is the simple worship of Christ and his apostles. All the embellishments of men simply rob it of its power. Expensive houses and fixtures, pompous ceremonies, instrumental music and the like, are adulterations which are fatal to the spirit of Christianity.

It is not because mother is possessed of any of those graces which mark one for distinction or renown that she is idolized in our hearts, but because we see in her the embodiment of simple virtues.

The wonderful things that God is doing all around us in the material universe we personify as Nature. She has a fashion of constructing the most beautiful things of the simplest elements. Refuse animal and vegetable matter comes forth from her fingers reanimated in other forms of life. She distills the crystal dew-drops from stagnant morasses and thrusts her worn-out garments into her magic loom, by which they are transformed into new fabrics of finest texture and daintiest colors. If a man attempted to teach the flowers to bloom, he could only mar and spoil; likewise, when men lay un-

holy hands upon God's doings in the spiritual realm, the results cannot but be disastrous. Hear the warning of Paul: "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11:3).

There is a danger, or else we would not have had this warning. So let us guard jealously the rich heritage of the gospel of Christ, and attack mercilessly every departure from its original simplicity. There is no-thing in the prayers, the Lord's Supper, the study of God's word, the giving of our means on the first day of the week, the simple singing of spiritual songs, that will ever appeal to the vanity of the human heart. Let us never become dissatisfied with this simplicity.



Isa. 7:14, " . . . a virgin . . . "

In the Hebrew, the term *almah* designates a "young woman of marriageable age." This "young woman may or may not be a virgin. The Hebrew *bethulah* designates one who is strictly a virgin. Isaiah's prophecy of the birth of Jesus uses the term *almah*; hence, the RSV translates the word "young woman." It cannot be denied that *almah* does not necessarily mean "virgin. But the point is, is the term *almah* ever used where it does not refer to a virgin? There are excellent Hebrew scholars who maintain that all seven occurrences of *almah* in the Hebrew text use the term to refer to one who is a virgin. Cf. Machen's *The Virgin Birth of Christ*, and Young's *Studies in Isaiah*. In the light of its use elsewhere, therefore, it would seem that *almah* in Isa. 7:14 refers to a virgin. In addition to this, Matthew, who quotes from the Hebrew, uses the Greek *parthenos* which does denote a virgin.

CHRISTIAN CHURCH PROGRAMS

I recently noted in a bulletin a report of some of the work of the Central Christian Church in Lexington, Kentucky. Ralph G. Wilburn, once a member of the Lord's church, is the preacher. One page of his bulletin lists the following church activities: Buffet supper for youth groups, prep basketball, Girl Scout Troop 5, Brownie Troop 106, Boy Scout Troop 4, Brownie Troop 98, Midget Basketball game, Buckskin Lads and Lassies meet in Fellowship Hall, Buckskin Beaus and Belles meet in Fellowship Hall, Dudes and Dolls Square Dance Group meets in Fellowship Hall. I often wonder how far behind the Christian Church some of us are. We are at the point of having our "Fellowship Halls," and only the Lord knows what is going on in some of them. Just give us a little time; we are on the way. Ed.—



JUDICIAL OATHS

QUESTION: Did Christ, in the sermon on the Mount, condemn the judicial oath? And also according to James 5:12, can a Christian consistently testify under oath? — L.B.

ANSWER:

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city, of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." (Matt. 5:33-37).

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation." (Jas. 5:12).

In the sermon on the mount our Lord corrects many perversions advocated by the scribes and Pharisees and generally received by the Jews. The contrast was not always between the law of Moses and the law of Christ. Primarily it was between their perverted and traditional views and the law in its purity. In some instances they took judicial law and made application to private conduct and thereby justified revenge. Practically "the whole of Matthew 5 from verse 21 on deals with this perverted use of the law. Lev. 19:18 reveals the law that applied in private life: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." Thus, in the sermon on the mount Jesus called them back to the law in its original purity. While he acknowledges a difference between the law of Moses and His own divorce (because of the hardness of their heart), he also shows that "from the beginning it was not so." (Matt. 19:8). So, again he calls them back to the law of God in its purity.

The same train of thought prevails concerning his teaching on oaths. God's original law on swearing forbade perjury (forswearing) — i.e., swearing falsely. (Lev. 19:12; Deut. 23:23). Every oath was to be performed unto the Lord. (Matt. 5:33). That the scribes and Pharisees perverted this law is evident from Matt. 23:16-22. These verses show that they had coined a number of oaths, used in common conversation, which did not involve directly the name, of God.

These they considered as "nothing" — not binding. Hence, according to their view they could swear by these things — heaven, earth, temple, Jerusalem, head, etc — without serious regard and without such oaths being unto God. In other words they thought that so long as the name of God was not used they could swear freely, lightly, and falsely without bringing themselves under condemnation or perjuring themselves. This abuse Jesus condemns severely and shows that such things ultimately involve God. Therefore, those who used such oaths thinking "it is nothing" were guilty of perjury (forswearing). Hence, Jesus says "swear not at all; neither by heaven; for it is God's throne; nor by earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King."

Concerning this prohibition *The Expositor's Greek Testament* calls special attention to the Greek conjunction "mete" translated "neither" and emphasizes the fact that it is not "mede." The former is used "to connect these different evasive oaths as forming a homogeneous group. . . . the latter add negation to negation, while the former divide a single negation into parts." Hence, it follows that the prohibition "swear not at all" refers only to the kind of oaths identified by the parts that follow. Such did not include judicial oaths — only the evasive oaths of the Jews which were used in common conversation. Thus, our Lord condemned their perversion and abuse of God's original law on swearing. Such use of oaths is forbidden altogether!

J. W. McGarvey says, "The universal prohibition, 'swear not at all,' is distributed by the specification of these four forms of oaths, and is, therefore, more strictly interpreted as including only such oaths. . . . What we style the judicial oaths of the law of Moses, then, were not included in the prohibition."

An oath is a solemn affirmation with an appeal to God for its truthfulness and imprecating his vengeance if it be untrue.

If Christ condemned judicial oaths and those made on solemn and important occasions, I find it impossible to reconcile such teaching with the following facts: (1) Jesus answered under oath in Matt. 26:63. Whether or not he answered using the particular expression "I swear" has nothing to do with the fact that he answered the question under the charge of an oath — and that without modification. (2) God swore by himself. (Gen. 22:16. 17: Heb. 6:13-18; 7:21). (3) Paul often called God to witness the truthfulness of his statements, which is what is meant by an oath. (2 Cor. 1:23; Rom. 1:9; Gal. 1:20; Phil. 1:8).

James 5:12 may be regarded as a parallel passage and the above observations apply with equal force. When James says, "lest we fall into condemnation," he would have them know that by swearing by the things mentioned ultimately involved God; that he who engages in such, thinking "it is nothing" and who acts accordingly, is guilty of perjury, and thereby brings himself under condemnation.

Swearing is a solemn, serious thing, indeed. All oaths are in reality unto God. He who at any time makes oath lightly or uses one in common conversation is in violation of the New Testament prohibition. The Christian's life and conduct should be such that a simple "yes" or "no" should suffice in order for him to be be-

lieved. If more than this is required "it cometh of evil" — it is because of untruthfulness on the part of a world full of falsehood. Then, it may be necessary to make oath, but only on solemn and important occasions. All oaths are unto the Lord and imprecate his vengeance if what we affirm be false.



A new work in a much needed field is **SCRIPTURAL ELDERS AND DEACONS**, by *H. E. Phillips*. This volume of over 300 pages covers the entire field of biblical study on this most important subject. Bound in blue cloth and stamped in gold on both the front and back bone it is a book that every Christian needs and that every Elder and Deacon together with every preacher should have. Brother Phillips has no hobbies to present but a full and safe investigation of the organization of the church of our Lord as God intended for it to be. There are 17 chapters in the book beginning with the "Nature of church organization," and ending with a chapter "Concerning wives of officers of the church." All through out the work truth is presented and error refuted. Chapter 4 deals with the "No Elder Theory," and chapter 8 teaches on the "Ordaining of Elders." The price of this fine volume is \$4.00 and it can be ordered from *Phillips Publications*, 124 S.E. 7th Street, Gainesville, Florida.

At last there is a syllabus of the evidences of Christianity that every preacher and teacher can use. It is published by brother Arlie J. Hoover who preaches for the Hyde Park church in Tampa, assisted by Eldon Lucas and Lawson Wallace. The work is devoted to the external evidences of both the Old and New Testament. Divisions are as follows:

- Part 1—The Integrity of the Bible Tracing the New Testament Back Critique of the Two Source Theory Tracing the Old Testament Back The Dead Sea Scrolls Critique of the Documentary Hypotheses
- Part 2—The Credibility of the Bible Evidences From Secular Historians Evidences From Archaeology

There are seven charts in the book to explain the contents. This is the work that preachers and teachers have been waiting for that condenses the very best writing of many that have given their life to proving that the Bible is the word of God. Brother Hoover and those with him are to be commended for this work.

— J.P.M.

An atheist cannot find God for the same reason a thief cannot find a policeman.

RANDOM READINGS

After a century of contending that John the Baptist was a Baptist, and even a Missionary Baptist it is refreshing to have the greatest southern Baptist of them all admit the truth. Billy Graham's answer to the following question speaks for itself. —JPM

MY ANSWER

By *Bitty Graham*

QUESTION: I have heard the argument that John the Baptist was a Baptist. Will you please tell me if he was, and if so, where do you find it in the Scriptures?

ANSWER: John was called "the Baptist" because he baptized with water. I do not think that many Baptists would say that he was the first member of the Baptist church.

The Baptists as a distinct denomination date from the time of the Reformation in the 16th century. The first Baptist Church in America was founded in Providence, R. I., in 1639 by Roger Williams.

Unfortunately, it is the tendency of some religious people to push back their origin to the Apostles of Christ, thus establishing that they are the "original" Christians, and the only real church.

The important thing, whether you be Baptist, Presbyterian, Methodist, or whatever, is to be a sincere follower of Jesus Christ. When we get to heaven, I don't think we will all have little "dog tags" telling which denomination we were members of on earth. When John saw in Revelation the great company of the redeemed, he asked who they were. The angel said: "These are they which have made their robes white in the blood of the Lamb." The question which will be asked on entrance to heaven is not: "Of what sect are you?" but, "Have you been redeemed by the blood of Christ?"

And some people do this at worship —

William Allen White, a staunch Republican, decided one day to look in personally on a local Democratic convention. The chairman spotted him, and just to be devilish, opened the meeting by saying: "Since no minister is present, I am asking my good friend, Mr. White, to step up and deliver the invocation to Almighty God." White arose, glared at the chairman, and replied: "Really, sir, you must excuse me — for two reasons: first, praying publicly for Democrats is out of my line, and second, I much prefer the Lord not to know I am here."

— *The Scrap Book*, 1950

The more a man is addicted to vice the more he doesn't care for advice.

Uncle Abe Says —

I have heard it said that preachers have an easy job. All they have to do is to speak about 30 minutes twice a week, teach one class Sunday morning and another Wednesday evening, preach a funeral now and then, say the marriage ceremony a few times a year, see a few sick people during the week, and the rest of the time he is free to do as he pleases. Yes, a wonderful and easy job. Besides this he makes a good salary and receives a lot of extra "gifts" during the year.

From the viewpoint of a working preacher the picture might be entirely different. It would be better to be a doctor. Now he has an easy life. All he has to do is examine a few people a day, prescribe a few pills or administer a treatment to the worst cases, and the rest of his time is his own. He makes from \$25,000 to \$50,000 a year. Now that is an easy job. Or what about being a farmer? That is a wonderful life! All he has to do is feed a few cattle, ride around all day on a tractor and sell his products for a good profit. The rest of his time is free to hunt and fish. That is the life.

Another easy job is clerking in a store. All they have to do is walk around and meet good people, sell them what they want and take their money. The rest of the time is their own. Working in a bank is also an easy job, and what pleasure to handle that money all day! They have short hours and get off every holiday. They make so much money, too. What about the building business? Now that is a good job. It takes a few more hours than some other jobs, but the pleasure of climbing ladders and driving nails. When their work is finished for the day they are free to do anything they want to do. Another easy job is the office worker. They get to sit at a desk all day in air-conditioned rooms, with coffee-breaks and such like. They only have to write a few letters and fill out a few forms and- their work is done. Most of them make good money. What easy jobs all these are!

Those who work at these jobs know the other side. They know that all is not as it appears to the stranger; there are obligations and problems that only the workers know. The same is true of preaching the gospel. The preacher knows that only about one fortieth of his work is done in public. The hours and days spent in private study, teaching, consoling, encouraging, counseling, admonishing and ministering to people of all classes is a part of the work of preachers that does not appear to the average church member. Much of this is not really the preacher's work exclusively, but it must be done and most church members expect preachers to do it. He is usually ready to do whatever called upon to do as a Christian, and that is exactly what he should do. But why do not some other Christians do some of these jobs? Well, the preacher has the time and it is his job I suppose.

"WORSHIP GOD"

By James P. Needham, St. Petersburg, Fla.

These are the words of an angel to John in Revelation 22:9, its final chapter. It is one of the most solemn commands and hence one of the most imposing duties of the human race. Of the word "worship" (Greek *Proskuneo*) Thayer's Greek Lexicon says, ". . . . hence in the N.T. by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication." (p. 548). A command to worship God, therefore, is a command to do Him homage and express respect for Him in His appointed way. Homage paid in any other manner becomes vain. (Matt. 15:9).

God's Appointed Ways

From a study of the New Testament we discover 5 ways by which we are to pay our homage to God today: (1) Teaching and learning God's word, (2) Giving of our material possessions for spiritual ends, (3) Eating the Lord's supper, (4) Prayer, and (5) Singing. The first church ever established participated in all of these acts. (Acts 2:42,47). Each of these acts constitutes a way in which God has appointed that our homage and respect shall be paid. Some question has arisen through the years as to whether teaching is worship, but of this there seems to be little doubt. Jesus said of the Pharisees, "In vain do they *worship* me *teaching* for doctrines the commandments of men." (Mt. 15:9). Their worship was in vain because they taught "commandments of men" and this is equal to an affirmation that had they taught the truth their worship would have been true.

Some Acts Limited — Others Unlimited

Of these five acts we have examples of the Lord's Supper and "laying by in store" being limited to the first day of the week and engaged in when the church was assembled. (Acts 20:7; I Cor. 16:1, 2). The other three were practiced in the public assemblies, but were not limited thereto.

The Christian Duty

The fact that the Bible teaches us how to worship shows that it is our duty to worship, both publicly and privately. Concerning the public worship we are admonished, "not forsaking the assembling of ourselves together . . ." (Heb. 10:25). With reference to our private devotions we are told to "pray without ceasing." (I Thess. 5:17), to "preach the gospel to every creature" (Mk. 16:15), and "to sing psalms" when we are "merry" (James 5:13). One of our great failings is our indifference toward our duties along this line. There are those who contend that they worship at home, hence feel no need to participate in public worship. On the other hand there are those who attend faithfully to their duty in public worship, and feel that this dispenses with the need for private worship. God, having made us, knew our needs better than we, and hence designed the manner of our service to Him in the

way most suitable to our nature. As seen, we have an obligation to worship as individuals in a private way, and in company with other individuals, in a public way. No child of God can dispense with either and please God.

And though we have presented the worship of God as a solemn duty, we think it necessary to impress upon the reader that any service rendered to God solely out of a sense of duty is a very inferior way to serve God. Beside being a duty, worship is the Christian's exalted privilege. "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God . . ." (I John 3:1). When we think of the depths of misery out of which we have been "raised . . . and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:6, 7) we should eagerly anticipate and thankfully accept every opportunity to express our homage and respect to Him who has so abundantly favored us with his matchless grace.

In these times of indifference and worldly mindedness worship is almost a forgotten duty to many children of God. Much teaching and admonishing is needed along this line. When people have to be begged and even threatened with the damnation of hell in an effort to get them to discharge this obligation, spirituality and true devotion to God has reached a low ebb. There was a time when it was not unusual to witness tears of appreciation and devotion as they flowed from the eyes of those who worshipped "in spirit and truth" (John 4:24), but today many occupy pews time after time who never really worship. Some carry on conversation, write notes, come late and leave early. Some do not sing, participate in the prayers, or give attention to what is taught. These are serious situations, and the longer they are neglected the worse they will become. May we all make studious efforts to worship God "in spirit and truth: for the Father seeketh such to worship Him." John 4:23).

HUXLEY AND HEAVEN

Charles M. Campbell, Nashville, Tennessee

Sir Julian Huxley, a celebrated British scientist, while speaking before a group of noted scientists in Chicago recently, attributed the origin of Christianity to ignorance and superstition, and declared its demise to be very imminent. His father, Thos. H. Huxley, also a noted agnostic, was an ardent advocate and staunch supporter of the Darwinian theory of organic evolution. However, the son has evidently exceeded the father in the field of infidelity and has elected to accept atheism, with all of its blighting destructiveness, at face value and in full force. Of course he occupies an unenviable position, for he is obligated, logically, to prove his own theory as true and trustworthy and, at the same time, to disprove the Bible as unscientific and false.

However, the Bible, not biology, has revealed the only sane, sensible and satisfactory origin of man. And science and scientists are greatly in need of being found in harmony with the Scriptures, rather than the situation being vice versa, as Sir Julian seems to think.

The authenticity of the textbook of Christianity has been corroborated repeatedly by the scientific explorations and excavations of qualified and unbiased archaeologists, and no one has ever been able to establish concrete evidence of one truly unscientific statement being contained within it. Moreover, men whose disinterestedness qualified them as reliable and trustworthy witnesses, testified to the miraculous powers exhibited by its central figure — Jesus of Nazareth — in confirmation of his deity, and, in turn, the divinity which he ascribed to the Old Testament, including the Mosaic account of creation, the record which the British professor would belie by his very modern theory.

While the advocates of the evolutionary process of reproduction and variation clamor against the Bible and its supposed contradictions, they are constantly contradicting themselves as well as one another. They do not agree with either their contemporaries or their predecessors. And their constant attempts to reflect upon the miraculous element in the Bible really reflect upon their lack of logic and proves how utterly unreasonable and irrational they actually are.

The Bible nowhere supposes nor proposes a miracle as difficult to accept as the very postulate of the theory of evolution. That is, that something evolved from nothing, and that effect exists without cause. Surely, it is easier to accept the belief of the universe and its wonders existing as the result of the self-originating, self-sustaining, infinitely wise and all powerful Creator than to give credence to the hypothesis of their having evolved from a non-existing source.

Truly, Sir Julian may be celebrated in the school of scientists, but he will never be acclaimed in the room of the prophets. For when his widely publicized prediction of the removal of religion from the face of the earth has been forever forgotten, and his name has been obliterated from the memories of men, the name of Moses will be heralded as the inspired author of Genesis, and the name of the Son of God will be proclaimed among the nations of the earth and the isles of the seas, of which he is the Lord and Master.

Six feet of the silent sod of God's green earth may appeal to this man of many letters, whose learning will not allow him to accept the simplicity of ancient Christianity, but there is a spark of divinity within the being of those who have not been too depraved by the irrationality of infidelity to reason about God's revelation, that longs for a final release from the tears and tolls of time, and the dignity of immortality in that city which hath foundations — the beautiful home of the soul.

TAKING BACK SEATS

Lawrence Gould, a consultant psychologist, was asked this question: "It is modesty that makes a person take a back seat in church?"

He replied, "I very much doubt it. Any preacher who knows psychology has realized that the reason why so many do this is a fear of committing themselves too completely to what the church stands for. After all, nobody takes a back seat at a ball game if he does not have to, because there you are expected to be no more than a spectator. Usually those who take front seats in church are those who work the hardest and give the most, although there are some exceptions.

The News Letter Reports |

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

MILLER-GUINN DEBATE

Brother Curtis Porter suffered an accident just three days before his debate with L. Chester Guinn in Clute, Texas. Hurried arrangements were made for me to take Porter's place and the debate of five night's duration, Dec. 14-18, came to pass as planned. Clute is fifty miles south of Houston, Texas on the Gulf of Mexico. Guinn is the dean of the Texas Baptist College at Henderson, Texas. Vernon Barr moderated for Guinn and brother Oliver Murray who preaches for the church in Clute helped me. Three propositions were discussed. The necessity of baptism, falling from grace and the establishment of the church. Fine order prevailed on all of the five nights. We are happy to report that brother Porter was not injured seriously and will be all right. The following report from brother Murray at Clute will tell about the good accomplished.

"The debate is now history and time and eternity will make known the lasting good that has been accomplished by this fine discussion. As Brother Miller stated, a discussion like this gives an opportunity to reach hundreds of souls with the truth that otherwise would never attend a gospel meeting or other services of the Lord's body where the truth is presented. I have attended several debates and this one is the best one in many respects that I have had the privilege of hearing. Both men conducted themselves as gentlemen throughout the discussion. Brother Miller did an excellent job of holding forth the word of truth and exposing the errors of Baptist doctrine and for his untiring labor we are grateful sincerely from the heart. The truth has prevailed, as it always will under any and all circumstance. Truly, the church has been strengthened and Baptist doctrine has received a telling blow from the hammer of God's word so ably administered by our beloved Brother James P. Miller."

NEW CHURCH AT TALLAHASSEE

On January 3, 1960 a new congregation will begin meeting in Tallahassee near the University. Several members from the Gadsden Street church will form this new church. Plans for this work have been in the making for several months, and the work is beginning with the help and support of the Tallahassee church which meets on Gadsden Street. Yarbrough Leigh is the preacher for the older church.

JACKSONVILLE, FLA.—Jesse P. Tunes preached at Riverside Park in Jacksonville on Sunday night, December 13.

COCOA BEACH, FLA.—A loan for the construction of a building at Cocoa Beach has been approved and construction will begin soon.

NEW CHURCH AT WOODVILLE

On January 3, 1960 a new congregation will begin meeting in Woodville, near Tallahassee. Some families who have been meeting there on Wednesday nights from the church in Tallahassee, plan to begin a full program of work in that community beginning the first Sunday of this year. These brethren from Gadsden Street church in Tallahassee are in full fellowship as they begin this new work.

TRENTON, FLA. — Herbert Thornton reports that four have recently been restored to faithful work. A gospel sing was conducted in the meeting house. December 13, at 3 p.m. Brethren from surrounding congregations assembled for this purpose . . .

ORLANDO, FLA. — James P. Miller presented two lessons at the Pine Hills building in Orlando on Monday and Tuesday evenings, December 14 and 15 on the subjects: "Who Hath Made Us To Differ?" and "The Bride That Never Fails."

JACKSONVILLE, Fla.—Hubert A. Moss has announced his plans to move from the Lake Shore church in Jacksonville about the first of the year. He plans to help some congregation in the northeast, but has not as yet made definite arrangements.

FORT LAUDERDALE, FLA.—John W. Evans of the Par Avenue church in Orlando preached in a five night meeting here in November. This is a new congregation and Jimmie Tuten is the preacher.

DUTY

By R. A. Ginn, Meridian, Mississippi Duty — what awesome responsibilities are bound up in that small word, those few letters! How little does it mean to modern folk. How seldom does it bear upon our minds and weigh upon our consciences. "Duty" has been largely eliminated from the vocabulary of many. And yet, how great is the common need for more real sense of duty on every hand!

Our Boy Scouts have pledged their eager devotion to noble principles of life for many years as they vow: "On my honor, I will do my duty . . ." No doubt they and their world have been better as a result. Those who answer duty's call cannot help but serve as a blessing to all around them. Every relationship of life suffers when men turn a deaf ear to it.

Our young people need a greater sense of duty in their school life — duty to learn while opportunities abound; duty to prepare well for positions of leadership that will some day be theirs. Our fathers and mothers must awake to their duty in the home circle — duty to their children that cannot be discharged via baby sitter and television set. The child needs more than clothes on his back and food in his mouth. Our citizens lack a consciousness of duty to make each community a decent place in which to live.

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Neglect of duty is perhaps most keenly felt in the church. All too few of God's people recognize that theirs is a spiritual duty to be discharged at all cost. Even then, only God's mercy will see us through the judgment. "So likewise ye, when ye have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (Luke 17:10).

Most of our church problems would be solved by a sense of *duty* to do what God wants done. Gentile saints supplied the want of their Jewish brethren in Jerusalem because they recognized that "their duty is also to minister unto them in carnal things" (Romans 15:27). So it will ever be. Attendance will be poor at our church services until we see our *duty* to attend each service. Contributions will falter until *duty* impells us to liberality. Interest and progress will drag so long as there is in us no sense of duty — personal duty — to increase our efforts in every good work. Most of

the strife within our ranks will continue unless more of us learn that our duty to other men cannot be fulfilled with a check sent to some man-made institution. How long will it be until God's truth dawns in our hearts that God's blessings to his people are only to be measured by their response to the clarion call of duty? "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Eccl. 12:13).

A TEEN-AGE PARTY

(From *East Hill Edifier*, Aug. 27, 1959 of Pensacola
Sam Binkley, Jr.)

The local newspapers have given a great deal of publicity to a teenage party held in a cottage at Hickory Shores near Gulf Breeze most of last week. According to the newspaper reports about 20 or 22 teenagers began the party on Monday of last week and it continued until it was broken up by police officers on Friday night. According to the reports about one-third of the teenagers present had been drinking. There were no chaperons, the reports said.

Three teenage boys who were at the party, but not among the 17 whose names the officers obtained when they rounded them up, said they were just socializing. Apparently in justification of their party, the three asked, "What can we do?" The three youths were implying that sufficiently planned activities were not provided for them.

This alarming report should awaken those of us who are parents of teenagers to a realization of the need of providing them with wholesome recreation and training which will build them up morally and spiritually. It is evident that teenagers who think they have nothing to do but "roll cannon balls down Palafox Street or wax the railroad tracks" do not realize there is much that can be done which will develop their character and make a contribution to the world. David was but a young man when he tended his father's sheep, Joseph was still young when he was sent out on an important mission by his father Jacob, Timothy was a young man when he began to know the "holy scriptures" which are able to make us wise unto salvation by faith in Jesus Christ and Solomon wrote, "Remember now thy Creator *in the days of thy youth.*" (Ecc. 12:1).

When young people want to know where they can go and what they can do, my advice is to go home, help with the house-cleaning, dish washing, lawn mowing, help keep your, clothes straightened out as well as your room and the rest of the house, spend some time studying the Bible every day. It is also good to read other good books. I do not mean to imply that no time should be spent in such wholesome recreation as swimming, ball games, etc., but that more time than is now being spent in helping about the house will be very beneficial.

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

VOLUME 1

FEBRUARY, 1960

NUMBER 2

ALTOGETHER SUCH AS I AM

James P. Miller

Then Agrippa said unto Paul, Almost thou persuadedst me to be a Christian. And Paul said, I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. (Acts 26: 28, 29)

Altogether such as I am—this was the cry of the great apostle in answer to the exclamation of a Herod who said he was almost persuaded to be a Christian. Paul, even in chains, knew the great advantages in being a Christian. He longed to make a Christian out of Agrippa, even as he longed to see his own countrymen in Christ. He wrote the great Roman letter to call to Israel's attention, not only to the superiority of the gospel over the law, but the promotion of the Christian over the Jew. In Romans, Chapter 8, he makes a list of these great advantages. Consider them, dear reader with me.

Verse 26

The spirit makes intercession for us in our prayers. Hear the verse, "Likewise the Spirit helpeth our infirmities: for we know not how to pray as we ought: but the Spirit itself maketh intercession for us with groaning which cannot be uttered." Think of this great truth: dependent as we are upon prayer, without the Spirit we would be helpless. The blessings of God could not be ours for in our little, limited, finite way we would soon wither and die.

Verse 28

Paul cries out that all things work together for our good. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Think of the joy of knowing that all things are ruled and overruled for our good. No matter how dark the pathway, how black the night, God will work things out for us, if we love him and keep his commandments.

Verse 31

No man can be against us to our final harm. "What shall we say to these things? If God be for us, who can be against us?" The world may cry out, "I am against you." The forces of evil may set themselves in array, but to the Christian what does it matter, he stands with God.

Verse 33

God keeps the record. "Who shall lay anything to the charge of God's elect? It is God that justifies." Charges may be made and accusations hurled, but not one of them counts

with God. Heaven's record does not record them and the judgment will not bring them forth. God's elect stand free.

Verse 35

No man can separate the Christian from the love of Christ. This is one of the greatest truths of all ages. In the last two verses of the chapter, he lists the strongest forces this world knows anything about and says that they are helpless. Here is the roll: death, life, angels, principalities, powers, things present, things to come, heights, depths, nor any other creature. *None* can separate us from the love of Christ.

Verse 37

We are more than conquerors. "Nay in all of these things we are more than conquerors through him that loved us." The Christian may be despised by the world and even in peril "among false brethren" but regardless of his state, he is more than a conqueror.

Is there a man that lives, no matter how great he may be, that can afford to be without these six great advantages that belong only to the Christian? Can you be without them gentle reader? To the thousands that read SEARCHING THE SCRIPTURES, can any of you be without them and be saved? Why not obey the gospel today? The terms are clear: Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16) To the unfaithful, and to those who say they have need of nothing, John writes in Rev. 3:17 "knoweth not that thou art wretched, and miserable, and poor, and blind, and naked." Think of the contrast. The apostle sums it up this way in Verse 30 of our chapter under study, "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

FREQUENT EXCUSES THAT CAUSE FAILURE

There is no cause for failure in Christian living more serious than the following excuses often heard by professed Christians. Have you used any of them recently?

1. I am waiting for . . .
2. That's the way we have always done it.
3. That's not my job.
4. I forgot!
5. I didn't think that was important.
6. I am so busy that I just cannot do it.
7. Everybody else does it.
8. God does not require all this.
9. We are doing all right.
10. I thought . . .

Searching The Scriptures

Published Monthly At
Gainesville, Florida

Application pending for entry as second class
matter at the U.S. Post Office at Gainesville,
Florida, under the Act of March 3, 1879.

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Subscription: U.S. \$2.00 per year in advance
Foreign \$2.50 per year in advance

Address all communications and changes of
addresses to:
124 S.E. 7th Street
Gainesville, Florida

Editorial . . .

H. E. PHILLIPS

THY SPEECH BETRAYETH THEE

One morning, a few months ago, a middle-aged man knocked at my door. When I opened the door he politely bowed and quickly introduced himself as a "member of the church of Christ" in a certain northern town. He informed me of his terrible predicament. He looked the part he was portraying — a helpless, poor, neglected and destitute man who had no family or friends on earth. Before he had finished his story he had told me three times he was a "member of the church of Christ," and on one occasion that he was a "faithful member" back home. I did not favor him with the help he requested because I knew he was lying about being a member of the church of my Lord, hence about some of the other things, probably.

You may inquire, How do you know he was lying about being a member of the church of Christ? I answer, Because he used strange language that showed a complete lack of Bible knowledge. Any man or woman must have more knowledge of the Bible than he had before he or she could become a Christian. He used these expressions frequently: "Reverend," "your denomination," "I used to sing in the choir," "I was christened when a child," and "when I got religion." Christians who have been "faithful" in the "church of Christ" as long as he said he had been a member would know better than to call a gospel preacher — or anyone else for that matter — a "Reverend." A Christian would know that the Lord's church is in no sense "a denomination," and that "christening" does not have any place in New Testament practice.

When I informed that man of his mistakes in language his reactions further indicated that he was lying about

being a Christian. At first he turned red in the face and began to accuse me of not wanting to help poor people. He then tried to correct his mistakes by completely reversing his story and telling me he wanted to "test me" to see if I was really a gospel preacher. Needless to say, he soon left without my aid. When one will lie about his religious life for the sake of money he has something to hide that makes him unworthy of anybody's help.

Now what is the principle to be learned in this experience? We must learn how to use language that will indicate what we really are — Christians. Peter said, "If any man speak, let him speak as the oracles of God" (I Pet. 4:11). Again, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6).

We are coining phrases every day in expressing a Christian's activity and relationship that are nearly as wrong as the language of the man just referred to. We are calling the meeting house the "church" with such regularity that our children think that is really the church. We talk about "church" weddings, "church" funerals, "church" picnics, "church" showers, etc. We talk about the preacher in a way that he becomes the HEAD of the local congregation. "Our preacher said," "our preacher does," "our preacher approves," etc. Then we talk about "The church of Christ doctrine," "the church of Christ preacher," "the church of Christ people," etc. This is not Bible language, and does not display the knowledge of God's word that we should have.

We are involved with organizations that call for terms unheard of in the word of God. "Captains," "chairman," "superintendent," "circles," (yes, he have a few of them), "committees," "youth clubs," etc. What place do these terms have in the simple organization of the Lord's church?

We talk about "mission points," "brotherhood work," "sponsoring agency," "central point," etc. These are not scriptural terms. We are either practicing something that we ought not to practice, or we are calling a thing something that it ought not to be called. Let us speak as the Word speaks and we will stay on the right track and speak in right language.

ARE YOU LOOKING FOR A PREACHER?

By H. E. PHILLIPS

It is not uncommon today to see advertisements in religious journals for a preacher to move to a certain place and "work" for a certain congregation. It is rather amusing to note some of the qualities brethren are demanding in preachers of the gospel, or rather "Church of Christ Preachers." Recently I have been observing some of these ads and have been wondering if such a man exists as they advertise for. Usually the most important three questions concern his education, where and how much, his social qualities, and whether he "rides hobbies" or not. Very few are concerned about how much he knows about the Bible and how determined he is to "preach Christ and him crucified."

Following is the kind of man that would exactly fit most of the appeals now for a preacher:

Age, about 30 to 35; *family*, pretty wife and two children; *education*, graduate from one of "our" most



The apostle Paul in the long ago, in Galatians 1:6 declared that he was filled with wonder and surprise that the Galatians had proved themselves unfaithful to the Lord. It caused Paul to marvel that any man could know the truth and be removed to a perverted gospel.

There are many things in our day that cause me to be filled with wonder and astonishment. I can say with Paul, "I marvel."

I marvel that any parent would expect his children to be faithful to the Lord through life and not set the right example. The instruction in Ephesians 6:4 to "bring them (our children) up in the nurture and admonition of the Lord," is not idle advice, but the very word of God itself. A look at any good dictionary will tell the reader that the word "nurture" means a nursing in education, training, feeding, rearing, and fostering in the things of the Lord. This cannot be done without the right example. Through the years, I have known parent after parent who has wept the bitter tears of heart break over the departure of his child from the faith when the true cause was his own example.

A child only knows in early life what he sees and hears. His eyes and ears are the faucets to his mind. If that child knows that his own parents are "slipshod" and careless about their relationship to God, the Father, he will cultivate the same attitude. Fathers and mothers need to be more concerned about their responsibility to teach their children. Years ago, in a meeting in Tennessee, a father came forward to be baptized at an afternoon service in a gospel meeting. Upon completing his obedience, I asked him why he had obeyed the gospel that afternoon. I knew that he had turned down many invitations. Here is the story that he told me and the great lesson that he learned from it. "This morning I started into the pasture to get the cows from the lower field. As I hurried along, I heard our little son just four years old, cry out behind me, 'dad, wait for me, I am hitting every step.' When I looked around, everywhere my feet had brushed dew away, my little boy was trying to step also. So you see, preacher, I am trying to fix it so he can hit every step and I will lead him to Heaven."

What a wonderful lesson. Father and mother, what about you. Do you expect your children to be faithful without the right example, or like Lot of old, do you expect to "pitch your tent toward Sodom" and not pay the price in the loss of your own flesh and blood? *I wonder.*

"The parents of America can strike a telling blow against the forces which contribute to juvenile delinquency if our mothers and fathers will take their children to Sunday School and church regularly."

— J. Edgar Hoover in *Nuggets*, April, 1958

important schools with at least two degrees; *social*, a very good mixer and party man; *public figure*, must be a good speaker and fit in well with all the public activity in the community; *worker*, special interest with young people and constant personal worker (go to see the brethren) in the church. His pay? Well, it would be better if he owed nothing and could live on \$50 or \$60 per week.

Of course, I have not yet read these standards in exactly this form, but this is the sum of what is demanded. Wonder who would answer an ad like this one:

"Wanted — a gospel preacher, any age, any size family, social and public qualities unimportant, but **MUST** be a sound, hard hitting, gospel preacher who fears no man and who will speak the Word with all authority; one who will speak out against all forms of sin in the church or out; one who will not compromise at any cost. We will support him in any amount necessary for his needs."

It might be refreshing in these times to see such an ad in some of the religious journals. I have an idea that such an ad would bring more applicants than we suspect. There are still many gospel preachers who would sacrifice for the chance to "preach the word" without fear of losing his job.

ORAL ROBERTS FAILED AGAIN

Donald P. Ames, Tampa, Florida

Recently, brother David Gulley and I had a chance to talk to an elderly man concerning his soul's salvation. It was rather obvious that the man had been drinking for quite some time that night (in fact, that was what gave rise to our talking to him about it). During our course of conversation, the man remarked that he had recently been "healed" by Oral Roberts. Since Oral Roberts has long been an interest of mine, I asked him if he would tell us all about it.

The man began by relating the feeling of excitement, etc. that he experienced before going up to see Mr. Roberts, and while there. He said he felt a shock "similar, but not quite like an electric shock" which he knew came from Mr. Robert's power. He was convinced he was "healed," as no man could "have that much power for God" and not "heal" him.

I then asked the man of what he was healed. He replied, "Alcoholism." (Yet, at this very time, the man was about half drunk). I then asked him if he could quit drinking now. He replied in the affirmative. I asked him if he could quit before he went to see Oral Roberts — or had it taken control of him completely. He replied that he could quit any time he wanted to before too. I then asked him what Mr. Roberts had done for him that his own will power could not do or undo. He couldn't reply.

It was obvious, by circumstances present, that if Oral Roberts had cured him of alcoholism, as he claimed, that he had failed in the process of time. The man himself admitted he had always drank. He was aggravated because his boss referred to him as an "alcoholic — unable to stop drinking." Yet, he turned right around and admitted he drank all the time. As usual, here is another of many testimonies which shows that Oral Roberts is a fake and does not have the power he claims.

PRIVATE AND PUBLIC WORSHIP

Irven Lee, Russellville, Alabama

The great sermon on the mount (Matt. 6) encourages men to pray in a quiet room at home. The very command to fathers to nurture their children in the chastening and admonition of the Lord is a command for teaching at home. Paul mentions his daily prayers in the first paragraph of almost every epistle he wrote. He offered thanks to God and petitions for loyal Christians and for churches in many lands. There can be no doubt that the Lord is pleased with such private devotions.

Much of the finest teaching is done in private. The busy apostle of the gentiles earned much of his support, but he took time to teach from house to house as well as publicly. (Acts 20:20.) The master teacher could take time to teach the woman at the well (John 4) or his apostles in some desert place away from the crowd, or he could meet with the blind man whom he had healed. (John 9.) Again we can say that our Lord wants us to speak, as it were, in the temple and in every house. (Acts 5:42.) The inspired men taught the men of the Jerusalem church so effectively that the men in general could preach the word when they were scattered by persecution. (Acts 8:4.) It certainly was in order for Priscilla and Aquila to take Apollos aside and teach him the way of the Lord more perfectly. (Acts 18:26.) We need thousands more in the church today who may be called faithful men who teach others also. (II Tim. 2:2.)

Paul was not cut off from prayer even in the prison cell. The Christians over the world were asked to pray for him. These effectual, fervent prayers availed much. These prayers were not offered on the street corners after the blowing of a trumpet. They were not long prayers made for a pretense. They were not offered just as a matter of form in some ritual. They are examples of private devotions poured out to the Father who knows his children's needs and has made wonderful promises. We can also say that we need thousands more in the church today who come boldly to the throne of grace in private devotions.

The diligence one gives toward becoming a workman that does not need to be ashamed includes much private study. One is encouraged to meditate in his word day and night. The daily contact with the precious promises, warnings, commands, and exhortations of the scripture is very important to one's spiritual welfare. One who would be strong should give attendance to reading that he may understand what the will of the Lord is.

Have these remarks indicated that there is no reason for public services? Do the books of our New Testament suggest that we have a choice between public and private worship, that we may choose the one or the other? Friend, no careful student of the Bible would admit that a choice is suggested. The same Bible that suggests prayer in the inner room also asks that we not forsake the assembling. (Heb. 10:25.) The same apostle who prayed so regularly and fervently from his prison cell asked that we teach and admonish one another by psalms, hymns, and spiritual songs. The Christ who died for us asked that we take of the bread and the fruit of the vine in memory of him. Disciples, according to the approved example (Acts 20:7), came together for this. The early church was steadfast in worship (Acts 2:42) just as it was remarkable in showing brotherly love. The private worship suggested was not instead of public meetings in the temple (Acts 5:42), the school of Tyrannus (Acts 19:9), or in other available places.

The church is the pillar and ground of the truth. (I Tim. 3:15.) Elders are to take the oversight willingly, and all are to serve heartily. The very fact that God made plans for a congregation in each community where saints are found indicates that the coming together is of divine wisdom. Men may say they get more from private study. It is not a matter of where we get more or less. Both public and private devotions are taught in his word. How much benefit one receives at home or in the assembly depends much, though not alone, on his own attitude. The Lord knows that we need to be admonished by others, and that we should cultivate Christian association, as well as to have private study.

Sometimes wonderful periods of public study may suggest ideas and doctrines to our minds which conflict with our own personal ideas and habits. Antiseptics may burn the place that is infected. One reason, no doubt, for our need for group study is that we may be in a position to receive the benefit of the study others have done. Men at Berea could have studied at home, but Paul knew things they needed to hear. (Acts 17:11.) Yes, they needed to search the scriptures, but they needed to go back to the place of meeting for another sermon, too. Our prejudices keep us from realizing our own errors and inadequacies. We need to be reproved, rebuked, and exhorted lest we come to resent sound doctrine, or to draft away from the things we have heard.

Imperfections in others did not remove the need for assembly at Corinth. The long letters to the church at Corinth make it very clear that there were imperfections within that congregation, but the best people were not asked to turn away and forsake the assembly. They, rib doubt, were to work in humility and meekness to restore those who were overtaken in fault. We know they were to examine themselves, too. (II Cor. 13:5; 1 Cor. 11:28.) In private study we may be more inclined to study on those themes that are most pleasant to us. In public study we may be inclined to want to hear those things that we already appreciate most. Surgeons, physicians, and Bible teachers should concern themselves most with the points of special need. May the Lord give us wisdom and courage to speak the word boldly as we ought to speak. (Eph. 6:20.) We need his blessed help in our efforts to develop the ability to receive the word with all readiness of mind. (Acts 17:11.)

Let no one feel that a few hours spent in the assembly each week will suffice for private study and worship. He who often meets with the saints in hearty worship may be the one who delights most in prayer and study at home. He who is satisfied with an occasional visit with the church at eleven o'clock on Sunday morning may be one who cares little about prayer in private. Let none neglect public worship for private, or private worship for public. Each is suggested by the all wise God who loves us and advises for our good.

Why are we so concerned with our bodies? We wash, dress, feed and coddle them. We buy them hats and jewels and wrap them in furs. Then, suddenly, they fall to pieces, hideous and malodorous.

The soul has a body and not the body a soul, and when the soul has done with the body . . . it throws it off as any of us might an old overcoat. Let those who are left behind, therefore, not weep because the familiar form and face and voice are not there . . . it makes the glorious transition from mortal to immortal life a tragedy instead of a release and triumph.

—R. V. C. Bodley

THE ISRAEL OF GOD

L. A. Mott, Gainesville, Florida

The title of this article is suggested by an expression used by Paul in Galatians 6:16, "And as many as shall walk by this rule, peace be upon them, and mercy, and upon *the Israel of God.*" Israel was the name of God's chosen people. In old covenant times God's chosen nation was the Jews. Today it is the church. Probably Paul, in Galatians 6, had in mind this latter, namely, the church, God's spiritual Israel.

THE ORIGIN OF THE "ISRAEL OF GOD" IDEA

The first time we read of the name *Israel* is in Genesis 32:28. After Jacob has wrestled in the night with a man, who turns out to be God, his name is changed to Israel, meaning "one who strives with God." (Note: Hos. 12:3-4 indicates that this "wrestling" was a symbolic representation of Jacob's strivings with God in prayer.) Then in Genesis 35:10 God says, "Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel." So Jacob's name is changed to Israel. The descendants of Jacob were called Israelites, or children of Israel.

God promised Abraham to make of him a great nation (Gen. 12:1-2). Abraham's descendants would be as the stars of the heavens in number (Gen. 15:5). This promise was repeated to Isaac and Jacob (Gen. 26:2-5; 35:11-12). God, "who cannot lie," was faithful to his promise and the children of Israel became a great nation.

This great nation was God's peculiar people. He chose them from among all the peoples of the world to be *his* people. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation" says God to Moses from Mount Sinai (Ex. 19:5-6a; cf. Deut. 14:1-2; 26:18-19; Psa. 135:4).

The relation of this people of God was based on their fleshly descent from Abraham, Isaac, and Jacob. One became an Israelite, and hence a member of God's chosen family, by physical birth.

THE FAILURE OF THE JEWS The Jews, in almost every period of their history, had a tendency to rely upon their descent and position of special privilege. Thinking that their position and its special blessings would excuse them from God's judgment (See Rom. 2:3), they boasted of being the people of God, sons of Abraham, the circumcision, and of having the law (See Matt. 3:9; Jno. 8:31-39; Rom. 2:17-20). They thought that they could live as they pleased just so long as they kept the sabbath, offered their sacrifices, and observed the rituals of the law. Therefore we find the Jews apostatizing from God, living in sin, then coming to the temple and offered their sacrifices, and yet continuing to live in sin as they had before. At such times God would send his prophets to call them back to the "old paths." Speaking through Amos Jehovah says:

I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy

songs; for I will not hear the melody of thy viols. But let justice roll down as waters, and righteousness as a mighty stream (Amos 5:21-24).

Micah sums up Jehovah's requirement in these Words:

Wherewith shall I come before Jehovah, and bow myself before the high God? shall I come before him with burnt-offerings, with calves a year old? will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God? (Mic. 6:6-8).

And so, time and again the prophets had to call people back to the law and show them that God wanted obedience and righteousness, not sacrifice and ritual.

John the Baptist and Jesus confronted and condemned this same spirit in the Jews. John preached that this national pride must be broken down; God demands repentance and right-living (Matt. 3:7-12). To the Jews who boasted, "Our father is Abraham," Jesus said, "If ye were Abraham's children, ye would do the works of Abraham" (Jno. 8:39). He further stressed the truth that ritual and sacrifice are of little avail unless they are accompanied by justice, mercy, and faith (Matt. 23:23).

Paul, in order to get the Jews to accept the gospel plan of righteousness, had to convince them that they needed righteousness, and that their position of special privilege was no guarantee that they would be saved. The judgment would not be based on personal considerations, but according to one's works (Rom. 2:1-11). Every one of them had sinned, and therefore, not a single one of them could be justified by works of law, for justification by law can only come through perfect obedience (Rom. 3:10-12, 20; Gal. 3:10-12; R6m. 2:13).

THE TRUE ISRAEL OF GOD

As we leave Old Testament Israel and turn to the New Testament we see that God still has a chosen people: "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light: who in time past were no people, but now are the people of God" (1 Pet. 2:9-10a; cf. Col. 1:13; Eph. 1:11).

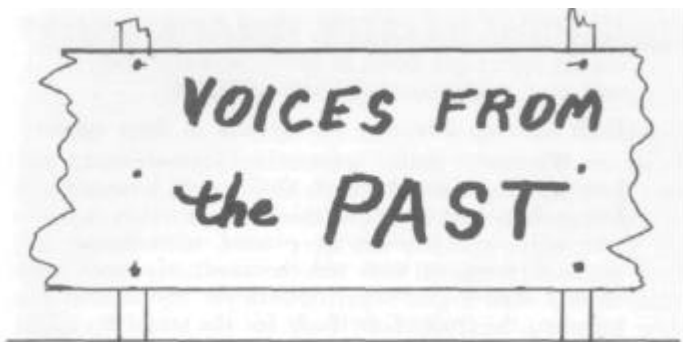
This people sustains a new relation to God. It is not based on fleshly descent, but on spiritual considerations:

1. We enter this relationship by a new and spiritual birth: "... who were born, not of blood, nor of the will of flesh, nor of the will of man, but of God" (Jno. 1:13; cf. 3:3, 5).

2. Physical ancestry makes no difference: "For neither is circumcision anything, nor uncircumcision, but a new creature" (Gal. 6:15).

3. Obedience, not circumcision, is that which renders one acceptable to God. The true Jew is circumcised *in heart*. In Rom. 2:25-29 Paul points out: 1) That circumcision only profits if one is obedient to the law. 2) That the uncircumcision can be accepted with God if they keep the law. 3) So the important thing is not circumcision but obedience.

This, then, is a wonderful spiritual relationship with God. But how does one enter this relationship? Page 10



WHAT IS IT ?

Flavil L. Colley (FIRM

FOUNDATION, January 20, 1948, Page Three)

(Many in the church today do not understand that the church is not a human denomination. The following article appeared in the *Firm Foundation* 12 years ago dealing with this very subject. —Ed.)

"Now, a denomination—what is it? I think the following will prove true: A denomination is a religious organization larger than any local church on earth and yet smaller than all the Christian people on earth. Think of the statement thus made. What is a denomination? It is a religious organization larger than a local church, smaller than the redeemed in the aggregate. Therefore it comes in between, separate and distinct from, the church of the Bible at both ends of the line. How is the church used? It is either a local congregation or it embraces all Christians. Now, a denomination stands between these, and, therefore, it is a thing unheard of and unknown in the Bible; and I say that cautiously, respectfully, and yet firmly."—N. B. Hardeman, Volume 1, page 226-7.

This statement was true before Brother Hardeman made it in Nashville, in 1922. Let us reason some about these things.

1. Is a board to do church work a "religious organization" ?
2. Is it larger than a local church?
3. Is it smaller than the redeemed in the aggregate?
4. Does it come between, separate and distinct from the church of the Bible at both ends of the line?
5. If a board controlled organization is not a religious organization, why are churches called upon to give to and through an organization that is not religious?
6. If a board controlled institution is too large to be controlled by a local congregation, with its elders and deacons, is it a religious organization? If not what is it?

FALSE AND TRUE

False: "You do not believe the Holy Spirit converts, because you do not believe it does it direct."

True: The Holy Spirit converts the alien sinner through the word of God.

False: "You do not believe in mission work because you will not give through a missionary board, or society."

True: Bible teaches that the church is that through which mission work should be done, and not the church through another organization.

False: "You do not believe in "Christian Colleges" because you will not place the college in the church budget, and give through a board."

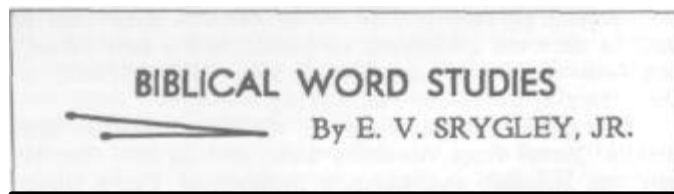
True: A group of Christians can form a board, larger than a local congregation in government, and prepare young men and women for "secular calling" using the Bible as a text book to teach spiritual things, along with other text books that teach the regular college courses, science, English, etc. Individual Christians, support such an institution as they would any other investment that would train and prepare young men and women for their place in society, and yet be free from many of the evils of state institutions of learning.

False: "You do not believe in caring for orphans, or supporting orphan homes, because you do not believe in taking money from the church treasury and giving it through a board."

True: A group of Christians can form a board, or society, with members from many congregations and care for orphan children. These may be supported by individuals who are interested in such work. The church of the Lord does not need a board or society of any kind through which to do mission work, college work, caring for orphans, or any kind of work. Any work that is so large it cannot be under the supervision of a local congregation, or if the nature of the work is such it cannot be under the supervision of a local congregation is to big.

Where are the men of God that fought digression in the past? Mission boards, instrumental music etc. Truly institutions have strung the churches on a wire, and gradually taken over. Every board that has members of several congregations serving on them is larger in government than the local congregation. It thus forms an organization, and if allowed will direct the polity of the church of the Lord. These organizations, "come in between, separate and distinct from, the church of the Bible at both ends of the line."

2119 S. Ewing, Dallas, Texas.

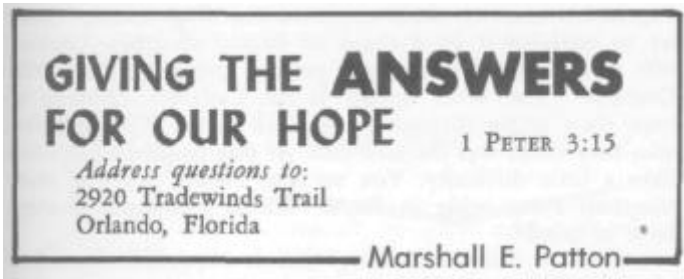


Matt. 28:19, ". . . into the name . . ."

Robertson maintains (*Word Pictures in the New Testament*) that "eis the name" is here used in the same sense that "en the name" is found. He says that "eis the name" here means "by the authority of." However, Vincent maintains (*Word Studies in the New Testament*) that "eis the name" means literally "into the name," which signifies baptism into a fellowship with. I am inclined to agree with Vincent on this matter. I doubt that "eis the name" is used in the sense of "en the name" in the Greek. Hence, the com-mission shows that New Testament baptism is necessary in coming into a fellowship with the heavenly family. Paul uses the same "eis the name" in I Cor. 1:13. Clearly, Paul is denying that the Corinthians were baptized into a fellowship with Paul.

The final text of our lives will not be how *much* we have lived but *how* we have lived; not how tempestuous our lives have been, but how much bigger, better and stronger these trials have left us. Not how much money, fame or fortune we have laid up here on earth, but how many treasures we have laid up in heaven.

----- Megiddo Message.



ELDERS

QUESTIONS: Is it necessary for a congregation to have elders to be scriptural? Or is it left up to the judgment of the brethren? 2. How did the Holy Spirit make the Ephesian elders? (Acts 20:28) 3. Can the elders rule in opposition to a majority of the members? — D.W.H.S.

ANSWER NO. 1: Whether or not a congregation has elders is not left to the judgment of brethren. It is God's will that there be elders in every church that has within it qualified men. (Acts 14:23; Titus 1:5) Whether or not one possesses the scriptural qualifications (I Tim. 3:1-7; Titus 1: 5-11) is a matter determined by brethren.

Near the close of Paul's first journey he returned to churches formerly established on that journey and "ordained them elders in every church." (Acts 14:23) These were churches before the appointment of elders and they were churches after the appointment. In the former they were incomplete from the viewpoint of organization. This incompleteness God tolerates until in *due* time men scripturally qualify themselves to serve as elders. Until such time arrives a congregation may be scriptural—even though it has no elders. During this time something is "wanting." (Titus 1:5) Such a church must be doing everything possible to supply that which is "wanting", otherwise it cannot remain scriptural.

ANSWER NO. 2: The elders at Ephesus were made in the same way that all other elders are made, namely in compliance with the Holy Spirit's instructions. The Holy Spirit guided the apostles into all truth. (John 16:13) Paul was guided by the Spirit when he gave the qualifications of elders. (I Tim. 3:1-7; Titus 1:5-11) When men are appointed elders who possess the qualifications designated by the Holy Spirit, they are in reality made elders by the Holy Spirit. Human agency is necessarily involved. It was so in New Testament times and it is so now. Then the Spirit may have guided directly in the making of elders, but now he guides indirectly through the Word. In both instances man act in compliance with the Holy Spirit's instructions. Thus, elders are made by the Holy Spirit.

To insist upon the direct guidance of the Holy Spirit in the making of elders, as per the no-elder theory, is to make the same mistake made by the denominational world relative to salvation. They insist upon a direct operation of the Spirit in conversion. We, however, understand that the Holy Spirit operates in conversion, not directly, but indirectly, through the Word. (Eph. 6:17) We become children of God by the Spirit (Rom. 8:14), and we are baptized by the Spirit (I Cor. 12:13), but this is done only as one complies with the instructions of the Holy Spirit. So it is in the matter of making elders. A congregation appoints elders in compliance with the Holy Spirit's instructions as revealed in the Word. Such men are made elders by the Holy Spirit.

ANSWER NO. 3: The power of elders is executive rather than legislative. They enforce law rather than make laws. There is only one lawgiver — Christ. (James 4:12) Elders, therefore, rule, according to the will of God. This they must do regardless of the minority or the majority. (Acts 20:28; Heb. 13:17; 1 Pet. 5:1-4) Since elders rule by the authority of Christ, failure to submit to the oversight of elders is rebellion against Christ. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (I Sam. 15:23) The rule of elders can be rebelled against only when it is out of harmony with God's will. Just as a wife is to obey her husband only "in the Lord." (Eph. 5:22), and children are to obey their parents "in the Lord" (Eph. 6:1-3), and citizens are to obey the "powers that be" so long as they do not conflict with God's laws (Acts 5:29), so members of the church are to obey the elders so long as they rule in harmony with God's law. Truth is determined by the word of God (not by elders) and all men have equal access to it.

The rule of elders must be within the realm of faith. In this realm there is an area of judgment. (I Cor. 6:12) When such matters pertain to congregational activities the elders are to lead, oversee, or rule the congregation. Their qualifications enable them to make decisions that are considerate, full of wisdom, and for the good of all. Such may sometimes be in opposition to the majority. Nevertheless, the decision of the elders must be respected! The only exception in such matters would be when elders become inconsiderate, selfish, and seek to enforce their own preferences, fancy, or taste without regard to the congregation. Such would be "lording it over God's heritage," a thing they are forbidden to do. (I Pet. 5:3) It might be difficult to determine such a spirit from a single incident, but over a period of time the disposition to "lord it over God's heritage" would become obvious. No Christian should submit to elders who rule out of harmony with God's law. On the other hand when they are in harmony with God's law "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) Consider also: I Thess. 5:12,13; I Tim. 5:17-20.

A Baptist Speaks Concerning The Baptist Church

Thomas G. O'Neal, Butler, Alabama

On November 19, 1959, the following appeared in the *Birmingham (Alabama) News*.

MY ANSWER

Billy Graham

I have heard the argument that John the Baptist was a Baptist. Will you please tell me if he was, and if so, where do you find it in the Scriptures? — I. V.

John was called "the Baptist" because he baptized with water.

I do not think that many Baptists would say that he was the first member of the Baptist Church.

The Baptists as a distinct denomination date from the time of the Reformation in the 16th Century. The first Baptist Church in America was founded in Providence, R. I., in 1639 by Roger Williams.

Unfortunately, it is the tendency of some religious people to push back their origin to the Apostles of Christ, thus establishing that they are the "original" Christians and the only real church.

The important thing, whether you be Baptist, Presbyterian, Methodist, or whatever, is to be a sincere follower of Jesus Christ.

When we get to heaven, I don't think we will all have little "dog tags" telling which denomination we were members of on earth.

When John saw in Revelation the great company of the redeemed, he asked who they were.

The Angel said: "These are they which have made their robes white in the blood of the Lamb.

The question which will be asked on entrance to heaven is not; "Of what sect are you?" but "Have you been redeemed by the blood of Christ?"—(c)

This is a very significant article. Its author is Billy Graham, the world-famed Baptist evangelist. Coming from a recognized source, a Baptist preacher, we shall pay our respects to the words of this Baptist.

I. V. has heard the old Baptist argument in attempt to prove that the church of the New Testament is a Baptist Church. The argument is as follows: 1) John was a Baptist, 2) He baptized Christ, making Jesus Christ a Baptist, 3) Christ established His church, 4) Conclusion: The church belonging to Christ is the Baptist Church.

Graham says, "I do not think that many Baptists would say that he was the first member of the Baptist church." "Many Baptists" may not take this position, but "some Baptists" take it. If some Baptists don't take that position, where did I. V. hear this argument? Surely not from the Catholics.

John was not "a Baptist." He was "the Baptist." He was not one Baptist among many, but the *only* Baptist. Because he baptized people "for the remission of sins" based upon their confession and repentance he was called "the Baptist." (Mk. 1:4-5; Jno. 3:23.) The fact that John was not a Baptist religiously is seen in Graham's next paragraph.

"The Baptists as a distinct denomination date from the time of the Reformation in the 16th Century." Thus, Graham has admitted that which gospel preachers have been telling people all the time. The Baptist Church is of HUMAN origin and not of divine origin. Since the Baptists did not start until after the 1600s, how could a man be a Baptist in the first part of the first century? Something else to note is: Graham has admitted the Baptist Church is not mentioned in the Word of God. The Word of God, the Bible, was completed by the year 100. The Baptist Church was not known until after the year 1600. How could it then be mentioned in the Bible.

Graham attacks a group by saying, "Unfortunately, it is the tendency of some religious people to push back their origin to the Apostles of Christ, thus establishing that they are the "original" Christians and the only real church." There may be others, but the only groups known to this writer that attempt the above are the Baptist and the Catholics. The Baptist claim is: Baptist churches can be traced back through

Baptist churches to their origin in the first century. They try to establish it by a chain of Baptist churches. Graham tells us the Baptist church was produced out in the "16th Century." The other group is the Catholics, claiming to trace their origin through Popes back to the Apostle Peter, who they claim was the first one. At this point the Catholics have a little difficulty. You see, the New Testament never mentions Peter being in Rome. Which group did Graham have in mind?

Graham thinks the thing that is important, regardless of your affiliation with some group, "is to be a sincere follower of Jesus Christ." In Antioch "a great number believed, and turned unto the Lord" (Acts 11:21). Thus, they were following the Lord. But in so doing, they were not called Baptist, Methodist, etc. They were just simply called Christians, (v. 26.) Following the Lord today will make the same thing that it did in Antioch.

Graham doesn't believe upon entrance into heaven "we will all have little 'dog tags' telling which denomination we were members of on earth." His thinking is correct. There will be no denominations in heaven—only the faithful of the church. (Eph. 5:27.) What the world needs to do is take the "dog tag" labeled "Methodist", "Baptist" etc., and throw them away. Then, wear the name Christian. (Acts 11:26; 26:28; I Pet. 4:16.)

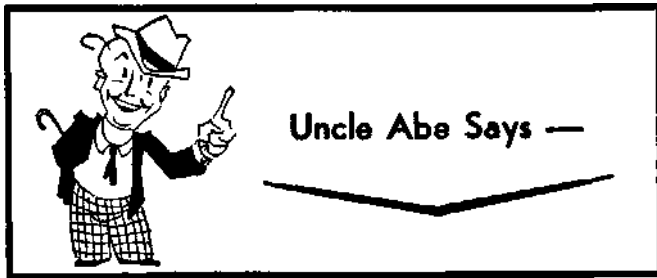
Upon entering the gates of pearl, Graham says that the question one will be asked is not, "Of what sect are you?" but, "Have you been redeemed by the blood of Christ?" About this Billy is correct! But I raise the question, How is one redeemed by the blood of Christ?

The answer to the above question can be found completely in the Bible, the Word of God. First, to benefit from the blood of Christ, it is necessary to get in contact with the blood. Second, we need to know where the blood is. And, third, it is necessary to know how to get into the blood. The Bible answers these questions for us.

Jesus Christ shed His blood in His death. (Jno. 19:34.) Therefore, to get the benefits of the blood, one must come in contact with the blood, one needs to get into His death. Paul tells us in Rom. 6, that he and the Romans "were baptized into his death." (v. 3.) He also makes the affirmation that they "were baptized into Jesus Christ." (v. 3.) So, to be baptized into Christ is the same as being baptized into His death. I Cor. 12:13 says, "For by one Spirit are we all baptized into one body . . ." That body is the church. "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1:22-23.) To be baptized into the body is equal to being baptized into the church. To be baptized into Christ is equal to being baptized into the church of Christ. Put all these passages together, and one sees that baptism into the death of Christ, baptism into the body of Christ, and redeemed by the blood of Christ means all one and the same thing. Thus to be redeemed, one must be in the body. To be out of the body means unredeemed.

Baptist doctrine is redeemed at the point of faith only, baptism is not necessary to redemption. So the conclusion is: redeemed *without* the blood of Christ. I didn't say that; the Baptists did.

Paul said, ". . . and he is the saviour of the body . . . That he might sanctify and cleanse it with the washing of the water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish," (Eph. 5:23, 26, 27).



When cold weather comes round people fuss about going out to church. When the weather rises to a sizzling 98 the same people fuss about it being too hot to go to church. When a comfortable 78 comes round it is too beautiful for these people to go to church; it is picnic or traveling time. Wonder why the Lord did not make a temperature that suits church goin'? If any degree below 78 is too cold, and any degree above 78 is too hot, and 78 degrees is too beautiful to waste on church going, it seems there is no weather that is suitable for worshipping God. Why not close the doors of the meeting house and let the preacher go fishing or sleep late?

When we get to heaven — if we get there — wonder what the temperature will be? If it is above 78 degrees, it will be too hot, and if below 78 degrees, it will be too cold. If it is just 78 degrees, it will possibly be too beautiful to waste on heaven. Where will we go? If we miss heaven and find ourselves in hell, wonder what the temperature will be? It will be too hot, but nobody will be going anywhere else. All the crying and begging will not relieve the heat. If you are disturbed about worshipping because of the heat, just think of the temperature in hell and you will have no more trouble about weather conditions hindering your worship.

Brethren do not love the Lord is the reason they complain about how hot or cold it is when they should attend worship. Neither 32 degrees nor 98 degrees stands in the way of going to a ball game. In fact, cold, hot, rain, snow, sunshine or normal weather is not even considered when we want to see the home team win. The only time weather is really a factor is when we want an excuse for not doing what we should do. Better not stay away from worship because of the weather; you might really have a weather problem some day, and it will last for eternity.

LET ME PRACTICE WHAT I SING, BUT —

"I want to be more like Jesus . . ." but it is not right to deprive one of all his *fun* and have to go to church every Sunday.

"All to Jesus I surrender . . ." but my money and time.

"Give me the Bible . . ." but don't always talk about reading and studying it every day.

"I'm not ashamed to own my Lord . . ." but don't tell my associates and fellow workers that I'm a Christian.

"Not all earth's gold and silver can make a sinner whole . . ." but we need to make and keep as much

as possible for a rainy day.

"I love thy Kingdom, Lord . . ." But only on Sunday morning at eleven.

"I am thine, O Lord . . ." but I don't have to be religious all the time.

"My Jesus, I love thee . . ." but I love other things more.

"More about Jesus would I know . . ." but one or two sermons a month is enough.

"Stand up, stand up for Jesus . . ." but this does not mean me.


"I need thee every hour . . ." but only at eleven on Sundays.


"To the work, to the work . . ." but let someone else do it!

"Tell me the story of Jesus . . ." but make it short and sweet.

"Bless be the tie that binds . . ." but there are other ties that are stronger.

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As mother and 10-year-old Larry trooped in, father looked up from a lapful of newspapers to ask what he'd learned at Sunday School.

"Well," said the lad, "our teacher told us about when God sent Moses behind the enemy lines to rescue the Israelites from the Egyptians. When they came to the Red Sea, Moses called for the engineers to build a pontoon bridge. After they all crossed, they looked back and saw the Egyptian tanks coming. Quick as a flash, Moses radioed headquarters on his walkie-talkie to send bombers to blow up the bridge and saved the Israelites."

"Larry," exclaimed his startled mother, "is that really the way your teacher told that story?"

"Well, not exactly," he replied, "but if I told it her way, you'd never believe it."

—Via. *Healthways*.

A young woman, defending her attendance at some doubtful places of amusement, said, "I think a Christian can go anywhere."

"Certainly," rejoined her friend, "but it reminds me of the time I went with some friends to explore a coal mine. One girl wore a pretty white dress. When someone commented, she said to the old miner who was our guide, 'Can't I wear my white dress into the mine?'"

"'Yes, Mum,' returned the old man, 'there's nothing to keep you from wearing a white frock down there, but there will be considerable to keep you from wearing one back.'"

—*Nuggets*, Dec, 1957.

The world today does not understand, in either man or woman, the need to be alone Anything else will be accepted as a better excuse. If one sets aside time for a business appointment, a trip to the hairdresser, a social engagement, that time is accepted as inviolable. But if one says: I cannot come because this is my hour to be alone, one is considered rude, egotistical or strange. What a commentary on our civilization, when being alone is considered suspect; when one has to apologize for it, make excuses, hide the fact that one practices it—like a secret vice!

—Anne Lindbergh.

On a warm Sunday morning the minister noted that the head of one of his parishioners was beginning to droop; in a few minutes the man was asleep.

Thinking to apply a little discipline the minister said softly: "All those who want to go to heaven, rise." Everyone stood except the peacefully dozing member. When the congregation had again been seated, the minister called, in a much louder voice: "All those who want to go to hell, stand!"

The startled sleeper jumped to his feet. Noting that he was the only one standing, he turned to the minister: "I don't know what we're voting on, preacher," he said, "but it looks like you and I are in the minority."

—Via. *Healthways*.

ENTRANCE INTO THE ISRAEL OF GOD Paul makes plain that no one can be saved by works of law for no one can meet the law's demands (Rom. 3:20). But God has provided a means, *apart from law*, whereby we can be justified by faith in Jesus Christ (Rom. 3: 21-26). So then in answer to the question, "How do we become sons of Abraham?," Paul replies, "By possessing the faith of Abraham." "Know therefore that they that are of faith, the same are sons of Abraham" (Gal. 3:7). Again in verse 9, "So then they that are of faith are blessed with the faithful Abraham." In this manner we become united **with** Christ. "And if ye are Christ's, then ye are **Abraham's** seed, heirs according to promise" (verse 29).

To prevent misunderstanding I must state: **This faith** is not a lifeless assent to certain doctrines, but a living faith that works by love (Jas. 2:17, 24; Gal. 5:6). James states that Abraham was justified by faith when his faith was made perfect through works (Jas. 2:21-23). Paul declares, "For ye are (present tense, LAM) all sons of God, through faith, in Christ Jesus" (Gal. 3:26). The next verse states how they were made such: "For as many of you as were baptized into Christ did put on Christ."

That all who read these words may lay hold on the faith that saves and maintain it unto the end is my prayer.

GREAT THRILLS IN LIVING

To a generation that is in mad pursuit of rare adventure and wonderful sensations, let us suggest six sources of thrills that may be quite new and strange to a large proportion of it:

Doing a good turn to somebody who dislikes you, or who has wronged you.

Being generous with those who have nothing but gratitude with which to repay you.

Daring to champion an unpopular cause which you believe to be true and righteous.

Accepting the challenge of the "impossible," with the determination to make it possible.

Glimpsing as through a door suddenly opened the tremendous powers and possibilities within you waiting to be utilized—to see a vision of the person you are capable of becoming.

Living daily in the realization that you are a child of God (if you are), in serene assurance of all the guidance, protection and glorious heritage such a birthright implies.

Life knows no greater thrills than these.

—*Nuggets*, Aug., 1957

SEVEN SOCIAL SINS

According to Canon Donaldson, of England, in the Christian Conservator, there are seven social sins in the world. They are:

1. Politics without principles.
2. Wealth without work.
3. Pleasure without conscience.
4. Knowledge without character.
5. Commerce without morality.
6. Science without humanity.
7. Worship without sacrifice.

The News Letter Reports

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

HOLIDAY TRAFFIC FATALITIES

Traffic accidents struck hard during the past holiday period. All over the nation sorrow and grief wiped away the expected smiles and happiness as the toll of auto accidents mounted. Three such accidents in Florida and Georgia took four lives among brethren and left others injured.

On December 24, about 6:30 a.m. sister Waldeen Phillips and her mother, sister Walter Carlton, and sister H. E. Phillips left the motel where they had spent the night on their way from Nashville, Tennessee to their home in Clearwater, Florida. Waldeen and Polly (Mrs. H. E.) had been to Nashville to attend the funeral of Waldeen's father, brother Walter Charlton, and were bringing her mother back to Clearwater to spend a few weeks. About 8 miles south of Bainbridge, Georgia, where they had spent the night, a car suddenly appeared before them on their side of the road and struck head-on. Apparently the driver of the other car fell asleep and crossed the center line. The result of that accident was the death of two in the other car and the death of sister Charlton. Waldeen and Polly were taken to the hospital in Tallahassee, Florida and treated for broken bones and severe cuts. Waldeen is now at home in Clearwater and Polly is still in the hospital at Gainesville. The accident was the reason for the delay of over two weeks in the first issue of "Searching The Scriptures." Your editor worked on it in a hotel room in Tallahassee while trying to minister and comfort his wife, Polly.

On December 31, about 8:30 p.m. just south of Perry, Florida, brother Paul Tidwell and his family were returning from a holiday visit in Alabama to their home in Tampa, Florida. Without warning they came upon a truck parked on the wrong side of the road with no lights on it; Paul tried to miss the truck but side-swiped it, killing his wife and 12-year-old son. A younger son was seriously injured and was not expected to live for several days. Others in the accident were injured, but have now been released and returned to Tampa. The younger son is improving nicely.

On January 2 brother Joe Farless of Brooksville made a trip to the store with his small son on a motor scooter and was returning when a dog ran under the wheels and threw them both to the road. The boy was seriously cut about the head, but is now recovering nicely. Joe was injured more seriously than at first diagnosed. His injuries were internal and he passed away on January 7 following surgery.

Our hearts are saddened by these losses and our sympathy goes to each of the families who has suffered such losses.

JACKSONVILLE, Fla., Lake Shore — Brother Paul Brock has resigned his work with the Market Street church in Dyersburg, Tennessee after four years and will move to the Lake Shore church in Jacksonville within the next few months.

PENSACOLA, Fla., Ensley — The church in Ensley enjoyed a series of lessons by different speakers January 3 through 8.

GOSPEL MEETINGS

Charles M. Campbell of Franklin Road in Nashville, Tennessee preached in a meeting in Wilmington, Ohio in December . . . Guy Roberson preached in a meeting at Island Home church in Knoxville, Tennessee in November. Jimmy Thomas is the regular preacher . . . Charles M. Campbell preached in a meeting at North Birmingham church in Birmingham, Alabama November 15-22. Robert C. Welch is the regular preacher . . . Taylor Davis of Dyersburg, Tennessee preached in a meeting at Melbourne, Florida, beginning January 17 . . . Rufus Clifford of Lawrenceburg, Tennessee preached in a meeting at North Street church in Tampa, Florida January 3-13. Paul Andrews is the regular preacher.

CLEARWATER, Fla. — The church in Clearwater, Florida moved into its new building last month. This is a very beautiful modern designed building, located on South Hercules, a block off Gulf-to-Bay. Bob F. Owen preaches regularly for this church. Harry Pickup of Tampa will begin a series of gospel meetings in the new building this month.

CLERMONT, Fla. — The church in Clermont recently moved into its new building. This is one of the neatest and most attractive buildings to be found. Brother Charlie Hendrix has been of great help in getting this building for the church in Clermont. His untiring work with the brethren there is greatly appreciated. Brother Jackson is now preaching for this congregation. A gospel meeting closed Tuesday night, February 2. James P. Miller preached through Friday night and Jerry Belchick, Marshall Patton and J. W. Evans, all of Orlando, finished the meeting.

NYASALAND, Africa, James D. Judd — (From Nyasaland News Letter) Since the last report, 61 have obeyed the gospel making a total of 551 Christians here as of January 1, 1960. As the year of 1959 began there were only 107 Christians. An overall goal of 500 was set. This looked rather ambitious for two preachers with limited equipment in a foreign country. However, this number was exceeded by 51 giving an increase of 444 for the year or an average of 37 per month. This was made possible by the Lord's help, your prayers, financial assistance and encouragement. This can be surpassed this year.

PENSACOLA, FLA., East Hill — After five years of laboring with the East Hill church in Pensacola, Sam Binkley and family have moved to Portsmouth, Ohio. Brother Binkley moved the last of January and will live at 5396 Winchester Avenue, Portsmouth, Ohio. His successor at East Hill has not been announced.

PENSACOLA, Fla., West Hill — A series of lessons on "The Church" was presented by different speakers in the Pensacola area from January 10 through 15. The lessons dealt with various aspects of the church of the New Testament.

MAKING PRAYER SCRIPTURAL

By J. Frank Ingram, Pensacola, Florida

In searching the scriptures on the subject of prayer, one is made to realize its wonderful value to man. Because of its value, when understood and used properly, one should endeavor to study God's word on the subject that his prayer may be received as a memorial before God. It is a blessed privilege the child of God has in going to his Father in prayer . . . in talking to God.

Praying to God shows in whom one believes and trusts. It is the way man may communicate with One he believes to be his superior, to extend thanksgivings and offer petitions for things needed. In offering prayer unto God, one shows his dependency upon One he believes capable of all things. The Bible teaches that God answers prayer. "Ask and it shall be given you . . ." (Mat. 7:7-11). James says it availeth much (Jas. 5:16-18). Now, for what should we ask and pray?

Upon an investigation, we find there are conditions of acceptable prayer. It is written that faith comes by hearing the word of God (Rom. 10:17). Jesus said, if ye have *faith*, and doubt not when asking in prayer, "ye shall receive (Mat. 21:21, 22). Petitioning God for only those things He has promised (Mat. 7:11; Psa. 85:12), rather than things He has kept silent on. We are taught to say HIS will be done and not ours (1 Jno 5:14, 15; Lk. 22:41, 42). But, when we begin to pray our motive must be right (Jas. 4:1-3), or the Bible teaches we ask amiss. For instance, we ask amiss if we fail to realize the mediation of Christ, or asking not in the right spirit (faith), or failing to show proper trust and confidence in Him. If the prayer is selfish, insincere, cold and our soul not in it, we ask amiss. Consider then carefully your purpose in approaching the throne of God. When you go to Him, what of your spiritual condition or frame of mind? We cannot afford to have aught against our brother, but to overlook his transgressions against us if we expect the Father to forgive ours (Mat. 6:12; Prov. 28:9). When engaging in prayer the Bible teaches that Jesus is our mediator and intercessor and that prayer should be offered in His Name (Jno. 14:13, 14; 1 Tim. 2:5), which is by His Authority. Even when all this is done it may not be acceptable, if we have not made our abode with Him (Jno. 15:7). This necessitates one coming into Christ through baptism (Rom. 6:3, 4; Gal. 3:26, 27).

There aren't any set words we must use, but we are taught in Mat. 6:9, "after this *MANNER* therefore pray ye." Following this, a model prayer is given in Mat. 6:9-13 and Lk. 11:1-4 for our consideration.

1. **THE SALUTATION OR ADDRESS:** "Our Father which art in Heaven." The address is not to Christ or Mary but to God. Thus we show consideration and acknowledgement of the universal power and goodness of God. In heaven shows His abode and seat of His government, the region of holiness and all that is good.
2. **PRAISE:** "hallowed be thy name." Hallowed means to make holy or to sanctify. The works of God glorify His name and this expression implies: a desire to know God's name; to treat it as a reality; to rejoice in it; to separate it from our

corrupt thoughts and desires; to regard it as inviolable in its unity.

3. **THEN AN INTEREST IN THE GROWTH OF SPIRITUALITY:** "Thy kingdom come (We can no longer ask this, since the kingdom is here but we may ask, "Thy kingdom increase, thy will be done.") The closeness of the kingdom coming to pass was spoken by Jesus when he said, ". . . There are some here of them that stand by, who shall in no wise taste of death, till the kingdom of God come with power (Mk. 9:1). The kingdom came with power as promised on Pentecost (Acts 2). From that day forward the apostles always spoke of it in the present tense. "Thy will be done." We are taught here to pray that God's will may become our standard and rule our actions. That His will may become the regulator of our wishes and pleasures and that it will be constant and perfect in our lives.
4. **PETITIONS:** For daily bread, guidance and protection. "Our daily bread," has profound reference to those necessities to sustain life. This expression shows one's complete dependency upon God to provide things needed for the body as well as the soul. "Daily," not for days, months, and years ahead but that which is needful today. "Forgive us our debts." We need to dispose all enmity before we bring our oblation to the throne, of God. Having no spite or grudge toward man but having a heart clear of ill-will; being in affection of mind towards others, as we wish, hope, and pray God would be toward us. ". . . lead us not into temptation." Here we express our desire not to be absolutely freed from that reluctance of the flesh against the spirit but from those additional trials that surprise forgetfulness, public affairs may bring upon us more at one time than another. Here we are taught to pray for guidance. "Deliver us from evil." Praying for protection. That if we be led into temptation, let us be kept from the evil of it. The evil of temptation is that which will separate man from God, not the temptation itself.
5. **FINAL ASCRIPTION OF PRAISE:** "For thine is the kingdom and power . . ." Here one shows a confession of faith in all the power and glory of God, who only can receive and grant such a supplication as this.

Having come to the knowledge of how our prayers may be acceptable, I would suggest such thoughts as follows to be considered in praying: recognition of the providence and gratitude for blessings, and that we use them properly; petitioning Him for personal strength and development; for growth in the faith, with knowledge and wisdom; to have the proper attitude toward God and man; unity among brethren; for the sick and bereaved; for teachers; preachers, elders, etc.: for the lost that their lives may be spared, that they may understand, have courage to obey; for the remission of sins; rulers of nations: purity of the church; for open doors to preach the truth; and above all that God's will be done and not ours.

Remember it's a prayer and not a sermon. Don't endeavor to "tell" God or relate things He has said. Avoid vain repetitions (Mat. 6:7; Mat. 26:39-46)

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

VOLUME 1

MARCH, 1960

NUMBER 3

HOW DO YOU JUDGE THE MAN?

H. E. Phillips

One of the most disgusting things to an honest man is the two-faced, double-tongued person who judges a man one way to his face and another to his friends. This is by no means an uncommon occurrence today. But while the hypocrite plays his role of dual characters, many people wrongly judge others with no attempt to deceive or destroy their reputations. They simply pass judgment on a man by his personal appearance or by what others say of him. This is never a true standard by which to judge any man.

It may be said by some that the Bible teaches us not to judge at all: that is, we should never pass judgment on any person, right or wrong. Matthew 7:1 is the passage referred to. "Judge not, that ye be not judged." Certainly in the sense used by our Lord in this passage we are not to judge at all. But "judge" does not always mean what is intended in the statement of the Lord. It is used in different ways in the Scriptures. It sometimes means "to discern," as used in I Corinthians 2:15: "But he that is spiritual judgeth all things, yet he himself is judged of no man." It is not wrong to discern, for a spiritual man is taught to discern. (Heb. 5:14). Sometimes the word means "to listen," as in I Corinthians 14:29: "Let the prophets speak two or three, and let the other judge." It is certainly not wrong to listen to teaching so as to understand the word of God. Sometimes the word means "to account or consider," as in Hebrews 11:11: "Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised." It is not disobeying the Lord to do as Sarah did in judging the Lord faithful, considering Him able to fulfill His promise. The word "judge" also means "to decide the fate of," as in I Corinthians 4:3-5. This is the sense of the word that the Lord forbids in Matthew 7:1. It is not the right of man to decide the fate of his fellow-man, and in attempting to do so he condemns himself, or rather he will be condemned of the Lord.

The Lord taught us that we can discern false teachers by their fruits. (Matt. 7:16, 20). This requires some sort of *judging* in determining false teachers when they come among us. The standard, however, is not the personal whims of the individual or the personal ap-

pearance of the teacher, but rather the doctrine which he brings as compared with what is written in the Book of God. How do you decide about any man as a teacher of truth? How do you judge whether or not to hear him? Do you reject him even before you have heard what he has to say? Do you decide upon his soundness or unsoundness by how he appears, or who he is related to, or by what others have said about him? If so, your judgment rests upon a faulty foundation and the standard by which it was made is false.

When Jehovah rejected Saul from being king over Israel because he disobeyed the voice of God, Samuel was told to go to the house of Jesse the Bethlehemite and anoint one of his sons to be king instead of Saul. When Samuel arrived he looked upon Eliab and said, "Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (I Sam. 16:7). Man is too quick to judge by personal appearance rather than by what the man really is. Jesus made a similar statement when he was teaching in the temple and the Jews accused him of having a devil. "Judge not according to the appearance, but judge righteous judgment." (John 7:24). Again he said, "Ye judge after the flesh; I judge no man." (John 8:15). In speaking of judging one another as the servants of Christ, Paul said, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." (Rom. 14:13). The best possible remedy for avoiding evil judging is the instruction of Paul: "For if we would judge ourselves, we should not be judged." (I Cor. 11:31).

Now for an application of these things to present circumstances. Occasionally in conversation with some brother in Christ one mentions the name of some faithful gospel preacher in a commendable way and immediately this brother shows resentment. The very fact that his name was mentioned in a friendly way places one in opposition to his brother. What kind of judgment is this? He decides that this is not a good fellow after all because he showed friendship to a preacher he has judged unsound. The basis of that judgment is that the preacher holds to some position with which he disagrees. It may be only an opinion or it may be a matter of faith. At any rate this brother has judged all who are on friendly terms with this preacher to be unsound and unfaithful. The extended results of this

sort of judging is that the brother will immediately close his ears to anything said by anyone which does not oppose that certain preacher. What a shame! There is no telling how much gospel truth one will refuse to hear just because the one presenting the truth is friendly with a person at odds with the beater.

This does not stop with preachers. Many times one will refuse to hear another on any matter just because he does not agree with a certain doctrinal project that is between them. The question will be asked: "How do you stand on . . .?" If the answer is against the position held by the hearer, the teacher is unfit to teach on anything and should not be heard by anyone else. Of course, I do not mean that such questions are wrong, or that we should not determine what a man believes before placing him in the position of teacher, preacher, elder or such positions. Such should be done. But the point is that we should not close our ears to anything he has to say just because he does not agree with us. It could be that he is right and we are wrong, and we need to make full proof of our faith. It is wrong judgment of a brother to consider him unfit to be heard on any matter just because he does not agree" with a position we may hold. Let us hear him and be heard to learn who has the truth.

Perhaps no greater danger threatens us today than the idea that no opponent should ever be heard. One of the first marks of a false teacher is that he makes every effort to stop the mouths of those who do not agree with him. He knows his doctrine cannot stand the searching light of truth, and he suggests, even demands, that his followers refuse to hear any who take another position opposing his own. Real truth has no fear in investigation. We should judge every man, especially our brethren in Christ, with fairness and hear what he has to say, then compare it with the word of God. If it is true, accept it; if not true, reject it and try to teach that person the truth. How do you judge the man? Is it by the appearance, his associates, or do you judge him by what he is and says himself? You had better be careful because you might reject truth by falsely judging the man.

DISTINCTION WITHOUT DIFFERENCE

Oaks Gowen, Bradenton, Florida

I recently read a statement by a sectarian preacher to the effect that he preached Christ but did not preach church membership. His idea of the matter seemed to be this: "There is a difference between belonging to Christ and in belonging to the church." Of course there is a great deal of difference in belonging to some human institution called a *church* and in belonging to Christ. But there is no difference whatever in belonging to the church that in the body of Christ, the church the Jesus built, and in belonging to Christ himself. In fact, no one can belong to Christ without, at the same time, belonging to His body which is His church. "For we are members of his body, of his flesh, and of his bones" (Eph: 5:30). Whatever it takes to put one into Christ puts one into His body. We are baptized into Christ, Rom. 6:3-4; Gal. 3:26, 27. We are also baptized into one body, I Cor. 12:13. Therefore, we are by the same process brought into Christ and His body, the church. When one tries to distinguish between Christ and the church with respect to relationship or state, he is guilty of making a distinction where there is no difference.

Searching The Scriptures

Published Monthly At
Gainesville, Florida

Application pending for entry as second class matter at the U.S. Post Office at Gainesville, Florida, under the Act of March 3, 1879.

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Subscription: U.S. \$2.00 per year in advance
Foreign \$2.50 per year in advance

Address all communications and changes of addresses to:

124 S.E. 7th Street
Gainesville, Florida

Editorial . . .

H. E. PHILLIPS

WHEN TO TEACH YOUR CHILD THE BIBLE

By a strange twist of reasoning many parents today think their children are not ready to learn from the Bible until they are nearly grown. By that time they find that they have waited several years too long and the children have learned many things they should never have learned. How long should we wait before beginning to teach our children the Bible? If you should ask this question to the average parent on the street today you would receive answers ranging all the way from "When they have finished high school" to "As soon as they can learn anything."

I have heard a number of fathers and mothers complain about having to take their small children to church because "It doesn't do them any good," or "I can not get anything out of the worship when I have my children." Some even offer the excuse that they are afraid their children will contract some disease. But underneath these excuses is the lack of interest and conviction of the parents or pure ignorance of the child's need and the parent's responsibility.

When do we begin to teach a child to smile, notice things, walk or talk, or even to obey? The answer is just as soon as he indicates the ability to do so or even before. We realize the need for early training in developing the child toward handling himself in this big and complex world. No one would seriously contend that a child of six months could understand and apply lessons addressed to adults or older children from the Bible. But there are some lessons he can and should learn at this age. He should learn some respect for the

assembly — and do not argue that a child this age can not learn that lesson. It has been proved again and again. Furthermore, a child of this age begins to learn the habits and practice of the parents, and in some cases faintly imitates them. A baby must have someone to stay home with him when he "is too young to take to worship" and before long he does not want to go because he has not learned to behave in the assembly, and if he gets his way the parents (at least one of them) must stay at home with him. Has he not missed something he should have learned earlier?

Now, in addition to neglecting the needs of the child, parents who put off early teaching of their children neglect themselves. Knowing the weakness of human beings, and how easy it is to fall into harmful habits, we can not afford to subject ourselves to satan's lures to forsake the Lord and his church. Even if a small child did not get anything out of attending worship, parents must continue to be faithful for their own sakes. I have personally talked with hundreds who have forsaken the Lord and the church, and the most of them explain that they "got out of the habit of going" when their children were young. On the other hand, we have as a witness scores of happy parents and faithful and obedient children who did not neglect their spiritual obligations when their children were young. It is the exception when a young man or woman forsakes the church who was taught the Bible when he was a small child. Denominationalism and Communism *realize* the need for teaching small children, and have made ample provisions to this end. We must take advantage of every opportunity to teach our children the Way of the Lord.

Solomon said: "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). Paul said by the same Spirit: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). Just when should we begin to "train up the child," or "bring them up in the nurture and admonition of the Lord"? Just as soon as they are subjects of training. We teach them by setting the example as well as imparting information. They will not learn the right things by staying away from the assembly of the saints for the purpose of edifying and being edified. Attend worship regularly — and bring your children with you.

CONSCIENCE

Herbert Thornton, Jr., Trenton, Florida

What is the meaning of the word conscience? When does one have a conscience? What makes one conscience differ from another? These are some of the things that we want to consider in this article.

DEFINITION

The Greeks defined the word conscience in this manner, "A knowing with oneself." This simply means that one has knowledge of a thing within his own mind. The English definition of the word is, "A faculty, power, or principle *conceived* to decide as to the moral quality of one's own thoughts or acts." In order for us to understand this definition we must determine the meaning of *conceived*. It could mean to think, to have an opinion, or idea, but

in order for it to agree with the Greek it must mean, "to take into one's mind." According to this then it would read, "A faculty, power, or principle taken into one's mind to decide as to the moral quality of one's own thoughts or acts." Knowledge is being used here to represent the accumulation of that which one has learned through the five senses and evidences otherwise received..

WHEN DOES ONE HAVE A CONSCIENCE?

Some say that we are born with a conscience, others say that the conscience is made. We can see from the definition of conscience (a knowing with oneself) that the idea that we are born with a conscience is an erroneous one. It would be correct to say that all normal people are born with the capacity to have a conscience. But in order to have a functional conscience there must first be a mental alertness to a thing which we call consciousness. Therefore the conscience is made functional by education.

Example: A baby touches a hot stove and for the first time is conscious of being burned. The baby mentally records this message, "hot stove will burn." The baby returns to the stove a second time and is not burned, why? The baby's consciousness of being burned causes its conscience to say, "don't touch!" Why was the baby burned the first time? There was no conscience to say, "don't touch!"

From a child we begin to grow in knowledge and our conscience starts operating on the basis of that which we have learned.

WHAT MAKES ONE CONSCIENCE DIFFER FROM ANOTHER

The things a person has learned will determine the condition of his conscience. Paul illustrates this in I Cor. 8: 4-13 as he writes about the eating of meats offered to idols. He says:

"... we know that an idol is nothing in the world, and that there is none other God but one . . . Howbeit there is *not in every man that knowledge*: for some with *conscience of the idol* unto this hour eat it as a thing offered unto an idol, and their conscience being weak is defiled (v. 4-7)." Paul goes on to say that *we know* that we are no better or worse in the sight of God for eating meat or abstaining from it. Then he says:

"But take heed lest by any means *this liberty of yours* become a stumbling block to them that are weak. For if any man see thee *which hast knowledge* sit at meat in the idol's temple, shall not the *conscience of him* which is weak be emboldened to eat those things which are offered to idols; And through *thy knowledge* shall the *weak brother perish*, for whom Christ died (v. 9-11)?"

We can see from this that what one knows will determine the condition of his conscience. It is also evident that one having the *greater* knowledge owes it to one who is weaker because lack of knowledge to conduct himself in such a way as not to cause an occasion of stumbling on the part of the weaker brother. Some of my brethren are saying that social drinking is taught in the Bible, therefore they say they can do it and not sin. These same brethren have more knowledge than some of us, "of course." Therefore it seems that they would also realize that it neither commends them to God or makes them any the worse for doing it. And since it is a thing that is causing disturbance in the church they would abstain from it until all come to this same knowledge or else some might be led to sin because of their "strong" conscience.

ONE'S CONSCIENCE ACTS AS A JUDGE When we are confronted with a problem our conscience immediately contacts the library of our learning and makes a decision in respect to the problem in accord with our learning. And if we are honest with ourselves we will abide by the decision made by our conscience until we learn more. What one conscience condones another conscience might reject. The worshippers of Baal or Ashtoreth would condone fornication, but those who believe in Christianity would be horrified at such a thing.

CAN ONE BE SAFE FOLLOWING HIS CONSCIENCE?

Paul was not safe while he was persecuting Christians, yet if he had not persecuted Christians, being a Jew, he could not have later said, "I have lived in all good conscience before God until this day." We can not say that a man is always safe following his conscience, but we can say that no man will be saved without his conscience giving consent. When one becomes conscious of the commands of God he says, obey, and he does if he is honest.

conscience



I marvel that brethren are willing to divide the body of Christ over institutional care of fatherless children when such a system is being abandoned by every state in the union. Not only is such institutional care free from the treasury of the church unknown to the word of God, but it is also inadvisable. By inadvisable I mean that in the field of social studies all the authorities are agreed that there are better ways to provide for the needy child. This is no new thing with the saints of the Lord for this has been the method from the founding of the church. When a child loses one home another is opened to him. The following article is copied from HOME HORIZONS, a trade magazine given to the depositors of the Tampa Federal Saving and Loan Association of Tampa, Florida. This revealing article is from the July-August issue.

ORPHANAGES ARE DISAPPEARING Family Doorways, Not Institution Gates Receive Today's Orphans

Among the "old-fashioned" methods of raising children, the one least likely ever to be revived is the orphan asylum. Today, there are approximately 2,700,000 youngsters in the U.S. who are under 18 and have lost one or both of their parents. Thanks to the efforts in most of the country's communities, only a small fraction of these young citizens must grow up inside an institution.

"Children require individual attention within a family group," says Mrs. Mary Paul, Home Planning Supervisor of N. Y.'s Children's Aid Society. "Even the modern orphanage, which uses a cottage plan that simulates family living, is not adequate for normal youngsters."


The procedure being followed in all of the 50 states is to place orphaned children for adoption or in foster homes as quickly as possible. Families are carefully screened by trained social workers for their stability. The children are also examined to fit them where they can best respond to the love and concern of adults.


This shift in child care reflects the widening community awareness that young people need the security born of family relationships, and the results are happier, better adjusted and more productive adult citizens.

In the light of this article some brethren would have to affirm that every state in the union is against the care of orphans because they do not endorse the institutional method. In the same way, they would have to say that none of the states that have no orphan homes have any method for caring for such children.

I marvel that thinking brethren everywhere cannot see the point. There is not a Christian on earth that does not want an orphan to have a home, the issue is in the establishing of man-made institutions unknown to the word of God to do the work of the church. This one fact remains, The Lord's people did this work for centuries without such and can continue to do so if brethren will give God's plan a chance. In the words of the article let, "Family doorways, not institutional gates, receive today's orphans."

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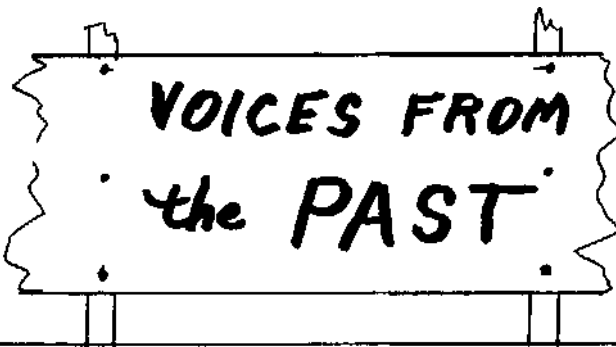
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A STRONG CONGREGATION

A. C. Williams

(This timely article by the pen of A. C. Williams was taken from the *CHRISTIAN WORKER* on November 28, 1946.—Ed.)

What makes a strong church? What gives it power and influence for good in the community and beyond the community? Whence its magnetism—its drawing power?

1. Not the preacher alone. A gospel minister may labor hard, but he alone cannot make the church strong.

2. Not numbers alone. Large memberships are very gratifying, but God has never depended on great numbers to win great battles. Remember Gideon, who with a noble 300 won a battle against a great host.

3. Not wealth alone. It is a blessing when men and women of means are faithful and generous with their substance. But some of the greatest givers of all ages have not been rich people. Remember the widow's two mites—who gave ALL SHE HAD. Remember Philippi, a poor congregation which gave so liberally and abundantly out of its "deep poverty." II Cor. 8:2, It is not that we have much, but that we give what we have.

4. Not popularity alone. The church will always be popular among sincere people who desire to know the truth. Don't worry too much over losing a friend over the gospel. Those who desert you because you stand for something are selfish and want to exploit your comradeship for selfish ends. Remember that the people who love truth will love you for standing for it and living it.

5. Not human doctrine at all. All the creeds of all the theologians of all time, though they make a pyramid equal to the Tower of Babel, would not give one ounce of strength to New Testament Christianity. For the Bible is sufficient guide in all matters of faith. Human creeds may give strength to sectism, but not to Zion.

BUT—

1. A converted membership, dedicated unselfishly to Christ and his cause.

2. A punctual membership which does not forsake the assembly, Heb. 10:25. Every member who neglects to attend services contributes toward weakness and defeat.

3. A praying membership. God can fill a big heart as well as he can a little, contracted, shriveled one. Our Father in heaven is so willing to help us bear our responsibilities and share our burdens, if we will only give him an opportunity! I Pet. 5:7. Why wrestle alone with problems when you can share these with your Lord? Matt. 11:28-30.

4. A clean membership. Members ought to be very careful, and never rub against wet paint! We cannot play in

the mud without getting some on us. Any fair-minded person who is willing to give a little time to thinking knows what kind of habits weaken his influence as a Christian. It is merely a matter of being fair with ourselves and God. Never frequent a place where you have to leave Jesus on the outside! He might not wait for you to return.

5. A cordial membership. "Then they that feared the Lord, spake often one of another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and they thought upon his name." Mai. 3:16. How beautiful is friendship! How people appreciate an encouraging word or smile! What exquisite contribution, riches unfathomable, can come from the least of us who will take the time and spend the effort to be friendly! How lonely and hungry hearts respond to a bit of this heavenly sunshine shed abroad by spirit-filled men and women! The clasp or ministry of a hand, the sympathy of a heart, the good will of a soul—how rich these, and what pillars they become in stabilizing a shaking and reeling world!

6. A missionary membership. After all, the big business of the church is to save souls. She is the "pillar" (not pillow) "and ground of the truth." I Tim. 3:15. It is her business to see that men and women hear the pure gospel. It is her business to urge an obedience to this gospel. We must save others or miss heaven ourselves. We must rescue others or drown. We must season the hearts of others or lose our Saviour. Matt. 5:13. We must shine or become darkness forever! If the church of our Lord fails to point the lost to Christ, who will do it?

7. An obedient membership. Our work is to DO God's will.

RANDOM READINGS

(This clipping from the *Gainesville Sun*, January 25, 1960, Gainesville, Florida shows a new way to increase the attendance and contribution. If any church is having trouble raising money, here is a new "method.")

BARGAIN AT CHURCH

SAN DIEGO, Calif. (AP)—At the small Blessed Sacrament Catholic church in the mountain community of Descanso, offering envelopes bear this message:

"Visitors and guests using these envelopes, and when donating \$2.50 or more, will receive a dozen extra large fresh eggs, free, when presenting this envelope properly certified to Adobe Hacienda Poultry Ranch, Alpine, Calif. Your certified envelopes will be waiting for you next time you visit us."

"Friendliness is an emotional state and not an intellectual achievement. Perhaps people can be taught what friendliness is and shown how to be friendly. They may understand the instruction completely, but that in itself does not make them friendly. Something has to touch their hearts to give them a feeling of friendliness. Then it will become perfectly natural whether or not there is ever any intellectual comprehension of what it all means.

— J. Edgar Hoover in *Nuggets*, April, 1958

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Marshall E. Patton

METHOD OR ORGANIZATION — WHICH?

Question: (1) If there is no method revealed in the scriptures on how to care for the needy, why do some oppose church support of orphan homes and homes for the aged? (2) Is this not making a law where God has made none? (3) Isn't this the mistake of the Anti-Bible class, Anti-individual communion cups, Anti-literature groups? —CL.

Answer No. 1: This question implies that the issue to the present controversy Over orphan homes and homes for the aged is one of *method*. This is false! In view of all the preaching, writing, and debating that has been done on these matters—and that over a widely extended period of time—such misrepresentation on the part of anyone who proposes to speak with knowledge on the subject is inexcusable. Yet, persistent efforts are being made, by those who have had every opportunity under the sun to know better, to propagate the idea that all the trouble is being caused by some who insist upon one method exclusively. Is it any wonder that sincere brethren, like our querist, caught in the flood of this propaganda are made to wonder why otherwise great and good brethren should cause trouble over a matter so trivial, that is from their point of view?

The issue is one of *organization*. Two organizations are under consideration: the church with its overseers (elders), and the benevolent institution with its overseers (board of directors). Each must use *methods* in the accomplishment of its purpose. ' *These organizations are not methods; they use methods!* When the church, therefore, contributes to the benevolent institution it is not using a method but another organization. If the organization is used, is it not a reflection upon the all-sufficiency of God's institution? Can not God's overseers select a method that will be just as good as that selected by the overseers of the human institution? Indeed they can and should! The congregation, under its elders, can provide whatever is necessary in ministering to its needy. It can make this provision as well as any human organization. There is not one thing essential to such ministry that cannot be provided by the church under the oversight of its elders. If so, what? What can any board of directors provide that the elders of the congregation cannot provide?

The "Digressives" argued that the missionary society was only a *method* by which the gospel was preached. However, the board of directors of the missionary society had to do exactly the *same thing* that God's overseers had to do in executing the great commission, namely: select *methods*. Those acquainted with the digression of a century ago know that the great burden on the part of gospel preachers was that of showing our digressive brethren that their auxiliary organizations, societies, institutions, etc., *were not methods*. Those, like the church, had to select methods for executing the work under consideration.

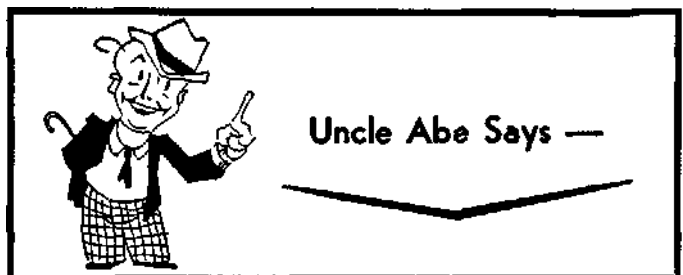
Answer No. 2: If it were only a matter of method, yes. However,, we have shown that it is a matter of organization. We contend that the church should minister to its own needy without the use of other organizations. God made this law, not men. (Acts 2:44, 45; 4:32; Acts 6; Acts 11:27-30; I Cor. 16:1, 2; II Cor. 8, 9; Rom. 15:25-28; I Tim. 5:16).

Answer No. 3: This question implies that those opposing church support of benevolent institutions occupy a position parallel to those opposing individual communion cups, literature, classes, etc. One of two conclusions necessarily follows: either those opposing church support of benevolent institutions occupy a position parallel to the "Antis," or those favoring church support of such institutions occupy a position parallel to the "Digressives." Which is it?

The "Antis" deny general authority for the things in question and insist upon *specific* authority. We have shown conclusively that they are wrong by citing the *general* authority. Hence, by contending for specific authority when God has given general authority, they are making laws where God made none. Such are as much transgressors of God's law as those who add to His will things for which we have neither specific nor general authority.

The "Digressives" affirm general authority for their institutions, societies, auxiliary organizations, etc. They say that such are only *methods*, and that the authority for such inheres in the command to do the work. We have shown conclusively that they are wrong by emphasizing the all-sufficiency of God's organization, the church; by showing that the organizations are *not methods*, but separate organizations, and by challenging them to produce either specific or general authority for organizations other than the church for executing the responsibilities of the church. There is NO authority for such!

If there were general authority for such organizations, we who oppose church support of benevolent institutions would be like the "Antis" in the position we occupy. However, since there is NO authority for such institutions, those who favor such are like the "Digressives" in the position they occupy. There is no other alternative, unless they produce either specific or general authority for such organizations. Let them find such authority and the controversy will be aver.



It 'pears to me that a lot of the trouble in the church today could be avoided if brethren would learn to tend to their own knittin' and leave the other fellow alone. Guess they have never read Paul's advise in I Thessalonians 4:11, "That ye study to be quiet, and to do your own business, and to work with your own hands, as we have commanded you." Seems like in our day and time everybody is busy making plans for everybody else. Just human nature for brethren

everywhere to think that they have enough sense to make their own plans, especially since they have the same New Testament to go by as the other fellow. Another term for meddlin' is *trouble* and always has been. Peter tells the early disciples to suffer as a Christian and not be a busybody in other men's matters. Pretty good advise even in the twentieth century.

Then, too, looks like most of the planners get mad when the other fellow does not want to let him run his business. This leads to all kinds of ugly names that ought never to be named. Calling a brother an "anti" might mean that he is just "anti" having his business run by somebody else who does not have enough business of his own to keep him occupied. Sorta seems to me that this tribe will increase and there are goin' to be thousands of brethren who will be "anti" to being told in every mail and in every paper what to do and then told they are splittin' the church if they don't do it.

The Lord's people have too good a memory for that. They remember that the fellow who makes the issue and introduces the thing is the one who is making trouble, not the brother who wants to be left alone and serve the Lord as he believes is right. Yes, sir, there's too much meddlin' with the churches by too many fellows who do not have enough to do. Just remember, meddlin' is another name for *trouble* and the one who does the meddlin' is the one who is making the trouble.

WHAT IS THE CHURCH TO YOU?

What does the church mean to you? I know: it means everything! Most church members solemnly declare that the church is the most important thing in life to them, but their actions tell an entirely different story. The best way to get the real truth is to compare their attitude toward the church with their attitude toward what we know they love. Compare it in this way: What does the "almighty dollar" mean to you? What does your little child mean to you? What does your own life mean to you? These questions are answered by your actions in life toward these. One is ever interested in finding ways to increase his income. That is because money is important to him. He also takes advantage of every opportunity to do for his children. That is because he loves his children in the highest sense. He constantly strives to protect, preserve and provide for his own physical life. That is because he loves his life. But this same fellow will neglect opportunities to promote the church; he does not try to increase his spiritual life in the church; he does not seek to preserve, protect and provide for his spiritual being. The obvious reason is that he does not love the church as he does these other things. Jesus taught us that unless we love him more than all these things—even our own life—we can not be his disciples, which means we can not be saved. (Matt. 10:37-39).

—Ed.

Fear is an emotion. Emotions come wholly from within, and have only the strength we allow them. As human beings, we enjoy the possession of an intellect, and it is the intellect, not the emotions, that must be the supreme guiding forces of our lives if we are to know any measure of happiness here.

—John M. Wilson.

COMMENTS TO THE EDITORS

"We have received the first issue of *Searching The Scriptures*. We are very favorably impressed with this issue and know that nothing but good can result from the efforts being put forward." —C. H. Shelton

"Let me be one of the first to congratulate you and brother Miller on the quality of your new paper. I have read your first issue and was especially pleased with the spirit that characterized your discussions of church problems. Also, brother Srygley's short article compliments the paper much. I hope this will be a regular feature." —L. A. Mott.

"Just received the first issue of *Searching The Scriptures*. I am well pleased with the make-up of it; and the editorial is a fair and honest approach to what I believe to be a worthy purpose. The articles are to the point and scriptural." —Oaks Gowen.

"We have just received your first issue of *Searching The Scriptures* and hasten our subscription for the first year. We have already read the first issue completely and with gratification, and are very pleased to see another paper of such quality appear on the scene. We trust that it shall always maintain such character." —Arthur M. Ogden.

"I received the first issue of the new publication, *Searching The Scriptures*, and appreciate it very much. I am in accord with your purpose and design and pray God's blessings upon your effort. I shall look forward to the next issue with great pleasure." —Warren Rainwater.

"We were pleased with the first issue." —Curtis E. Flatt.

"Glad to receive the *Searching The Scriptures* paper. If our brethren would do this and leave their opinion out, take the Bible for our only guide, I believe the trouble in the church will be stopped, for which I pray daily." —R. C. Swindell.

"I enjoyed the first issue of the paper, and if it continues as it appears in the beginning, I feel that it will do much good. The first issue has helped the situation here already." —Harold Howard.

"I have the first issue of *Searching The Scriptures*. It has all the 'earmarks' of being a good paper—*sound* in teaching." —E. G. Creacy.

"The wife, and I enjoyed our first copy and were edified by it very much." —C. L. McLean.

"Thank you for sending the first issue of *Searching The Scriptures*; it is an excellent paper, and we predict that it will accomplish much good." —John Iverson.

"I received a copy of *Searching The Scriptures* and I like it very much . . ." —D. B. Whittle.

"We are receiving *Searching The Scriptures* and think it is an excellent paper!" —Dr. R. R. Clifford, Jr.

PLEASEING EVERYONE

Someone has said that there are three impossible things to man: get out of paying taxes, escape death and the judgment, and please everyone. There is much more truth in this than appears on the surface. The last of the three is a fact not learned by many. Religiously speaking many are trying to please everyone but God. You cannot do it—even Christ could not do it—so try only to please God and if others are pleased all is well, if not, all is still well. If you try to do everything people demand of you, you will be a most miserable failure.

WHAT ABOUT BAPTISM, FAITH AND WORKS?

E. L. Flannery, Bedford, Ohio

1. Is Baptism essential to salvation?

Yes, for Jesus said, "He that believeth and is baptized shall be saved" (Mark 16:15, 16). And Peter said, "Repent and be baptized everyone of you, in the name of Jesus Christ, for the remission of your sins" (Acts 2:38).

2. How many baptisms are there?

Paul said, "There is one baptism" (Eph. 4:5). There is no such thing as "modes of baptism." One might as well talk of "shades of white." White has no shades and baptism has no modes. Baptism, being a noun, stands for one thing; and baptize, being a verb of motion, cannot denote several actions. It cannot, then, be two in kind (Holy Spirit and water) nor three in form (sprinkling, pouring, and immersion). Paul, knowing the how and what of baptism said, "We are buried (immersed) with him by baptism" (Col. 2:12).

3. Why was not Abraham baptized?

The law under which Abraham lived, the patriarchal, did not command baptism into Christ. Abraham lived 430 years before the giving of the law of Moses, the Hebrew law. Abraham offered animal blood sacrifice. He had a wife and a handmaid (secondary wife). Abraham never kept the law of Moses, as he lived many centuries before it was given. It would be as sensible to ask, "Why didn't the early Puritans that settled this country pay income tax to the United States government?" They did not because they were living under British rule until the Revolutionary war. Abraham is a great example of faith.. He is no example at all of a Christian, having been born 1996 B.C.

4. Will not faith save?

Certainly, but not faith alone. Faith manifests itself by works (obedience). Of Abraham it is written, "Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only" (James 2:22-24). Abraham did all that God told him to do. That is how he proved his faith. We must do all God tells us to do to be saved. "He that believeth and is baptized shall be saved" said Jesus.

5. Is salvation by works?

Salvation is not by the works of the old law, the law of Moses, but it is by works (obedience) on man's part, in obeying the law of the gospel of Christ. This is clearly taught in Ephesians 2:8-10; James 1:25. Man cannot merit salvation—he must be saved by grace. But he can manifest his faith by doing what God asks of him. Believing is a "work" on the part of man: "This is the work of God, that ye believe on him whom he hath sent" (John 6:29). If salvation is completely without WORKS on man's part, then man would have to be saved without faith, for it is a WORK. Repentance is a work, something man does. Baptism is a work, something man does. Yet, when a man does all these things—believes, repents and is baptized—he is saved not

by his merits, but by the grace of God. God saves because he has accepted God's means of salvation, the blood of Christ, the will of Christ.

GOING TO LAW WITH A BROTHER

Thomas O'Neal, Butler, Alabama

(Read: I Corinthians 6:1-8)

Paul, in the first Corinthian letter, deals with the problems of Christ's congregation in Corinth. This scribe knows of no congregation of God's people that has the number of problems that Corinth had. This does not mean that no congregation today is free from *some* of Corinth's problems.

Her Problems were: (1) "contentions among you, (2) party strife or following preachers, (3) fornication (4) litigation against brethren in civil courts, (5) confusion over spiritual gifts, (6) profaning the Lord's Supper. These are a few; others could be listed.

Some of the saints in Corinth had matters against each other. These matters were heralded into the heathen, civil courts for settlement. This brought reproach upon the Corinthian body of Christ. Paul's pen wrote, "I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?" Paul asked the Corinthian Christians if there was not among them a "wise man" who was capable of judging matters. Thus, the solution to her problem was arbitration.

Paul said there was a fault among the saints. The fault was, ". . . ye go to law one with another." Paul raises two questions, (1) "Why do ye not rather take wrong?", (2) "Why do ye not rather suffer yourselves to be defrauded?" By not so doing, they did wrong and their brother was defrauded. It would have been better for them to suffer loss than to go before the unbelievers to be judged. This is in harmony with the teaching of Jesus Christ in Matt. 18:15-17.

SOME QUESTIONS

Since this article is designed to "search the Scriptures" on the question under discussion, I raise some question for the reader's consideration. What is *your* answer to each of the following questions in the light of the teaching of Paul? (1) Can the wise man of verse 5 grant a divorce for fornication? (Matt. 19:9), (2) Is there any exceptions to Paul's teaching in I Cor. 6:7, e. g., going to law to obtain a divorce for fornication? (3) Is there a limit to which one should go? (Matt. 5:28-42). After one gets the coat and also the cloak, then wants your shirt, are you still obligated to give it to him? (verse 40). ((4) Does a Christian have the right to appeal to the law for bodily protection as Paul did? (Acts 23), (5) Does a gospel preacher have the right to go to law (call law enforcement officers) with his brethren in order to permit him the privilege of preaching the gospel, when his "false brethren" try to prohibit him from so doing? (6) Does this prohibit brother from going to law with a human corporation (institution) ? (7) Can one human corporation go to law with another human organization, composed of both saints and sinners?

This article is by no means exhaustive; rather an effort to stimulate study on everyone's part of this neglected subject!

CONVICTION OR CONVENIENCE

Ferrell Jenkins, St. Louis, Mo.

When Jeroboam introduced the corrupting, idolatrous calf worship in Israel he took the first step toward the complete downfall of the Northern tribes. I Kings 12 relates how he changed the object of worship from God to two golden calves. He made Dan and Bethel the places of worship rather than Jerusalem. The priest no longer had to be of Levi, but could be from any tribe. The feast day was changed from the 7th month and 15th day to the 8th month and 15th day.

All of this originated in the heart of man and was in violation to the commands of the Lord. The Bible says "this thing became a sin." In order to fulfill his own selfish desire to remain king over Israel, Jeroboam convinced the people that it was "TOO MUCH for you to go up to Jerusalem." He arranged things so that the people no longer had to serve God because of their *conviction* but simply out of *convenience*.

This innovation had a telling effect on the morals of Israel! All of Jeroboam's man-devised corruptions were introduced about 935 B.C. By the year 722 B.C., just 213 years later, the Lord punished Israel by allowing the Assyrians to carry them away into captivity.

Just to show the demoralizing effect of these human conveniences, let us contrast Israel with Judah. Judah, made up of the tribes of Judah and Benjamin, did not become so corrupt, as to be carried away into captivity until 586 B.C., when the last group was taken to Babylon.

When man changes the plans and arrangements of God he is headed for apostasy. Let the sin of Jeroboam and Israel serve as a warning to us that we can not tamper with the Lord's Commands. We should not, simply out of convenience (or any other reason), change the conditions of membership into the Lord's church. Man has no right to change the worship, organization, or work of the church of Christ to suit his own convenience. We must serve the Lord with conviction!

SPREADING THE KINGDOM


James P. Miller

The church of our Lord should grow. In the 13th Chapter of Matthew Jesus taught a series of parables on the nature of the Kingdom of Heaven. In verses 31 and 32, he told of the mustard seed and said, "when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." The mustard seed grows for a time unobserved and when it becomes of considerable size it attracts attention. In verse 33, we have the complete parable of the leaven. The Master said, "The Kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal until the whole was leavened." These two parables teach the same lesson — that the church should grow — but differ only in one way. The mustard seed in its growth was slow in starting, but the leaven begins to work instantly. Indeed, in the scriptures, many times leaven is used to show the working of sin and evil. The great truth of both is that God's will *demands* the growth of the Kingdom of His dear Son.


The problem of growth occupies the attention of every congregation in the land, and tightly so. The church that does not grow is not only displeasing to God, but will die. This problem is increasingly difficult in the great cities of the world where indifference and worldliness hold great power over the souls of men. Every congregation must find the answer to the problem within the framework of the "things that are written." Sound and scriptural means are not only needed, but are the only way that lasting and permanent growth can be achieved.

In seeking the answer to this problem, the Seminole church in Tampa in the years of 1953 and 1954 inserted a series of teaching articles in the *Tampa Tribune*. Local issues in the field of religious error were dealt with, and for several months answers to the Catholics, Adventists, and others were printed. The cost was high, but the results were gratifying. The church soon outgrew the old building and erected one over twice the size of the old house. This teaching program in the paper was resumed on Saturday, January 16.

The following article was placed on the religious page:



The Bible And The END OF THE WORLD



With the beginning of every new decade there are many who are ready to prophesy the end of the world. Although it is true that the world may end tomorrow you need not be mislead. No man knows when the end of time will come.

TIME OF HIS COMING

1. He will come as the lightning	Matt. 24:27
2. No man knows the day or the hour	Matt. 24:36
3. He will come as a thief in the night	1 Thes. 5:2

Now consider that all other facts about the Lord's coming are known.

PURPOSE OF HIS COMING

1. He will come to judge	2 Tim. 4:1
2. He will come to reward	Matt. 16:27
3. He will come to punish	2 Thes. 1:9

MANNER OF HIS COMING

1. He will descend from heaven	Acts 1:11
2. He will come with a shout and trumpet	1 Thes. 4:16
3. The dead shall rise first	1 Thes. 4:16
4. We will meet the Lord in the air	1 Thes. 4:17

NO REIGN ON EARTH

The word of God makes no provision for a reign of Christ on earth. Our Savior taught that his "Kingdom was not of this world." John 18:36. "Therefore, as we begin a new decade we need to work to restore New Testament Christianity and not be disturbed by those who "cry out to here and lo there."

**Hear "The Second Coming of Christ," Discussed
Tomorrow at 6:00 o'Clock**

Seminole Church of Christ

ROME AVENUE AND WISHART BOULEVARD

Bible School 10:00	Worship 11:00	Sunday Night 6:00
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James P. Miller, Evangelist
If interested New Church in Ruskin
Call 47-2403 after 7 P.M.

The results are interesting. Conditions were the same on both the Lord's Day before and the Lord's Day following the publication of the article. In as much as anyone could tell, all other factors such as weather, sickness, etc. were identical. Here are the figures:

<i>Sunday Before Ad</i>		<i>Sunday Following Ad</i>	
Bible School	___ 288	Bible School	___ 308
Morning Worship	___ 338	Morning Worship	___ 390
Evening Worship	___ 198	Evening Worship	___ 233
Additions	___ 0	Additions	___ 4

Of course, no one knows or will ever know, how much such an article printed in a paper with 145,000 circulation contributes to this increase. It is just one of the ways to preach the message and fulfill the great commission and make the Kingdom like leaven.

"A GOOD MINISTER"

R. A. Ginn, Meridian, Mississippi

"If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now." (I Timothy 4:6).

Different people have different ideas about what makes a man a good minister. We may be far afield in our opinions as to his qualifications.

Some of our attitudes toward preachers reflect the liberalism and soft-pedaling of truth that have infected many brethren in late years. To them, a good minister is one who can boast literary and religious degrees imbibed from the stagnant pools of infidelity, who is polished in social manner and whose sermonettes (about twenty minutes' worth) never contain material offensive to those in the "other denominations." But, this kind of preacher is not a good minister! He is only a spineless, worthless pawn of those in the church who have been fed with pabulum and applesauce so long that they are not able to endure the sound doctrine. (2 Timothy 4:3-4).

Other estimates of those who preach the word indicate the frightening trend among churches today toward a "social gospel." By this standard, a successful minister must by all means be "good with the young people." He must be an efficient organizer and promoter of things that will "keep the members interested," and will put the church before the eyes of the world. These men are unworthy to be called gospel preachers and would better divert their vim and vitality into some other work. Both the churches and these preachers would be the better for it.

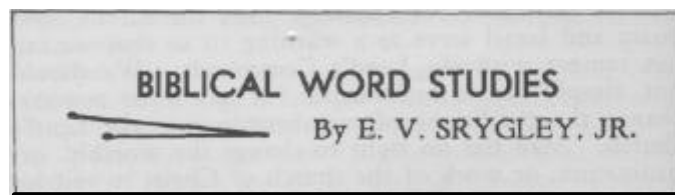
Still other views of ministers show that numerous *sincere* brethren have never learned what a preacher's work really is. They cannot be expected to form a valid judgment of any preacher and his work until they do. To some; a preacher is a professional visitor. He must knock doors — many of them each day. Others regard a preacher as a "deep thinker" who must be able to "dig deep" and "preach deep." Then, there are those well-meaning folk who regard their preacher as a sort of expert in all sorts of family and human relations, always chomping at the bit to straighten out problems he knows nothing about and that are none of his concern. Some of this work, of course, is inevitable

and desirable for every servant in the public eye. But, these things do not determine whether a man is a good or no-good minister.

It seems that God should know the true worth of a preacher. After all, our primary concern should be to please Him with our service. "For am I seeking the favor of men, or of God? if I were still pleasing men, I should not be a servant of Christ." (Galatians 1:10). Christ has told us plainly what constitutes the faithful ministry of his preacher. With that we must be content. If a preacher pleases God with his service, who are we to object?

The inspired description of a "good minister" is found at the beginning of this article. Read it again. Regardless of other standards that man may hold, in God's judgment any preacher is a good one who: (1) Puts the brethren in mind of the "things of God" and (2) Is motivated always by the words of the doctrine of Christ. That is all. No mention of name-calling or sermon length. The supreme test with God is whether one knows the truth and is firm in teaching it to all men. If so, he is a good minister; if not, he is not worthy of the confidence of his brethren and should not be used by them in work that is the Lord's.

It should be the supreme desire of every preacher to "fulfill his ministry" and to "do the work of an evangelist." Let us never get our wires crossed and our sights so much off-center that we lose all sense of what ministry really is. "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching." (2 Timothy 4:2).



Matt. 28:18, ". . . all power . . ." Jesus had shown His power on earth, but here He affirms His complete authority. He anticipated His position at the right hand of God. We are not led to believe by any Scripture that Jesus has delegated any of this authority to any present earthly potentate or assembly of men. The Greek here for "power" is *exousia* which means "right to rule or govern." However, the power given to the apostles, (Acts 1:8), is from the Greek *dunamis* which refers to ability or power to perform certain acts. This power was manifested in miracles.

It is seen, then, that the apostles were never given any personal power to rule or govern in spiritual matters. The power that was given to them was miracle working power and not legislative power.

SCRIPTURAL ELDERS AND DEACONS

By H. E. PHILLIPS

Eighteen chapters dealing in detail with the organization of the church, qualifications and duties of elders and deacons, and duties of the church.

A book every elder, deacon, preacher and Christian should obtain and read carefully.

The News Letter Reports

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

FROM HERE AND THERE

Paul Tidwell is the new preacher for the Habanna Avenue congregation in Tampa, Florida . . . The little church at Bethune, S. C. has started a new meeting house. They are worthy of "help . . . *Jimmy Yopp* is leaving the Belmont Heights church in Tampa, Florida in April to take up work with one of the churches in Kenneth, Missouri . . . *Louis Garrett* will do the preaching with the Hyde Park congregation in Tampa, Florida. *Arlie Hoover*, who formerly preached for this church, has moved to Slaton, Texas . . . *J. O. Walter* has moved to New Bern, N. C. and is now doing a good work in that needy field . . . *Richard Weaver* of the Westvue church in Murfreesboro, Tennessee works with the college students at Middle Tennessee State Teachers College and is doing a good work . . . *Charles Holt* was the speaker in a gospel meeting at Park Boulevard church in Louisville, Kentucky the middle of February . . . *Gordon Teffeteller* after several years of labor in the Valdosta, Georgia area will move to Durham, N. C. He plans to continue his studies at Duke University.

The church at Trilacoochee, Florida has acquired property at the intersection of Route 301 and 98 and will begin a building soon. They have the money for a beginning and will build on faith as they go. Colin Williamson is the preacher and the work has been moving forward . . . *J. W. Evans* will preach in a meeting with the North Miami congregation from March 28 through April 3. Bobby Thompson is the regular preacher there . . . *Nat Cooper* is now working in Coleraine, North Ireland. The work is hard and the progress slow. His address is: Bree2emount, Coleraine, Co., Londonderry, North Ireland . . . *Ronald Mosby* is preaching in Rantoul, Illinois. Four were baptized during November and five in December.

N. B. Hardeman began a meeting in Fort Pierce on February 21 . . . *John I person* of Bessemer, Alabama will preach in a gospel meeting at Holden Heights church in Orlando, March 9-20 . . . *J. P. Miller* preached in a good meeting at Disston Avenue in St. Petersburg, Florida . . . *Harry Pickup* of Tampa preached in the first meeting in the new building in Clearwater, Florida.

Our sympathy goes to brother Harris Dark of Nashville, Tennessee and his family because of the passing of his grand-mother, Mrs. Tom Dark, recently.

JEFFERSON STREET IN TALLAHASSEE, FLORIDA

In the January issue of *Searching The Scriptures* an announcement appeared concerning a new congregation in the city of Tallahassee, Florida. Unintentionally the impression was left that the Gadsden Street church in Tallahassee was supporting this work. This is not the case. This church is, and has been from the beginning, self-supporting, as the report by brother Robert F. Wagner indicates. Jefferson Street began by members from Gadsden Street with their best wishes and prayers. Robert Wagner, formerly one of the elders at Gadsden Street, is now preaching for this new congregation.

Brother Wagner reports that in January, 1960, the first month of existence of Jefferson Street church, the average contribution and attendance was:

Bible study.....	131
Sunday morning worship	147
Sunday evening worship	122
Weekly contributions.....	\$232.00

During January there was one student from the University baptized into Christ. On January 31, 1960 the Sunday evening worship exceeded by one the number present at the morning worship. This is unusual.

Roy E. Cogdill of Nacogdoches, Texas will do the preaching in Bradenton, Florida beginning March 25 and continuing through April 3.

James, P. Miller of Tampa, Florida will be in a meeting at Palmetto, Florida February 29-March 5. Frank Andrews preaches for this congregation.

NEW CHURCH IN RUSKIN, FLORIDA

Another congregation of the Lord's Church began at Ruskin, midway between Tampa and Palmetto — Bradenton, Florida, Wednesday evening, February 3 with C. W. Scott of Tampa the evangelist.

Brother and Sister Dee E. Livily recently built a residence at Ruskin with the express purpose of assisting in establishing a church there. Brother Scott visited Ruskin to search a possible meeting place in school, etc., where a congregation might conduct services. Observing the Ruskin Theatre was no longer used, he contacted one of the owners who directed him to the Livily's. They had also contacted him about other property upon which a building might be erected. This resulted in their meeting each other and the purpose and plan for the new church began. .

The Ruskin Theatre building will be used as a temporary meeting place for the new group with regular Lord's day and mid-week services to be conducted.

Anyone knowing of members of the church living in the Apolla Beach — Wimauma — Gibsonton — Sun City and Ruskin area should contact C. W. Scott, 201 Willowick Avenue, Tampa 10, Florida.

A RULE OF THUMB

To this writer, the Bible is practically personified. God commands his servants to do nothing that is neither logical, reasonable or practical. All have a purpose or purposes. As an example, in the placing of the major emphasis upon individual responsibility in the fields of benevolence and evangelism, the Lord knew that in the carrying out of these commands, the individual grows spiritually. It is in serving that we grow. It is indeed more blessed to give than to receive.

—Ed Rhodes

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Have you mailed your subscription price of \$2.00 to receive SEARCHING THE SCRIPTURES for a whole year? As you send your own, why not subscribe for two others? We want to teach the truth to as many as possible and you can help by sending in your own subscription and two others at once.

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FLORIDA CHRISTIAN COLLEGE FOURTEENTH ANNUAL LECTURE PROGRAM

MARY LENA HUTCHINSON AUDITORIUM FCC CAMPUS

DAY -----

Temple Terrace, Tampa, Florida

NIGHT -----

THEME: "The More Sure Word" and "The Glorious Kingdom of God."

7:30 P.M. "The Kingdom Pictured by the Prophets and John" Bill Reeves — Miami, Fla.
 8:15 P.M. "The Kingdom Taught by Christ and Apostles" B. G. Hope — Bowling Green, Ky.

TUESDAY, MARCH 22, 1960

9:15 A.M. "The Sure Word — Life Giving and Complete" Oakes Gowen — Bradenton, Fla.
 10:05 A.M. "The Sure Word of Prophecy: The Jewish Nation" Homer Hailey — Tampa, Fla.
 11:00 A.M. "Did Christianity Originate With the Dead Sea Sect?" Ferrell Jenkins — St. Louis, Mo.
 1:45 P.M. "Fundamentals of Denominational Errors" W. Curtis Porter — Monette, Ark.
 2:40 P.M. "Unity of Bible Doctrine: Sin" Hubert Moss — Jacksonville, Fla.
 3:35-5:00 P.M. Round Table Discussion Franklin T. Puckett — Akron, Ohio
 7:30 P.M. "A Kingdom Not of This World" Ward Hogland — Houston, Texas
 8:15 P.M. "No Future Kingdom Here" Charles Campbell — Nashville, Tenn.

WEDNESDAY, MARCH 23, 1960

9:15 A.M. "The Sure Word — Inspired and Eternal" Jere E. Frost — Birmingham, Ala.
 10:05 A.M. "The Sure Word of Prophecy: The Gentile Nation" Homer Hailey — Tampa, Fla.
 11:00 A.M. "The Social Gospel" Ed Harrell — DeLand, Fla.
 1:45 P.M. "Fundamentals of Denominational Errors" W. Curtis Porter — Monette, Ark.
 2:40 P.M. "Unity of Bible Doctrine: Sacrifice" Bryan Vinson — Longview, Texas
 3:35-5:00 P.M. Round Table Discussion Franklin T. Puckett — Akron, Ohio
 7:30 P.M. "Sowing Kingdom Seed" Harold Sharp — Conway, Ark.
 8:15 P.M. "Heavenly Citizenship" Billy Norris — Russellville, Ala.

THURSDAY, MARCH 24, 1960

9:15 A.M. "The Sure Word in Norway" Connie Adams — Newburn, Tenn.
 10:05 A.M. "The Sure Word of Prophecy: Fulfillment in Acts" Clinton C. Hamilton — Tampa, Fla.
 11:00 A.M. "The Problem of Recreation" Leonard Tyler — Pine Bluff, Ark.
 1:45 P.M. "Fundamentals of Denominational Errors" W. Curtis Porter — Monette, Ark.
 2:40 P.M. "Unity of Bible Doctrine: Priesthood" Cecil Willis — Akron, Ohio
 3:35-5:00 P.M. Round Table Discussion Franklin T. Puckett — Akron, Ohio
 7:30 P.M. "Perversions of Kingdom Business" Bob Crawley — Birmingham, Ala.
 8:15 P.M. "True Marks of Kingdom Progress" W. R. Jones — Bayton, Texas

FRIDAY, MARCH 25, 1960

9:15 A.M. "The Sure Word — Powerful And Sufficient" George Lemasters — Barberton, Ohio
 10:05 A.M. "The Sure Word of Prophecy: Fulfillment in Acts" Clinton D. Hamilton — Tampa, Fla.
 11:00 A.M. "They Watch on Behalf of Souls" James Jordan — Plant City, Fla.
 1:45 P.M. "Fundamentals of Denominational Errors" W. Curtis Porter — Monette, Ark.
 2:40 P.M. "Unity of Bible Doctrine: Holiness of God's People" — Frank Smith — Birmingham, Ala.
 3:35-5:00 P.M. Round Table Discussion Franklin T. Puckett — Akron, Ohio
 7:30 P.M. "Financing Kingdom Business" George Jones — Kilgore, Texas
 8:15 P.M. "Glory of the Kingdom" James P. Miller — Tampa, Fla.

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

VOLUME 1

APRIL, 1960

NUMBER 4

The Gospel Ordained, Revealed, And Spoken

Jas. P. Miller

(Read: I Corinthians 2)

There are many who would change the gospel of Christ. This is as true in the twentieth century as it was true in the days of the Apostle Paul. The Book of I Corinthians was written to correct the effects of false teachers. Among the errors that had been taught at that time was that the gospel needed to be changed. The world did not want to accept it in its present form. "Dress it up," "make it more attractive," and "change it so the world will think it great," was the watchword. In answer to the attempt to alter the "power of God," Paul wrote the great essay on the gospel that covers the entire second chapter of I Corinthians. He listed three great reasons why men cannot change the message of our salvation:

1. The gospel was *ordained* before the world began.

In verse 7, we read: "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."

Here the apostle declared that the gospel was of no sudden origin. Even though it had not been known in other ages and in other dispensations, it had now been revealed, (Eph. 3:7). This good news of the kingdom had not been seen by eyes and heard with ears and had not entered into the heart of man. God had ordained it, however, for man and it cannot be changed for the time of its conception in the mind of God dates back before the beginning of the world.

2. The gospel was *revealed* by the Holy Spirit.

In verse 10, we read: "But God has revealed them unto us by his spirit for the Spirit searcheth all things, yea, the deep things of God."

Just as the period of its conception denies the right of men to change it, the method of its transmission will not permit any alteration. The Holy Spirit made the perfect revelation of the mind of God. He searched out all things, the deep things of God. The mind of God thus revealed to man the *entire* will of the heavenly Father. For this reason, we know that God never intended men in this age to have instrumental music in the worship, infant membership in the church, meet on the seventh day, or any other thing that was not given by this great Revelator. The expression

"deep things" shows not only *completeness* in the revelation, but the *finality* of the message. It is *all* there, the apostles have been guided into all truth, (John 16:13). Nothing can be added to it or taken from it without the curse of heaven, (Gal. 1:8,9). No, the gospel cannot be changed.

3. The gospel was *spoken* by the apostles in the very words of God.

In verse 13, we read: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual."

The gospel is unchangable, not only because it was purposed before the world began, and because it was revealed to the apostles by the Holy Spirit, but because it came to the apostles in the very words of God and they spoke the words that were given. This forever denies the modernist who will not believe in the verbal inspiration of the scripture. The same great truth cries out to the men today who have lost faith in the message and its ability to meet the needs of the modern world. The same sword that cut the Pentecostians to the heart will discern the thoughts and intents of the heart today. Departures in any realm are caused by a lack of faith in the "old, old story." In our time, the "Jews require a sign, and the Greeks seek after wisdom," but our answer still must be the cry of Paul in verse 23 when he said, "but we preach Christ crucified unto the Jews a stumbling block, and unto the Greeks foolishness." In studying the meaning of this statement, we call to mind another verse reading, "After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Not by preaching foolishness, not by it being foolishness to preach were they saved, oh, no, but by the eternal gospel that the world in its wisdom called foolishness and unto us is the power of God.

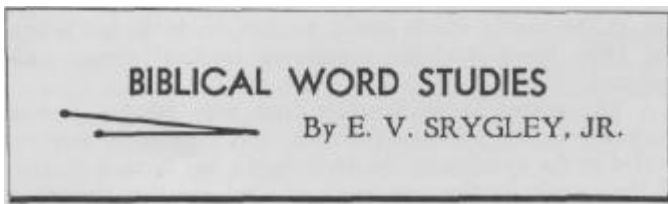
Brethren, we need to learn one great truth: God is not moved by the wishes of this world. Men may be influenced by the pull of human wisdom, brethren may be persuaded that the word of God is out of date and needs to be modified, and preachers may be convinced that the time-tested and God-given message needs a "face lifting" but God sits in heaven, unmoved, and unmovable.

Corinth was a great and sophisticated city. The natural men of Corinth, like those of Athens, wanted something that they thought would be more in keeping with their station and philosophy. The gospel did not measure up to their standards. It was simple, plain, and direct. It condemned sin and sinners and told them to repent and turn.

Natural men called it foolishness. Not all of the human race fell into this category, however, for there were men the apostle called spiritual men. He stated, "but he that is spiritual judgeth all things, yet he himself is judged of no man."

Yes, thanks be to God, we have a message that is unchangeable and unchanging, suitable to the needs of every generation and destined to live until the end of time. Preached without compromise, it is the "word of God, quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and joints and marrow, and is a discerned of the thoughts and intents of the heart." For anyone, in all ages, that finds his faith wavering, the apostle asked this question: "For who hath known the mind of the Lord that he may instruct him?" He then closes the great essay with the simple statement, "*But we have the mind of Christ.*"

We need today to preach the gospel; preach it at every opportunity; preach it in all its purity and power; preach it in the meeting houses and in the market place; preach it to a lost and dying world; preach it without great plans and schemes to make it more attractive; preach it openly and boldly unafraid, knowing the Lord is with us, for unto us is given "God's power to save."



teach all nations

Here, the expression "teach all nations" would be literally translated, "disciple all nations."

Christianity is a system of teaching from first to last, Jno. 6:44, 45. Any theory, therefore, which omits teaching from the plan of salvation cannot be true. Consequently, all theories of direct operations of the Holy Spirit apart from the Gospel are false.

In this passage, the structure of the Greek text does not say, "make disciples and then baptize them." Some argue this point, saying that we become disciples or Christians, and then are baptized. Rather, the Greek says, "in the process of making disciples of the nations, baptize them." Hence, baptizing is a necessary part of making disciples, or Christians.

HE FOUND HIS PLACE

It was said that a man dropped in at a certain church during worship and as he entered he heard the following prayer: "Lord, we have left undone those things we ought to have done, and have done those things which we ought not to have done . . ." The man breathed a sigh of relief and said: "At last I have found my crowd." I am afraid that too many of us today are looking for the crowd who will soften, worship and make religion a play-thing. It seems to be the trend to invite all sorts of extras and attention getting acts even into "gospel meetings" to "get the crowds." "Refreshments" and "parties" are the cry of the hour. Many no doubt come into these churches who practice such things and "find their crowd."

Searching The Scriptures

*Published Monthly At
Gainesville, Florida*

Application pending for entry as second class matter at the U.S. Post Office at Gainesville, Florida, under the Act of March 3, 1879.

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Subscription: U.S. \$2.00 per year in advance
Foreign \$2.50 per year in advance

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Gainesville, Florida

Editorial . . .

H. E. PHILLIPS

When one takes his pen in hand, as we usually express it, to write something for the present and future generations, he should fully realize that he is about to declare what kind of man he is and what his ambitions and goals are. This fact alone should make one approach the task with a clear mind and a careful expression. So many writers, as well as speakers, express themselves without first taking into account the results of their statements: the good or evil that will follow.

Jesus, our Master and King, made the following statement for all men of all ages: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Mat. 12:24-37). James said: "For in many things we offend all. If any man offended not in word, the same is a perfect man, and able I also to bridle the whole body . . . Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell" (James 3:2, 5, 6). We should be slow to speak (James 1:19); give soft answer, to wrath (Prov. 15:1); speak with grace seasoned with salt (Col. 4:6); and above all "lie not one to another" (Col. 3:9). All speaking and writing should be guided by the following statement from the inspired Paul: "Let no corrupt communication proceed out of your mouth, but that which

is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29).

There can be no mistake about it: the word of God demands of every person that he be careful about his communication with others, both as to *what* is said and *how* it is said.

What Jesus said about our words applies equally to our writing. In fact, there is no difference in principle whether one speaks a lie or writes a lie. Both are means of communication between people. The only difference in these means of communication is that speaking is audible and addressed to the ear, while writing is addressed to the eye through symbols we call *letters* which stand for the phonetic sounds of audible language. Is anyone so naive as to believe that the language of Jesus applies only to spoken language and has no significance to the sign language of writing what would be spoken? The Old and New Testaments are written documents. Is this revelation less important because it is written? Paul wrote two letters to the Corinthians. In the first he wrote: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. 2:13). In the second letter he refers to the first as something written regarding the man in sin in I Corinthians 5. (II Cor. 2:3, 4). What the Holy Spirit spoke, Paul spoke; what Paul wrote in I Corinthians is what he spoke. Writing is a form of speaking.

There are some rules that must guide every writer if he is to escape the terrible judgment of God. These same rules would guide a speaker, whether in public or private. First, he should always write (or speak) the truth. If he is not sure of the truth of any proposition, he should never attempt to write or speak concerning it. Facts are stubborn things; they will come through any lie in time. God hates a lying tongue (or pen) (Prov. 6:17). Religiously some speak (or write) lies (I Tim. 4:2). Jesus said such are of their father the devil, who is the father of lies. (John 8:44). False teaching is lying and is condemned. (Titus 1:10, 11).

Second, every writer should avoid tale-bearing and backbiting. Jesus said—and remember that what is said of speaking is also true of writing—"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law . . ." (James 4:11). Speaking of certain young widows Paul said: "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busy-bodies, speaking things which they ought not" (I Tim. 5:13). Gossip and tale-bearing must never occupy the tune of a writer. The wise Solomon said: Where no wood is, there the fire goeth out: so where there is no tale-bearer, the strife ceaseth" (Prov. 29:20). Any writer or speaker who spends his time in idle gossip and talebearing proves the littleness and evil of a wicked heart. It was Jesus who made the statement: "for out of the abundance of the heart the mouth speaketh." Words of malice and hatred, whether spoken or written, display the condition of a heart that will never see God unless it repents and changes.

Third, No writer should use his pen to glorify and commend himself in religious matters, but should always seek glorify God and His Son, Jesus Christ. Many are more desirous to please and justify themselves that they are to give-to God in their communications. Paul said: "For we

dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by **themselves**, and comparing themselves among themselves, are not wise . . . But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth" (II Cor. 10:12, 17, 18). When one speaks or writes to glorify and commend himself by the standard of men, comparing himself with other men, he is not wise and is not commended of the Lord.

Keep in mind that the words we speak and write show to all men the kind of hearts we have, and will form the basis for our judgment together with our conduct in life. In the judgment we cannot escape eternal damnation if we persist in using words that are condemned by the Lord, whether we speak them or write them.

A Roman Catholic President?

E. L. Flannery, Bedford, Ohio

The office of the President of the United States is today, perhaps, the most powerful, the most influential executive office in the world. He is in charge of the White House Office; the Bureau of the Budget; National Security Council; Office of Defense Mobilization; Department of State; Department of Treasury; Department of Defense; Chief of the Army, Navy, and Air Force; Department of Justice; Post Office Department; Department of The Interior; Department of Agriculture; Department of Commerce; Department of Labor; Department of Health, Education, and Welfare; and scores of other executive responsibilities. The American people should exercise the utmost care in selecting and electing to Presidential office any candidate for the Chief Executive can bring to bear on our lives tremendous influence.

We have never as yet had a Catholic President of the United States. In 1928 Alfred E. Smith, a Roman Catholic, was nominated by the Democratic Party, but was defeated by the Republican candidate. However, there have been many Catholics elected as governors, senators, representatives, and appointed as judges, as they have grown to a sizeable percentage of the United States population. This increase can be seen in the fact that the Catholic population in the United States increased from 18,605,003 in 1926 (about the time Alfred Smith ran for the Presidency) to 34,563,851 in 1957. This is almost twice the number of Roman Catholics of 1926. Our total population in the same period, 1926 to 1957, increased from 117,399,000 to 171,229,000. This indicated the Catholic increase was almost twice as fast as the general population increase. The Catholics still are a minority group, having about one-fifth of the total population in the United States (information from *Statistical Abstract of the United States*, 1958, pp. 5,-52).

A CATHOLICS LEGAL RIGHTS

A Roman Catholic has as much legal right to become the President of the United States as does any other citizen, regardless of his religion. One's religion does not affect his legal rights. Article II of the Constitution reads: "No person except a natural born citizen, or a citizen of the United States, at the time of the adoption of this constitution, shall be eligible to the Office of President . . ." It further stipulates he must be 35 years of age and 14 years a resident of the United States. Many Catholics meet these requirements.

The oath of office is very pertinent as to any candidate. If elected he must repeat this oath (or affirmation): "I do

solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will to the best of my ability preserve, protect and defend the Constitution of the United States."

One of the great principles laid down in the Constitution is set forth in the First Amendment: "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech, or of press; or of the right of the people peaceably to assemble and to petition the government for a redress of grievances . . ."

The American voter, the American citizen, wants to know from the Catholic candidate for the Presidency whether or not he will seek his best to preserve the First Amendment's guarantees of freedom of religion, of speech, of assembly. We have a right to ask him this, for in every country where Catholics are in the majority such rights are not extended to the minorities. For example, investigate Spain, Italy, Mexico. We recognize a Catholic President, with only one-fifth of the population being Catholic, might not seek advantages for the Catholic Church in the United States now. On the other hand, we know it is the official position of the Catholic Church that she should be the only officially recognized church and given certain advantages. All informed people know this, and *it is the basic reason of fear of Catholic public officials*, even though many Catholic public office holders may not agree with the official position of their Church.

Dr. V. O. Key, Jr., Professor of Government, Harvard University writes: "In some ways the question of the relation of church and state is, in form at least, essentially the same question that arises in defining the relations of other kinds of groups to the state. Issues develop about the range of freedom of private groups and the degree of authority they shall be permitted to exercise. *The rub comes when ecclesiastical claims conflict with the claims of the state or when the clergy insists that the authority of the state be brought to its service by the conversion of church policy into the law of the land . . .*" (Emphasis mine, ELF) (*Politics, Parties, and Pressure Groups* p. 134).

THE POSITION ON CHURCH-STATE RELATIONSHIP

From the book, *Radio Replies*, by two Catholic priests, and having the Imprimatur of Joannes Gregorius Murray, Archbishop of St. Paul, published as recently as 1938, I cite a few quotations showing the Roman Catholic view towards liberty and freedom of minorities:

QUESTION: "Do you approve the proclamation of religious liberty in Spain?" (This was before Franco.) ANSWER: "No. It was prompted by no desire for any purer religion, but by motives of hatred for all religion, or else simply by irreligion."

QUESTION: "Why was the Inquisition established at all?" ANSWER: "On the same principle as that by which the U.S. Government passed the "Pure Foods Act" to prevent contamination of the foods we eat. The Inquisition was established and still exists in the church to prevent the doctrine of Christ . . . from being adulterated and contaminated. The Spanish Inquisition, of course, as a semi-political institution has lapsed."

QUESTION: "You still justify an ecclesiastical Inquisition?" ANSWER: "Of course. It is as lawful and wise a tribunal as that for censorship of films."

QUESTION: "What is your attitude towards state schools? Do you think them Satanic and their founders

devils?" ANSWER: "I accuse the founders of no conscious error. But I say that the system, whilst not positively teaching Satanic doctrine, is truly an agent of the devil rather than of Christ . . ."

That the Catholic Church hates public schools, unless she can control them, is seen in the above quotation and further underscored by the following: "Expelled from the schools, the Church became helpless to train new generations in the way of faith and virtue" (*Short History of The Catholic Church*, p. 144). Again: "In the United States Catholics had hoped after the Revolution to come to an understanding with their non-Catholic fellow-citizens and build up together a system of education satisfactory to all, but experience soon showed the futility of all efforts in that direction and the necessity of organizing separate Catholic Schools" (*Administrative Legislation In The New Code of Canon Law*, p. 268).

In the Syllabus of Pius IX a condemnation was placed upon eighty-five propositions. Delivered in 1864, *it has never been altered or denounced by the Roman Catholic Church*. Some American Catholic Bishops have sought a change in the official point of view, but without success. (May I insert here that I believe many American Catholics do not know the "official" Catholic Church view). Here are some of his eighty-five "Syllabus of Errors":

No. 15. *A man does not have the right to choose his religion.* (But this denies our Constitution guaranteeing certain rights. Would a Catholic President uphold the Constitution, or the official view of the Catholic Church? It is not bigotry to want to know!)

No. 24. *The Catholic Church has the right to employ "force".* (This denies legal process ("due process") of law under civil government.)

No. 43. *The Catholic Church should enjoy "immunities", and the state has no right to object to these special privileges, which means that Catholicism should be the only religion.* (This is always the arrangement Catholic officials of their Church seek in concordats. This is true in Spain, Italy, Mexico and many other nations. But it is in violation to the first statement in our Bill of rights: "Congress shall make no law respecting the establishment of religion . . .") The official position of the Catholic Church is diametrically opposed to the official position of our government, our constitution. Which would a Catholic President uphold? In his oath he says he would uphold the Constitution. But does he have strong religious convictions to the contrary? As an American citizen I want to know! It is not bigotry to seek an answer. My liberties are at stake!

No. 55. *Claims the Church and State should be united.*

No. 77. *Claims the Catholic religion should be the only one.* (This claim would not worry me if it were not for her additional claims of the right to use force and ally herself with the state to enforce her claims, and to deny others freedoms and liberties.)

No. 78. *Non-Catholic persons coming into a Catholic country should not be allowed to worship publicly.* (The Catholic Church reestablished this practice in Spain when dictator Franco took over. She tries to enforce it in Italy and elsewhere. As a freedom-loving citizen I resent such a policy. I would not for a minute suggest that Catholics, who compose less than one-fifth of our population and are very much a minority group in our country, should not have the rights to choose their religion, meet publicly to worship and teach as they believe, etc. I do not agree with their religion or teaching, but I firmly believe they should have the right to their belief and their practice. If "Protestant".

ountries practiced the same as Catholic countries the Catholic Church would have no "rights" in the United States. But such is contrary to their principles as well as to the Constitution of the United States.) (The Syllabus of Pius IX can be found in *The Catholic Encyclopedia*, XIV, 369)

In *LIFE Magazine*, Dec. 21, 1959, p. 80, James A Pike, bishop in the Episcopalian Church, wrote: "The American Bill of Rights protects this priority of conscience over institutions ... But this does not mean putting a higher priority on the earthly aims of another institution, whether it be a State or a Church or, as in the case of the Vatican, a combination of both. It is here that the matter of Roman Catholic allegiance becomes a real political issue. To judge any Roman Catholic candidate fairly, we must find out which of the Roman Catholic views on Church-State relations he holds. One of these (the official view, ELF) requires a belief in principles opposed by the American Constitution ..."

The article in *Life* said further: "The Jesuit world organ, *Civiltà Cattolica*, is blunter: "The Roman Catholic Church, convinced through its divine prerogatives of being the only true Church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the Church will certainly never draw the sword (comforting thought!), but she will require that by legitimate means they shall not be allowed to propagate false doctrine." The article grants that in countries like the United States, "Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live."

In short, the official Catholic Church concept is that truth has rights but error has no rights," and that she is the infallible judge as to what is orthodox, what is truth. I would want to know from any Roman Catholic candidate for President if that is his conviction, that "error has no rights," that minorities have no rights? This is not bigotry, but self-preservation!

MINORITY RIGHTS

Justice Frankfurter in delivering the opinion of the Supreme Court in the *Minersville School District vs. Gobitis*, 1940 wrote: "A grave responsibility confronts this Court whenever in course of litigation it must reconcile the conflicting claims of liberty and authority . . . Lillian Gobitis, aged twelve, and her brother William, aged ten, were expelled from the public schools of Minerville, Pennsylvania, for refusing to salute the national flag as part of a daily school exercise . . . Centuries of strife over the erection of particular dogmas as exclusive or all-comprehending faiths led to the inclusion of a guarantee for religious freedom in the Bill of Rights . . . Government may not interfere with organized or individual expression of belief or disbelief. Propagation of belief—or even disbelief in the supernatural—is protected, whether in church or chapel, mosque or synagogue, tabernacle or meeting house . . ." Justice Frankfurter concluded one has the individual right to freedom of religious belief.

Justice Jackson in the *West Virginia State Board of Education vs. Barnette*, (1943), which also considered a Jehovah's Witness case, gave the opinion of the court, in which he wrote: "To sustain the compulsory flag salute we are required to say that a Bill of Rights which guards the individual's right to speak his own mind, left it open to public authorities to compel him to utter what is not in his mind ..." To believe that patriotism will not flourish

if patriotic ceremonies are voluntary and spontaneous instead of a compulsory routine is to make an unfastening estimate of

the appeal of our institutions to free minds ... *If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion, or force citizens to confess by word or act their faith therein ...*" (Emphasis mine, ELF).

Justice Jackson and Justice Frankfurter have with clarity and emphasis set forth the traditional, constitutional concept of minority rights in the United States. In no Catholic country are the minority granted or extended such rights. Such rights do not belong to minorities, to those "in error", says the official Catholic Church position. It is not bigotry to seek of the Catholic candidate his *conviction* as to the rights of minorities; his *conviction* as to the minority rights set forth in our national constitution. And we do want his *conviction*, not what he may think to be *expedient* while Catholics are only one-fifth of the national population.

WHAT ABOUT KENNEDY?

Neither party has yet selected its candidate for President. John F. Kennedy is one of the leading contestants for the Democratic nomination. Is he qualified? Legally he meets the constitutional requirements. Patriotically, he has an outstanding record, both in peace and in war. His academic training has been excellent. His administrative ability should be good considering his long service in Congress in both houses. The only question in the minds of many as to his qualifications is his religion. But should his religion even be considered? Not unless his religion might have an effect upon his public life. But the Jesuit weekly, *America*, rightly states: "A man's conscience has a bearing on his public as well as his private life."

A Jehovah's Witness would be questioned as to his convictions religiously if he sought the office of President, for the public has learned his beliefs that all governments are of the "Devil" and that patriotism is a "form of idolatry." One would not be a "bigot for bringing up the subject of religion" to such a candidate!

Should a Christian Scientist be nominated as Secretary of Health the Congress would not be "bigots" in questioning the nominee as to his "views" on disease, health, pain, or death. For an informed Congressman would know a devout Christian Scientist does not believe there is such a thing as real disease or death—that it is "but a state of mind." I'd hope the Congress would refuse to approve his appointment! Bigotry? No! I would not want him in an official capacity. I would argue he should have a right to his belief, but not be given a governmental position to exercise that belief in a public way over others.

Would a Quaker's religion have anything to do with whether or not he should be appointed as Secretary of Defense? If his conscience would have a bearing on his public life, yes!

So what about John F. Kennedy? He should let us know whether or not his convictions coincide with the official Catholic position as to rights, liberties, even of minorities, both here and in other countries. If he agrees with the position of his Church he ought not to be President of the United States. It would be unwise to elect to the Presidency a man who felt our constitution is contrary to his religious convictions: a man who felt the Catholic population, (one-fifth the total) in this nation, should be granted the special "privileges" sought always by the Catholic Church; a man who felt the Pope has "the God-given right" to prescribe "what is orthodox." Now, if Senator Kennedy does not believe this way, let him say so, it will go cross-grain to official Catholic opinion, but he will find that many American

Catholics agree with him, and that many Protestants would then feel differently about him as a candidate.

It will not suffice to discuss "birth control"—this is a camouflage to the real issues as to why many Americans fear Catholic candidates! It is a "straw man." Shouting "bigotry" will not silence intelligent inquiry into the Senator's religious convictions. It is a real consideration as to his qualifications.

Christians are to be in subjection to the "powers that be." In a Democracy as ours we can have a part in selecting the "powers that be." Let us not unwittingly place over us officials whose religious convictions could cause them to become intolerant of those whose convictions differed with them, or who might permit his Church's claim to preferential treatment cause him as chief executive to grant or succumb to her claim. If a governor abused his office there is appeal to higher courts. But a President has never been impeached! He selects for appointment our Supreme Court Justices! There is no higher appeal in our government.

Let us pray humbly that ours may continue to be a "land of the free," where we defend the rights of those with whom we disagree. Let us pray that the lands where Catholicism is in the majority may extend there to the minorities what she asks for herself as a minority here—freedom of speech and public Worship. Let us inform truthfully all that we can what the Catholic Church's official position is. Let us pray that ours may be a life of peace lived in freedom. Let us not vote in such a way as to contribute to a return to the yoke of State-Church union.

"WE SHALL BE LIKE HIM"

B. G. Hope, Bowling Green, Ky.

(Read I John 3:1-3)

The first word in I John 3 is "Behold." It is a word that attracts our attention and holds our interest. It signifies that something out of the ordinary — something unusual is about to be introduced. When John the Baptist saw Jesus coming toward him one time, he said: "Behold, the Lamb of God which taketh away the sin of the world." (John 1:29.) The word creates an interest and a desire to know what is to follow. The author calls attention to the marvelous love of God "given us that we should be called children of God." God's love is great in kind and in scope. It enables us to be called children of God, and it includes every person in all the world. The last verse in chapter 2 suggests that he that doeth righteousness is born of God, or is a child of God. But who is the righteous man? David said: "All thy commandments are righteousness." (Ps. 119:172.) Thus the doing of God's commandments would make him a righteous man. The same author described the righteous man in Psalms 1. "But his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." The Lord restores his soul, because he corrects his mistakes, being moved by repentance. This type of person who stands in the love of God shall be able to stand in the judgment without fear but with confidence, because he has striven to walk in the steps of the Lord — to imitate his Master. It means that he has added the qualities that were exemplified by Christ while He lived upon this earth. A man on this earth knows only the earthly things.

His experiences do not extend beyond the grave, but when Christ shall appear, WE SHALL BE LIKE HIM.

We shall be like **Him** in body. Paul said in Phil. 3:20-21: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the workings whereby he is able even to subdue all things unto Himself." The same writer said in I Cor. 15:43-44: "It is sown in dishonour; It is raised in glory; it is sown in weakness; it is raised in power; It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." And verse 53: "For this corruptible must put on incorruption, and this mortal must put on immortality."

The righteous man will be like Him in mind. He will be able to the extent of his ability to enjoy the beauties and the glories and experiences that are prepared for the righteous man as a result of the marvelous love of God. He will not be guilty of sin and subjected to blunders and mistakes that are characteristic of this earth. He will not need to repent and be restored to fellowship. He will have reached the goal — perfection for which he had striven on earth. His -life will be endless — not marred by death. His joys will be eternal.

Every one should always remember, however, that our becoming like him when He comes will depend upon our keeping His commandments while we live. The Christian graces must be added; our hearts or souls must be made beautiful. They must be kept with all diligence in order for us to anticipate the time when we shall be like Him. The admonition of Paul in I Cor. 15:58 is timely: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Let us realize that if we have so lived, we can be like **Him** when He comes.

The Strong Must Respect The Rights Of The Weak

Jerry Belchick, Orlando, Florida (An

Exposition of Romans 14)

It was my good fortune to have been raised in an exceedingly large family. In a large family the older children were charged with the task of "looking after" the younger children. The responsibilities were accepted without question . . . they were part of our birthright.

The church of our Lord is a large family and in that family there are many children. The older children are charged with the responsibility of "looking after" those who are younger. This responsibility should be accepted without question . . . for it, too, is part of a birthright . . . our Christian birthright.

The apostle Paul discusses this problem of "looking after" some of God's children in the fourteenth chapter of the Roman letter and in the first three verses of the fifteenth chapter. In these verses Paul does not employ the figure of "older" children "looking after" the "younger" children. He uses, instead, the figure of the "stronger" bearing the infirmities of the "weaker."

In the kingdom of God there are those who are "stronger in the faith" than are others. These, by virtue of their strength, are charged with the task of helping that brother who is "weak in the faith." In the first verse of the fourteenth chapter of the Roman epistle Paul speaks of that brother who is "weak in the faith." It is obvious that "the faith" spoken of here is that "body of doctrine," that "system of faith," those "facts contained in the gospel" that men must believe. Compare the phrase "the faith" with such passages of scripture as Acts 6:7, 14:22, Gal. 1:23 and Jude 3. To be weak in "the faith" is to lack strength, to be deficient in understanding, to lack depth. Paul, in another place, describes brethren who were "weak in the faith" when he declares, "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." (I Cor. 14:20) To be children in understanding is to be "weak in the faith." Paul, again, describes the brother who is "weak in the faith" when he asserts, "Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled." (I Cor. 8:7) We can see, therefore, that there is not the same degree of understanding or knowledge present in the hearts of all of God's children.

Just as there are those in God's Kingdom who are "weak in the faith," there are those who are "strong" in the faith. In the first verse of the fifteenth chapter of Romans, Paul declares that those "that are strong ought to bear the infirmities of the weak . . ." A man who is strong in the faith is one who has been fed on the strong meat of the Word, "even those who by reason of use have their senses exercised to discern both good and evil." (Hebrews 5:14) Having feasted on the "bread of life" they have become strong and their strength lies in knowledge, in understanding, in wisdom. This strength places upon them added responsibilities for *knowledge is a weapon*. It can be used to protect, to defend, to uphold, or it can be used to destroy, to ruin or to overthrow. Paul cautions that brother who has grown strong in "the faith" that he "destroy not him with (thy) meat, for whom Christ died." (Rom. 14:15) The strong must, therefore, not abuse the power that they possess. This strength is to be used to protect and to assist; not to destroy or offend. In I Corinthians 8:9 Paul warns the strong to "take heed lest by any means this liberty of yours become a stumbling-block to them that are weak." When this knowledge (the source of our strength) is misused the weak may perish . . . "and through thy knowledge shall the weak brother perish, for whom Christ died." (I Cor. 8:11)

To misuse the strength that we may possess through knowledge is sin. It is sin against that brother who is "weak in the faith" and it is sin against Christ. It is affirmed by inspiration that ". . . if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." (I Cor. 8:10-12) The disposition of heart that should characterize the children of God in such situations is expressed by Paul when he concludes his argument on the responsibilities of the strong toward those who are "weak in the faith" . . . "Wherefore, if meat make my brother to offend, I will eat no flesh

while the world standeth, lest I make my brother to offend." (I Cor. 8:13)

In this first article we have attempted to show that in many cases the strong must defer or forbear. We shall, in subsequent articles, study the "area of forbearance," the "limits of this forbearance" and, then, draw some practical lessons that might be applied to the present times.

INDIVIDUAL EVANGELISM

Harold Howard — Dickson, Tenn.

It would be impossible for one to over emphasize the importance of personal evangelism, for every child of **God** will stand before the Lord in judgment as an individual, and give an account for what he has done or not done (II Cor. 5:10; Rev. 20:12, 13; Rom. 14:12.) The wise man has said, "The fruit of the righteous is a tree of life: **and** he that is wise winneth souls" (Prov. 11:30) and to this Daniel has added, "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars, for ever and ever" (Daniel 12:3.) In view of this we would like to quote part of a sermon by Harris Dark that is recorded in the book "Ancient Faith in Conflict" on page 40.

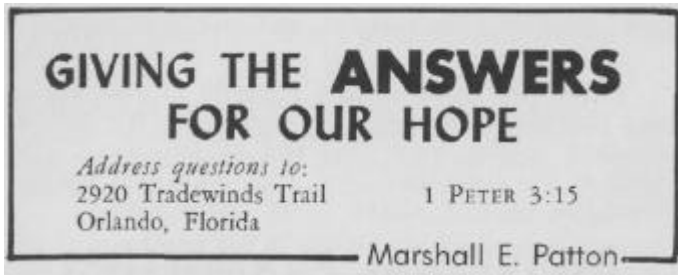
"A sense of individual responsibility in evangelism as it is emphasized in the book of Philippians would soon cause the gospel to be preached all the way around the world.

"Let me give you a few figures. Suppose I relate a story to just one person, then two of us know it. Let each of us tell another, and that makes four. If each of the four tells another, obviously eight will have heard. Do you know how many times that would have to be repeated in order for every person on earth to hear the story? Only thirty times, following the first."

If I tell another person, each of us another, and so on, after the message has been communicated thirty-one times it will have been heard by 2,147,483,648. If we allow an entire month for one person to relate the story to one other person, it can cover the earth in thirty-one months. Can we do that well with our modern methods and devices?

"This would be cooperation in the finest and most effective sense. It is the best system of communication ever known. It is the one Jesus used. But, it has one great hindrance. It places the responsibility on the individual, and we don't like that! We want to shift it to the group. We prefer to make small contributions to some mass movements, and then claim credit for everything the group does."

Jesus gave the great commission, and the apostles were told that they would be "witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8.) Just thirty short years later Paul states, "and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven" (Col. 1:23.) This was not done accidentally, but as the individual Christians assumed their responsibilities in going forth. In Jerusalem they were accused of having filled the city with the doctrine of Christ (Acts 5:28.) How was this done? "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42.) When the church suffered persecution and was scattered abroad from Jerusalem they (the church) went every where preaching the word (Acts 8:1-4.) We need to realize that the Master has drafted the individual into His service, and this individual must give an answer to his Master..



QUESTION: Please explain the following verses: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins," (Heb. 10:25, 26) —A. L.

ANSWER: Verse twenty five commands all Christians not to forsake "the assembling of ourselves together." This has often been understood to refer to one definite assembly, and, for that reason, has been frequently paraphrased: "forsake not *the* assembly.." A closer study of the verse shows that the emphasis is placed upon the practice of meeting with the saints rather than upon one particular assembly. The contrasting conjunction "but" shows that one thing missed by those who fail to meet with the saints is "exhortation." This exhortation the Hebrew Christians needed—especially, in view of "the day" they could see approaching. This day the Lord had clearly foreseen and foretold. Furthermore, he had given signs by which they could see its approach. (Matt. 24:1-34). The early Christians were apprehensive about these prophecies of the Lord and their fulfillment. It involved the pouring out of God's judgment upon national Israel—the destruction of Jerusalem, the overthrow of the temple, and the end of the old Jewish state. During this time Christians were tried severely. Jesus prophesied: "Then shall they deliver you up to be afflicted, and shall kill you and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." (Matt. 24:9-12).

There are many benefits received by those who meet with the saints and jointly participate in the worship God has ordained for our good. One of these is the exhortation needed to sustain us through the trials of time. We need these benefits as much as they, and the command "not to forsake the assembling of ourselves together" applies with equal force today. Whether or not we see any day of great trial approaching does not invalidate the command to assemble. Trials, temptations, persecutions, etc., will come. (2 Tim. 3:12).

The first day of the week assembly has been plainly authorized by the Lord. (Acts 20:7; I Cor. 16:1, 2). The Lord's Supper is an item of worship necessarily associated with this day and is peculiar to it. One cannot forsake this assembly and follow the New Testament pattern. Those who forsake it are transgressors of the law and are, therefore, sinners. (I Jno. 3:4).

Authority for other assemblies grows out of the responsibilities of elders and our relationship to them (Acts 20:28; Heb. 13:17); the examples of early Christians meeting daily for indefinite periods of time (Acts 2:42, 46;

19:9, 10); and our need for indoctrination (Titus 2; Heb. 5:12-14; I Cor. 3:1-3; Phil. 1:9, 10; 2 Tim. 2:15). How many of these assemblies, when, and how often, are matters within the jurisdiction of elders. These assemblies, nevertheless, are a part of God's plan of salvation. They cannot be ignored or neglected without departing from the only plan covered by the atoning blood of the lamb. The consequences of such departure is clearly revealed in Heb. 10:26-31.

No doubt, some of the Hebrew Christians were neglecting to meet with the saints in hope of being forgiven by the atoning benefits of another sacrifice. Under the law they were accustomed to numerous sacrifices. (Heb. 10:3). The Hebrew writer shows that now there is only one sacrifice—offered once for all. (Heb. 10:10-13). Any hope for another sacrifice was in vain, for "there remaineth no more sacrifice for sins." (Heb. 10:26). Their only hope was to turn and follow the only plan covered by the only sacrifice that avails. Furthermore, this is our only hope!

This plan involves the authorized assemblies of the saints. Those who follow any other plan are covered by no sacrifice that avails. Yet, how many Christians have plans of their own in regard to these assemblies? Unless they turn, for them there remains only "a fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Heb. 10:27). Such "hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." (Heb. 10:29). Such have sinned grievously and need to comply with heaven's law of pardon for such—genuine repentance, confession, and prayer. (Acts 8:22; I Jno. 1:9).

Borrowed Wisdom

From many sources

You cannot keep your shoes shinned and walk in the mud. We wonder if a person can do it spiritually.

* * *

My idea of an egotist is a man who don't want to know any more than he knows, because he knows it is not worth knowing.

* * *

Let us endeavor to so live that, when we come to die, even the undertaker will be sorry.

* * *

It is a shallow mind that sees no more to life than the material present.

IS IT RIGHT?

Is it right to spend \$10.00 to bring worldly pleasures to us, and spend \$1.00 to carry the gospel to the lost?

Is it right to worship and serve the devil six days a week, and try to worship God one hour on Sundays? ?

Is it right to talk about loving God with all the heart, and at the same time try to destroy your brother in Christ?

Is it right to use every excuse known to avoid public worship to God, and use everything to promote personal gain and pleasure?

TRIPLETS OF WORLDLINESS

James P. Needham, St. Petersburg, Florida

(NOTE: Bro. Phillips requested that I write a series of articles on "Dancing, Petting and Gambling." I decided to do so by writing under the general title seen above.)

DANCING NO. I

One of the most dangerous and deceptive acts of worldliness in modern times is that of dancing. Careful observation over a period of years has proven it to be an increasing evil, becoming more prevalent and acceptable as time goes on. There was a time when it was largely practiced by people who made no claim to good morals, much less to being Christians. This writer can remember when a school teacher who engaged in dancing was considered unfit to serve in the public schools. Today it is different: it is encouraged in the public schools, and in some cases enforced if at all possible, and church members engage in it promiscuously and frown upon preachers and elders who condemn it. And it is not unusual to find preachers and elders who sanction and condone it! In view of these sad facts, there is a great need for a thorough study of the subject in the light of what the Bible teaches.

I. TWO KINDS MENTIONED IN THE BIBLE:

A close study of the scriptures will show that the Bible mentions two kinds of dancing:

1. *A dance which was used as an expression of joy and worship to God.* (Exo. 15:20; 2 Sam. 6:12-16; Psa. 150:4; Judges 21:19-23 Eccl. 3:4). *Peloubet's Bible Dictionary* says concerning this dance: "Dancing formed a part of the religious ceremonies of the Egyptians, and was also common in private entertainments. For the most part dancing was carried on by the women, the two sexes seldom and not customarily intermingled. The one who happened to be near of kin to the champion of the hour led the dance. In the earlier period of the Judges the dances of the virgins of Shiloh, Judges 21:19-23, were certainly part of a religious festivity." (p. 138).

2. *A dance that was used to arouse fleshly passions.* (Exo. 32:19, 25; Mt. 14:1-11). We now give some comments concerning this type of dance in general, and Salome's in particular: "Dancing also had its place among merely festive amusements, apart from any religious character. But the dancing of Salome before Herod was due to the introduction of Greek fashions and was not approved by the better classes among the Jews." (*Peloubet's Bible Dictionary*, p. 139). "Her dance was, doubtless, of a mimetic and wanton character." (*Meyer's Commentary on the New Testament*, p. 270). "The dancing of the East was then, as now, voluptuous and indecent, and nothing but utter shamelessness or inveterate malice could have induced a princess to thus make a public show of herself at such a carousal." (*The Fourfold Gospel*, McGarvey, p. 372). "This was a violation of all the rules of modesty . . . No modest woman would have appeared in this manner before the court, and it is probable, therefore, that she partook of the dissolute principles of her mother. It is also probable that the DANCE was one well known in Greece—the lascivious and wanton dance of the Ionics." (*Barnes Notes*, p. 151).

In view of the above paragraphs I believe this question is in order: where does the modern dance classify? Can

anyone say it is an expression of worship or praise to God?

II. WHY THE MODERN DANCE IS SINFUL:

1. *It is too closely associated with evil.* (a). The lustful dance mentioned in the Bible is associated with such evils as: Nakedness (Exo. 32:19, 25; Mt. 14:1-11), Idolatry (Exo. 32:19, 25), and the wicked, lack of parental love, and rebellion against God. (Job 21:7-15).

(b). Today the modern dance, which classifies with the one mentioned above, is likewise associated with evil. When one thinks of the modern dance he automatically thinks of scanty clothes — nakedness — immodesty (I Tim. 2:9), drunkenness, late hours, road houses, and prostitution, to mention only a few!

In view of this association with evil, what should be the Christian's attitude toward the modern dance? Let us see: "Abstain from all appearance of evil." (I Thess. 5:22); "Walk circumspectly." (Eph. 5:15), "Giving attention to all circumstances." (Webster). ". . . hating even the garment spotted by the flesh." (Jude 23). Can anyone honestly view the modern dance in the light of these passages and commend it to a child of God?

2. *It destroys spirituality and reverence.* This may be hard for some to accept, but notice this revealing passage from the book of Job: ". . . The wicked . . . send forth their little ones like a flock, and their children DANCE . . . Therefore, they say unto God, Depart from us; for we desire not the knowledge of thy ways." (Job 21:7-15). When as a younger preacher I first heard this charge made against the dance, I considered it a stretching of a point though I felt toward the dance then just as I do now. But, several years of careful observation and experience have convinced me that no truer charge was ever made. I have found it impossible for children of God to maintain a strong spiritual constitution and engage in the dance. I have noticed that in congregations where members frequent the dance irreverence in worship runs rampant; the older folks complain of 30 minute sermons, squirm at "plainness of speech" (2 Cor. 3:12), and flinch when purity in life is preached and worldliness is condemned. The younger folks write notes, talk, and many times play during worship, and a mad rush for the back seats prevails. There is therefore, a direct connection between ones attitude toward the church and dancing. Could it be that one cannot serve two masters? (Matt. 6:24).

3. *It is lasciviousness.* What is lasciviousness? MODERN USAGE: "Lewd, lustful, that which is tending to produce lewd emotions." (Webster). NEW TESTAMENT USAGE: "Unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence . . . Wanton (acts or) manners, as filthy words, indecent bodily movements, unchaste handling of males and females." (*Thayer's Greek Lexicon*, p. 80). (Emphasis Mine JPN). Is dancing lascivious? Let us obtain the answer to this question from those who know. *Prof. Louis Guyon*, owner of one of Chicago's largest dance halls "Paradise" testified before THE WORLD PURITY FEDERATION thusly: "We are all men. We know the natural desires of youth. We know that sex is the strongest impulse implanted in the human race. You can picture the effect of a boy or girl of eighteen or twenty, when his hunger is keenest, when knowledge and experience are lacking in formation of judgment, of one of these dances which call for close abdominal contact and frequently bring the cheeks together and entwine the limbs. Yet you find thousands of boys and girls danc-

ing this way every day who do not realize they are doing anything out of the way, and whose fool parents look on complacently. This form of dancing is a menace to the future of our nation."

Dr. E. S. *Sonnors* of Chicago and Los Angeles, says, "I attack the modern dance as a reversion toward savagery.

As a medical man, I flatly charge that modern dancing is fundamentally sinful and evil. I charge that it is the most insidious of the maneuvers preliminary to sex betrayal. It is nothing more or less than damnable, diabolical, animal physical dissipation. I tell you the basic spell of the dance is the spell of illicit physical contact. Under what other shield can a man fondle so many of the opposite sex in a single night—or a lifetime? We doctors know—a train of broken homes proves it. We are headed toward the pit, the dance craze is a sign." (*Carnival of Death*, p. 68, 69). Dr. A. C. *Dixon* says, "The modern dance is the fine art of covering with music, indelicate, immodest and oftimes indecent attitudes and postures between men and women. It is too bad for reformation. Its remedy is extermination." There can be no doubt that modern dancing is lascivious-ness; this being true, what about those who engage in it? Let Paul answer: "... lasciviousness . . . of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. 5:19, 21).

4. *It is revelry.* What is revelry? MODERN USAGE: "A feast with noisy jollity; or a spectacular dance." (*Twentieth Century Dictionary*). NEW TESTAMENT USAGE: Lidell and Scott, eminent Greek scholars, translate the original word for revelling in Gal. 5:21, "dancing". What does Paul say about revelling? Notice, "... they which do such things shall not inherit the kingdom of God." (Gal. 5:21).

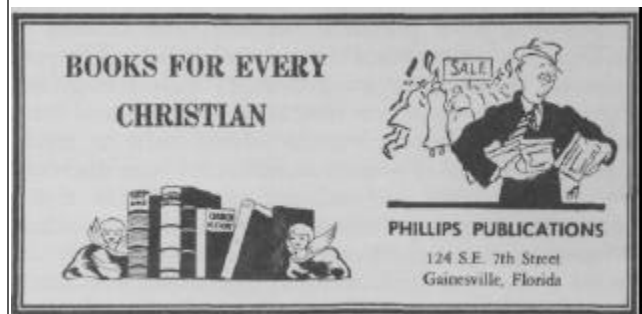
5. *Its fruits are bad.* Jesus said, "Every tree is known by its fruit." (Lk. 6:44). If dancing is a good tree, its fruits will be good, if bad the fruit will be bad. What are some of the evil fruits of the dance? (a). *Delinquency:* *Perry Wayland Sinks*, matron for a fallen girl's home in Los Angeles said, "Seven tenths of the girls received there fell because of the dance and its influence." *The head of a fallen girls home in Geneva* said, "Eighty per cent of all girls received traced their downfall to the dance." *Prof William H. Holmes*, ex-dancing master said, "I have found the ball room an avenue of destruction to multitudes." *J. Edgar Hoover*, head of FBI, said, "Most juvenile crime had its inception in the dance hall, either public or private." *A matron of an unwed mothers home in Chattanooga, Tenn.*, said "... you may be surprised, but MOST OF THEM (unwed mothers JPN) SAY THEY STARTED TOWARD THEIR RUIN WHEN THEY LEARNED TO DANCE." (b) *Divorce.* *Dr. Frank Richardson*, said, "Dance halls are the modern nurseries of the divorce court." *A reputable judge* said, "More than half of the divorce cases I have tried came about because of the dance. New partners, new arms that bring new thrills, new companions, and there is a wedge driven into the marriage vow."

How can anyone pronounce the dance as a good tree when its fruit is so bad? The answer is evident, it is a corrupt tree, ONE OF THE MOST CORRUPT OF ALL TIME!

CONCLUSION

There is no point in any Christian's trying to defend the modern dance as "an innocent entertainment or pass-time,

for it is evident that such is a vicious falsehood. There is no need to answer all the quibbles made in its defence when it is so evidently wicked. That which has so much against it and which is so plainly condemned in the word of God cannot be defended regardless of the cleverness of the quibble, or the "piety" of the proponent. All thinking parents will therefore see that they warn their children of this insidious evil, and all God-loving church members will cease engaging in it and repent of their sins. May God help us to keep ourselves pure. (I Tim. 5:22).



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By H. E. PHILLIPS

Eighteen chapters dealing in detail with the organization of the church, qualifications and duties of elders and deacons, and duties of the church.

A book every elder, deacon, preacher and Christian should obtain and read carefully.

The News Reports

PALMETTO, Fla.—Brother Frank Andrews is leaving the work here in Palmetto in June of this year. The elders would like to contact any preacher interested in working with this congregation. Our mailing address is: Palmetto church of Christ, 420 Ninth Avenue, Palmetto, Fla. (J. C. Cannon).

TRENTON, Fla., Herbert Thornton—Our meeting will be August 7-17 with brother Irven Lee of Russellville, Ala. doing the preaching. We are very favorably impressed with the new paper, and are sure much good will result.

BUTLER, ALA.—A radio program began February 1 over station WPRN in Butler. Ala. Thomas G. O'Neal is the speaker. This program can be heard by those in reach of WPRN, 1220 on the dial, at 11:30 a.m. to 11:45 a.m. Monday through Friday, and at 8:30 a.m. to 9:00 a.m. on Sundays.

"I like your new paper. I am anxiously awaiting the next issue. May the Lord bless your efforts." —Curtis E. Flatt

GOSPEL MEETINGS REPORTED

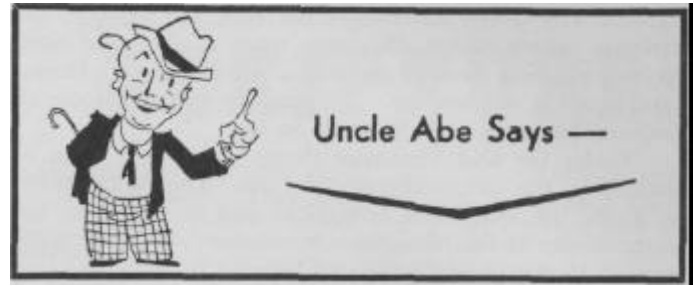
During April brother Joe Laird of Oklahoma will preach in a series of meetings at the 14th Street church in Gainesville, Florida . . . Robert Jackson of Nashville, Tennessee preacher in a meeting at Baytown, Texas in March . . . John Iverson of Bessemer, Alabama preached in a meeting at Holden Heights church in Orlando, Florida in March . . . L. O. Sanderson was in a meeting in Sanford, Fla. in February . . . Bob F. Owen of Tampa, Florida preached in a meeting at Walsingham Road church near Largo, Florida in March . . . B. G. Hope of Bowling Green, Kentucky preached in a meeting in Lakeland, Florida in March . . . J. P. Miller of Tampa, Florida preached in a meeting at MacDill church in Tampa the last of March and the first three days of April . . . Louis Garrett of Tampa, Florida preached in a meeting in Brooksville, Florida in March . . . Harry Payne of Tampa preached in a meeting at the Palm River congregation in that city in March.

BUS FOR SALE

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Most people are generally consistent in things other than religious practices, but when it comes to Christian living they show some of the most inconsistent practices to be imagined. For example: Arguing that it is wrong to argue. When a denominational preacher is cornered by the powerful word of God, he immediately begins to present arguments that it is sinful to argue. What he is really doing is trying to prove what he claims to believe. But when another tries to prove what he believes from the Bible, that is sinful—it is arguing.

Another inconsistent practice is to claim to believe the Bible as the inspired word of God, and then quote from uninspired men to prove a thing right on which the Bible is completely silent. If the Bible is the complete inspired word of God, then uninspired writers cannot change or destroy it. To be consistent one must either accept the Bible as it is or reject it as the word of God; he cannot do both at once.

One more inconsistent practice is the claim to love and adore God while ignoring his authority to assemble with the saints on the Lord's day and to live a pure, consecrated life. If one loves God, he will obey His commandments without question—including public worship. If he does not obey God's commands, it is positive proof that he does not love God, regardless of his claims.

Let us strive to be both consistent and right. That is the only way to heaven, and the only way to live in service to God.

"BE YE SEPARATE"

Oaks Gowen, Bradenton, Florida

(Read: II Cor. 6:17-7:1)

Because there is no fellowship, communion, concord or agreement between righteousness and unrighteousness; between light and darkness; between Christ and Belial (idols); and between the church of God and heathen temples, God commands that we be separated from all works of darkness, unrighteousness and idolatry. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Cor. 6:17-18; 7:1.)

Righteousness and unrighteousness, light and darkness, Christ and idols, believers and infidels and the church of God and heathen temples are all diametrically opposed one unto the other so that no fellowship, communion, concord or agreement is in any way possible. Righteousness and un-

righteousness cannot characterize the same action; light and darkness cannot occupy the same space at the same time. Neither will God dwell in one who is filled with unrighteousness, darkness and idolatry. We must be separated from all unclean things for God to dwell in us.

Under the Old Testament things were made clean or unclean by the commandments of God. Things authorized by divine law were made holy, clean and sanctified for use in the service of the Almighty. It was the duty of the priest to teach the people the difference between the holy and profane. "And they shall teach the people the difference between the holy and profane, and cause them to discern between the unclean and the clean." (Ezekiel 44:23.) But the priests failed to make this distinction and led all Israel into idolatry. "The priests have violated my law, and have profaned mine holy things: they have put no difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them." (Ezek. 22:26.)

Under the New Testament things are made holy, clean and sanctified by coming under the blood of Christ. "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." (Heb. 9:22-23-) Things under the Old Testament were but "patterns of the things in the heavens." But the things revealed in the New Testament are the "heavenly things themselves." These "heavenly things" are all made pure, clean, holy and sanctified "with better sacrifices" than the things under the Old Testament. They have been made clean, holy, pure and sanctified by the precious blood of Christ.

Sectarian preachers fail to "put difference between holy and profane" things by ignoring the silence of the New Testament concerning a thousand and one things. They seem to think that since the New Testament does not specifically condemn a thing it is all right to introduce it. Every unclean thing is brought into use by them through ignoring the silence of God's word and through failure to "put difference between the holy and profane."

But are we any better than sectarian preachers and the priests of the Old Testament when we fail to put a difference between that which the New Testament mentions and that which it does not mention? Are we any better than they when we fail to teach the people to put "difference between things revealed and unrevealed"; and fail to cause Christians by our teaching (or lack of it) to discern between things that are authorized in God's word and things unauthorized? I think not.

It has been hard for many of God's people throughout the ages to remain separated from those about them. Israel was influenced by the nations about her. She demanded a king like the nations about her. Many churches of the Lord are being influenced by the show of might and outward success of the denominations today. But we must remain a separate people if we will maintain our identity as the Lord's body. Israel lost her identity by copying the nations about her. We will just as surely lose our identity as the church of Christ when we become like the human institutions about us today. Adding human institutions to the church will most certainly make the church to which they are added just another human institution. The purity of the church is in her sanctification. When un sanctified

things are brought into the church and made a part of the church, the church has lost her sanctification. No wonder the Lord said: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

God's promises unto us are all conditional. His promise to be "a Father" unto us is conditioned upon our being separate and not touching the unclean thing. His promise to receive us is predicated upon our obedience. We must "come out from among them and be separate"; we must "touch not the unclean (unauthorized) thing"; we must "cleanse ourselves from all filthiness of the flesh and spirit"; and we must "perfect holiness in the fear of God" if God is to be "a Father unto us; and we are to be sons and daughters unto him."

STRIVING LAWFULLY

It is necessary for one to comply with the laws governing any sport to win and be crowned with victory. Paul writes Timothy: "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully" (II Tim. 2:5). Violating the rules not only causes penalties to the individual guilty, but to all the team. When one man on a football team breaks one of the rules—and he does not have to break every rule to be punished—the whole team must suffer the consequences. It may cost that team the victory when the game is over. The apostle in this passage is speaking of this very principle. Some individual in a congregation may violate a rule of Christianity (spoken of as a race for the crown of life) and cause the whole congregation to suffer as a result.

The Rule-book by which we are to gain the crown of life is the New Testament of Jesus Christ. It is not enough to do certain things; they must be done according to the Rule-book. Let us take the time often to learn the rules of life and then conform to them that we may be crowned when this life is over.

THE IDENTITY OF THE CHURCH

"Debate with Primitive Baptist" A debate on the general church question between W. T. Cook, Primitive Baptist, and James P. Miller, church of Christ. This debate was held in Nashville, Ga. in October, 1954. This 200 page paper bound book is a good defense of Bible truth. Price — \$2.00

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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

VOLUME I

MAY, 1960

NUMBER 5

GIVE GOD'S PLAN A CHANCE

Jos. P. Miller

Israel is in another great crisis. The sons of Samuel have proven to be no better than the sons of Eli. Eli's sons had "made themselves vile," had gone without reproof, and Eli's house had been cut off forever. (1 Samuel 3:13.) Samuel had been chosen in his place and God continued his rule through the Judges, fifteen in number, beginning with Othniel (Jud. 3:9), and now ending with Samuel. Israel cried out for a king. "Give us a king," was the watchword all over Israel, "let us be like the nations round about us." Their argument was against Samuel's sons on the surface, but it went far deeper than that. They rebelled against God's system. The charge found in I Samuel 8:5 was true, in which they said, "Behold thou art old and your sons walk not in thy ways," but their conclusion was pure rebellion when they called for a king. God did not defend the sins of the sons of Samuel any more than he defended the sons of Eli. He resented, however, their idea that if they changed the system of judges He had given they would solve the problem. His words to Samuel are found in I Samuel 8:7, "And the Lord said unto Samuel. Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."

Israel's idea was, CHANGE THE SYSTEM AND YOU CORRECT THE EVIL. How wrong they were. The very first answer to their request was Saul, who died in disgrace after visiting the witch of Endor. The failure of the sons of Samuel did not justify turning their backs on God and his way. Man cannot improve on the plan of the Almighty. They needed to give God's plan the glory and correct the corrupt sons of the prophets.

Elders

In these latter days God's plan is to rule the church by elders. (1 Tim. 3, Titus 1). In far too many places these men do not meet the standards of the Bible. They are either not qualified or being lifted up with pride they fall into the snare of the Devil. They become power mad and govern to the hurt of the people of the Lord. Like Israel of old, brethren seeing the evil turn on the system and "cry for a King." Many congregations are content to go for years without elders for they remember the "sons of Samuel." Others, such as the disgressives, set up rotating boards and

limit their time of service. Offices are created that are unknown to the word of God and titles worn that are not so much as named in Holy Writ. They fail to see that the fault is not with God's plan, but with the failure on the part of brethren- to make the divine plan work. When they change the scriptural arrangement, they are not rejecting the men who are not worthy to govern, but they are rejecting God's right to rule over them.

The Missionary Society

The great mission of the church is to preach the gospel to the lost. As the pillar and ground of the truth, "she is to carry the word of life to a darkened people. Many times the church fails in its mission. Brethren are not interested in evangelizing this great planet. Some see this sad condition and cry, "give us a King." The Missionary Society was started on this very principle. Thousands of brethren thought it would take more than the simple plan of God to reach the world. They reasoned that the fault was with the system, the evil was in the plan; change the plan and start the society and they would correct the evil. Good men cried out for the "old paths," and for the plan of Jehovah to be given a chance. Let the churches awake to the task and make the Bible way work. Set churches on fire for the Lord and for the salvation, of souls. Alas: like the leaders of Israel, the tents were already "pitched toward Sodom," and the Missionary Society was the sad result. How many bitter tears were shed too late. Their daughters were made "cooks and their sons ran before the chariots."

The Organ

The introduction of the instrument of music in the worship of the New Testament church came about in much the same way. In far too many places the brethren were not concerned with the singing as taught in the word of God. (Col. 3:16; Eph. 5:19). The quality was poor, the songs were ill chosen, the leaders were indifferent and the "spirit and understanding," had fled. Men saw the evil and again they cried out against the plan. "Give us the organ and we will correct the evil. Let us be like the nations round about us." The authority of the scripture was forgotten, God's right to rule was set aside, and the instrument was put in the worship to the division of 1/2 million of the saints of light. How much better it would have been for the churches to have improved their singing, trained their leaders and all made melody on the heart in spirit and understanding. The blood-bought body of Christ would not have been torn asunder, and the right of the Almighty to

rule set aside. They had not rejected the indifferent song leader, or the lukewarm brethren; they had rejected God.

Our Problems Today

No one can deny that some brethren are indifferent to the needs of the poor. In some places the unfortunate have cried for help in vain. Perhaps some orphan or widow has been without bread, and have had to turn to the world for the succor that should have come from the saints. But, brethren, is this reason enough to change the system given by Christ and his apostles? Can any man justify the establishment and maintenance of man-made organizations from the treasury of the Church on the same grounds that Israel used of old. It would be much better to teach the church, and every member of it, their duty both individually and collectively, and set their hands to the work. Why cry out for a King? The same zeal and divine wisdom that caused the apostles to ask the first congregation of God's people seek out seven men and put them over their matters of benevolence that none would lack, should be our desire today, (Acts 6). The failure of the church to meet the challenge is not grounds for refusal to teach and practice the all sufficiency of the body of Christ. What we need today is not institutions without authority, but the body of Christ taught and on fire for the Lord doing what God required. *God's plan should be made to work.* It worked for the early church in Jerusalem. It worked at Antioch, Philippi, and Ephesus. The divine plan worked in the centuries as they went by and the oldest institution, church supported, is a new comer of the ways of men. Heaven's plan did work and will work. Every congregation on earth can see to its needy if it wills to do so, or can find scriptural aid from those who can supply that which is wanting. It is foolish to talk of the means and ways of the denominational world and hold them up as a pattern. We are not walking in the wisdom of men, but in the power of God. When the organizations of men are praised, the blood-bought church is rejected. In far too many quarters brethren have the idea that all the church can do is furnish the money, while human wisdom furnished the organization. It is the old cry heard in our time; *"give us a King."* There is no end to the effects of this cry. Benevolent homes, homes for the aged, and colleges today; hospitals, retired preachers' homes, and great holding companies tomorrow.

Searching The Scriptures
*Published Monthly At
 Gainesville, Florida*

Application pending for entry as second class matter at the U.S. Post Office at Gainesville, Florida, under the Act of March 3, 1879.

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Subscription: U.S. \$2.00 per year in advance
 Foreign \$2.50 per year in advance

Address all communications and changes of addresses to:
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 Gainesville, Florida

Editorial . . . H. E. PHILLIPS

It does not take a Solomon to determine that there are wide differences of views on some Bible matters among Christians today. The explanation is not satisfactory that says we are individuals and by nature must be different. The Holy Spirit demands that we be of the same mind and judgment; that we all speak the same thing religiously (I Cor. 1:10). Jesus prayed that all his disciples be ONE, and explains that this oneness be the same as Christ and God are one. We are further taught to endeavor to keep the unity of the Spirit. (Eph. 4:3). Why then do we differ? Why does one man say it does not make any difference whether one attends all worship assemblies or not, and another insists that one must attend all such periods of worship? Why does one man insist that it makes no difference whether or not we believe in the verbal inspiration of the word of God, and another insists that it makes all the difference? Such differences could be multiplied hundreds of times.

There are at least four reasons why we differ, none of them justified in the word of God. If any two men are solely influenced by the word of God, nothing else, they will stand exactly together. But if some influence enters with the Bible and affects one and not the other, that influence makes them differ.

1. *Ancestry*—The influence of parents and background is a powerful factor in determining the view one will ordinarily take toward the Bible. If parents and early training took a strict view of the word of God, most likely the person will have the same view. On the other hand, If parental training be liberal on some matters of the word, it is likely that the person will occupy the same position. Some denominational positions that were never completely destroyed in parents who left these denominations will be felt by the children, and they will be more or less liberal in what the

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Bible says about them. This is one cause of different views on Bible matters. It is not justified on this basis and it does not follow that both views are right. We must determine that family background and training will not decide for us what God commands.

2 *Authority*—Deciding where the right authority is will eliminate differences of opinion on Bible matters. Some place tradition (common practice and teaching over a period of time) as the proper authority in determining what is right and what is wrong. Others look to men of reputation and experience as the proper authority to decide which view is right. Still others rely entirely upon their personal preference as the final authority in what is right and what is wrong. There is no authority in religious matters but Christ the Lord. He has all authority in the church NOW (Eph. 1:22, 23; Col. 1:17, 18; Matt. 28:18-20). Every question must be decided by his authority, and his authority alone. This will produce complete agreement between all who so respect His word.

It is quite a common thing for many elders and preachers to wait and see how some respected preacher, college or religious paper speaks on a certain subject, and there they take their stand without further investigation. Does it not occur to you that preachers, colleges and religious papers may be wrong and that the Lord never for one moment granted any of them legislative powers or rights to act as interpreters for the whole body of Christians? Each man and woman in the family of God has the same one guide—the revealed Word of God. This is the only authority that God will hold you responsible for in the day when the secrets of men shall be revealed. There can and will be unity on this one authority, but there will be continued division when men look to other sources to determine their religious practices and beliefs.

3. *Associations*—"Be not deceived: evil communications corrupt good manners" (I Cor. 15:33). We are greatly influenced by the company we keep. This is a powerful factor in helping one determine his views on a certain questionable subject. If one becomes intimately associated with a man who has a very liberal view toward the word of God, in time he will also accept the liberal view to some degree. The change will often come without notice to the person who is changing. The same is true with respect to the conservative view of God's word. Men have been known to lose respect for the plain and pointed commands of God in the plan of salvation because they married a woman who did not respect these requirements. Associations will influence one's view toward matters plainly taught in the Book of God, and this will cause differences between that one and another who has not been so influenced by liberal and modern associates.

All this is not to say that just because another differs with us we should have absolutely nothing to do with him. Since the influence of associations works both ways, we might lead one who does not properly respect God's word to respect it. The point is that we should be aware of the fact that our associations with others can change our views on any matter if we do not always keep before us the true and only authority in religion—the word of God.

4. *Ambitions*—Many are not influenced by personal training, traditional authority or the wrong associates in studying the Bible, but their own personal ambitions will cause them to differ from their brethren on Bible doctrine. One may desire to justify himself in something and take a

position on some subject that he would not take otherwise. Another is too interested in pleasing the general public and forms a view on some subject that differs from the one who is not interested in pleasing everybody. Another craves the recognition of his fellowmen and uses a strange doctrine to accomplish that goal. We will differ from another who does not have that ambition.

Now, what is the solution to this problem? How shall we approach the matter to bring unity among brethren? There is only one answer—there is absolutely no substitute. The only basis of agreement is the word of God. One says, "All accept this, but all do not see the Bible alike. How shall the problem be solved?"

It is true that many do not "see the Bible alike"—or more correctly, many are not alike because they do not see the Bible. All who see (understand) the Bible see it alike. For example: "He that believeth and is baptized shall be saved." One looks at this and says, "It means one must believe and be baptized before he can be saved." Another says, "No, it means one must believe but not necessarily be baptized to be saved." Why do they differ? It is not because the passage says one thing to one and something else to the other. Some or all of these factors mentioned before are influencing one or the other. To understand this in agreement, each must forget what his parents believed about it, discard all other authorities but the Bible, leave the influence of associates out of it and bury all personal ambitions. Both individuals seeking to understand the Bible alike must first do these things. Then each must ask himself three questions: Whose authority is this, God's or man's? What does this authority actually say? (Not what does someone say it means). Is this meant for me in this age? If every person came to this passage asking these questions and answering them honestly, complete agreement in faith and practice would result. Christ said it, therefore, it is the proper authority. Christ said to *believe* and *be baptized* in order to *be saved*. The statement is simple and plain. It is meant for me in this age because it involves "every creature." In every matter of faith this principle is the same. In matters of personal judgment—in matters where God has not spoken—each must be careful not to bind these judgments as matters of faith and cause division among brethren. But let us be sure we are not confusing matters of faith and opinion. All too often men will charge that some are pressing matters of opinion because God is silent on them. The silence of the Bible is as great authority not to do a thing as the plain statements in the Bible are authority to do them. Instrumental music is not discussed in the New Testament, but that does not mean that it is a matter of opinion and not of faith. Christ told us how to make music in worship to him, and the only realm where opinion reigns is in such matters of how many songs, what pitch, etc. Remember this: nothing is private judgment or opinion when it changes anything of the nature of a command or procedure in obeying a command that God has given.

Why do we differ? It is not God's fault; it is not the fault of the Bible. The fault is with those who are involved, and if we expect to go to heaven "let us walk by the same rule, let us mind the same thing" (Phil. 3:16).

The final text of our lives will not be how *much* we have lived but *how* we have lived; not how tempestuous our lives have been, but how much bigger, better and stronger these trials have left us.

THE BUILDING FITLY FRAMED TOGETHER

E. L. Flannery, Bedford, Ohio

"Being built upon the foundations of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit" (Ephesians 2:20-22).

A building is a structure uniting various materials. The framing of a building is the forming of it, the constructing of it. A building "fitly" framed together would be constructed becomingly and seemingly, conforming with the architect's conception of beauty and function set forth in the blueprint.

Materials for the building will vary and come from many quarters of the earth. A Douglas fir is felled in Oregon to provide sheathing and studding, while a Yellow pine from Georgia is laminated into structural arches to support the roof. Red oak from the Appalachian plateaus of Tennessee will be fitted into furniture for the new church building. Mahogany paneling will travel several seas on its way from the Philippine Islands to adorn the building. Ceramic tile and clay pipe from Ohio's pits and kilns; nails and reinforcing steel from the Mesabi range of Minnesota via Pittsburgh's mills; bricks, mortar, concrete, shingles, glass, paint, varnish, floor tile, fixtures, equipment, — from many quarters of the nation and the world. These are the *materials*, but to become a building they must be "fitly framed together." A lot stacked high with these materials does not constitute a building.

The church is Christ's building into which is fitted seemingly diverse "materials," Jew and Gentile, bond and free, rich and poor, learned and unlearned, peoples of all nations, tribes or tongues.

Great animosity existed between Jews and Gentiles when Paul wrote this letter to the church at Ephesus. For centuries there had been a wall, a "partition," between them. But Christ, the peace-maker, made peace between the Jew and Gentile by removing the partition (the law of commandments) in his death, thus reconciling both Jew and Gentile "unto God in one body by the cross" (Eph. 2:13-16). Of the two he made one new man, so making peace. Now, the Gentiles are no longer without God, having no hope, but are "fellow citizens with the saints and of the household (family) of God" (verse 19).

At this point the apostle Paul changes his reference of the church to the temple and shows how both Jew and Gentile are "fitly framed together" and thus grow into a holy temple in the Lord, a habitation for God in the Spirit. Paul writes:

"Being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." (Eph. 2:20).

No building is properly erected unless it has a sure foundation. Jesus Christ is the only foundation upon which the spiritual temple can be built. "Other foundation can no man lay than that which is laid, which is Jesus Christ" (I Cor. 3:11). The expression "being built upon the foun-

ation of the apostles and prophets" simply means the foundation laid by the apostles and New Testament prophets. They were not the foundation. The church is built on Christ (Matt. 16:18). Paul said, "I laid a foundation" (I Cor. 3:10) but he did not imply he was or is a foundation. (See Eph. 3:1-5).

In building the temple of God today one must have the foundation laid by the apostles and prophets or he builds in vain. "Common sense" will not suffice for the silence of the scriptures. "Expediency" cannot be substituted for law, example, precept, or claimed in the absence of these. Did the apostles and new testament prophets lay the foundation of "church recreational facilities," "church entertainment," and many other practices seen in congregations today? If they did not lay such foundations from where did they come? Evidently from human wisdom. Did the apostles and New testament prophets lay the foundations seen in denominations today, "faith only," "once saved, always saved," "nothing in a name," "once a month Communion," wearing of titles, as "Reverend," etc.? If the apostles did not lay these foundations, where did they come from? Evidently from uninspired men, or by failing to rightly divide the word of God.

Christ is not only the foundation of the new temple, the church, but he is the corner stone of the foundation and wall. The corner stone is most important for it binds together the two lines of the wall at their foundation, and if a true square, will assure the true direction of the walls, making the walls meet at each corner perfectly square and absolutely straight and parallel. The slightest imperfection in the corner stone would be immensely increased along the wall. More corner stones were rejected by the builders than any other stone in the building, so much depended upon their perfectness. But Christ (though rejected by the Jewish "builders") was a precious, perfect corner stone used of God to square the foundation walls and tie the whole of the church together. Unity, harmony in any congregation is dependent upon each "living stone" (each Christian) permitting Christ to be the cornerstone, and squaring or plumbing his life to the teaching of Christ as done by the apostles and new testament prophets. Discord cannot arise when such a course is followed. Discord comes when men "square" their practice by human reasoning, by editorial opinion, by "Christian prudence," by brotherhood opinion, by eldership decisions. Such is not building "upon the foundation of the apostles and prophets." Builders today could scarcely build unless the producers of building materials realized the importance of the square. Suppose no two pieces of sheet-rock were of the same size, no floor tile were square, no lumber planed until it was of even width—what a problem it would be to build!

Upon this foundation of which Christ is the corner stone each of us can be fitly framed together. The Jews and the Gentiles were "fitly framed together" into a holy temple at Antioch. There is no wall of partition between them in the new temple, the church. They are no longer divided but "framed together." Gentile Christians proved their love of Jewish brethren in Christ by sending to them during their need and poverty (II Cor. 8). The enmity was removed in Christ. *The Twentieth Century New Testament* reads: "You have been built up upon the foundation laid by the Apostles and Prophets Christ Jesus himself being the corner stone. United in him, each separate part will be closely joined to the others, and will grow into a temple,

sacred through its union with the Lord. And through your union in him, you also are being built up together, to be a dwelling-place for God through his Spirit." (Eph. 2:19-22).

The erecting of a building is the *uniting* of the constituent elements going into the building. It is the *joining* of all the materials according to a pattern or plan. Its purpose is for *habitation*.

The church is for the sacred habitation of God through his Spirit. The local body of Christ, the church, is the most sacred body on earth. The local congregation is the temple of God in that locality and is the most sacred "temple" on earth. It is the highest sin of desecration to make it subserve human-made bodies.

If it was the will of God to remove the partition wall between Jew and Gentile which he himself had erected that all might be one in Christ and be at peace with each other, how very sinful it must be for men today to erect walls of human laws and practices that divide the people. God does not intend his people to divide and subdivide into contending parties, but to be "fitly framed together," being "built upon the foundation of the apostles and prophets." But division is unavoidable when some build on the foundation laid by the apostles and some build on human opinions. The two cannot be "squared" or "plumbed" with God's will. What a blessing to the church today if all walls were leveled to the ground that men have built and which divide us.

Adam Clarke wrote on this passage concerning the church being God's temple and therefore a most noble and wonderful creation:

There is nothing so *august* as this church, seeing it is the *temple of God*.

Nothing so worthy of *reverence* seeing God *dwells* in it . . .

Nothing so *solid*, since Jesus Christ is the *foundation* of it.

Nothing more *closely united* and *indivisible*, since he is the *corner-stone*. Nothing so *lofty*, since it reaches as high as *heaven*, and to

the *bosom of God himself*. Nothing so *regular* and *well-proportioned*, since the *Holy*

Spirit is the *architect* . . . Nothing so *divine*, since it is a *living building*, *animated* and

inhabited by the Holy Spirit. Nothing so *beneficent*, seeing it gives shelter to the *poor*, the *wretched*, the *distressed*, of every nation, and kindred and tongue.

It is the *place* in which God does his marvelous works; the *theatre* of his justice, mercy, goodness, and truth; where he is to be *sought*, where he is to be *found*, and in which alone he is to be *retained*.

As we have *one* only God, and *one* only *Saviour* and *Mediator* between God and man, and one only inspiring *Spirit*; so there is but *one church*, in which this ineffable Jehovah performs his work of salvation . . . (*Clarke's Commentary*, Ephesians, Chapter 2.)

True religion is built on Jesus Christ and needs no other ornament than his beauty and glory. Let us as "living stones" in the temple of our God strive to be worthy of a place in his temple, the church. Let us individually purify our lives and hearts and our bodies that we may be fitted for His presence. Let each of us seek to be "fitly framed together" with the others of the church to grow into a holy temple to provide a habitation for God in the Spirit in the local church. And in this age of building attractive, neat, clean church buildings in which to assemble, let us not overlook the fact that the real church, the real temple of

God, are the Christians themselves. And it is in our attitudes and practices that most attention should be given so as to grow spiritually. A fine, attractive church building does not assure a fine, attractive temple of God. God dwells in pure, Christian hearts, not in buildings made with men's hands. The church was built by the Spirit as a dwelling place for the Holy Spirit. How wonderful is the church of our Lord! It is peculiar in that it alone, of all the institutions God ordained, is spiritual and eternal. Let us abound in our work of the Lord as it can never be fruitless or .in vain.

BE YE STEADFAST

Charles M. Hendrix—Orlando, Fla.

In this era of unstable character and vacillating ideas little attention is given to following apostolic example and teaching found in the New Testament. Only a casual thought portrays a great contrast in the lackadaisical attitude of many today with those of 1900 years ago who "continued steadfastly in the apostles doctrine, and fellowship, and breaking of bread, and prayer" (Acts 2:42). These Christians gladly observed these acts of worship because of their love for Christ, and felt it a privilege to pay homage to Him who died for all.

Our love for Christ should cause us to do the will of our Saviour in all things. "And hereby we do know that we know him if we keep his commandments. He that saith I know him and keepeth not his commandments is a liar and the truth is not in him" (I Jno. 2:3-5). We as Christians today should manifest our love toward God, counting it a privilege for the opportunity to be present when the disciples are assembled together to worship.

Contrary to the belief of some today, Christians are required to make a sacrifice. "I beseech you therefore brethren by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). When we do this we will seek first the kingdom of God, having the promise that temporal blessings of this life will be ours to enjoy (Matt. 6:33).

We are to study to show ourselves "approved unto God a workman that needeth not to be ashamed, rightly dividing the Word of God" (II Tim. 2:15). We are to do this not only that we may learn what God expects of each of us, but also that we may be able to teach others (2 Tim. 2:2), and to give an answer to everyone that asketh a reason for the hope that is within us (I Pet. 3:15).

In Heb. 10:25 we are commanded to forsake not the assembly. This is true not only of the Sunday morning service, but each assembly of the church. The following verse teaches us the consequence of wilfully rejecting to do that which has been commanded — "there remaineth no more sacrifice for sin" (v. 26).

We are further warned: "For if after they have escaped the pollutions of the world (have become Christians) through the knowledge of the Lord and Saviour Jesus Christ they are entangled therein and overcome (center our thoughts on material things) the latter end with them is worse than the beginning" (2 Pet. 2:20). This entanglement contaminates both the inner and outward man leading to his condemnation. "For it had been better for them not to have known the way of righteousness than after they have known it, to turn from the Holy commandments delivered unto them.

But it has happened unto them according to the true proverb, the dog has turned to his own vomit again and the sow that was washed to her wallowing in the mire" (2 Peter 2:21-22). This is indeed a deplorable picture of the Christian who fails to remain steadfast.

Thus we must heed the admonition of Paul, "Be ye steadfast, unmovable, always abounding in the work of the Lord for as much as you know your labor is not in vain in the Lord" (I Cor. 15:58). For the Christian to be steadfast he must not only assemble with the disciples on the first day of the week to break bread (Acts 20:7; I Cor. 11:23-26); pray (I Thess. 5:17; I Tim. 2:1-8; sing (Col. 3:16; Eph. 5:19); fellowship (I Cor. 16:2; 2 Cor. 9:6); preaching and teaching (edifying) (Acts 2:42; 20:7), but he should be present every time Christians assemble together.

Christ became the author of eternal salvation unto them that obey Him (Heb. 5:8-9). This obedience must encompass all He has commanded of us. Steadfastness would surely become more a part of our life if we would but realize that we must all appear before the judgment seat of Christ that every one may receive the things done in his body according to what he hath done whether it be good or bad (2 Cor. 5:10). "Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip. For if the words spoken by angels was steadfast and if every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation which at first began to be spoken by the Lord and was confirmed unto us by them that heard Him" (Heb. 2:1-3).

May the love of God abide in us through a knowledge of His Word, strengthen us that our faith may not falter and keep us ever steadfast.

BEAUTY IN WORSHIP

Wilbur Hunt, Palmetto, Florida

Our English words "beauties," "beautiful," "beautify," and "beauty" are translated from seventeen Hebrew words and one Greek word. Two of these Hebrew words are HADARAH (had-aw-raw) and YOPHIY (yof-ee). The first one is found in the following two passages. "Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness" (I Chronicles 16:29). "O worship the Lord in the beauty of holiness: fear before him all the earth" (Psalm 96:9). The meaning is "ornament, adorning"; and "holy ornaments i.e. apparel worn at solemn festivals" (page 217 and 218 of Gesenius' *English-Hebrew Lexicon*).

The second one is found in Psalm 45:11. This Psalm is a Messianic prophecy regarding the glory of Christ the King. Several women are mentioned in it, which may partly, if not all of the way, have reference to the bride of Christ and her marriage to Christ, namely, the union between Christ and the Church. The entire Psalm should be carefully read, especially verses 10 and 11. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him." The meaning of "beauty" here is "gracefulness" (page 358). Grace, among other things, involves being natural, tactful, attractive, harmonious, properly dressed, pol-

ished or refined, and "happily timed or done"; and "displaying grace or beauty in form or action." What lessons can be learned from these four verses regarding the Christian in his life and worship?

First of all, God is to receive "the glory due unto his name." In other words, God is to be glorified, acknowledged, and feared or respected. This is what is really involved in true worship or the worship to the one true and living God, the Creator, Ruler, and Sustainer of the Universe.

Where should this glorification of God be done? It should be done in the public assembly when the saints are gathered together for worship and whenever the doors of the church building are opened. Hebrews 10:25 is a good passage to keep in mind in this connection. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." This should not just be believed in and accepted, mentally speaking, but it should be also practiced so as to glorify God rather than the desires of the flesh. The glorification of God should be done in one's home, either privately or with one's family and perhaps friends or both; this is where family or personal devotions come in, but how much of this is practiced at home? Finally, it should be done as one lives day by day as a Christian should in thought, word, and deed.

How should this be done? The first requirement is having the right kind of faith in and attitude toward God and His word. Then there is the studying and practicing of the word of God. A third way is being conscious or aware of spiritual things, one's need for God, and the need of the Church and the world for God and His word of salvation. The fourth item is doing one's part in spreading the word of God to others by word and deed. It is all summed up in right living and confessing God and Christ by word and deed in general.

Second, worship to God should be done in the right way and with the right attitude in order to please God better. As suggested by the phrase "the beauty of holiness," one's worship should be serious, solemn, and so on. Worship to God, therefore, is not the time to play and, in general, act in a frivolous way. This applies, not just to children, but to adults as well. Furthermore, one's life and attitude should be holy, pure, and clean because God Himself is holy. This is the type of life that God considers to be beautiful: one that is in harmony with the word of God. Such a person will get more out of worship and in living the Christian life in general. "Blessed are the pure in heart: for they shall see God" (Matthew 5:8).

Now, let us turn to Psalm 45:10 and 11, and notice a few points. First of all, worldly things are to be cast out of one's mind and life, not just at worship, but also when one becomes a Christian and strives to live the Christian life day by day. The worship service is not the time to dwell on worldly things as it is not the time to play. Matthew 10:37 is a good passage to remember in this connection. "He that loveth father or mother more than me is not! worthy of me: and he that loveth son or daughter more than me is not worthy of me." Second, the word of God is to be studied with reverence in worship as well as at other times. Finally, "let all things be done decently and in order" so as to avoid confusion, awkwardness, and so on" (I Corinthians 14:40). In view of these things and their seriousness, let us strive to worship, serve, and fear God better than we have ever done in the past.



Almost a century and a half have gone by since Alexander Campbell met W. L. Maccalla in the great debate on baptism that stirred the religious world. In his introduction to the printed discussion Campbell had this to say, "We have only to remind the reader that there is but one infallible standard of the Christian religion, and that is the New Testament. To this let him ever appeal as the supreme judge of all controversies about Christian faith and practice. By this standard let our arguments be tried, his views guided, and his conscience ruled. And if unlearned, in the science and philosophy of men, let him remember that those Rev. Philosophers who composed the Westminster Confession of Faith declare, that the scriptures are so plain, "that not only the learned but the unlearned, by a due use of ordinary means, may attain to a sufficient understanding of them.' "

The present president of Bethany College, founded by Campbell, is a "doctor" of philosophy. Perry Epler Gresham who has just finished a "preaching mission," for the Tampa Ministers Association in the city of Tampa. The meeting was conducted at the Hyde Park Methodist Church at Platt and Cedar Streets. Mr. Gresham is one of the most honored men in the denominational world and a noted preacher in both this country and in England. He is also the great compromiser of all that Campbell contended for in his debate with Maccalla. He came to the people who practice the very things that Campbell founded Bethany College to oppose. He turned his back on the appeal of Campbell to go to the New Testament, and there settle all matters.

This does not surprise the people of God for we have grown accustomed to the digression of another generation. I marvel, however, at our inability to learn from the history of the past. Like Israel of old we have forgotten that we too have passed "under the cloud and through the sea." Why would the man who sits in the very seat of Alexander Campbell compromise the very things for which Campbell gave his all? Some of the answers are very clear.

First, the church of the 19th century so newly restored to mankind was not able to withstand the pressure of the world around them. "Give us a king," was the watchword. This pressure is constant and demanding. After the true church was restored and some of the cries of battle had died, the first great loyalty to the oracles of God was forgotten. Brethren became concerned about the education of the preachers, the quality of the buildings, and the prominence of the church in the community. "Let us admit our heritage as human and take our place with the other respected denominations of our time," was the sentiment in too many hearts and the words on too many lips. This is one of the factors that led to the president of Bethany College becoming the representative of the Ministers Association of Tampa.

Secondly, there was a lack of faith in the ability of the church to meet all the spiritual problems assigned it by the Lord. This led to the formation of the missionary society to do the work of the church. When opposed, the society's advocates cried out, "of what are we guilty? all we are trying

to do is to preach the gospel to a lost world." They missed the point a million miles in such a defense. It was pointed out that God already had a people to preach the gospel to the world and those were Christians organized in the church, the only organization that God wanted or needed. That to go beyond was to surrender a "thus saith the Lord," and in turn to act without divine authority. Hurt and angry they charged all who were opposed to the society as being anti-missionary and in the early days of my preaching I heard this charge many times. The statement went something like this, "Oh yes, you preach for the anti-branch that does not believe in missionary work." No amount of argument seemed to do much good. An anti was an anti and that closed the book.

I marvel that in our day we cannot see the parallel. Men build human institutions to do the work of the church and all who oppose them are antis. Just as those of another age were anti-missionary because they did not want to do their work through the missionary society, men are called anti today because they do not want to do the work of the church through a benevolent society. If the church was its own missionary society, it is its own benevolent society. This is another of the reasons for such a change.

Thirdly, the brethren became involved with the means of the sectarian world to attract the people. The simplicity of the gospel was forgotten with its power and the upper room gave way to the super room. Special groups in the church were singled out for praise and attention and the social affairs of men became the concern of the church. Instead of praying, preaching, and communing they were playing, feasting, and entertaining. Recreation was shifted from the home to the church. Brethren lost sight of the great mission of the blood bought church of the Lord. The emphasis was placed on the wrong things and the digressive element found themselves to be just what some of their leaders had called for, another denomination.

Brethren, I marvel. It is not nearly as far from Campbell to Gresham, and from the Bethany of yesterday to the Bethany of today as some might believe. We cannot help but wonder if Maccalla did not win after all.

TRIPLETS OF WORLDLINESS

James P. Needham, St. Petersburg, Fla.

GAMBLING NO. II

The subject of gambling is not an easy one to discuss for several reasons. (1) Some have been so anxious to condemn it as a sin that they have classified matters as gambling which should not be so characterized. This always confuses an issue and makes difficult an intelligent discussion of it. (2) Not much has been said about what makes gambling wrong. People have been content to assume that it is wrong without really knowing why. (3) Because this is one of those matters which must be discussed in the light of biblical principles since the word gamble, or gambling, is not found in the Bible. This makes a study of it especially difficult since so many people have the idea that the Bible is a book of "thou shalt nots," and are thus unwilling to condemn an act on the basis of principle. They believe everything is admissible which is not expressly and specifically forbidden. But, even though it is a difficult subject, and

even though I don't claim to have all the answers, I solicit your careful consideration of the following observations.

I. WHAT IS GAMBLING?

Unfortunately, we cannot turn to the Bible and read a clear-cut divine definition of the act of gambling; and from secular sources we are able to obtain little, if any, help. *Webster's Collegiate Dictionary* says: "1. To play or game for money or other stake. 2. To hazard; wager." I think all can easily see that this definition serves to complicate, rather than clarify. It is too broad. If we accepted it as iron-clad and absolute it would condemn many games and practices which we know to be innocent. Take a few examples. If it is gambling merely to "play or game for money or other stake!" it would be sinful to engage in a professional sport where one is paid for his skill such as baseball, basketball, etc. It would even be sinful to participate in the Olympics, or other amateur sports where the winners are awarded *anything* of value, which is equal to saying that the only way one could game would be by gratis. But this is manifestly false.

Looking at the definition further, we discover that the secondary meaning (vis. "To hazard or wager,") is about as confusing as the first. Hazard is defined as "Risk; danger; peril; also, a source of risk." (Web. Collegiate Diet.) Wager is defined as: "That which is risked on an uncertain event; a bet. Act of wagering. That on which bets are laid; the subject of a bet. Act of giving a pledge to do something or to abide the event of something; as, wager of battle." (Web. Col. Diet.). While this begins to help us some, it is not all we need and desire, because we all know that it is not a sin to merely take a chance. The farmer takes a chance in planting his crop; the buyer takes a chance when he purchases merchandise; the traveler takes a chance in making a trip. We all take chances when we go to worship, etc., etc. All of which tells us that we haven't gotten to the real wrong of gambling thus far.

Now, to an effort to really define gambling in its bad sense. Just here I shall ask your indulgence while I borrow from one of the ripest Bible scholars of his time a definition of our subject: "*Gambling proper is a game of chance in which each party puts up a given sum or some valuable article and in which the winner gets back what he puts up and also what the others put up.*" (R. L. Whiteside). This is my understanding of what gambling really is, and yet it is not an easy matter to show why it is wrong. It does however, bring us to another point of consideration, namely,

II. SOME PRACTICES WHICH ARE NOT GAMBLING

1. Some people say anything is gambling in which one gets something for nothing. This is obviously not gambling, since it would make all gifts sinful, and yet the Bible commands us to give to those who need. Furthermore, the gambling I have observed has not been a getting of something for nothing. People have to work at gambling, and the mental strain appears to be much more severe than the physical.

2. Many believe the giving of a door prize is gambling. In view of the above definition this is not true. By a door prize I mean the giving of a prize to people for merely being present at an event. This is no more or less than a simple gift, and cannot rightly be classified as gambling and sinful.

3. Many feel that "drawings" where the people holding tickets bearing the winning numbers receive prizes are

a form of gambling. Now, in view of our definition, they may or may not be. It would depend upon how the tickets are obtained. If the tickets were given free by those providing the gifts, then it would not be gambling. On the other hand if the tickets were sold and the proceeds used to provide the prizes, then it would fit our definition of gambling.

4. Some think it is gambling to enter any kind of a contest in which the one excelling receives a prize. Again, this depends upon certain factors. If one has to pay an entrance fee which becomes a part of the prize, it would come under the definition of gambling we have given above. On the other hand, if there is no entrance fee it could not be considered gambling.

5. Yet others feel that anything involving the element of chance is gambling. As shown above, this cannot be true because no one has ever lived who took no chance. We all take chances every day of our lives.

III. WHAT IS WRONG WITH GAMBLING? This is indeed the hardest question of all to answer. Though most, if not all, of us believe gambling to be wrong, how many of us can give a real, thorough, scriptural reason why is it wrong? That it is wrong is hardly debatable. People of the world generally believe it to be wrong, and it is unlawful in many states and communities; and where it is legal there are many restrictions upon it. This shows that it is recognized by civil government, and men of the world as a social evil. There is something involved which makes it a cancer on society, WHAT IS IT?

The basic sin of gambling is *covetousness*. We are warned to beware of covetousness: "... Covetousness, let it not be once named among you, as becometh saints . . ." (Eph. 5:3). "Mortify . . . covetousness, which is idolatry . . ." (Col. 3:5). Of the meaning of the word "PLEONEXIA" translated "covetousness" in these passages, Thayer says, "Greedy desire to have more, covetousness, avarice." (p. 516). This is the basic motivation of gambling; it becomes overpowering, a sort of self-inflicted disease. Gamblers are greedy and vicious. They see gambling as a means of getting rich over night, and the more they play the more they want to play. If they lose, they must continue to play because they feel they can't always be unlucky—sooner or later they will be a winner and become rich. If they lose all they have, they feel they have been cheated and defrauded and must seek vengeance, so they continue to play, and many times continue to lose. It is then that they become desperate; they will play on their credit and incur large debts which they know they can't pay. Some are even driven to suicide.

On the other hand, if they win, they say, "This is easy; I won once, why not again? Once more and I'll be fixed for life." If they continue to win they continue to want more, and more and more; then they say, "Why should I quit when I'm ahead—this is easy—I'll continue to win." It becomes a vicious circle to which there is no end. Men become addicted to gambling as to narcotics or alcohol, and any argument against addiction becomes an argument against gambling. Hence, the best throw of the dice is in the trash can!

CONCLUSION

Let every Christian abstain from every form of gambling. It is an evil that is very subtle and hard to detect, which makes it the more dangerous. Like many other evils, there

are forms of it which seem innocent enough, but are fought with frightful consequences even when participation in them is only for entertainment. We need to remember this axiom: **NO MAN EVER BECOMES ADDICTED TO THAT WHICH HE DOES NOT INDULGE.** He who gambles his money, wagers his soul!



(Editor's note: William "Doug" Burgess is a teacher of biology and other kindred subjects at Florida Christian College. He is not only a faithful Christian and a fine gospel preacher, but also a scientist who believes that every word of God is true. He will contribute regular articles under the above heading.)

Science is "to know." A science is a department of systematized knowledge. Not all things entitled "science" are true. It is possible to know both truth and error. It is difficult at times to be able to make the proper distinction between the two.

A true scientist is one who is seeking to know truth. There are three distinct steps in this search. In the search for truth a science does not properly include any facts which have not been verified and subjected to the test of experimentation or repeated accurate observation.

In searching for truth the scientist makes certain tentative explanations or hypotheses, which are products of the imagination of the investigator and in agreement with the known facts. Many hypotheses are soon discarded for lack of evidence or because they are contrary to newly discovered facts. If a hypothesis survives the tests of newly discovered facts and is not replaced by some more reasonable hypothesis it will, in time, be considered a theory. A theory is not recognized as a general truth or a natural law until it has long stood the tests of newly discovered facts. Many theories, like hypothesis, are discarded because they fail to stand as more truth is revealed.

Be not afraid to investigate. Truth, regardless of where it is found, is still truth. Although the Bible is not a book of science as such, not one single scientific error has been successfully ascribed to this Book.

THE GENTILES AND THE LAW

R. A. Ginn, Meridian, Miss.

The subject to be treated in this article is, "The Gentiles and the Law." The passage assigned upon which to base this study is Romans 2:12-16: "For as many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified; (for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves: in

that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them); in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ."

DEFINITIONS

"The Gentiles" ("Nations") were those peoples who were not "Jews" or "Israelites" as Jews were called before the captivity of the northern tribes. "The Law" refers to the covenant God made with the Jews at Mount Sinai (Exodus, ff). Our purpose will be to determine what relationship existed between Gentiles and God during that period when Jews were governed by the Law of Moses.

PRELIMINARY OBSERVATIONS It is readily admitted that there are many things concern-ing this relationship that we have no means for definite determination. Some things may be inferred, but we cannot be certain about them. This situation stems from the fact that the old Testament is primarily God's history of dealings with *one* nation, the Jews, rather than with the Gentile peoples. Other matters are fairly clear for purposes of study. It is to these things that we must address ourselves.

BEFORE THE LAW

Before the Law separated one nation (the Jews) from all others, God seems to have dealt with men chiefly, if not altogether, through heads of families, or "patriarchs." During this time, man was attended by some degree of moral sensitivity and was conscious of guilt when this moral standard was violated. Cain's reaction following the murder of Abel illustrates this point. Whence these moral principles to govern man's conduct is a matter for later consideration.

GIVING OF THE LAW

It was, for various reasons, necessary that *some* nation be used in special preparation for Christ's coming. It appears that the election was actually vested in faithful Abraham, and in the Jews because of their relationship to him (Gen. 12:1-3; 18:18,19). The Law was given as a shield against such things as might defeat the purposes for which the Jews were to be used in bringing the Saviour into the world (Gal. 3:19)- The Law stood as a "middle wall of partition" between Jew and Gentile (Eph. 2:14). Its main features that distinguished the Jews from others were: the seal of circumcision; the observance of the sabbath and special feast days; and an intricate system of worship through a special priesthood. As a result of unique treatment, the Jewish nation enjoyed an advantage (Rom. 3:1). However, with this advantage went a more stringent duty to God (Luke 12:48).

GOD DID NOT DISCRIMINATE

Where did all this leave the Gentile world? One truth is evident: God did not discriminate against the Gentiles when he gave the Law to the Jews. Much of the burden of teaching in the Roman letter is that there is *no* respect of persons with God (Rom. 2:11). Favors to the Jews did not remove God-given blessings already enjoyed by the Gentiles. God maintained his willingness to bless Gentiles until such time as He was constrained to "give them up" because of their personal ungodliness and degraded practice (Rom. 1:24, 26).

ONE LIMITED APPROACH

For Gentiles whose desire it was to serve the true God

in spite of popular idolatrous practices, two possible avenues were open. One was limited to such Gentiles as had opportunity to dwell within the influence of Moses' Law, which provided for "proselytes" or "strangers" to live among Jews and adopt the "Law in its entirety. God's pleasure was promised to those Gentiles who chose to desert their ways and embrace all the ways of the Jews (Exo. 12:48, 49; Isa. 56:6). This option was exercised by Gentiles in varying numbers during the period of the Law.

AN UNLIMITED AVENUE

Romans 2:12-16, our text, indicates a more generally followed approach to God by the Gentile in this era. Verse 14 attests that some Gentiles did "by nature" the things of the Law. When they did the "things of the law," it was not necessarily from familiarity with the Law, for they are described as "not having the law." Rather, verse 15 says the "work of the law" (i. e., moral conduct specified in the Law) was "written in their hearts." Through an unwritten moral code of the heart, the Gentile had sufficient opportunity for forming some degree of moral judgment concerning good and bad human conduct (verse 15). When these moral standards were confirmed through mutual "thoughts (reasoning-footnote) one with another," the Gentile's conscience (that "consciousness" God gives all) either accused him of violating the divine morality or excused (upheld) him for faithfulness to it (verse 15). The fact that there were reasonings among Gentiles concerning their moral conduct is proof that some rather definite standard or right and wrong existed, and that this standard was generally known. Where did this conception of morality originate? How come it to be lodged in the hearts of people who had no written revelation of those principles? There are two answers to this proposition, either of which may be correct: *First*, it is believed that this awareness of moral right is inborn, or else springs up in man as life unfolds. This view may have some connection with the Bible account of man's first consciousness of sin, when man learned about good and evil (Gen. 2:17, 25; 3:5, 7, 10, 11). *Second*, this theory of innate moral judgment is rejected for one that the knowledge of good and evil found in the Gentile heart was formed on unperished traditions of the divine will, communicated to the early fathers of mankind, during the "patriarchy."

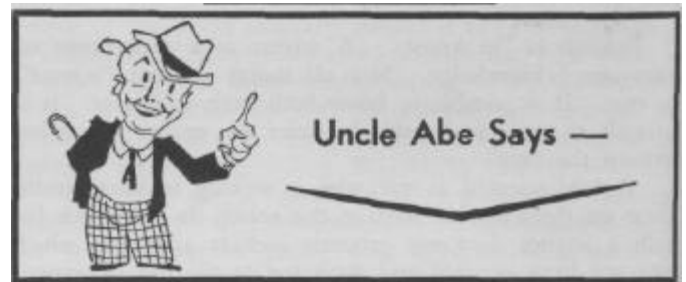
A SIMILARITY

Whichever theory is true, it should be apparent that, so far as it went, the Gentiles' standard of morality agreed with the external revelation of Jewish morals in the Law. In either case, since this standard came to the Gentiles from God, and since God's mind is entirely consistent, those principles of right and wrong retained by the Gentiles were just such as were found in the written Law. Hence, Paul states in Romans 2:14 that the moral judgment of the Gentiles, based upon this divine standard, was a "law unto themselves." It was in obedience to that "law" that Gentiles could be justified (verse 13).

THEIR NEED

Despite the fact that salvation was *in theory* to be found in such moral obedience, *in practice* it remained forever beyond the Gentiles' reach. Each in turn fell short in his efforts to keep this moral law. Even so good a Gentile as Cornelius (Acts 10) was unable to render perfect obedience to it. He had need that "words" be spoken to him whereby

he might be saved (Acts 11:14). *Any* law requires *perfect* obedience. "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (Jas. 2:10). Unless there is some provision of mercy and forgiveness, the man who is under law is under sin for violating that law. Jews could not live perfectly under the Law's requirements; neither could the Gentiles live perfectly under a standard of morality. So, Paul declared that Jew and Greek were *both* "under sin" (Rom. 3:9). God had given to each ample occasion to prove his worthiness under a system of law. Each had failed miserably to exonerate himself under his respective system. Each was therefore condemned when he failed to keep the law without blame. The pressing need of Jew and Greek alike was mercy from God and forgiveness of guilt. Apart from the grace offered through the gospel, both would perish eternally. How significant, then, are the words that declare Paul's theme throughout the Roman letter: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed the righteousness of God from faith unto faith: as it is written, but the righteous shall live by faith" (Rom. 1:16, 17)!



A lot of preaching is going on in this old world. Some say we have too much preaching, which has caused the church to become inactive by comparison to a generation or two ago. Some say we do not have enough preaching, which explains the moral and spiritual decay of the age. What do you think?

Some preaching does more entertaining than edifying; some more complimenting than exposing of sin; some more pacifying than purifying; some more consoling than censuring. It is not the amount of preaching that is troubling the world either way. It is the kind of preaching that we should be concerned about. The kind of preaching that entertains, generalizes and lulls into a state of self-satisfaction is not worth the time and effort to do it. The only successful preaching is that taught in the Bible. It must draw the line between sin and righteousness; it must prick the heart as a two-edged sword; it must convict the sinner of his evil life and urge him to correct it; it must hurt those who are not doing exactly what they ought to do. That is the kind of preaching the apostles did, and it is the kind of preaching Christ wants done today. Preaching a sermon from the New Testament should not aim at gaining the approval of anyone but God.

Some who hear scriptural preaching react differently. A few will become violently angry; some will become sullen and leave the church; others will argue that the preacher is wrong; still others will close their ears and eyes and refuse to listen, charging that the preacher is unkind and unchristian. The faithful will be thankful for the truth and strive to correct their lives. How do you act to sound gospel preaching?

The News Letter Reports

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

GOSPEL MEETINGS

Bob Bryson began a meeting at Park Street church in Bowling Green, Ky. April 17 . . . *Oaks Gowen* of Bradenton, Fla. will preach in a meeting at Lake Shore church in Jacksonville, Fla. May 1-8. *Herbert Moss* of Jacksonville, Fla. concluded a meeting at Indiana, Pa. April 6. On June 1st brother Moss will begin work with this congregation . . . *C. M. Campbell* of Nashville, Tenn. preached in a meeting in Waukegan, Ill. April 10-17 . . . *Joe Baird* of Oklahoma City closed a meeting at 14th Street in Gainesville, Fla. April 10th. 5 were baptized and 2 restored . . . *Frank Ingram* of Pensacola, Fla. will preach in a meeting at Eastgate church in Pensacola about May 16 . . . *Paul Simon* of Milton, Fla. preached in a meeting at Palafox congregation in Pensacola beginning April 18.

Paul Brock of Dyersburg, Tenn. preached in a meeting at Bessemer, Ala. April 5-12 . . . An 8 day meeting concluded on April 24 at Gardendale, Ala. with different speakers from the Birmingham area speaking each evening . . . *Gordon Teffeteller* of Valdosta, Ga. will be the speaker in a meeting in Homerville, Ga. beginning May 1 . . . *Bobby Owen* was the preacher in a meeting at the Redland congregation in Valdosta, Ga. in April . . . *Harold Hazelip* preached in a meeting at Cascade Heights in Atlanta, Ga. April 3-10 . . . *M. E. Patton* of Orlando, Fla. preached in a meeting at Central church in Ocala beginning April 3. He was in a meeting in Moundsville, W. Va. April 17-27 . . . *W. Curtis Porter* of Monette, Ark. will speak in a meeting May 8-15 at the Blaine Avenue church in St. Louis, Mo. . . . *Grover Stevens* of St. Louis, Mo. preached in meetings in San Saba and Del Rio, Texas in April . . . *Ferrell Jenkins* preached in a meeting with the Kirkwood church in St. Louis, Mo. April 24-May 4 . . . *Homer Hailey* of Tampa, Fla. preached in a meeting with the Lorain Avenue church in Cleveland, Ohio in April . . . Brown Street church in Akron, Ohio had a series of lectures on some current issues by different speakers during the month of April.

Robert Jackson of Nashville, Tenn. preached in a meeting at Valley Station, Ky. during the month of April . . . A., *C. Grider* of Louisville, Ky. preached in a meeting at Preston Highway church in Louisville April 17-24 . . . *James R. Cope* of Tampa, Fla. will be the speaker in a meeting at Wendell Avenue church in Louisville, Ky. June 12-19.

HAZELIP - MYERS DEBATE

The arrangements have been completed for the religious discussion to be held in Louisville the last week in April between Harold Hazelip and Billy Sunday Myers. The dates will be April 26-29 (Tuesday through Friday) with a two-hour session beginning at 7:30 p.m. each evening. The place will be the Male High School Auditorium (1505 seats) located at 911 S. Brook St.

Mr. Myers will represent the Church of God (Cleveland, Tenn. branch). He is an experienced debater and has previously met a number of our brethren, including James P. Miller, who is well known here at Wendell.

The proposition the first two nights will be "Premillennialism" (the belief that after the second coming of Christ, he will reign for 1,000 years over a kingdom on earth). The proposition the last two nights will be the "Plan Of Salvation." Each man will affirm one night on each proposition.

ELDERS APPOINTED AT NORTH STREET, TAMPA, FLORIDA

On April 3 elders were appointed to oversee the congregation at North Street in Tampa, Florida. Brother Paul Andrews carefully outlined the qualifications and work of the elders and then each elder addressed the congregation, pledging himself without reservation to serve well. Here are the key statements made by each elder, taken from the bulletin of that congregation:

Hiram Raybon: "I realize the great responsibility that an elder has. He must be an example for good to all men. I promise to do my very best."

Sidney Matthews: "I don't want to over-elder or under-elder, I want to Bible elder. Each local congregation is complete and fully capable of doing all the work that God intends for it to do."

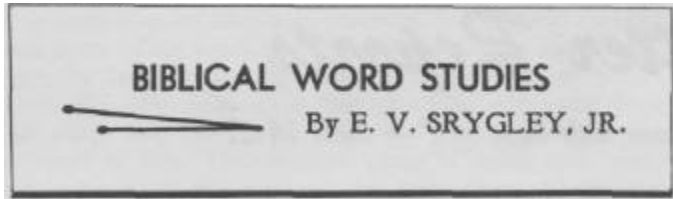
Lloyd Copeland: "We will never be too busy to help you in your need. Bring your problems to us. Rest assured that if we need to keep your problems confidential, we will; but if we need to be bold, that we shall do."

GOSPEL MEETING AT DUNDEE, FLA.

Our gospel meeting will be July 10-17 with brother R. A. Ginn of Meridian, Mississippi doing the preaching. Brethren in the area of Dundee are invited to attend this meeting.

TALLAHASSEE, FLA.—Bob Wagner—This is to report that interest and enthusiasm continue high at the Jefferson Street congregation at Tallahassee, which congregation had its beginning in January of this year.

During March there were three responses, one requesting prayer and two baptized into Christ. Average attendance for the month of March was 128 in Bible study and 148 in Sunday morning worship service. We are now in the process of the selecting and appointment of elders and deacons. The congregations in this city are at peace and complete harmony prevails.



"...REPENT YE . . . BE BAPTIZED EVERY ONE..."

It is commonly asserted that repentance and baptism in Acts 2i:38 are not joined to secure the same result, for the expressions "repent ye" and "be baptized" differ, in the original text, in person and number.

It is true that in the original text, "repent ye" is a first aorist active imperative, second person plural from the verb *metanoeo*, "I repent." Further, the words' "be baptized" come from a first aorist passive imperative, third person singular form of the verb *baptizo*, "I baptize."

It is not true, however, that this difference in the person and number of these verbs precludes the possibility of their both being prerequisites of salvation. To the contrary, "be baptized" is simply pointing up or emphasizing a duty that belongs to each individual of the group. This construction is not uncommon in the Greek. For an elaboration on this Greek construction see Winer's *New Testament Greek Grammar*, p. 174. Also see *hekastos* (every one) in Liddell and Scott's *Lexicon*. Cf. also *hekastos* in Thayer's *Lexicon*, p. 192.

MATTHEW 28:18, ". . . ALL POWER . . ."

Melvin Curry, Oak Lawn, Illinois

"Biblical Word Studies" by brother Srygley is a very fine column, and I look forward to reading it in each issue of *Searching the Scriptures*. It adds lustre to an exceptionally good publication. I must, however, add somewhat to the discussion of Matthew 28:18, ". . . all power . . ." (March, 1960 issue, p. 10).

Brother Srygley writes, "The Greek here for 'power' is *exousia* which means 'right to rule or govern.' However, the power given to the apostles, (Acts 1:8), is from the Greek *dunamis* which refers to ability or power to perform certain acts. This power was manifested in miracles." Read also his concluding remarks.

He seems to imply, although not necessarily through direct intention, that Christ did not give *exousia* to the apostles. The Scriptures teach, however, that the apostles did receive *exousia* from the Lord, as well as *dunamis*.

During His personal ministry, Jesus "ordained twelve, that . . . he might send them forth to preach, and to have power (*exousia*) to heal sickness . . ." (Mark 3:15; also Luke 10:19). After the Lord's ascension, according to the record in Acts, when Peter and John journeyed to Samaria in order to lay hands on the converts so that they might receive the Holy Ghost, Simon the sorcerer offered them money, saying, "Give me also this power (*exousia*), that on whomsoever I lay my hands, he may receive the Holy Ghost" (Acts 8:18, 19).

Paul, in the Corinthian letters, makes reference to his apostolic power which was received from the Lord. He writes, "What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power (*exousia*) in the gospel"

(1 Cor. 9:18). And again, "For though I should boast somewhat more of our authority . . ." (2 Cor. 10:8). He then adds, "Therefore, I write these things being absent, lest being present I should use sharpness, according to the power (*exousia*) which the Lord hath given me to edification, and not to destruction" (2 Cor. 13:10).

The apostolic *exousia* included power to perform miracles, but, according to the above Scriptures, it seems to have included somewhat more. The apostles were given both *dunamis* and *exousia*. This does not, however, minimize the right of our Lord Jesus Christ to ". . . all power . . ." He Himself commissioned His apostles to have power on earth.

REGARDING "EXOUSIA" AND "DUNAMIS"

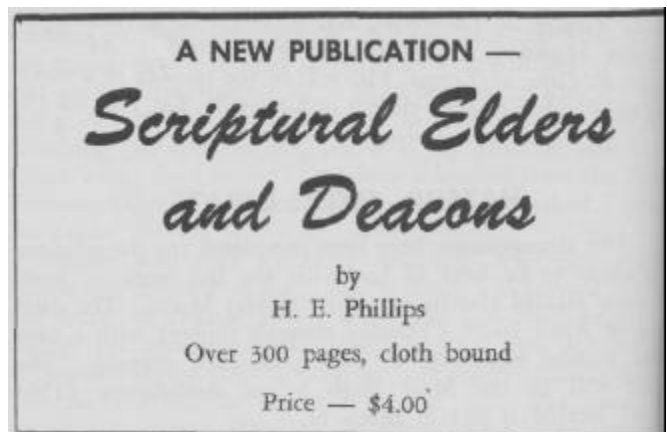
In reply to the preceding response to my article on "Authority,"-I should like to make the following statements:

1. I was considering in my article the primary, absolute denotation of *exousia* in Matt. 28:18 as that term is to be distinguished from *dunamis* in Acts 1:8. I was really not concerned with more remote senses in which the apostles or anyone else might have had *exousia*.

2. According to Moulton and Milligan the "primary" meaning of *exousia* is "power of choice," "liberty of action," *Vocabulary of the Greek Testament*, p. 225. Commenting on *exousia* in Matt. 28:18, Lenski says, "full ability to do as one wills," *Interpretation of St. Matthew's Gospel*, p. 1171. Commenting on the same passage, Buttrick says, "supreme right to appoint to office," *Interpreter's Bible*, vol. 7, p. 622. I do not believe that any apostle, or any man for that matter, possessed *exousia* in this primary, absolute sense in which it occurs in Matt. 28:18. In my former article on "Authority" this was my only point on *exousia*.

3. The "power" of Acts 1:8 is *dunamis*. This term denotes "natural ability or physical strength manifesting itself in powerful deeds." The term has no reference to the authority to enact and enforce spiritual laws, as some have tried to claim.

4. I do not deny that the apostles possessed *exousia* in [some senses. Brother Curry has cited passages in which that is made clear. I believe, however, that the passages cited employ *exousia* in senses not parallel to the use in Matt. 28:18. All the Greek lexicons reveal varied meanings of *exousia*. The term may mean for instance, no more than the denotation of *dunamis*. The term may also denote delegated authority or "authorization."



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

VOLUME I

JUNE, 1960

NUMBER 6

INFLUENCES THAT DESTROY

H. E. Phillips

In Philippians 3:17 we find this language: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." This language suggests the power of personal influence upon others. Influence itself may be good or bad, but in either case one should never underestimate its impact upon present and future generations. When we speak of a "poor" or "bad" influence, we do not mean that it does not have far reaching powers; rather, we mean that it does not lead in the right direction. There are influences that destroy the spiritual nature of the church just as there are influences that build spiritual strength. It is my purpose here to discuss some of the influences that are destroying the churches of Christ in many sections today.

Influence may be defined as "Any agency or power that serves to affect, modify, or sway in some way; an impelling force producing a modifying or swaying effect upon the life and actions of a person." There are *internal* influences: those that originate from within the person or group; and *external* influences: those that originate from without. Of the two, the most damaging to the church is the internal influence, because it is so hard to convince the people involved that such an evil influence it at work.

Man by nature imitates from birth. We learn from our parents at first, then as we grow older we are impressed by the language and conduct of others with whom we come in contact. Our personal influence reaches far beyond our personal contact. A father influences his child, who in turn influences his children, and so it goes for generations. As Christians we make impressions upon the people we contact in life, both good and bad, that reflects to them the nature and spiritual condition of the church. In turn we are influenced by those people who touch our lives, both in the church and out of the church. This should make one tremble at the power he is exerting in life upon others around him. No matter who you are, someone is imitating you in some respect and will be persuaded to follow Christ or the devil because of your example. Since the church is made up of people, we know that various influences brought to bear upon the church either enhance its spiritual power and glory derived from its Head, or destroy its spiritual nature and corrupt its glorious mission. What are the influences that destroy the church today?

First, the influence of **ATTITUDE** is destroying the church today. It is true that attitude is a fruit of influence,

but it is also true that this attitude further influences others. The attitude of indifference and carelessness is wide spread among Christians (?) today. Great errors have crept into the church because the members are indifferent to them, and this attitude influences others to disregard these and other errors as they come. Indifference to Bible reading, personal responsibilities, prayer, worship, the destiny of the church, etc. hardens the heart and darkens the spiritual concept of the church. It is a major destroying influence in the church today.

Second, the influence of **DENOMINATIONALISM** is destroying the church. Far too many are being baptized who have never been converted to Christ. They are still under the influence of denominationalism from which they came. The "big meetings" and emotional begging have contributed to this condition. Christ has not been preached, the difference between the church of the Lord and the churches of men has not been taught, the organizational functions of denominations have been incorporated into the church of Christ, the special religious holidays are observed, some creeds are being formed and the tie-ups with denominational preachers are becoming stronger. All of this is the result of the influence of denominationalism in the churches today, and it will continue to bear the bitter and black fruit of apostasy for generations to come. We need to convert members of the church in some sections all over again, or better to say, convert them to Christ for the first time. There is no need to deny it, the church today is being invaded by denominational concepts, even to rank modernism. This influence has to be destroyed or it will destroy us.

Third, the influence of **HUMAN WISDOM** is destroying the church. The Holy Spirit drew a sharp contrast between human wisdom and divine wisdom in I Corinthians 1 and 2. The Lord said that human wisdom would be destroyed, that the world could not know God by human wisdom, that the foolishness of God was greater than human wisdom, that the apostles did not speak with the wisdom that came from man. Paul said he spoke the wisdom that came "from God and that only this wisdom would direct men to a knowledge of God and His will. This ought to be enough to show that worldly education does not make anyone an authority in the Lord's church, but it is not that way today. Churches are clamoring for men of high degree in worldly attainment to be the teachers and leaders, and neglecting the spiritual knowledge and attainment. Plans are devised and schemes perfected by human wisdom, then vain efforts are made to find scriptural approval for them to be bound upon the churches of Christ. Many are much more impressed

by the eloquence of a learned doctor of philosophy than with the simplicity of the gospel of Christ. The influence of the wisdom of man has caused many to seek and accept the "improvements" made in the church over the first century Christians. "This is the Twentieth Century" is the explanation of human wisdom for the innovations that are apparent all over the country in many churches of Christ. Human wisdom is a bad and corrupting influence in the church of the Lord. It is all right in its place—out of the church.

Fourth, The influence of BIG BUSINESS is destroying the church. By this we mean that the methods and procedures of big business concerns have been brought into the church in an effort to make it appeal to the world. Big business knows the value of national advertising, consequently, large advertising concerns spend millions to get their products before the public. The reasoning seems to be that if it will work for business, why will it not work for the church? Human wisdom can find no objection, therefore, national advertising committees are invested with the power to "get the church before the public." Divine wisdom has made the arrangements for national and international advertising of the Lord's church in the personal life of each member of the church. If every Christian would live and work as the Lord teaches him to do, and if every congregation would teach and discipline as the Bible directs, we would have the greatest advertising power known in operation. Big business cannot help the church in this or any other respect. God has given the plans for every single function of the church to succeed, and it will if we will obey God.

Big business has suggested the "inner," "under" and "over" organizations of the church to "expedite" the Lord's work. The "incorporation" in big business has influence the same action in churches under the term "co-operation." Co-operation is scriptural and right, but "incorporation" is wrong in the church. Such titles as "director," "boards," "chairman," "president," etc. are commonly used in connection with affairs of the church. It will not be long until such terms as "district manager," "area representative," "state superintendent," "national chairman," etc. will be common expressions among members of the church. This is the growing influence of big business in the church today.

All this about big business does not reflect upon business as such. We rejoice at the improvement and growth of business concerns on all levels when the growth is morally good. We are only talking about this influence upon the church that destroys its spiritual design and work. The church cannot be operated like a commercial business either in organization or method. God has revealed to us the nature and purpose of the church, and if it is to remain the Lord's church it must be operated exactly as He directed. It is an immovable kingdom which can never be destroyed, but as individuals we can be moved away from the foundation and be lost. Let us strive to maintain the purity of the blood-bought church and give the glory to God that is given through His church.

Be careful to protect your personal influence for good. Follow after the things that lead to a holier life; imitate those who are good examples of Christianity. This kind of influence will lead some lost soul to Christ and will help preserve the glory of the church of our Lord Jesus Christ.

We call facts "stubborn" because often they won't fit the frame our fancy has created for them.

Searching The Scriptures

Published Monthly At
Gainesville, Florida

Application pending for entry as second class
matter at the U.S. Post Office at Gainesville,
Florida, under the Act of March 3, 1879.

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Subscription: U.S. \$2.00 per year in advance
Foreign \$2.50 per year in advance

Address all communications and changes of
addresses to:
124 S.E. 7th Street
Gainesville, Florida

Editorial H. E. PHILLIPS

CHRIST AND YOU

Frequently we all wonder what good we can be to the church and how Christ can use us. We all become discouraged at times and feel like quitting the race because our goal seems too far away. But let us take courage in the fact that Christ can use each of us to accomplish his will if we will but give ourselves to him. The Lord does not compel any of us to work in his kingdom; it is a voluntary service on our part in every respect.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). At least three things are stated in this passage by which we are enabled to be of use to the Master. These are:

1. *I am crucified with Christ.* Christ cannot use anyone who persists in living the old sinful life. He must become dead in a sense before he can be made alive. Christ was crucified. Paul had just said he was dead—through the law was dead to the law. (vs. 19). By the fulfillment of the law he was dead to the law and sin. He had been made alive through the gospel. He had been crucified—suffered death like Christ had died—yet he lived. His death was not physical; he had died to worldly things and sin, as well as to the works of the law. Before Christ can use you, you must become dead to the old life of sin.

2. *But Christ liveth in me.* Even though one may be dead to sin, he cannot be used by Christ unless Christ lives in that person. Paul said he was dead, yet he lived. Then he explains that it was not him that lived but Christ that lived in him. The effects of Christ's death on the cross had made Paul dead to the sinful life lived before. Now this new life

he had was by Christ, thus Christ lived in him. He was the source of this life which Paul now lived. "In him was life; and the life was the light of men" (John 1:4). "For as the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:26). ". . . I am come that they might have life, and that they might have it more abundantly" (John 10:10). From these statements by John we know that Christ is the source of this new life. It is proper to speak of Christ as living in the one who is enjoying this new life that comes from him. Before Christ can use you, you must let him be the guiding principle in your life. Be dead to the old life and let Christ rule your new life.

3. *I live by the faith of the Son of God.* The one who lives by faith lives as faith directs. It is not possible for one to please God without faith. Faith is a condition of the mind that trusts in the Lord and responds completely to his will. The gospel is called 'the faith' because it is the power that directs our obedience. (Jude 3). Before we can walk by faith God must have spoken to us through His word. (Rom. 10:17). Anything that is not done by God's word religiously is sin. (Rom. 14:22). One must live by faith before he can be used by Christ in his kingdom.

Pertinent to salvation and usefulness in the church of our Lord is one's willingness to die to sin and allow Christ to live in him by obeying the faith. Some wonder why they are never able to make progress in converting souls to Christ. Perhaps it is because they have never really died to sin. Maybe they love the things of the world to the extent that Christ can not enter their lives. Or perhaps it is because they refuse to allow *the faith*, which is the gospel—the word of God, to be the sole guiding principle in all that they think, say or do.

A few complain that physical handicaps keep them from being of service to Christ. They are crippled, can not talk, poor, but look what Christ did with a few poor fishermen. Some do nothing because they do not have the talents that some others have. Christ does not need mental giants to do his will. He can use only those who die to sin and live by his word. A humble, consecrated life is a powerful instrument for the Lord to use in converting men and women to him. Search your own life and see if your failures may not be due to the fact that you have not surrendered your all to Christ. Let us wake out of sleep and let Christ reign in our lives instead of letting sin reign in our bodies.

"ALL THINGS CONSIST"

Wilbur Hunt, Palmetto, Fla.

The phrase "all things consist" is found in Colossians 1:17 amid Paul's discussion of the high position and divinity of Christ. "And he is before all things, and by him all things consist." Verse sixteen points out the Creatorship of Christ: "for by him were all things created." The Greek word used for "consist" means, among other things, "to cohere, hold together" (page 605 of Thayer's *Greek English Lexicon*). The thought is that all things in the Universe are held together by and organized around Christ through His word of power. Without this power, the Universe would fall apart, and become disorganized, empty, and chaos. Now, applying this to one's life: a life not centered around Christ and His word is a disorganized, empty, wasted, and confused life. But with Christ in one's life, he has the chance of making his life more useful, organized, and meaningful: a life dedicated to serving God as He has directed in His word.



I marvel that after almost two thousand years, we have not yet learned to place the emphasises on the spiritual man. The Apostle Paul in First Corinthians three, verses one and two, wrote as follows: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." The great evils that accompany those who are untaught in the church are listed in verse three as envying, strife, division. This simply means that without the development of the spiritual man, the church of our Lord will be continually beset with strife and division. When error seeks a following it always looks for those who have not grown spiritually. An untaught membership can only be the result, when the emphasises is not placed on the inner man.

The inner man can not grow without prayer. When trouble comes to the body of Christ, it comes from those who have not learned to pray. The admonition to "pray without ceasing," the constant example of Jesus as He withdrew to pray, the steadfastness of the early church in continuing in prayers, all cry out for the development of the souls of men through supplication in prayer. The man who prays recognizes his dependence upon a higher power. In so doing, he is less likely to follow his own way, and "walk as men." At the same time, he recognizes authority, in that he prays, not for his own will to be done. There is little chance that the part of man made in the image of God can ever develop without much praying.

The inner man can not grow without study. Paul wrote to Timothy, in the long ago, in 2 Tim. 2:15, that such study would cause the Christian to become full grown, in rightly dividing the word of Truth. When strife and division seeks fertile soil they inevitably find it with those who have not studied. It was this spiritually dwarfed element in the body of Christ that cried out for the organ, the missionary society, and the innovations and the digressions of the past generation. It is this same group who refuse to study that threatens the unity of the church in our times. We are still neglecting the inner man. Brethren will not set down with their New Testament to test the scripturalness of the practices around them, but endlessly echo the hollow cries of tradition and sentiment. Just as Timothy would have to hang his head in shame if he had refused to give the proper diligence to the word of God, brethren today should be ashamed when they can not prove their practices by the Bible. They have failed with the Corinthians of old to put off the carnal man.

The inner man can not grow without meditation. In Psalms 1:2, David declares that the man of God delights in the law of the Lord, "and in his law doth he meditate day and night." To give the inner man the proper chance for growth, God's people need not only to read his word but to store it up in their hearts, to think about it as they go about their daily task, and to turn it over again, and again in their minds. Paul teaches in Col. 3:16, that the word of Christ should dwell in us richly in all wisdom. When God's word fills the heart, there is not room for those things that destroy.

It will shape and mold and feed the inner man until he becomes strong and able to survive. In the Old Testament, in Eccl. 7:4, the writer declares "that the heart of the wise is in the house of mourning; but the heart of fools is in the house of Mirth." This could not happen to the man who meditates on the word of the Lord.

The inner man can not grow without using the language of Inspiration. In Neh. 13:24, the Jews spoke the language of Ashdod and could no longer speak the pure speech of Israel. The language of Ashdod contributed to their carnality. They lost sight of God's purposes for Israel, and the blood line of the Saviour, and talked like the nations around about them. When we speak as the Bible speaks, when we call New Testament things by New Testament names, when we let the words of the Holy Spirit, as spoken by the Apostles represent divine truth, the inner man will grow. An impure speech results in dwarfed and mis-shapen soul. The inner man lives in a climate that spells disaster for his well being.

In this day when so many are concerned with the physical side of the kingdom we are losing sight of the growth of the inner man. We are more concerned with methods than with message. We are more concerned with numbers than with righteousness. We are more concerned with impressions than with indoctrination. I marvel that after almost two centuries we still want to, "walk as men."

THE AREA OF FORBEARANCE

(An Exposition of Romans 14)

ferry Belchick, Orlando, Florida

In a former article (April issue) we studied the fourteenth chapter of Romans under the title *The Strong Must Respect the Rights of the Weak*. In that study we learned that, in many cases, those who are "strong in the faith" must defer or forbear in favor of those who are "weak in the faith." This is surely the meaning of Paul's statement in I Cor. 8:13 — "Wherefore, if meat make my brother to offend (sin), I will eat no flesh while the world standeth, lest I make my brother to offend." Paul (one "strong in the faith") would defer in the matter of eating meat rather than cause his brother (one "weak in the faith!") to offend or sin.

A question that would naturally and logically present itself in any consideration of Romans 14 would have to do with the "area of forbearance." Are we to conclude from our study thus far that the brother who is "strong in the faith" must *give in* on matters of truth and righteousness rather than offend that brother who is "weak in the faith?" Is the brother, for example, who is "stronger in the faith" to permit the use of instrumental music in the worship of the church simply because a brother, "weak in the faith," can see no harm in its use? Is this the teaching of Romans 14? A "babe in Christ" sees no harm in the denominational concept of the clergy. Are those who are "taught in the Word" to capitulate to this untaught brother's wishes and start calling the preacher Reverend? Surely every serious student of the Word will answer with a resounding *no*. What then is the "area of forbearance?" In what "area" is that brother who is "strong in the faith" to defer or forbear?

Let us state unequivocally and positively that a child of God can never compromise in matters of faith. We cannot

"give place, no, not for an hour; that the truth of the gospel might continue with (us)." In matters of truth and righteousness the child of God can never "give in." In what area, then, does the stronger brother defer in favor of the weaker? It must be in the area of the inconsequential—in matters of Opinion—in matters that do not, in truth, have reference to principle or truth. While these matters may be very important to that brother who is "weak in the faith" and while he may consider them matters of great importance—even matters of faith, that brother who is "strong in the faith" knows that they are, in truth, matters of no moment, that they are not matters of faith.

This is clearly demonstrated in the illustration that the apostle Paul uses when he discusses this very point. In Romans 14 Paul speaks of the matter of eating meat. The matter of eating meat is not a matter of faith as it was back under the Mosaic economy. In the dispensation of Moses' law eating meat was a matter of Divine Law and, as such, could not be classified as a matter of no moment or in the realm of opinion or personal judgment. In the New Testament era, however, all restrictions on what kind of meat that a man can eat, whether he ate meat at all or where that meat came from was not a matter of Divine Law. This is clearly taught in such passages as I Cor. 8:8, "But meat commendeth us not to God; for neither, if we eat are we the better; neither, if we eat not, are we the worse." Again in Col. 2:16 we find this same truth stated, "Let no man therefore judge you in meat . . ." Paul's language in I Tim. 4:4 is clear and to the point, "For every creature of God is good and nothing is to be refused, if it be received with thanksgiving of them which believe and know the truth." The eating of meat or the eating of herbs is a matter of personal choice and not a matter of Divine Law. This would be clearly understood by that brother who, having feasted on the strong meat of God's Word, has had his "senses exercised to discern both good and evil." This brother, "strong in the faith," realizes that the eating of meat or the abstaining from meat is a matter of personal choice and not a matter of faith. There is, however, "not in every man that knowledge." One new in the faith would, perhaps, not be able to distinguish between meat offered to an idol and meat purchased in the common market place and not associated with idols. Since this babe in Christ cannot make the proper distinction between meats he "believes" that all meat is connected with idolatry. (We must remember that when properly taught this weak brother will be able to make the proper distinction between meats offered to an idol and meat that is not connected with this heather practice.) If this brother, then, sees "thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to at those things which are offered to idols." (I Cor. 8:10) In this situation what is that brother who is "strong in the faith" to do? The answer is clear. We must "take heed lest by any means this liberty (our *right* to eat meat) of yours become a stumbling block to them that are weak." Paul charts our course for us—"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend (or sin)." I Cor. 8:13 Paul again states the grounds of acceptable service when he admonishes the "strong," "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." (Rom. 14:15). Our attitude should be, "Let us therefore follow after the things which make for peace, and things wherewith one may edify

another. For meat destroy not the work of God. . . "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." (Rom. 14:20-21)

(NOTE: This is the concluding article in a series of three on worldliness. Brother Needham has done a splendid job in studying with us these vital subjects. We highly commend these articles to the readers for study and re-study. — Editor.)

TRIPLETS OF WORLDLINESS

James P. Needham, St. Petersburg, Florida

PETTING NO. III

This is the final installment of our series of articles on "Triplets of Worldliness," and this is by no means the easiest of the three! But being hard makes it's study the more necessary.

Petting is another of those practices which people in general consider to be innocent and harmless, including many church members. By many it is accepted as the status quo; as that which is natural and inevitable. It is this kind of thinking on a subject that makes it difficult to study objectively and without prejudice. We should all learn that the fact that a thing is generally accepted and practiced does not argue the matter either pro or con, and he who thinks it does is in poor attitude for objective study.

In studying this subject I shall (as on all others) speak plainly so that when you have finished this article you will know what has been under consideration. Only then can you derive any profit from my efforts. The shortest distance between two given points is a straight line—I shall endeavor to draw that kind of line!

I. WHAT IS PETTING?

Our first task is to define our subject: What is petting? *Webster's Collegiate Dictionary* says: "To indulge in fondling or, esp. amorous caresses." *Webster's New World Dictionary* says, "To make love; kiss, embrace, fondle, etc." It is evident that such acts are questionable between UNMARRIED people ONLY. Many acts are proper between married people, but sinful between the unmarried; petting is such an act.

II. WHOSE PROBLEM?

It becomes evident, therefore, that petting is a problem of the unmarried. It is more especially the problem of *young* unmarried people, which makes it the problem of every parent, preacher, elder, and every Christian. Youth does not learn by instinct the pitfalls and stumbling blocks of life. It is the duty of parents and spiritual brothers and sisters to teach and warn them of the dangers along life's way.

We live in a day when petting has become a real problem. Time was when a young man took a dangerous chance to lay a hand upon a young lady. She would slap his face and terminate his company, and he could consider himself exceedingly fortunate if he got by without a black eye from her brother, or a tongue lashing from her father. Now it is different. As stated above, petting is accepted as the status quo. Many young people consider an evening together exceedingly dull and boring without it, and, in many instances, the young lady who possesses the purity of heart and

life to deny and refuse such advances has fewer "dates" and is less popular with the men than those who indulge. They, however, should not allow this to be discouraging—its not the quantity of "friends" that counts, but rather the QUALITY! A greater number of "dates" procured through petting would be a bad bargain.

At this point it is necessary to state that there are many young people who have been properly taught along this line—not all fit in the above category by any means—and the young lady whose morals will not allow her to accept such mishandling can certainly find them.

III. WHO HAS THE GREATEST RESPONSIBILITY?

From my study of this problem I am convinced that the greatest responsibilities in this matter rests upon the young ladies. In reading the counsellors' columns in the daily newspapers I discover that it is *always* the young ladies who are troubled over this question. They are the ones who question the counsellors as to the advisability of petting. This indicates that they possess the power to determine whether or not petting shall be engaged in. The sex urge is strongest in the male, hence the young ladies have the responsibility to protect the young men; to keep their association in realms that are wholesome and chaste.

IV. WHAT IS WRONG WITH PETTING?

We are now ready to find out exactly what makes petting wrong, and as always, we must turn to the Bible for our answers. If it cannot be shown therefrom that petting is sinful, then we are at a loss for a basis upon which to condemn it. Notice the following considerations:

(1) *It is lasciviousness:* Lasciviousness is one of the most common sins in the church, yet few really know what the word means. Of the modern usage of the word *Webster's Collegiate Dictionary* says, "Lewd, lustful, *that which is tending to produce lewd emotions.*" (Emphasis mine JPN). *Webster's New World Dictionary* says, "Characterized by or expressing lust or lewdness; wanton. *Tending to excite lustful desires.*" (Emphasis mine JPN). Of the New Testament usage of the word, *Thayer's Greek Lexicon* says, "Unbridled lust, excess, licentiousness, lasciviousness, insolence . . . Wanton (acts or) manners, as filthy words, indecent bodily movements, *unchaste handling of males and females.*" (p. 80), (Emphasis mine JPN). This is the next thing to condemning petting BY NAME! Inspiration couldn't have chosen a more accurate description of the act of petting. Now, here is the consequence Paul says the practice of this sin will bring, ". . . *they which do such things shall not inherit the kingdom of God.*" (Gal. 5:21). I know not how to make it plainer.

Petting is the surest way to excite passion and, once excited, it is no easy matter to curb it. In youth when the urge is strongest the grand battle of life is to teach it the limits of Divine Law. The urge itself is neither bad nor anything of which to be ashamed; it is natural and implanted by God's design, but, like all other human passions, it must be governed by the perfect law. The urge is perverted from God's design for it when it is promiscuously and wilfully transformed into inordinate desire (Col. 3:5) and base lust between the unmarried by any act that unduly excites it.

(2) *It destroys marital perspective.* The cohabitive desire is a natural one, and is one of the most sacred in God's creation when understood and properly used. It is designed for the marital relationship *exclusively*, and its true basis is

unfeigned love and fervent affection. But, when unmarried people trifle with this desire by wanton and unchaste fondling, it is difficult, if not impossible, for them to really discern between *unbridled lust* and *genuine love*. The unmarried who have trifled in petting cannot truly know whether their desire to marry is for *love* or *lust*; and will not likely find out until it is too late. *Marriage based on true love is a union of souls; based on lust it is a union of sense*. The former can stand the bitterest storms life can offer, the latter cannot endure the *first whirlwind!* A marriage based upon lust terminates when the lust is satisfied; or else people harden themselves to living together in a life of contempt for each other. Reader, this is serious business—do not take it lightly!

CONCLUSION

Let us all give prayerful consideration to these most serious matters, and determine that our young people shall know the truth upon them. We cannot be sure that we can restrain all of them from engaging in this sin, but we can be certain that they don't do so in ignorance. Let every parent and every Christian resolve to teach the truth on this subject, and thus do our parts in trying to protect our young people from the terrible consequences of this deceitful practice. To this end may God help us.

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— Marshall E. Patton —

QUESTION: If one becomes a child of God by faith, when did he become a child of the devil? And if he ceases to be a child of God, does he become a child of the devil again? — T. K.

ANSWER: That one becomes a child of God by faith is too plainly taught in the Scriptures to be denied. "For ye are all the children of God by faith in Christ Jesus." (Gal. 3:26.) That this faith includes obedience— even baptism—is equally clear. "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.) The preposition "For" is translated from the Greek "gar" which is defined by scholars to mean "the reason being." This makes baptism the grounds upon which the claim is made that they are children of God by faith. Without this obedience one cannot give scriptural reason for claiming to be a child of God by faith. Hence, the faith by which one becomes a child of God involves obedience.

Sin separates from God. (Isa. 59:1.) Sin is a transgression of the law. (1 Jno. 3:4) Since God's judgment against man is based upon accountability (2 Cor. 5:10; Deut. 1:39), one does not become a sinner until he reaches the age of accountability and transgresses God's law. He is then separated from God. Thus, by disobedience he becomes a child of the devil and remains such until regenerated by obedient faith. Such faith appropriates to one's self the atoning benefits of the blood of Christ by which his sins are remitted. (Heb. 10:10, 17.) He is then delivered from the power of darkness and is translated into the kingdom of God's dear Son. (Col. 1:13.) In this relationship he differs from an alien. The alien is without the benefits of the atoning blood until he obeys the gospel. This obedience is pictured by Jesus under the figure of a birth. (Jno. 3:3, 5.) The child of God who sins has "an advocate with the Father" (1 Jno. 2:1) and may appropriate the benefits of the atoning blood to himself by meeting simple conditions of faith—repentance, confession, and prayer. (Acts 8:22; 1 Jno. 1:7-9.) [He obtains forgiveness not through being "born again," but through the use of his "advocate with the Father." Thus, a child of God who sins is a child in error, or a disinherited child (Num. 14:12), nevertheless, a child.

From the viewpoint of family relationship he never ceases to be a child of God; he never becomes a child of the devil again. From the viewpoint of *fidelity* the Bible pictures him otherwise. The Jews were children of God under the law by virtue of their physical birth, but from the viewpoint of fidelity were pictured as children of the devil. (Jno. 8, 44.) That one can be both, depending upon the viewpoint under consideration, is evident from the example of the Jews in relation to Abraham. Jesus said, "If ye were Abraham's children, ye would do the works of Abraham." (Jno. 8:39) Yet, at the same time he recognized them as the children of Abraham: "Your father Abraham rejoiced to see my day: and he saw it, and was glad." (Jno. 8:56.) From the

viewpoint of *fidelity* they were not children of Abraham. From the viewpoint of *family relationship* they were actually the children of Abraham. So it is with Christians. It depends upon the viewpoint under consideration. It should be remembered, however, that regardless of the viewpoint, the individual once saved from alien sins enjoys ever thereafter an "advocate with the Father." If and when he sins he obtains forgiveness through this advocate, and not by being born again.

RECKLESS REASONING

Irvin Himmel, St. Louis, Missouri

Brethren far and wide are using James 1:27 as Bible proof for church support of institutional orphanages. The argument generally runs like this: The Scriptures command us to "visit the fatherless and widows in their affliction," but we are not told HOW to do it; therefore, we have the liberty to do it in any way we choose; we choose to do it by putting orphan homes in the church budget for regular support.

Suppose we apply this same type of reasoning to some other passages. Maybe that would help someone to see the end of such reasoning.

The Bible tells us to bring up our children "in the nurture and admonition of the Lord." (Eph. 6:4.) It does not say HOW we are to do that. Since the "how" is not prescribed, we may do it as we choose. We choose to do it by establishing schools, placing our children in those institutions, and supporting them from the church treasury.

God's word teaches us to visit the sick. (Matt. 25:26.) It does not say HOW we are to do this good work. In the absence of a detailed pattern in the passage setting forth the responsibility, we are free to do it as we think best. Thus we shall establish hospitals and support them with church contributions. In this way the sick will be visited with medicine and care.

The Bible exhorts that we "Be not forgetful to entertain strangers." (Heb. 13:2.) HOW this is to be done is left to our judgment. We think an effective way to do it is to build hotels in the metropolitan areas and support them with church finances. In this way all of us can have some small part in the good work of lodging strangers.

We are told to "do good unto all men." (Gal. 6:10.) It is good that the mentally retarded and handicapped be helped. There are thousands of such persons in our land. The Bible does not specify HOW this "good" is to be done, so we are building institutions for the retarded and handicapped, and we shall support them through church contributions, giving the church the glory.

The great commission commands that we "preach the gospel to every creature." (Mk. 16:16.) There is not a word in the commission on HOW it is to be done. Since we are left to decide for ourselves, and since we need some systematic arrangement whereby churches may cooperate, we are making monthly contributions from the church treasury to support a missionary society. In this way congregations can join hands for greater effects in preaching the gospel to the lost.

Now, if James 1:27 is authority for church support of institutional homes for orphans, what prevents the other passages from authorizing church support of the organizations named? If the proof is lacking in the other passages,

is it not equally lacking in James 1:27? If we must turn to verses not mentioned in this article to show why the church cannot support organizations like missionary societies, schools, hospitals, and hotels, then is it not proper to introduce other passages to show the same point in benevolence? If the contexts of Eph. 6:4; Matt. 25:36; etc. point to individual action rather than congregational, why does not the context of James 1:27 point to the same? If the reasoning so often expressed on James 1:27 is correct, why is it not just as correct on similar verses?

In the controversy over institutionalism there is no middle ground. If the church can support one human organization, it can support all the others that are designed for worthwhile purposes. If the church is sufficient in its God-given organization to perform one phase of its work, it is equally sufficient to perform all other phases of its work without contributing funds to human institutions.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

BIBLICAL WORD STUDIES KOINONIA (FELLOWSHIP)

The Greek noun *koinonia* (fellowship, etc.) occurs nineteen times in the Greek Testament: Acts 2:42; Rom. 15:26; I Cor. 1:9; 10:16; II Cor. 6:14; 8:4; 9:13; 13:14; Gal. 2:9; Phil. 1:5; 2:1; 3:10; Philemon 6; Heb. 13:16; I Jno. 1:3, 6, 7. (The term is repeated in some of these passages.)

Koinonia and kindred words are basically opposed in meaning to *idios*, "one's own." The root of *koinonia* and kindred terms is *koinos*, "common." The Jews used this latter term in contrast with *hagios*, "holy." That which was *hagios* was set apart for God's use, whereas that which was *koinos* was common, or for men's use (provided it was not "unclean").

The word *koinonia* appears to convey at least three different meanings: first, "the share which one has in anything, partnership" (II Cor. 13:14, etc.); second, "intercourse, intimacy, fellowship" (Acts 2:42, but I am not at all sure that this passage so uses the term); third, "a benefaction jointly contributed" (Rom. 15:26, etc.).

FANNING UP A SIROCCO

Wm. E. Wallace, McAlester, Oklahoma

The great restoration movement is rolling forward again. The movement to return to the old paths began in early America with a throwing off of denominational centralized ecclesiasticism. The movement blazed with great success until lumbered with autocratic functional organizations in the mid 1800's. The movement bogged down under machinery until finally it broke from the entangling denominationalism which had beset it. Once again the fires of New Testament authority were lit; the movement rocked on into the 20th century.

Moving on with a deep respect for the independence and complete autonomy of the local congregation, the re-

storation of New Testament Christianity proceeded at a rapid clip while withstanding the efforts of sectarian doctrines to board the restoration schooner. (Premillennialism is a case in point).

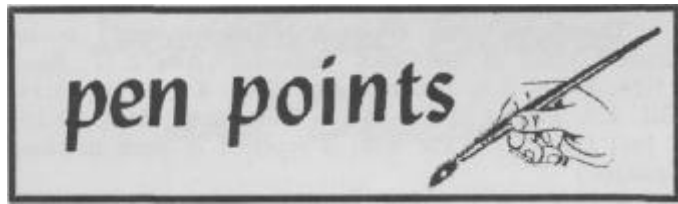
Approaching mid-century, the movement rolled once again into the mudflats of centralized authority. The express to heaven became laden with institutionalism; its wheels struggled with great effort through the mire of centralized control.

Now, in the beginning of a new decade, the great restoration movement finds herself moving on dry land. The mud is falling from the spokes of the wheels; the skies are clearing.

Yes, brethren, we have every reason to be encouraged. Reports from across our great nation show the cause of Old Zion to be moving right along. The fact of her renewed success creates winds of opposition. She has indeed fanned up a sirocco. The winds come and the winds go, but we have arrived at a point where we can say, "Let them blow, we are covering ground."

The 1950's were a time of confusion, but the 1960's find the real restoration in good shape for future success. The very fact that the winds of opposition prevail so steadily shows the restoration is making tracks.

Let us move on singing the song of Moses and the Lamb; let the winds wail; we have a righteous cause which cannot be stopped.



Mark Twain said: It is by the goodness of God that in our country we have those three unspeakably precious things: freedom of speech, freedom of conscience, and the prudence never to practice either.

* * *

Thomas J. Curran said: The moment our democracy ceases to respect God it will cease to respect your value as an individual. The moment it ceases to respect your value as an individual, it ceases to be democracy.

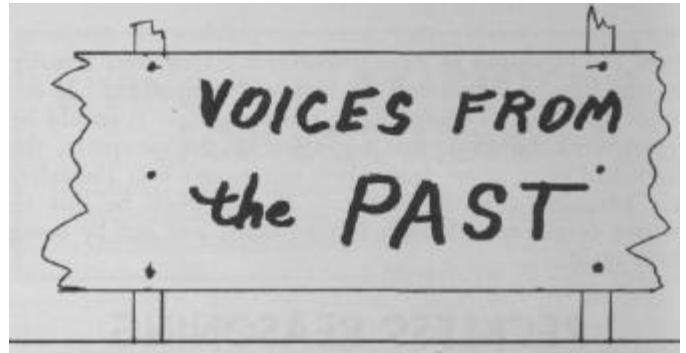
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Robert R. Clouston relates how, at the end of a monastery tour, one man in the party who prided himself on being "an enlightened atheist," remarked to the monk guide: "If God does not exist, and I believe he does not, you will have wasted your whole life." The monk smiled. "If I am wrong," he replied, "I shall have wasted only 50 or 70 years. If *you* are wrong, you will waste an eternity."

* * *

Someone has said: "The only facts we tolerate are those we already know. We read up on controversial issues, not to inform and guide a suspended judgment, but to confirm our present opinions and prejudices." Harsh words! But there is some disagreeable truth in them. Most of us boast of being open minded; actually few of us are. How else can we account for the fact that we are seldom interested in reading "the other side" of any question?

—The Scrap Book



(This timely article was written by brother F. W. Smith a little over two years before his death. It appeared in the *Gospel Advocate*, July 5, 1928, page 635. The truth here expressed is as much needed today as when written nearly 32 years ago. —Ed.)

My Brethren Have The Right To Know

by F. W. Smith

What my brethren have the right to know is, what I believe and teach on all matters pertaining to the religion of Jesus Christ, and I have no right to expect or claim their Christian fellowship so long as I refuse to let such be known. To content myself with the feeling and declaration that *it is none of their business* regarding such matters would be to manifest a rebellious spirit against the God-given right of others and advertise myself as possessed of a species of egotism disgusting to all right-thinking people.

THE RESPONSIBILITY OF ELDERS This is most clearly set forth in the following passages: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." (Acts 20:28.) "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you." (Heb. 13:17.) There is most certainly implied in these passages the solemn duty of the elders in every church to know what is being *taught*, *believed*, and *practiced* among those over whom they have the oversight. Otherwise, how could they meet and discharge the grave responsibility "as they that shall give account" for the souls over whom they are to "watch?"

Let us turn the matter around and ask: "Have the members over whom the elders have the oversight the right to know what the elders believe, teach, and practice?" In other words, have the members the right to demand of the elders a "Thus saith the Lord" for their faith and practice? Who will dare say they have not? And who would presume to **say** that "it is none of their business" as to what the elders believe, teach, and practice in religion?

Now, does not this same right belong to every member of the body of Christ? And since I am a *public* teacher of religion, has not every member of the church the God-given right to know what I believe and teach on all subjects pertaining to the Bible? Frankly, I would be both *ashamed* and *afraid* to refuse such information to the poorest and most unlearned member of the church anywhere on the earth. I

would be ashamed of such egotism, and afraid to withhold a *right* that belonged to another.

THE NAKED TRUTH

It may be put down as the rule that when one refuses, no matter on what pretense, to *openly* and *candidly* express his position regarding matters that disturb and divide the children of God, he is either afraid that he will injure his *popularity* with the disturbers or else he is in *sympathy* with them. When one says, "I take no position on the organ and society questions," he either deceives himself or else is in sympathy with such things. There is not a member of the church anywhere but has the *right* to know how I stand on such matters, and, by the grace of God, if they do not know, all that is needed is to *ask* me and they *shall* know.

UNTAUGHT AND SPECULATIVE MATTERS

Have my brethren the right to know how I stand on questions of this nature? They most certainly do; and all they have to do is to *ask me*, and the information will be forthcoming in no uncertain sound. Will I feel that somebody is trying to *dictate* to me as to what I shall believe and teach? I would be *ashamed* to have such feelings, much more to express them. Have I the right to an opinion regarding untaught and speculative matters? Absolutely, yes. What, then? *Keep it to myself*, and teach it neither publicly nor privately. (Rom. 14:22). Has any one the right to know what my opinion is? No, *that* is the business of no one but myself, and I am forbidden to tell it.

No, beloved, my brethren, rich or poor, learned or unlearned, shall not be deprived of the knowledge as to what I believe and practice in religion or as to how I stand on any and all questions that disturb and divide the children of God. They shall not *wonder* and *guess* as to where I should be placed religiously so long as I can command language sufficiently plain to make them understand.

ON-THE-FENCE PEOPLE

There are really and actually no "on-the-fence people," although there are some who pose as such. But when the *popular side* develops, you will have no trouble in locating this class, because while seemingly "on the fence" they were looking for that side on which to fall. Another evidence of no "on-the-fence people" is seen in those who make such claims *criticizing* others who are contending for the truth.

Jesus said: "He that is not with me is against me; and he that gathereth not with me scattereth." (Matt. 12:30.) Hence, when anything arises affecting the interests of Christ's kingdom, the peace and harmony of his disciples, naught but disloyalty and cowardice prompts one to try to evade the issue and bare his breast to the struggle for truth and right.

Imagine, if you can, the apostle Paul being silent on any subject that disturbed the peace and harmony of the church or regarding any *false doctrine* that was introduced among the saints.

Most certainly Paul's instructions to Timothy are applicable to every preacher for all time to come, and he said to Timothy: "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2) Again, Paul said: "The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you." (Phil. 4:9.)

The Bible -- Its All Sufficiency

Thomas O'Neal, Butler, Ala.

Paul wrote Timothy, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16-17. These words reveal three things: (1) The Bible's origin, (2) the Bible's functions, and, (3) the end to which the Bible leads.

ORIGIN OF THE BIBLE

The Bible is from God! Paul said, "All scripture is given by the inspiration of God . . ." This includes both the Old and New Testaments. Peter and the eleven other apostles spoke "as the Spirit gave them utterance." (Acts 2:4). Later, Peter said, 1 Pet. 1:12, that the gospel was preached "with the Holy Spirit sent down from heaven," and that "the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Spirit." (2 Pet. 1:21). The Bible being a product of God is therefore divine in its origin.

FUNCTIONS OF THE BIBLE

1. *The Bible is "profitable for doctrine."* One can learn nothing of God, Christ, the Holy Spirit, and Christ's church except the Bible reveals it! Everything that is to be taught religiously can be found in the Bible; to fail to find it in the Bible means it must *not* be taught. Peter said, "His divine power has given unto us all things that pertain unto life and godliness." (2 Pet. 1:3).

2. *The Bible is "profitable for reproof."* To reprove one is to convict, prick, or cause one to see his sins, to see himself as God sees him. If the Bible will not accomplish this in one's life, then that person is beyond the reach of reproof. The Bible is adapted to everyone's need! It is written for men in all walks of life.

3. *The Bible is "profitable for correction."* All sin. (I Jno. 1:8). These sins need to be corrected. The Bible is completely able to do this. Every sin and error has a remedy in the Bible! Before one *can* be corrected by the Bible, he must *want* to be corrected by the Bible when he goes astray.

4. *The Bible is "profitable for instruction in righteousness."* In the Bible is found heaven's plan for making men righteous. (Rom. 1:16-17). The Bible contains all the commands of God so that man might obey these commands and be made righteous. (Rom. 6:16-18).

END TO WHICH THE BIBLE LEADS Paul said, "That the man of God may be perfect, thoroughly furnished unto all good works." What more can be given when a thing is *perfect*? The Bible furnishes one completely, or thoroughly "unto all good works." What more could one want than to be guided perfectly and thoroughly in every work that God has authorized? The Bible contains all of this!

THE APPLICATION

1. Since the Bible contains the Word of God, man should respect it by obeying it completely.

2. The Bible being perfect and complete, man should accept the Bible as complete by rejecting all human manuals,

catechisms, disciplines, confessions of faith, and all other human creeds.

3. The Bible informs man of two places after death, telling him how to gain one and avoid the other. If you possess but one book, let it be the BIBLE. To be happy in this life and the one which is to come, read, study, believe, and *obey* the Bible!

Christians Versus Unbelievers

D. W. H. Shelton, Tampa, Florida

Man is incurably religious. Every race in every age and clime has sought to reach upward to some higher power. This inclination to worship is so universal that it must be regarded as an integral part of man's nature.

Man was created in the image and likeness of God, therefore we are created for the purpose and with the desire to worship. For this reason we as Christians believe that genuine atheists and infidels are almost if not altogether non-existent today. In fact the Bible dismisses the entire problem of atheism and infidelity with a single sentence. The fool has said in his heart there is no God (Ps. 14:1.) This statement is repeated word for word in (Ps. 53:1.) Then we may safely say, that no one but a fool would make such a statement, especially in the face of the fact, that the Bible begins with "In the beginning God." Notice, the first character the very first being mentioned in the Bible is God Himself. This is conclusive evidence to us that it came from Him. Had man been the author, the sole instigator of the Bible, we all know that *man* would have been the dominant character throughout its pages.

If there were no God and the Bible was not the *word* of God, man would not and could not have known God's name, therefore it would have been impossible for His name to have been in the Book in the first place. Then too the acceptance of God as the corner stone, the central figure in religion by every one of the inspired writers of the Bible, is the basic essential to all intelligent religious thinking.

Christians should be the happiest people on earth. For although Christians and unbelievers are alike in this respect—both must bear the burdens and afflictions of this mortal life—they differ in that the Christian has help from above to bear the burdens of mortality and the unbeliever has none. The true Christian, however afflicted, reviled, or persecuted, has within himself a source of never failing comfort and joy, in the assurance of a bright and incorruptible inheritance beyond the grave; while the unbeliever, however successful he may be in this life, has no substantial happiness here and no hope of happiness hereafter.

Christians should be happy because the Christian is a justified person, one whose disposition is of universal benevolence, whose character is the image of God's beloved Son, his heart is the resident of God's gracious gift and his life is consecrated to the Lord.

There is no one more honorable than a Christian for God is his Father, Jesus Christ is elder brother, the Holy Spirit his constant guest, angels are his ministering spirits, heaven is his inheritance and the mansions of God shall be his home. Hence there are none on earth more noble, holy, and pure and there will be none in heaven higher nor more dignified than the Christian. For this definition of a Christian I am indebted to the lamented, and much beloved Alexander Campbell.—D. W. H. S.)

COMMENTS TO THE EDITORS

"Receiving your paper each month is a source of encouragement to me and I thoroughly benefit from each issue. It is indeed gratifying to read articles written by those interested in proclaiming the truth in its simplicity and entirety."

Sylvia McQuaig
Meridian, Miss.

"You have a very fine paper; keep up the good work."
Donald P. Ames Aurora, 111.

"I enjoy *Searching The Scriptures* very much; it is as good as the best. You are doing a wonderful work through it—keep the good work up."

D. W. H. Shelton
Tampa, Fla.

"I enjoy reading *Searching The Scriptures*; may it grow in subscriptions."

Donald G. Collins
Green Forest, Ark.

"I have enjoyed the copies of the paper which I have seen."

Earl
Kimbrough
Waycross, Ga.

"I deeply appreciate your readiness to print my short article and a corresponding reply by brother Srygley. This is a concrete example of a good editorial policy. As long as you remain this fair-minded I know that the paper will gain in circulation and respectability. The articles written thus far have been of an excellent spirit, and this, is the only way to really be effective in the presentation of truth."

Melvin Curry
Oak lawn. 111.

"Congratulations on your gospel paper. We are receiving much good from it and wish you success in spreading the Word of God."

L. N. Clifford
Donelson, Tenn.

"I like *Searching The Scriptures* and I feel sure its thrust will be felt for the good of the Cause . . ."

Wm. E. Wallace
McAlester, Okla.

"Just a note to express my appreciation for and interest in the paper *Searching The Scriptures*. We have enjoyed reading it."

Robert K. Oliver
Ypsilanti, Mich.

"I learned of the new paper through my brother-in-law, Doyle Banta. Please send *Searching The Scriptures* to the enclosed list . . . I bid you God speed in the new venture."

Dr. R. J. Hall
Carrollton, Ga.

"I received the first two issues of *Searching The Scriptures* and express my appreciation for them. The appearance of the paper is excellent. We read each article with great interest finding all of them good and some outstanding."

James D. Judd Rumpi,
Nyasaland, Africa

"Thank you for sending us the paper *Searching The Scriptures*. We find it very enriching and enjoy it very much. We want a year's subscription for ourselves, also for my mother and father. I'm sure they would enjoy this excellent paper also."

Mr. and Mrs. Joe Stano
Cleveland, Ohio

The News Letter Reports

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

NEWS AROUND THE COUNTRY

KEN LOOPER, a young preacher in the Air Force, is leaving MacDill Avenue where he has helped GLENN SHEUMAKER and is moving to New York.....JAMES NEEDHAM preached two Lord's days for the Drew Park church in Tampa while HARRY PAYNE was in a meeting with the Ninth Avenue church in St. Petersburg, Florida ARLIN CHAPMAN of Rome, Ga. preached for the church in Sulpher Springs, Fla. May 16-23TOMMY McCLURE worked with the Piney River church in Dickson County, Tenn. last month.....The debate between HAROLD HAZELIP and BILLY SUNDAY MYERS of the "Church of God" in Louisville, Ky. was postponed because of the illness of Mr. Myers' wife. It will be conducted at some future date REUEL LEMMONS, editor of the Firm Foundation, preached for the Taylor Blvd. church in Louisville, Ky. in a series of gospel meetings in MayH. A. FINCHER did the preaching in a meeting at Smyrna, Ga.....C. L. McLEAN is doing a good work with the church at Romulus, Mich. They had 128 present in Bible study the last Sunday in AprilBOBBY THOMPSON who preaches for the North Miami church in Miami, Fla. preached in a meeting with the West Hollywood church and BILL SIMMONS preached on Lord's day at North Miami.....The building in Bedford, Ohio where E. L. FLANNERY preaches is almost completed. The last brick was laid on April 26.

The first eight days of May found the following speaking on a lectureship at Berea, Ohio: RICHARD DEWHIRST, E. A. DICUS, E. C. KOLTENBAUGH, PAUL CASEBOLT, JAMES WILSFORD, EMERSON J. SCOTT, FRANKLIN T. PUCKETT, GEORGE LEMASTERS, L. J. NICKLAS and EMERSON L. FLANNERY.

FERRELL JENKINS preached in a meeting at Kirkwood, Mo..... W. CURTIS PORTER was in a meeting with the Spring and Blaine church in St. Louis, May 8-15. JAMES P. MILLER will be with the Poplar Street church in Florence, Ala. where CURTIS FLATT now preaches June 5-12. He then goes on to speak at Westvue church in Murfreesboro, Tenn. June 13, 14, 15, 16. RICHARD WEAVER is the preacher for this church.

ERNEST FINLEY of Oklahoma City, Okla. preached in a meeting at West End church in Bowling Green, Ky. May 1-11 MARK RAULERSON of Harira, Ga. preached in a meeting at Newberry, Fla. May 8-14.....GARVIN TOMS began a gospel meeting at Riverview church in Jacksonville, Fla. May 1 CECIL B. DOUTHITT of Park Hill church in Fort Smith, Ark. preached in a meeting at North Birmingham church May 1-8..... ROBERT CRAWLEY of Belview Heights church recently preached in a meeting at Pleasant Grove, Ala.JAMES P. MILLER preached in a meeting with the church in Meridian, Miss. May 1-8. The meeting was well attended and resulted in 7 responses. Sellman Falls conducted the song service. R. A. GINN preaches for this church and will complete seven and one-half years work with the brethren here this summer. He

has done an outstanding work with the Seventh Street church in Meridian, Miss.

HOLLIS WINDHAM preaches for the little band of Christians who meet at York, Ala. The work is hard in that section and the members of the Lord's body are few TOM O'NEAL preaches for the small congregation at Butler, Ala. and speaks on a radio program every day LEROY ENSEY preaches for the church at Forest, Ala. This congregation has less than 25 members. All three of the above men are supported in part or in whole by churches who are accused of not believing in doing missionary work.

AL PAYNE preaches for the church in East Columbus, Miss. This congregation has made fine progress in the last three years. They have a new building on the main route to the south of Columbus and now have about two hundred in attendance on Sunday mornings.

FRANK INGRAM of the West Hill congregation in Pensacola, Fla. did the preaching in a meeting with the Seminole church in Tampa May 15-22. Different song leaders in the Tampa area led the singing. Brother Ingram will preach in a meeting at East Gate church in Pensacola May 23-31 ROBERT PRESNELL will preach in a meeting at Academy Street church in Dickson, Tenn. beginning June 19 HAROLD HOWARD will begin a meeting at Rock church June 5 JOHNNY EDWARD began a meeting at Colesburg May 29.

JOHN GERRARD will preach in a tent meeting in Wellston, Ohio June 20-29 JAMES YOPP preached in a meeting at Westside church in Kennett, Mo. early in May. BOB OWEN of Tampa, Fla. preached in a meeting at Habana Avenue in Tampa which closed May 22.

The Jefferson Street church in Tallahassee, Fla., which had its beginning in January of this year, appointed elders and deacons last month. This is a good step toward greater progress. The elders are: BOB WAGNER, CARL JACOBSEN and A. H. SHERRILL. The deacons are: JIMMY CARR, ELSTON ROADY and LESTER FUQUA.

CLAUDE WILSFORD is the new evangelist with the East Hill church in Pensacola, Fla. SAM BINKLEY formerly preached for this church. He is now in Portsmouth, Ohio PHIL POWERS has moved to St. Louis, Mo. to labor with the Riverside church JOHN BRADFORD recently moved to Jordon Street in Pensacola, Fla. to work with them DONALD P. AMES of Tampa, Fla. has moved to Aurora, 111. to labor with BRYAN VINSON, JR. for one of the churches there.

H. E. PHILLIPS has resigned as preacher with the University Avenue church in Gainesville, Florida after nearly seven years. He will leave September 15. This church has shown steady progress during this period of time. Some of the most faithful in the kingdom of God are in the University Avenue church.

PEACE IN TRENTON, FLORIDA

The following report was received from brethren in Trenton, Florida:

"The church here on South Main Street and the church on Carlton and North Main Streets came together recently and the members of both congregations -were reconciled, at which time many tears were shed for great joy. Trouble and confusion had existed between the two congregations for about 3 years or longer. But the brethren have made things right with each other and the good Lord, and are at peace now. All were made to rejoice. The future for the church here is very bright, and may the Lord bless each of the brethren.

"The church is rather old in Trenton and is widely known. Brethren elsewhere will rejoice to learn that peace and unity prevails here again."

THE WORK IN DOCKING, ENGLAND

James L. Denison

(Editor's Note: The following information has been received from James L. Denison from Boling, Texas, regarding the work in Docking, England. Anyone interested in helping him can contact him at P. O. Box 516, Boling, Texas.)

"I have been asked by the church in Docking, England, which is about 120 miles North of London, to come work with them. One of their leading members, Brother Jimmie Darnell, I helped convert, and have helped teach and strengthen through the past several years. There are ten members there, four are heads of families, all are Air Force personnel and their families.

"They have informed me that the Air Base Personnel and the English people are 'wide-open' for evangelistic work at this time. They estimate that within two to three years, if they had a full-time evangelist to work with them, the church there would be self-supporting. This is probably an over-estimation of the possibility of growth. But it does give you a good idea of the possibilities there.

"There are only about a half dozen churches of Christ in England. Several of these are G. I. congregations, all of which, I understand, have liberal tendencies, with the possible exception of the one at Docking. Docking being an exception is doubtlessly due to the influence of Brother Darnell, who is sound, and straight on the present day issues facing the church. I gather that the others at Docking are not too well informed on the issues, but are open-minded. The English congregations seem to be drifting very fast into the camp of 'one cup communion,' 'no women speaking in Bible Classes,' etc. In fact, one of the preachers of an English congregation recently tried to instill the latter doctrine into the Docking church. This caused confusion; but through letters from myself and a couple of other State-side preachers, who were requested by the Docking brethren to help them, the confusion has now been virtually eliminated. The brethren at Docking believe there is hope for saving some of the other 'few churches in England from apostasy, if a sound preacher from the States could be put in the field at once. At the present time, so far as I have been able to ascertain THERE IS NOT ONE completely sound Gospel preacher in all of England; a country whose population even in 1954 exceeded 41,000,000! They have requested that I come, and I have accepted, providing I can obtain adequate support and travel funds."

FLORIDA CHRISTIAN COLLEGE SUMMER CAMP For 1960

Paul Andrews, director

Camp time is almost here again. The first session begins June 26th this year. We are planning a bigger and better camp than ever before and, of course, we are counting on you to be here and enjoy it with us. You can look forward to good food, Bible classes, singing, ball games, track meets, shuffle board, table tennis, horse shoes, handicraft projects, relay games, amateur programs, Bible quizzes, prizes, fishing awards, best camper awards, and many other enjoyable things. There is never a dull moment. As in other years, Florida Christian College Summer Camp will be staffed by very competent people with years of experience, including a registered nurse. Only 100 applications can be accepted for each session, so rush your application card, with room reservation fee, to us at once. The complete fee is \$15.00. Send \$5.00 to reserve a room.

First session — ages 7-9, June 26 - July 2. Second session — ages 10-12, July 3 - 9-Third session — ages 13-16, July 10 - 16. Mail to: Summer Camp, Florida Christian College, Tampa 10, Florida.

WORTHY APPEAL

Fred Smith

The church in Umatilla, Florida is about 50 years old, yet small in number, made up mostly of women, children, and elderly people who have no income other than social security. Until about a year and a half ago they had no regular preacher. Since then I have been preaching for them. I do secular work to support my family. Since I have been here several have been baptized—eleven in one week, and a number restored.

The building in which we have been meeting is too small to accommodate the people. We did not have classrooms. Some of the young people had to sit in class with the adults. We decided something must be done, so we borrowed \$8,000 to buy material to construct a new building. We thought that by doing the work ourselves we could just about complete our building. Since the cost of material is so high our funds have expired. Now we find it impossible to move into our building until we can raise more funds. We cannot borrow more money since we cannot meet higher payments. We have no other choice than to turn to our brethren for help.

The need here is urgent. I'm sure the congregation here is worthy of any help you may offer. Please contact Fred Smith, P. O. Box 732, Umatilla, Florida.

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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

VOLUME I

JULY, 1960

NUMBER 7

SOUND DOCTRINE IS BIBLE DOCTRINE

Jas. P. Miller

Sound doctrine is simply Bible doctrine, doctrine that a man can verify with chapter and verse in the New Testament. Sound words are, in the same manner, Bible words—words that are found and taught in the Word of God. To be more specific, no doctrine is sound if it cannot be found in the New Testament. We are living under the New Covenant, or the New Testament, and no permission of God is given to go back of the cross for the doctrine of the New Testament church. Paul, in the second chapter of Colossians, verse 14, tells us that the old law was "nailed to the cross." He also argues in the ninth chapter of Hebrews that Christ had to seal the New Testament with his blood, that his testament was not in force as long as he lived, but became of force after he died. In another place he points out that even a man's covenant, if it be confirmed, "no man disannuleth, or addeth thereto." Hence, sound doctrine would not be the commandments of Moses, but the teaching of Christ. To be more definite, the sound doctrine to which Paul refers is the teaching or doctrine of the apostles. In the second chapter of Acts, verse 42, we find this expression used concerning the church at Jerusalem, "And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers." Here we have the matter clarified even further: Not only is sound doctrine New Testament doctrine, but it is also the apostles' doctrine. The apostles of Christ, speaking for him, bound sound doctrine on all men, and hence Paul writes to Timothy in II Timothy 2: 1,2: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." What things had Timothy heard of Paul? The answer is clear: Sound words and sound doctrine, the apostles' doctrine, the things that the apostles taught.

Let me suggest to you that every God-fearing man should examine every teaching to see if it is sound doctrine, to see if it is the apostles' doctrine. If such teaching can be found in the Bible, then follow and practice it. If it is not found in the Bible, then abandon it. This simple rule would purify religion as the filter purifies the stream. We would be able to disregard all the teachings of men that are not

found in the Bible, and all of the people of God could unite in the doctrine of our Lord. The Savior's prayer cries out for unity, and a careful examination of the word of God is necessary if men are to walk together.

WHAT CAN I DO TO HELP?

B. L. Fudge, Athens, Alabama

What can I, as one very ordinary individual, do to help the cause of Christ? A list of things are given in Galatians 6:1-10.

I Can Restore the Erring (v. 1)

I can restore my brother or sister who has been overtaken in a trespass. This must be done in a spirit of meekness, realizing that I too am subject to temptation. A "holier than thou" attitude would be rightfully resented by the erring one, and would defeat my whole purpose.

When approached in the right spirit any honest person will appreciate having his faults pointed out. I may in this way save a soul from death. (James 5:20)

I Can Bear My Brother's Burden (v. 2) None of us live to ourselves. All of us at times become discouraged. I can help my brother with his burden. Some-times as little a thing as a smile, a compliment, an expression of appreciation can lift a great burden from the heart and mind of a friend. A wife can help her husband with his load of care and responsibility, and the husband can help the wife. In bearing one another's burdens we fulfill the law of Christ.

I Can Face the Facts About Myself (v. 3) "If a man thinketh himself to be something when he is nothing, he deceiveth himself." The high school Senior has often been pictured as thinking he knows all that is worth knowing. If so, he is not alone. The college graduate often emerges with the "know it all" attitude to a disgusting degree. Preachers, young and old, often become hypnotized by their own voices and enamored of their own brilliance. Christians who sadly need teaching sometimes push them-selves forward as teachers.

I can help the cause of Christ greatly by making a realistic appraisal of my own abilities and acting accordingly.

I Can Do My Own Work (v. 4-5) I can serve faithfully in my own capacity. I can study and work to become a better teacher, song leader, exhorter,

deacon, preacher or *elder*. *There is* a burden that we may share, but there is another burden that each must bear for himself. No one else can do my praying, singing, giving, assembling, eating, teaching or exhorting for me. I must discharge these individual responsibilities myself. Only I will be held responsible for them in judgment.

I Can Support a Teacher (v. 6)

The noted radio and television "miracle-working evangelist, T. L. Osborne, has inspired over 2700 of his followers to each support a native evangelist in some mission field. These men in the underprivileged parts of the world live on from twenty to fifty dollars a month.

When will New Testament Christians awake and assume the same kind of personal responsibility to see that the whole world hears the gospel? "Let him that is taught in the word communicate unto him that teacheth in all good things," whether at home or abroad.

7 Can Realize that Reaping Time Is Coming (v. 7-8)

I may deceive my wife; I may fool my neighbors; I may evade the officers of the law; but God has solemnly warned me that I can't fool him. His laws are inexorable. "Whatsoever a man soweth, that shall he also reap."

If I fully realize the simple, powerful truth of this verse, it will have a profound influence on my every action. The wild oats of youth, the middle-aged fling, and the old man's folly will all be avoided if I am conscious that the reaping time is surely coming. Instead of these, I will be sowing the things of the Spirit daily.

I Can Keep On Keeping On (v. ,9) It has been said that discouragement is the most effective tool in the devil's workshop. It is hard to keep on when you are bitten by the one you have fed, when you are misunderstood and misrepresented, and when you can see no results from your labors. But our God has promised, "In due season we shall reap, if we faint not."

I Can Do Good Toward All Men

As opportunity affords I can do good unto all men. The use of my car, phone, or personal service in time of sickness, fire or other distress may be the factor that causes my neighbor to obey the gospel. Maybe you have read the poem, "The Gospel According to You". There is a lot of truth in it. The only gospel some folks will read is the gospel according to you. (or me.)

I have a special responsibility to do good to them that are of the household of faith. The ancient pagans exclaimed, "Behold, how these Christians love one another!" This same love should be the distinguishing mark of Christians today.

What can I, as one very ordinary individual, do to further the cause of Christ? There are many other things, but this one passage, Galatians 6:1-10, points the way for me to help my erring brother, my discouraged brother, myself, my home congregation, my preaching and teaching brother, the lost anywhere in the world, and my neighbor. Am I practicing it?

Friend, are you practicing it?

Some preaching does more entertaining than edifying; some more complimenting than exposing of sin; some more pacifying than purifying; some more consoling than censuring. It is not the amount of preaching that is troubling the world either way. It is the kind of preaching that we should be concerned about.

Searching The Scriptures

Published Monthly At
Gainesville, Florida

Application pending for entry as second class
matter at the U.S. Post Office at Gainesville,
Florida, under the Act of March 3, 1879.

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Subscription: U.S. \$2.00 per year in advance
Foreign \$2.50 per year in advance

Address all communications and changes of
addresses to:
124 S.E. 7th Street
Gainesville, Florida

Editorial . . .

H. E. PHILLIPS

Editorially it is impossible to maintain the freedom of speech and worship we claim to enjoy under our constitution and not allow investigation of questionable subjects as well as "orthodox" matters. The "brain-washing" that now takes place both from pulpits and through the pages of religious papers is a disgrace to the claim of "searching the Scriptures." The most enslaved peoples of this globe are those who have been permitted to hear only "one side" of a proposition—the side their masters want them to hear. Why do you suppose denominationalism today "discourages" its subjects in attending a meeting where the pure, sound gospel of Christ is preached? The answer is that they know they cannot hold many of them if they learn the full truth. Error would rather shy from any investigation than to try to stand in the face of mighty truth. The man who is really searching for truth does not hesitate to read, study, discuss and open for investigation any information available.

The forces of Catholicism and Communism, although complete opposite forces, are equally ardent in keeping their subjects uniformed on all matters that are detrimental to their cause. This produces a state of ignorance that enslaves people for generations. The citizens of democracy abhor the slightest suggestion that their freedoms of investigation and speech be curtailed by any sort of censoring. We want the freedom to investigate for ourselves "both sides" of all propositions, to investigate with candor what our greatest opponent has to say for his cause, and then to make up on our own minds as to what is truth and what is error. If the will work in political, scientific and moral matters, why will it not work in religious truth?

No one denies the "right" of an editor to decide what shall and shall not appear in his paper or book. He has a legal right to such practices. But does he have the moral

right to do this and then claim to be fair-minded and really search for truth? Wisdom must be exercised in using material that is educational and serves the cause of investigation in fairness, but to allow only what is representative of "one side" of a proposition and refuse fair investigation is prejudice and "brain-washes" the readers, or attempts to do so. This is exactly the practice of Communism in Russia. The leaders permit only what is helpful to the cause of communism in their official publications. Catholicism allows its subjects to read only what is approved by its officials. If the "other side" is to be heard, these official organs will represent it in their own words. This is a most unfair practice and seriously blocks any possibility of determining the truth. If your cause fears complete investigation, you had better watch out; you may be lost in eternity.

Neither brother Miller nor I obligate ourselves to indorse every statement or position that appears in this paper. We are not in the business of making creeds and determining what readers shall believe and what they shall not believe. We are striving to SEARCH THE SCRIPTURES with every reader in the effort to separate God's truth from human error in matters religious. We shall not be turned from this course. We encourage each person to accept and believe the truth when it is found and to reject all error where ever it may be. Every person has the right to be heard, and as far as space allows we shall permit fair investigation of Bible truth. There are some conditions, as stated in the first editorial of January, 1960, which we will not allow. Personal sarcasm and ridicule will not be permitted simply because it does not gender a fair investigation of truth. We shall not permit the pages of this paper to be used for the promoting of personal projects or the discussions of personal bitterness between brethren. This sort of writing hinders the search for truth because of personal feelings and prejudice. It does not help truth to impugn the motives of another, or to discuss his personal weaknesses and inconsistencies. Gospel truth comes only from what is written by the Spirit of God in the book of God. To speak against the general conduct of a class of people does not attack the person of anyone.

We shall also strive to provide a well balanced diet of spiritual things. Some articles may be delayed for some time because we have too many on the same general subject. Others may not be published because they are not well written in form to edify the readers. Some may not be published because they do not attempt to discuss a scriptural subject, but rather to promote a personal ambition. Some may not appear because they are personal attacks that tend more to discredit persons than to deal with truth. It is true that all error is attached to some person, and to discuss the error involves the persons associated with it, but to attack the person rather than the error is the same as a physician attacking the patient rather than the disease he has. We need frank, fair, scriptural discussions on ISSUES and not of personalities. I do not believe Billy Graham is right in his doctrine. I believe he is teaching a dangerous doctrine that leads men away from Christ, but a personal attack on his character does not disprove his doctrine or prove that I am right, and a fair-minded investigator of truth will not be convinced by such logic (?).

We do not expect all readers to agree with this position, but what position could a person take that would draw approval from all men? We are simply seeking to be fair, impartial and scriptural in our efforts to SEARCH THE

SCRIPTURES with all who write and read the pages of this journal. If you disagree with a brother, say so! But do it with fairness as you would expect to be dealt with. Let us imitate the Lord who left us an example to follow: "Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (I Pet. 2:22, 23). May God help us to "set your affection on things above, not on things on the earth" (Col. 3:2).



Truth is always consistent with itself. God created the heaven and the earth (Gen. 1:1) and is a God of truth (Deut. 32:4). If one "truth" ever opposes another "truth" further investigation is required. Certainly truth does not oppose itself.

From whence is the source of life? This question is answerer in Genesis I, but not to the satisfaction of all. There was much discussion up to the middle of the 19th century as to the origin of life. These discussions hinged on two major questions. Did or can life spring spontaneously from dead matter (abiogenesis) or is it the offspring of existing parents (biogenesis) in every case? The theory of spontaneous generation was held as the explanation for life from the years before Christ until the famous lectures of Louis Pasteur at the Sorbonne, April 7, 1864, when he gave proof that things produce after their own kind.

In early descriptions as to the origin of life the Greeks looked upon the Goddess Gea as the mother of mankind. In their mythology they told of stones being cast upon Gea and these springing forth as men and women. The Celts thought of the soil being inhabited with gnomes and pixies, friends and enemies of mankind. The Greek philosopher Aristotle wrote in 384 BC: "Animals sometimes arise in soil, in plants or in other animals." Three hundred years later, Ovid, in his dissertation on the Pythagorean philosophy, defended this theory of spontaneous generation and Vergil (70-19 BC) in the Georgics, gives directions for artificial production of bees.

"But," someone says, "this was centuries ago and we do not teach this now." True, but consider that these men and others like them were the best minds of their ages. We have great minds today who, in a sense are still in "theory explanations" as to the origin of life. The origin of life is revealed in Genesis I as well as the natural law which declares that each living thing shall bring forth "after his kind."

WHAT IS PREJUDICE?

It is the lock on the door of the closed mind. It is the ignorance we usually mistake for reason. It is the first enemy of information and progress. It is intellectual astigmatism.

It is the perfect combination of conceit and ignorance.
—Borrowed.



CHANGING WITH THE TIMES

As a young preacher twenty years' ago, I remember the battle fought by the brethren over what was called at that time the "college question." By this they debated the question of church supported schools. The colleges were willing to take money from the churches if the churches were willing to give it. The greatest minds in the brotherhood pointed out that it was not the work of the church to teach secular subjects such as history, shorthand and even physical education. That the money of the church treasury could not be spent to buy football uniforms and sweaters for cheer leaders. The issues were clear and the victory over the "institutionalism" for that day was clear. Not a school to my knowledge offered such a contribution. In our day the present debate was shifted from the college in the budget to the benevolent institution supported from the treasury of the church and here those who desired the church to pay the bill found a battle ground more to their liking. Although all human organizations stand or fall together, it is interesting to note that with the issue shifted from the college the schools have been quietly going about the very thing that they were defeated on two decades' ago. With two or three exceptions the schools are taking money from the churches. On my desk as this is being written I have a bulletin from such a school with contributions listed from 5 churches. Many of the brethren who declared themselves as "watch dogs" against any encroachment of the schools into the treasury of the church have long changed their minds and now give it their blessings. Many others will have to change or be marked as "antis." I cannot help but believe there are thousands of others who are still convinced that there can be no "church schools," "church universities," and such like. If this is not true the result is clear, the church of the Lord will lose her identity and close ranks with the denominations around her. The body bought by blood will be merged with institutions built by sweat and the man of tomorrow will have to grope through the night of creeds and the man-made religions to find the way.

BEAR FRUIT OR DIE!

J. E. Whigham, Tampa, Florida

"I am the vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing . . . Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15.)

God set the great natural order around us and set in motion the great process of growth and recreation. We call all this "nature." The water, air, light, heat, wood, fiber and food products are all a part of the natural order. We are compelled to ascribe all these things to a power superior to us because we cannot create them, neither can

we trigger the growth of those which come about by growth. Do we ever meditate on how powerless we are to bring about a cornfield, a wheat field or a forest by our own independent efforts? Take away the timeless yet unknown principle of growth in the sprouting of seeds and the shooting forth of blades and leaves and our earth would soon become a lifeless, silent globe!

We have set out the forgoing in order to state, as forcefully and effectively as possible, that all of God's nature scorns barrenness or unfruitfulness. Through all the ages, since nature as a finished order came from the hand of God, she has passed a quiet yet irrevocable sentence of death upon all genera or species which cannot, or will not bear fruit. Herein is a profound analogy as between God's order, nature, in the physical realm and his higher order, the spiritual realm. In both realms the divine edict is: BEAR FRUIT OR DIE!

It would seem that men would readily grasp this great truth, but instead here is manifested one of the most tragic and fatal lacks of insight in all the ages: A man can and does recognize somewhat of the portents and causes of fruitlessness and death in the natural world but he can go blissfully on his way as spiritually sterile and unfruitful as desert sand and never recognize his fatal weakness! In fact, he may boast to the contrary "professing that they know God but in works they deny him, being abominable and disobedient, and unto every good work reprobate." (Titus 1:16).

Perhaps the dynamic word "works" is the key to the traditional and current absence of spiritual fruit among professed believers. So much religious effort, both ancient and modern, has been and is exerted to promulgate "forms" of doctrines that relatively little time and effort are left by which to make Christianity a practical, living thing. Speaking of fierce, high-minded, self-loving men that would come on the scene Paul wrote to Timothy "For men shall be lovers of their own selves . . . having a form of godliness but denying the power thereof." (II Tim. 3).

When we see people indulging primarily in "form" with little or no performance we know they are not using the power of godliness to enrich their own lives and the lives of others, hence they are not bearing fruit and must therefore die. It is tragedy that some of the world's larger religious groups have "forms" of doctrine that deny the value of works in the exercise of faith.

It behooves every seeker after the truth of God to search diligently in the New Testament for ways to bear fruit and then go forth and do it, in the face of the awful edict: BEAR FRUIT OR DIE! !

INTO ALL THE WORLD

Connie W. Adams, Newbern, Tennessee

"And he said unto them, Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.) These were among the parting words of Christ as he left the earth for the coronation in heaven. They presented at once the universal scope of the gospel, and placed upon the apostles, as his selected ambassadors, the responsibility of discharging these directives. That they took seriously their task is evidenced by the fact that within their lifetime Paul could pen these words: "and be not moved away from the hope of the gospel, which ye have heard, and which was preached to

every creature which is under heaven; whereof I Paul am made a minister." (Col. 1:23) The urgency of the work permitted no slack. They moved under a sense of compulsion for Paul said "woe is unto me if I preach not the gospel."

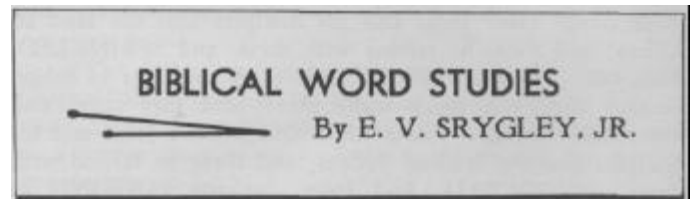
That sense of urgency which possessed the apostles infected their converts in the early church. Those genuinely converted desired the salvation of their friends and acquaintances. It was the spirit manifested by Philip who went to Nathanael to share the knowledge that he had found that one of whom the law and the prophets spoke. This was the spirit of the scattered church as its members were dispersed and "went everywhere preaching the word." Pressed by this compelling charge, Philip went down to the city of Samaria and "preached Christ unto them." Following his obedience to the faith, it is said of Paul that "straightway he preached Christ in the synagogues, that he is the Son of God." This spirit moved Paul throughout the Roman Empire teaching now a handful of women on a river side, then a number of philosophers on Mars Hill; now a jailor and his family, then proclaiming Christ in Caesar's house. And this was all a debt to be paid. "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So as much as in me is, I am ready to preach the gospel to you who are at Rome also." (Rom. 1:14-15.) This same spirit was imparted to those taught by Paul. To Timothy he said "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2.) Thus the message is to be perpetuated.

Not only was the church distributively concerned with reaching the lost, but the church in its collective capacity engaged itself primarily in the work of spreading the gospel message into all the world. The church in Thessalonica was commended because from it "sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not speak anything." (I Thess. 1:8.) Congregations were helping to send the truth in their support of those who preached it. Paul was supported financially by "other churches" while he preached in Corinth. On another occasion he was supported by the church in Philippi "for even in Thessalonica ye sent once and again unto my necessity." (Phil. 4:16.)

Nothing is more needed now than a sense of urgency toward the lost on the part of each Christian, who has the power, whether he recognizes it or not, to fill every corner of his own private world with the saving message. Great mass movements may be conceived and executed under the sound of trumpets and with the general heraldry which characterizes the arrival of the circus in town, but these cannot begin to compare in effectiveness with the simple person to person relating of the story of Christ and his church. There is too much of a tendency to feel that group activity can discharge our private responsibilities. In accord with the need for more personal teaching, there is a need for congregations to become impressed with the importance of sending and supporting men in remote quarters of this nation where the plea for the old paths is unheard, as well as into those far off nations where a spiritual darkness blacker than midnight has settled. There are yet many nations in which God's power to save has not been proclaimed, at least in modern times. In all of these nations there are to be found men and women who would be receptive

to the truth should they learn it. They stand in the condition of those found in the market place at the eleventh hour, who had not entered the vineyard because "no man hath hired" them. The "hiring" there is equal to the "new birth," to being "added," "translated," and "grafted."

Nothing could be more appropriate in concluding this article than the words of Jesus: "The harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into the harvest." (Matt. 9:27-38.)



"... BY FAITH IN CHRIST JESUS ..."

Gal. 3:26

I am personally convinced that in Gal. 3:26 Paul is making no reference whatever to saving faith by which one becomes a Christian. To the contrary, Paul is discussing the location of *the faith* (in the original text it is *the faith*), and not the directions of *faith*. That is, Paul's statement is not this: "You become the sons of God by believing on Christ." Paul's affirmation is this: "You are now the sons of God in Christ Jesus through the faith." The words "in Christ Jesus" are translated from *en Christo Iesou*. They are not translated from *eis Christon Iesoun*. This latter Greek phrase is the one commonly found where the idea is the direction of saving faith.

It seems to me that an elaborated statement of Paul's teaching would be something like this: "In Christ you are full-grown sons of God by means of the faith, that is, the Gospel. But in Judaism you were only growing children by means of the Law."

Gal. 3:26 is an emphatic restatement of Gal. 3:24, 25.

BAPTISM

Wilbur Hunt, Palmetto, Florida

"After these things came Jesus and his disciples into the land of Judaea; and tarried with them, and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized" (John 3:22 and 23). The subject of baptism is a Bible subject, over which much controversy exists as to its meaning, purpose, importance, and so on. Some believe that sprinkling and pouring as baptism is just all right as immersion is all right. But what does the Bible, rather, what does God say about baptism? This is the most important question. If we take what God, through the Bible, says about baptism, there would never be so much controversy over baptism.

One way to approach the subject is to consider its meaning, that is, what the word means. Our English word "baptism" is an anglicized word for the Greek word "baptizo;" that is, the translators of the King James version, rather than translating the word "baptizo" as "immersion" in order not to disturb the practice of sprinkling or pouring

water as baptism, simply changed the spelling of the word or confirmed it into an English word. All Greek scholars of the different denominations agree that the Greek word "baptizo" means "dip," "immerse," "plunge," "bury," and similar ideas, never sprinkling or pouring. The Greek words for "sprinkle" and "pour" are "rantizo" and "acheo" in that order, but it is "baptizo" that is used in the New Testament passages regarding baptism.

Another way to approach this subject is its grammatical usage and sense. Let us make the above two verses read as follows to determine which one makes the most sense. "After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and SPRINKLED. And John also was SPRINKLING in Aenon near to Salim, because there was much water there: and they came, and were SPRINKLED." "After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and POURED. And John also was POURING in Aenon near to Salim, because there was much water there: and they came, and were POURED." "After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and IMMERSED (or DIPPED). And John also was IMMERSING in Aenon near to Salim, because there was much water there: and they came, and were IMMERSED." Which one makes the most sense? It is the third one. Our test also has the statement "because there was much water there." A lot of water, such as river water, not a jug of water, is needed to completely immerse or dip or bury a person, as one would need a lot of dirt to bury something rather than sprinkling sand over the object and saying that one has buried it. The New Testament pictures baptism as a burial in water (Romans 6:3 and 4; Colossians 2:12). When one honestly and sincerely faces the truth on baptism, as well as any other Biblical subject, there would never be any trouble and problem over what the Bible says, but there would be acceptance of and obedience to the word of God.

GIVING THE ANSWERS FOR OUR HOPE

Address questions to:
2920 Tradewinds Trail 1 PETER 3:15
Orlando, Florida

— Marshall E. Patton —

(Due to his schedule of meetings brother Marshall Patton was not able to get his question and answer article to us in time for this issue. Instead, a report of his activities, taken from his bulletin of May 25, is given. —Ed.)

REPORT ON MEETINGS

Since the last issue of *The Reminder* your editor has been away in three meetings—Ocala, Florida, Moundsville, W. Va., and Birmingham (Huffman congregation), Ala. By way of announcements those in attendance at Holden Heights have been able to keep up with matters of interest during this time. However, many of our readers away from Holden Heights (and they are many) will likely appreciate a brief report, especially on the meetings.



OCALA, FLORIDA—It was a pleasure to become better acquainted with this fine congregation and to behold first hand evidence of much progress in the past few years. Recently elders were appointed. This church stands four-square for the truth; a good spirit prevails within the congregation and the future looks bright. Walter Henderson, the preacher, continues to do an outstanding work here. Eight were baptized during the meeting.

MOUNDVILLE, W. VA.—This meeting was a pleasant experience from many viewpoints. Moundsville is located only a few miles from Bethany, W. Va., and while I was there I visited Bethany College and the home of Alexander Campbell. While churches in general in W. Va., Penn., and Ohio went "digressive" years ago, those in the Upper Ohio Valley largely remained loyal. The spirit of conservatism is still in evidence and affords fertile soil for the truth relative to the liberalism of our day. Much is to be learned yet on the part of many, but the progress being made is encouraging. The reception given the truth was good—in fact, very gratifying. Harmon Caldwell is doing an excellent work with this the largest church in that area. Six were baptized the week before the meeting began. 758 were present the first Sunday morning of the meeting—April 17. One was baptized and one was restored during the meeting.

BIRMINGHAM, ALABAMA—Because I formerly I lived in this city this meeting afforded the pleasant experience of being associated with so many known in former years. Visitors were present throughout the meeting not only from the Birmingham area but also from other places in North Alabama. Here is a church (Huffman) sound in the faith; rejoices to hear the gospel preached in its purity and is making splendid progress both spiritually and numerically. Frank Smith is the faithful evangelist with this church and is loved and esteemed highly. Two were baptized during the meeting.

AT HOLDEN HEIGHTS—During my absence brother | Arthur Ray Thompson of Kissimmee taught some of my

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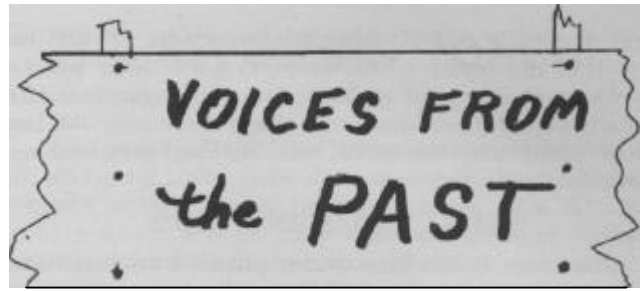
classes and preached every Sunday save one. Brother Don Bassett of Florida Christian College was with the church one Sunday. Brethren Briney, Kerce and Bogle of Holden Heights also helped by teaching the auditorium class on Wednesday nights. All of these brethren did a fine job and we are very grateful for their efforts.

NAME CALLING

Larry King, St. Petersburg, Fla.

It is very depressing to notice in the past four or five years that brethren are engaging more and more frequently in name calling toward their fellow Christians. The majority in the brotherhood, I assume, understand that a grave condition exists in the church of our Lord at the present time. Many brethren are in hearty disagreement on the scripturalness of various works presently being performed by congregations. It would indicate a serious lack of spiritual-mindedness for Christians not to attempt to settle these differences and thus close the ranks in the body of Christ. This could be accomplished in many ways. Brethren could meet on the field of debate and each present his particular view on an issue and then determine what is truth in regards to the Word of God. Gospel newspapers, if they are used properly, can be a mighty force in bringing unity to a divided group. Written discussions, tracts, pamphlets, and letters all can be used effectively to determine the scriptural view point in regards to certain problems confronting the modern-day Christian. All of these aforementioned instruments *can* be used effectively to "patch the holes." However, one thing which can not aid in settling the problem is name calling. It becomes increasingly discouraging, yea, even sickening, to pick up one newspaper and read a vicious attack launched against a man, a congregation, or a school. As if this were not bad enough, the very next month we pick up a rival paper and read a counter attack every bit as vicious as the first.

No one will deny that the division must be ended. We further believe that a compromise cannot be the answer where the truth of God is at stake. Yet are we to believe that our brethren have forgotten the ingredient of love which binds souls together? In Second Thessalonians 3:5, 6, Paul commands that even in disfellowship, love must be present. It is certainly not a spirit of love which moves Christians to refer to other Christians as "hobby-riders," "antis," "liberals" and even "liars." Division and the reasons behind it is strongly condemned in the New Testament (I Cor. 3:3), but so is name calling and loose, careless speech (James 3:14, 15). Here is a word of exhortation to all concerned: study diligently and labor industriously to iron out the differences in the body of Christ. Debate if you must, discuss if you can, reason and exhort whenever possible, but remember this: if we must engage in name calling, then we have no need to discuss the finer points of "orphan homes," "church co-operation," for if we must engage in the unwholesome activity of branding our brother a "liar" we prove our carnality and should go back and rehearse again the first principles. (Read I Cor. 3:1-4; Heb. 6:1, 2). If now, you have your pen poised to call someone a liar, anti, or something similar, stop and consider the love that makes the gospel work. Can you say this is true of you?



(The following article was written by brother Rufus Clifford and appeared in the *Gospel Guardian*, June 2, 1949. Eleven years later the situation has grown worse, and we are now more in need of this study than at the time it was written. —Ed.)

THE DISINTEGRATION OF AMERICAN HOME-LIFE

Rufus Clifford

There has been a break-down in the homes of America. Our homes have become dressing rooms, filling stations, and beer parlors. Moral corruption has flooded the land.

JUVENILE DELINQUENCY

Juvenile delinquency is one of our major problems. The FBI reported recently a steady increase in crime, year by year, with teen-agers responsible for a very substantial portion of it. In 1945, for example, there was an increase of 12.4% in crime over 1944; the upsurge in crime being the biggest since 1930.

A survey of 543,892 arrest records showed that 17 year-olds lead all others in the number of arrests, with 18 year-olds following a close second. Arrests of girls under 21 more than doubled in 1945 over 1941. A. rape, felonious assault, or killing occurred in our country every 6.4 seconds. Youths under 21 years of age accounted for 51% of all automobile thefts, 42% of all burglaries, and 28% of all robberies.

PARENTAL DELINQUENCY

What is the cause of all these increases? There has been a catastrophic break-down in the homes of our country. For the most part, delinquent parents can be said to be the cause of delinquent children. Juvenile delinquency is only the symptom of a disease which is eating away the very foundations of our country, and is threatening to destroy the church of the Lord. That disease is a lack, a dearth of truly Christian homes.

Roger Babson says any hunt for a solution to the problem of juvenile delinquency must start with the reconstructing of parenthood and its untransferable duties. A wayward youngster and an erring parent are usually but the opposite sides of the same bad coin. Child hoodlumism will end only when legal and financial responsibility is acknowledged not only in the realm of feeding, housing, and clothing, but in the much more important realm of training and teaching.

Judge Sam Davis Tatum, judge of the Juvenile and Domestic Relations Court of Davidson County, Tennessee,

reported recently that of the 9,500 boys under 17 who had come into the courts of Davidson County, there was not one whose parents went to Bible classes and church services regularly. He further stated that there were only 44 boys of the 9,500 who themselves went to Sunday school and church services regularly.

WHERE OUR MONEY GOES

It is clear that we have over-emphasized material things to the neglect of spiritual things. The United States of America in 1942 spent in all religious enterprises the sum of \$721,000,000.00; this was less than 1% of our national income. In that same year the American people spent \$5,200,000,000.00 for alcoholic drinks and an additional \$2,400,000,000.00 for tobacco. Thus, for whiskey and tobacco the American people spent in that year more than ten times the sum spent on all religious endeavors of every description. And the awful contrast continues to grow even more shameful and disgraceful in the years following the war. In 1916 approximately \$10,800,000.00 was spent by Americans for whiskey and tobacco; while only about \$4,000,000,000.00 was spent in all our educational institutions, from kindergartens through universities.

There are over 437,000 saloons in America—one for every 300 people. To each five church buildings in the nation, there are seven saloons. There are 27,000,000 young people in America who are receiving no religious instruction of any kind whatsoever. And of this number approximately 16,000,000 have never been inside any kind of church building even one time! There are 60,000,000 Americans who profess no religion of any kind.

DECLINING MORALS

Anyone curious about the evident decline in national morals, including all the problems of delinquency both juvenile and adult, need look no further. The figure denoting comparative interests and evaluations tell the story; they speak for themselves. When whiskey and tobacco are more important to a nation than all her churches and schools, the fall of that nation surely cannot be long postponed.

There has been an alarming decline in the moral character of the womanhood of our nation. We are witnessing the disgusting sight of cigarette smoking, paint-smearing, cocktail drinking women, reeling drunkenly in the streets of our cities and towns. In 1920 one woman was arrested for drunkenness to every five men arrested for that cause. In 1946 the ratio had risen to one woman for each two men. In 1949 the proportion is approximately even.

Women have left the homes, where God ordained they should be, and have gone out into the world to compete with men in the store, the factory and the office. They have left their children in the hands of maids and "baby-sitters" instead of caring for them themselves. Divorce and immorality on an unprecedented scale have come in the wake of such behavior.

THE HOME AND THE CHURCH

It is inevitable that these conditions in the home life should reflect themselves in the church. The church in many places has been filled up with worldly minded people, irreverent, and flippant in their attitudes. The word of God has been disregarded and lightly set aside.

The home is the training center for the church. It is nearly impossible for one reared in a home filled with ir-

reverence and disregard for God's law to grow up to become the kind of Christian and the kind of citizen he ought to be. We must build homes in which piety, reverence for God and spiritual things are stressed and impressed. Then we'll have better communities in which to live, and better churches with which to sound out the gospel of Jesus Christ into all the earth.

AUTHORITY IN RELIGION

NO 1

Thomas G. O'Neal, Butler, Ala.

That authority is necessary in all walks of life, none will deny. Without some standard of authority, it would be impossible to play a ball game, drive an automobile, purchase goods, etc. All recognize authority in these fields. There may be some question whether one has complied with the standard of authority in these fields, but none question what is authoritative. The rule book settles all disputes in the ball game, the state law settles disputes concerning whether a traffic law has been violated, the Bureau of Standards states how much is contained in a quart, gallon, pound, yard, etc.

Only when all accept the proper standard of authority can there be unity! Suppose every player on a team was left to decide the rules of the game. Would there ever be a game? How long could a football game be played with one player saying that six points was a touchdown and another player saying twenty points was a touchdown? How long could one drive an automobile saying that one must drive on the right hand side of the road and at the same time his neighbor saying that one must drive on the left hand side of the road? How could a woman purchase enough material for a dress saying that fifty inches was a yard while the sales lady said that thirty inches constituted a yard?

In the above, all can see that a standard *is necessary*. However, the one who would say a standard is necessary for the above things, probably would declare that in religion a standard of authority is not necessary. This being true, one might hold to his manual, while his friend held to his discipline. There never could be religious unity with different standards of authority.

That Jesus Christ wanted all people to be united, hear Him, "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one in us: that the world may believe that thou hast sent me." Any Bible student knows Jesus Christ is not pleased with the differing, conflicting religious bodies of I today after reading the above prayer.

Many people not believing that there must be a standard of religious authority will make statements such I as, "What difference does it make whether it is found in I the Bible or not," "We do many things for which we don't have authority."

But let's look at that situation for a moment. Does one's physical body move and act without instructions from the head? Does the hand pick food up and put it into the mouth without instructions from the head? Of course not! Paul calls the church the body of Christ. "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all" (Eph. 1:22-23). Thus, we have the

church being called by Paul the body of Christ. How does this body, the church, act? Just like one's physical body is directed by the head, so is the body or church of Christ. Who is the head of the church? Paul declares Christ "to be head over all things to the church." No more can the body of Christ act without instructions from him, her head, than can one's physical body act without instructions from its head. Both must be directed by the head.

The next question to ask is, "Where can one learn of the mind of Christ?" First, let it be pointed out that there are two kinds of law or authority — *statutory* and *common*. Statutory law simply means that the law was enacted by a legislative body then recorded. Common law simply is when by custom a thing is practiced and the mind of man can't remember when such was not the practice.

But now to our question, "Where can one learn of the mind of Christ?" Paul wrote the Ephesians (3:3-4) that the revelation of God made known unto him the mystery of Christ. Paul said, "I *wrote* it afore in few words." Thus the mind of God as revealed unto Paul was *written*.

Luke said (1:3) that he "had perfect understanding of all things from the very first." To Theophilus, Luke *wrote* in order the things of which he "had perfect understanding."

Hear Paul: "God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God The things of God knoweth no man but the Spirit of God Now we have received the Spirit which is of God; that we might know the things that are freely given to us of God, Which things also we speak, in the words which the Holy Spirit teacheth we have the mind of Christ" (I Cor. 2:10-16).

Religious authority was enacted by the Holy Spirit, and through God-inspired pens was recorded. Thus religious authority is recorded, it is statutory authority; not common authority.

Our Catholic friends take authority as a necessity, but take the wrong authority. They take common law or "common authority" and not written law or statutory law. They accept the wrong authority! The mind of Christ has been *written* in a book — the New Testament.

Next month we will discuss some false standards of authority accepted by many good, sincere people.

A YOUNG PREACHER'S APPROACH TO PREACHING

Ed Rhodes

Brothers and sisters in the Lord,

I'm here to do my part toward the saving of my soul and yours. In this striving toward maturity in the Christian life and the attainment of eternal glory, we need each other. I come to you admitting that my knowledge is limited. I need your advice, the value of your experience, your sympathy, understanding, and love. I have just begun to appreciate and understand, to a small degree, the Bible and its depth. I'll tell you what I know about these things and we can study, pray, and strive together. May unity abound yet more and more, and may we manifest to the world our love and concern for one another. And may the Father be glorified through our efforts. Let us pray that this attitude may prevail in all our lives.

Just a fellow Christian and servant of the Lord,
John Doe.

THE REVEALING TONGUE

Donald P. Ames, Aurora, Illinois

The book of James has many lessons concerning the evils and good that can be done by use of the tongue, and especially is that true of the third chapter. Yet, I'm convinced within a few of these verses is a message James is revealing that is often overlooked by many in the religious world today.

James pauses to point out, concerning the tongue, "Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God: out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be" (v. 9-10). In these few verses, James points out the irony of the actions of men. This is true not only of the common people, but of those calling themselves gospel preachers also. Many seem to feel that reverence must be held for God, but after leading a righteous prayer, they are then free to turn on their fellowmen and seek to destroy them with false name-calling and charges. They even go so far as to curse them (usually behind their back), and do what they can to limit their influence for the cause of Christ. Yet, James says that this man is in the likeness of God—why not go ahead and do it to God also! In the words of James, "My BRETHREN, these things ought not so to be."

This does not mean that we are to avoid standing up for the truth of the gospel (Jude 3, etc.), not that we are to avoid mentioning names when the cause demands it, but it does mean that we are to treat our fellow-man with respect, to fight doctrines, to SEARCH THE SCRIPTURES, and not the lives of men. This was the noble attribute of the Bereans (Acts 17:11). They didn't go about seeking what motes of evil they might find amongst those following Christ, but rather they turned to the SCRIPTURES for the answers. This is as God would have it.

To emphasize his point still more, James continues on to say, "Doth the fountain send forth from the same opening sweet water and bitter? Can a fig tree, my brethren, yield olives, or a vine figs?" Obviously, the answer to each of these questions is, "No." Then, he turns for his application: "Neither can salt water yield sweet."

The question has often been raised in my mind, James, why did you use that wording? Why "neither can salt water yield sweet" instead of "neither can *sweet* water yield *salt*?" I'm convinced he had a reason, but what was it? In James 1:26, he says, "If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain." What? If I am not capable of bridling my tongue, James says my whole religion is wasted. Luke adds to this: "The good man of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh" (Luke 6:45).

James, why cannot the wording be reversed? Because if, from our mouths flows both blessings and cursings, we have not the sweet water of salvation abiding within us, but only the salt water supplied by the devil. Small wonder then it is that Christ says, "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). And, how will *your* report read: salt water — or sweet?



The last thing we learn to believe is that God's plan for us is better than our own. Yet none of us ever finds his highest blessedness until he gives up his self-chosen life and falls into God's perfect plan.

* * *

Many people permit themselves to be taught more by man than they are taught by the Lord, which accounts for the many differences in religion to-day.

* * *

The digressive faction (the Christian Church) has locked hands with the denominations, and are now flirting with them. Yet their "pastors" try to make people believe that "the organ is the only difference." In many places their "church entertainments" are demoralizing and indecent. You had as well try to stop the tide of the Atlantic, or change the course of the Mississippi, as to change them when they set their heads to do as they please in religion.

* * *

Faith is not a way of talking, but a way of walking. It is not a problem to answer, but a path to follow. It is the habitual loyalty of a disciplined life to a living and loving God.

ANOTHER BOARD

Finding himself in a charming small town at the week-end, a traveling salesman decided to stay over Sunday. Sunday morning he also decided that he would attend church service in a church near the hotel.

At the conclusion of a rather long sermon the minister announced that he would meet with the board after the benediction. As the dismissed congregation filed out, several members arose and walked to the front of the church. The visiting worshipper joined them. The pastor noticed him among the group, and thinking there was some misunderstanding, said to him: "I believe, sir, you are mistaken. This is to be just a meeting of the board."

"Brother," replied the man of the road, "I have listened to your talk for more than an hour, and if anyone has been bored more than I, I dare 'em to prove it."

—The Scrap Book

WHAT IS THE CHURCH OF CHRIST?

H. E. Phillips

This is a 24 page booklet designed to help "strangers to the covenant of promise" have a better understanding of what the church of Christ really is, and how it differs from present day denominationalism. It is divided into three parts: "The Church In The Days Of The Apostles," "Denominationalism Of Today," and "The Church Of Christ Today."

Price — \$.25

"LOOSE TONGUES" OR "THREATENED AND BOMBED"

By J. Frank Ingram

James, the inspired writer, said that even though the tongue is a little member, it is a fire, a restless evil, full of deadly poison when not controlled. (Jas. 3:5-12). As Christians we are to be sober in our thinking and actions. Things concerning the body of Christ should not be voiced to others in peculiar places. Because of the above, not being heeded, much harm has been caused in so many ways and recently again. May this serve as a warning.

On Sunday evening, May 29, while I was engaged in a meeting elsewhere, four colored people who were members of the church, visited West Hill in Pensacola to compare our services with theirs. They came orderly and left the same way quickly. It was told by members of West Hill and so grew that we are holding regular integrated services. It got around to some fanatics of the segregationists group and they called me on the evening of June 8. I was told in the final part of the conversation that unless I promised that no colored person would ever set foot in our building again, that I could expect to have a bomb thrown at my house. Of course I refused as I could not make such a promise. Besides, no organization has a right to dictate to the Lord's people and their work. Without receiving another call, a bomb was thrown at my house June 10th in the evening and I found it the next morning. Again I notified the Police and FBI. At first, I thought it was a joke and began to take it apart before I called then hesitated. I'm glad, I did. A demolition man was called in from Eglin Field to dismantle it at the station. They called me on June 13 saying it was packed with high explosive TNT, with a dynamite cap at the end of the fuse. The fuse was of the type that burns underwater as well as on top. He said that in all his years of experience, he has never known one of this type going out once lit and that somebody must have been watching over that family. Since then (the date now is June 16) there has been no calls, but the waiting is rather nerve racking and we keep upset not knowing. All this came about, what some thought was innocent talk. We hope the above, if printed, will serve to help some people or person that they may not have to go through this as we have or something similar. What would you do under similar circumstances?

SERMONS BY PICKUP

"A Book of Complete Sermons" A series of sermons presented by Harry Pickup, Sr. in Clearwater, Fla. in 1952. They were recorded and put into book form just as he delivered them. It is a book of hard-hitting, clown-to-earth sermons on such subjects as "The Battle-Ground of Those Who Build," "What The Church Needs," "Seeing The Difference," "Questions And Answers," etc. There are twelve full length sermons in the 214 page book.

Price — \$3.00

The News Letter Reports

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

NEWS AROUND THE COUNTRY

T. G. ROBINSON preaches for the Due West congregation at Madison, Tennessee and is doing a good work MARTIN LEMON has just moved to West End in Franklin, Tennessee. A fine stay in that city is predicted for him TOMMY McCLURE has moved to Arkansas and will be busy preaching in that section T. T. CARNEY is now with the Jackson Heights church in Columbia, Tennessee JOHN DILLINGHAM is now preaching for Lantham near Columbia W. H. LEWIS has moved from Woodbury, Tennessee to work with the new Norwood congregation in Knoxville, Tennessee ROBERT WALLER has moved to Mars Hill congregation near Florence, Alabama CONNIE ADAMS is preaching for the Market Street radio program in Dyersburg, Tennessee in the place of PAUL BROCK who has just moved to Jacksonville, Florida. Brother Brock will work with the Lakeshore congregation in that Florida city HUBERT MOSS has moved to Indiana, Pennsylvania JESSE WISEMAN is now working with the church in Wooster, Ohio, having moved from Youngstown FRED CLINE is the faithful preacher at Beckley, West Virginia ROBERT LaCOSTE is doing a good work in Glendale, Arizona LaCoste started preaching while a member of the Valley Station congregation in Louisville, Kentucky Two of the elders of the Westvue church in Murfreesboro, Tennessee also preach the gospel by appointment in that area. They are ARNOLD GIVINS and W. E. WATTS CHARLES MAPLES has just moved from Red Bay, Alabama to Jordon congregation in Huntsville E. N. LOVELL is replaced by ROBERT SMITH in the work at Albany, Kentucky W. R. LAMBERT preaches for the church at Fultondale, Alabama DORIS RADER is doing a good work with the church at Chapel Hill, Tennessee CHESTER ESTES has been preaching for the downtown church in Lawrenceburg, Tennessee when needed until E. L. FLANNERY can move there. Brother Estes preaches for one of the churches in the Tri-cities and is much loved in that section LINDSAY ALLEN is now teaching school and preaching in and around Florence, Alabama ALBERT ROBINSON is the faithful preacher for one of the two congregations in Middletown, Ohio.

CHARLES HOLT was in a meeting at West End in Franklin, Tennessee, June 5 - 12. He was also in a gospel meeting at Russellville, Alabama W. L. WHARTON preached in a gospel meeting at East Side in Florence, Alabama the last of June JACK HOBBY of Merritt Island preached in a meeting at Pine Hills church in Orlando, Florida on June 13-17 SAM BINKLEY of Portsmouth, Ohio preached in a meeting in Hopewell, Virginia in June LAVERN STEWART of West Plains, Missouri preached in a meeting in Ferguson, June 5-14 HAROLD DOWDY preached in a meeting

at Melrose, Florida, June 12-19 BILL LEWIS of Woodbury, Tennessee preached in a meeting at Almaville, May 30 - June 3 FERRELL JENKINS of St. Louis, Missouri preached in a meeting in June at Owen Sound, Ontario, Canada. The Blaine Avenue church in St. Louis fully supported brother Jenkins in this meeting FOY E. WALLACE, JR. preached in a meeting in the Court house at Vienna, 111. June 13-19 with a view to establishing a congregation there BOB BRYSON of Jeffersonville, Indiana preached in a meeting at Park Street in Bowling Green, Kentucky, April 17-24 CHARLES M. CAMPBELL of Nashville, Tennessee was in a gospel meeting at Martinsville, Arkansas on June 6-14 East Hill church in Pensacola, Florida sent PETE McKEE to Jacksonville, N. C. for a ten day meeting in June FRANK INGRAM of Pensacola, Florida preached in a meeting at Eastgate which closed June 1.

HERBERT THORNTON of Trenton, Florida sends this announcement and comment: "Our meeting will be August 7-17 with brother Irven Lee of Russellville, Alabama doing the preaching. We are very favorably impressed with the new paper, and are sure much good will result."

JAMES P. MILLER will preach in a meeting with the church in New Albany, Indiana over the fourth and fifth Lord's days in July. New Albany is just across the river from Louisville, Kentucky. All readers of *Searching The Scriptures* are urged to hear him. He reports from meetings in Alabama and Tennessee: "The meeting at Florence, Alabama with CURTIS FLATT at Popular Street resulted in 9 baptized. The crowds in the days averaged 225 which set an all-time record for the work there. CURTIS FLATT is a sound and able preacher of the gospel. The Westvue congregation in Murfreesboro, Tennessee has RICHARD WEAVER for the preacher. I am preaching there at this writing with one to be baptized so far. The crowds are good and the interest is high. DON BASSETT, a student at Florida Christian College, preached the first two Sundays in June at Seminole in Tampa."

A new congregation of God's people began meeting at Riverview, southeast of Tampa, Florida on highway 301 near Clair-Mel City, on June 12. PAUL T. DUMM of Tampa will be working with this new congregation.

A new congregation began meeting May 22 in the James Bowie Elementary school auditorium in Baytown, Texas. ROBERT L. LOVE is the preacher with this new church.

SCRIPTURAL ELDERS AND DEACONS
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At least two national news magazines — \$9.00 At least one occupational or industrial magazine or paper — \$3.00

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This totals \$40.50 in a year's time. Why not spend \$2.00 per year for a religious magazine that will help the whole family have a better understanding of the Bible. Just as good preaching will help one have a better knowledge of Bible subjects, good articles carefully prepared by faithful men will help the readers understand more of the word of God.

Searching the Scriptures is devoted to a sincere and full study of God's word in a way that will help each one to examine the Bible and learn for himself what God requires of him. That objective cannot be improved. We are not writing a creed for anyone; we are prayerfully striving to study with each reader through the printed page just as a preacher or Bible teacher would strive to help a listener know the Bible better. You can help us teach others by subscribing for one year for them. This would cost you a total of \$2.00 for one whole year, 16 2/3 cents per month, a little less than 4 cents per week, and a little over one-half cent a day. This is a very small amount compared to the amount spent for other things not nearly so important to us. Send \$5.00 today which will pay for three subscriptions to anyone of your choosing.

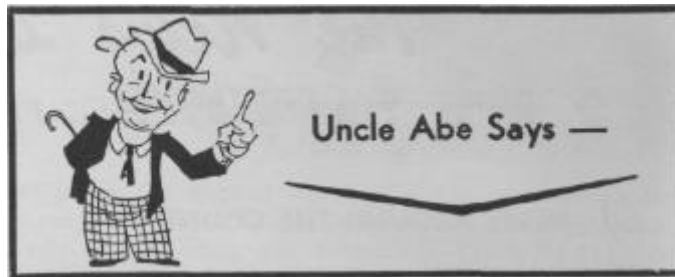
The Rule-book by which we are to gain the crown of life is the New Testament of Jesus Christ. It is not enough to do certain things; they must be done according to the Rule-book. Let us take the time often to learn the rules of life and then conform to them that we may be crowned when this life is over.

**WHAT'S WRONG
WITH MODERN MARRIAGE?**

H. E. Phillips

A booklet dealing with an important subject for all today. 25 causes for failures in marriage today are given, and the way to avoid these mistakes is discussed. Unless the homes are kept pure we cannot expect the church to be pure.

Price — \$.75



I have often wondered why people are so eager to disregard and disobey the Bible. It seems that with the slightest suggestion of an error in the word of God many people hasten to magnify the charge of error and go their way upon the assumption that the Bible is a book of the same calibre as those written by man. Why are men so easily persuaded that the Bible is not a perfect guide? Why are they so hostile to this Book?

First, it is true that man naturally resists that which claims to be so perfect that no improvements can be made. The Bible makes the claim to be absolutely perfect and does not permit man to make any changes for the better in his own view. This claim causes some to search for errors and weakness just to make it on their own level.

Second, the Bible claims to have the complete control over sinful man. It is the only power of God to lead men from darkness to light. Anything that claims absolute power and control over man is resisted by those who dislike authority, and there are many such people today.

Third, Man does not like his sinful and weak practices exposed. He would rather have his good points emphasized and his sinful life covered and ignored. The Bible does not do this. It exposes the hypocrites, it pronounces doom upon all who deny Christ and despise his word, it quickens the anger of those who are condemned for building their own religions, it shuts out of the kingdom all who are immoral and anti-spiritual. Many will not accept the Bible as the word of God upon these grounds.

Fourth, the Bible is a revelation "once for all delivered" and cannot be changed. Some would prefer a revelation that could be added to or revised every generation to meet the needs of a changing world, but the Bible will not be changed or modified. This provokes the hatred of millions of people.

Man must learn that the word of God is the mind of God and cannot be lowered to the level of man's thinking. As God's ways and thoughts are far above man's, so the word of God is as far above man's writings.

No, no, beloved; elders are not infallible. Neither are majorities. Besides, a majority in a church manipulated absolutely by one man is in reality a minority, for it expresses the thinking of only one man. Think on this.

R. L. Whiteside.

The greatest cause in this world will fail if its advocates become self-satisfied and recline upon beds of ease to enjoy what has been done. The only way to survive is to stand and fight the common enemy without let up.

NO MAN EVER BECOMES ADDICTED TO THAT WHICH -HE DOES NOT INDULGE.

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

VOLUME 1

AUGUST, 1960

NUMBER 8

FORGETTING THE LORD

Jas. P. Miller

"And it shall be, when the Lord thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not, and houses full of good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage."

In the verses above, taken from Deuteronomy 6:10-13, we have the warning of the God of Israel to His people not to forget Him. He counts for them the great blessings they are to enjoy in the land of promise and reminds them that they came from God and were not the results of their own labors. All who know the history of Israel know they forgot God time and time again. Their history was one of bondage and sin. It did not have to be this way, however, for God had given them a plan whereby they would not forget him. Had they followed His plan they would have dwelt in peace in the good land on the other side of the Jordan. Let us consider the divine plan to make them remember. It was given, "That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged' (Deut. 6:2).

TEACH THY CHILDREN

In verse 7 God said, speaking of the statutes and commandments of the Lord: "And thou shalt teach them diligently unto thy children." The tragic truth is that it only takes one generation for the commandments of the God of heaven to be forgotten and the truth lost to the sons of men. This is illustrated in the almost unbelievable fact that the story of the creation was forgotten. Fathers failed to teach their children that God made them and over the years the very origin of man was lost. Can you conceive today of a father not telling his son that he was made in the image of God? This great truth was known by Adam and by his sons. Adam surely taught it to Cain and Abel and they to the next generation, but somehow the entire Gentile world forgot. Paul states in Romans 1:22, 23: "Professing them-

selves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." It is so easy for one generation to think that the victories of today will suffice for tomorrow. The battle for truth goes on and on and so does the responsibility to teach our children.

In Ephesians 6:4 we are told to "bring them up in the nurture and admonition of the Lord." Our children must be taught the truth. Our children must be taught all the truth. Our children must be taught the truth in such a way that they will be able to teach the truth to their children. The old ship of Zion in the generation that is past, came through stormy seas. Digression, persecution and battle was her story written in faith. Today a new generation that has not been taught by the fathers is in command. Herein lies the danger. The sons are no better than they have been taught by the fathers. The great facts of the word of God need to be impressed on young minds. That the gospel is God's power to save; That there is one faith, one body and one baptism; that the church is not a denomination, but the blood bought body of Christ; that we must speak as the "oracles of God;" that the church is all sufficient to do the work that God has given it to do; and that God has a pattern. If the church fails today it will be because we somehow failed, as Israel of old, to teach the statutes and commandments of the Lord to our children.

TALK OF THEM IN THY HOUSE

In this same verse (Deut. 6:7) we find these words, "and shalt talk of them when thou sittest in thine house." Some readers will be quick to say that this was before the day of television. Let no one misunderstand. Television is a matter of selection as are so many other things of life: separating the good from the bad, but in too many homes there is no longer talk of any kind. All communications have ceased except the bare minimum required for life itself. All that the children will know in the home is what they see and hear on TV. Yet in the long ago there was a danger that God's people would forget to talk about Him in their houses. If that was true then it is fearfully true now. We are not reading the Bible to our children. We are not telling them of Jesus as we sit beside their beds at night. No longer around the family fireside are discussions held about the right and wrong of life. Hollywood has taken the job over for the home and the children know more

about GUNSMOKE than they know about David and Goliath, and more about HAVE GUN WILL TRAVEL than they know about the cross of Christ. We need to heed the warning. Israel forgot to teach the commandments of God in their homes and they were soon back in the "house of bondage."

WHEN WALKING BY THE WAY

Jehovah continues in this 7th verse in this manner, "and when thou walkest by the way." Here is the commandment to speak of the statutes and commandments of the Lord to our neighbors and fellow-travelers. The man of God must be interested in his brother's welfare. The Jews were told to talk of God's law one with the other. The New Testament puts it like this in Hebrews 10:24-25. "And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." In Romans 15:1, 2 these words, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification." We are our brothers keeper. The Lord may be forgotten because we forget to encourage the weak among us.

UPON RETIRING AND RISING UP

They were further admonished to remember the commandments of Jehovah when "thou liest down, and when thou risest up." They were to live by the word of the Lord. His will was to govern them night and day. They were to remember that the day just spent came from God and that the day to come and the strength to live it would be from the God that brought them up out of the land of Egypt. As the chapter continues they were commanded to do material things that fitted the material covenant. The admonitions above however live from the pages of sacred history. They are for "our admonition" and what a great lesson they teach. The Jews would not remember. They soon passed back into the house of bondage. Will this be true of the Lord's people today? This much is sure, it will be true unless we heed the warnings of Jehovah: "Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage."

SHORT SERMONS

The late Dr. Parfker once said: "It is a popular error to mistake that length is the only dimension of a sermon." A man said to a minister: "Your sermons are too short." Said the minister: "If you will practice all I preach, you will find them quite long." A sentence may be a sermon. You may measure sermons as you measure scars; not by their apparent bigness or littleness, but by the light they send through space. If a sermon reaches high enough and penetrates keenly enough, it does not matter much about its length.

—Borrowed.

The great mission of the church is to preach the gospel to the lost. As the pillar and ground of the truth, "she is to carry the word of life to a darkened people. Many times the church fails in its mission.

Searching The Scriptures

*Published Monthly At
Gainesville, Florida*

Application pending for entry as second class matter at the U.S. Post Office at Gainesville, Florida, under the Act of March 3, 1879.

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Subscription: U.S. \$2.00 per year in advance
Foreign \$2.50 per year in advance

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Gainesville, Florida

Editorial . . . H. E. PHILLIPS

WHAT IS REALLY WRONG WITH THE CHURCH?

From Galatians 1 we read: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Gal. 1:6-10).

That something is wrong in the church in many sections today no one will seriously deny. The party spirit, railing contention, angry charges and little or no spiritual progress characterizes many of the churches of Christ over this nation, and we would be little better than fools to deny it before the world. This is a shameful and disgraceful conduct of professed children of God. It is setting us back in evangelizing the world to the point that our great grand children will be suffering from the influence of this evil among us. Why does all this have to be? Is there nothing we can do to correct the perverse spirit that has developed this condition?

It is not reasonable to assume that factions exist simply because men do not want to have peace and harmony in the church. A few people might delight in disturbances, but the overwhelming majority would delight to have unity and peace. The first century Christians had the same problems that we have today. The verses just read express that very fact. The Christians in Galatia had been moved away from

the true foundation to what was called "another gospel," but Paul affirms it not to be the gospel given by Christ. There must be some reason or reasons why the disturbances exist in congregations today. To say that some special group has caused all the trouble is not to give the reason why these factions exist. This just suggests the source of the trouble. We must still find out WHY these factions exist and that will give us the reasons for the trouble today.

Let me say at this point that there can be nothing wrong with the church as it is pictured in the New Testament. The fault is not with the plan; it is with the people who compose the church. Whatever is wrong with the church in many sections today, it is the result of ignoring the perfect law of liberty. By searching into all possible influences that have been brought upon us both from within and without we find some of the reasons why departures are evident today. We note three in connection with present circumstances:

1. IGNORANCE OF THE BIBLE

God spoke of Israel through Hosea the prophet: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children" (Hos. 4:6). Ignorance of the Bible is rampant on every level in the church today. The average member does not know the truth from error; he spends little or no time in searching the Scriptures to establish himself in the faith once for all delivered. Ignorance is the most fertile soil for false doctrine and division. This condition is inexcusable because there are more copies of the Bible in existence today than ever before, and nearly every responsible person can read. The trouble is that members do not take the time to read, but would rather have "their preacher" dish out a little sermon each week that will not offend. With a membership like this it is no wonder that just about any doctrine taught takes roots and creates all sorts of division.

But it is not all with the membership. Many elders do not know what their responsibilities are; they do not know the nature or limits of their authority, consequently, they have led the churches into paths unknown to the word of God, or they have allowed the churches to drift into denominationalism and immorality. When someone calls attention to these conditions many elders childishly cry that the preacher is against them and is taking over the church. Some elders are so charged with ignorant zeal that they have begun projects that are unauthorized in the Book of God and completely beyond their authority, and when their attention is called to the Scriptures they ignorantly charge that their rights are invaded and a group of factionists are disturbing the churches. Deacons are also ignorant of their responsibilities and duties. In some places the deacons run the affairs of the churches. Some are completely unqualified for their positions. Some have been delegated with authority which God never permitted them to have, and they charge any opposition with meddling and causing trouble in the churches. Let me make it clear at this point that I am not speaking here of qualified elders and deacons. There are many across this nation, but we have enough who are unlearned in the word of God to cause a lot of trouble in many sections. I highly honor and respect all elders and deacons who have a proper knowledge and respect for the word of God. They deserve the highest honor we are allowed to give man.

We cannot ignore the fact that many preachers are also ignorant of the doctrine of Christ. This may explain why many elders and deacons do not know their places in the church of the Lord. This does not mean that there are not many true and faithful gospel preachers who have a good knowledge and respect for the Bible, but we are referring to those who are like the Pharisees in teaching more tradition of the elders than the word of God. Paul spoke of some when he said, "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm" (I Tim. 1:7). These are the poetry reading, sad story telling, tradition binding preachers who are interested in personal honor and filthy lucre rather than in teaching the simple gospel of Christ.

This state of gross ignorance of the "meat" of the word of God is the bed in which the seeds of confusion and division take root and bloom. The sad part of all this is that most of these people are content to remain in this state of ignorance. Until there is a love for the truth, it will not be learned and respected. This is one of the reasons for the state of trouble now existing in the church.

2. WORLDLINESS IN THE CHURCH

John said: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:15, 16). James said: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Jesus said of the apostles: "They are not of the world, even as I am not of the world" (John 17:16).

From these verses we rightly conclude that the church and the world must be kept apart and the worldly influence must not be allowed to get into the church if it is to remain of the Lord. But in spite of this warning from the New Testament worldly influences have crept into the churches in many sections and are tolerated just as the case of fornication in the church at Corinth. But how does this cause factions and trouble among brethren?

Worldliness does not consist only of immoral practices, but also includes actions that originated by worldly standards and wisdom. We have practices that were invented by worldly minded men and women, such as the observing of special days of worship. Many of these grow out of pagan and Jewish rites. The formalism in worship appeals more to the worldly ambitions than to the doctrine of Christ and the apostles. The schemes and systems built upon worldly organizations show the influence of worldly wisdom in many churches.

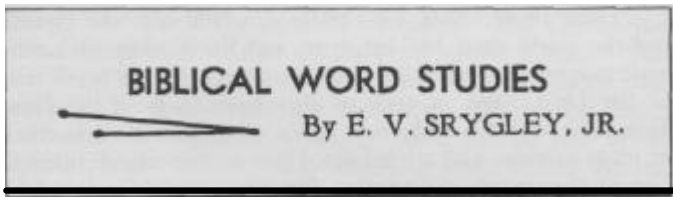
Worldliness also includes the low standards of morality. This is shown in the disgraceful dress of women who appear on the streets today. The conduct of young people of the church often indicates the low standards of their parents. Drinking, dancing, cursing, gambling and the like go on among those in the church just as freely as if the law of the Lord taught it. The fact that many will excuse and justify this conduct in the church separates them from those who will not indorse it. Worldliness in the church turns the mind from spiritual things to fleshly lusts. This is the difference between life and death according to Romans 8:6,7.

3. DENOMINATIONAL COMPROMISE

The church today is under the influence of denominationalism in some parts. The desire to have the praise of men in general, plus the desire to ease the resistance against denominational doctrines, has led to a sort of truce—a compromise. The social concept of the gospel that has long been a part of denominational tradition has become the concept of many brethren. The emphasis on wealth, buildings, customs and ritualism is so much a part of our thinking that it has become difficult to distinguish between the church of the Lord and those of men. The willingness of some preachers and elders to mimic denominationalism in organizations and observance of special days and rites has forced the compromise to the point that there is no return in some sections.

The idea of compromise is always agreement "by concession." One gives something to get something. Compromise with the world or with religions of men is scripturally impossible with the New Testament church. What can we concede that is characteristic of the Lord's church without destroying some part of the divine institution? If such could be done, who has the authority to make such concessions? No one! Compromise has always led to apostasy, and unless we stop the compromise, we will be lost.

Divisions result from these conditions and others not named. The church will never be what the Lord wants it to be until these situations are corrected. You and I as members of that one body can be "living stones" that will not become of the world and change the building of God into a building of satan, whose end is destruction. Let us strive to keep the church pure and free from the defilement of mans wisdom.



"BIBLICAL WORD STUDIES"

E. V. Srygley, Jr.

"BELIEVE"

Our English verb "believe" is commonly the translation of the Greek verb *pisteuo*. This Greek verb is used in different senses in different contexts. For instance, the term sometimes means "mere acknowledgment of God's existence," Thayer's *Lexicon*, p. 512. In this sense, even the demons believe, James 2:19. And yet, this is precisely the meaning that "faith only" advocates must logically attach to the word in the plan of salvation that they propose. Obviously, the faith that saves is not the faith of James 2:19.

When the term "believe" is used of the faith by which one embraces Jesus it means, according to Thayer, "a conviction, full of joyful trust, that Jesus is the Messiah—the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ," *Lexicon*, p. 511. In this sense, "believe" and related words are used in innumerable passages in the New Testament, Jno. 3:16; Rom. 5:1, etc.

AUTHORITY IN RELIGION

NO. II

Thomas G. O'Neal, Butler, Ala.

Last month it was pointed out the necessity of authority in religion. On authority only can the religious world unite. This month we want to study some false standards of religious authority.

One false standard accepted by multitudes is tradition. One may define traditions as that which is handed down from the past, that which is inherited. The scribes and Pharisees by their *tradition* had made the word of God of none effect. (Mt. 15:9-) Teaching their tradition constituted vain worship (v. 9.) Upon this false standard much of the Roman Catholic Church is built. They establish religious authority mainly by the tradition of the Catholic Church.

Men hold to "their preacher" as the final religious standard. It is fine for the preacher to be respected just like any other man, but people need to learn "not to think of men above that which is written." (I Cor. 4:6.) Paul shows in Rom. 10:13-17 that a preacher is necessary for one's salvation. Paul said that he, Apollos and others were "ministers by whom ye believed, even as the Lord gave to every man." (I Cor. 3:5.) Many think that because a preacher has a string of degrees as long as one's arm attached to his name, that makes his word authoritative. However, the preacher is just a man. (Acts 10:26.) Paul's teaching in I Cor. 4:6 is very much needed today!

Creeds are held to by many honest people as the final source of authority. One hears them say, "Well, my creed teaches . . ." Look at the record of creeds for a moment. First, they are the product of man's hands; not God's. Secondly, they are in constant need of revision. This year, 1960, the Methodist will meet to revise their 1956 Discipline. Third, they contradict themselves. On one page of the Baptist Manual one reads justification by *faith only*, and on another page justification by *grace only*. Fourth, they do not harmonize with each other. One will teach baptism by sprinkling, while another teaches baptism by immersion only. Fifth, creeds contradict the Word of God. Man has never written a creed that on at least one point it was not at variance with the Word of God. Sixth, creeds declare the Word of God, the Bible, to be an insufficient revelation by their very existence.

Ancestors are held up as the religious standard by many. The statement is made, "It was good enough for mother, father, grandmother, or grandfather, therefore, it is good enough for me." The Model T or the Model A was good enough for them, but who drives one today? But notice, which ancestor is your standard? One has two parents, four grandparents and eight great-grandparents. Do all of these fourteen souls agree religiously? If they do, it is the exception; not the rule. Paul followed his ancestors, (Gal. 1:14-15), but when God called him "to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood . . ." (Gal. 1:16.) Paul did what many need to do now, cease following their ancestors.

Many bow down to ecclesiastical organizations for their I authority. Conventions, councils, synods, conferences, are the order of the day. They have various shades and forms. Many are not called by the above names. City-wide meeting

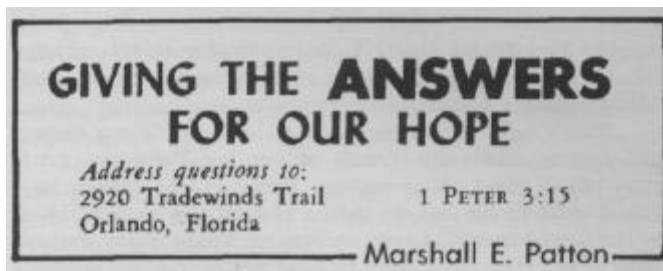
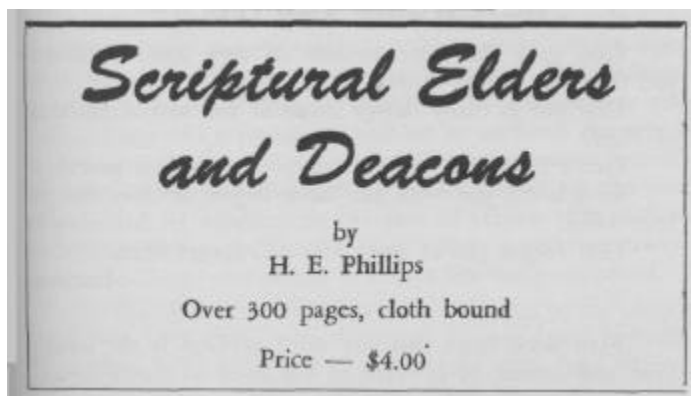
of the elders, lectureships, Bible Forums, etc., are the names of many ecclesiastical organization. Delegates and those not delegated meet, discuss issues, conclusions are drawn, then people bow to these decisions. They bow either by force or voluntarily; however, in either case they are governed by the ruling of the organization.

"As long as one is honest and sincere, it doesn't make any difference what one does," is the standard of many. Thus, one's own feelings, or his conscience, is the final standard. Conscience is a creature of education! Why can some commit adultery, steal, etc., and have no feeling of remorse, while others would live in horror if they committed such deeds. The answer is seen in the fact that their con-science has not been taught, or it has been seared. (I Tim. 4:1.) Paul made havoc of the church, (Acts 7:58; 9:1-2; 22:4-5; 26:10-11), and yet while he was so doing, it was with a clear conscience. (Acts 23:1.) After he had learned of the way, Paul could no longer persecute the church with a clear conscience. The "man of God" with a clear consci-ence was returning to Bethel with the "old prophet," how-ever, this did not change God's law. (I Kings 13.)

A paper, like this one, sometimes is held by some brethren to be the final word religiously. Let something appear on the editorial page of some paper and brethren will bow down to the dictate like wheat falling after the scythe. No more authority is needed for some than to read a practice in certain papers. To do so makes the practice "from heaven" in their minds.

The final false standard to be noticed in this article is religious institutions. This is done in various ways. Lec-tureships are held with many attending, decisions are reached, then voluntarily people go home and enact the decisions. Then, young men attend these institutions to prepare them-selves for life, and if they don't go along with the attitude or policy of the college, they are branded. Some, rather than meet the branding iron, will agree with the institution's attitude. Then when they preach, people will accept their word without "searching the scriptures" for themselves. (Acts 17:11.) Thus, directly or indirectly many accept the authority of the religious institutions. The above attitude does not always take place either with reference to the insti-tution or to those young men attending.

Take a look at the list of false standards: Tradition, Preachers, Creeds, Ecclesiastical Organizations, Ancestors, Conscience, Religious Papers, Religious Institutions, (colleges, etc.). These can all be added up in one word — MAN! "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10:23.) Jesus taught, "If the blind lead the blind, both shall fall into the ditch." (Mt. 15:14; Lk. 6:39).



QUESTION: Who will be the second after the dead in 1 Thess. 4:16?—J. J. M.

ANSWER: I have selected and adapted the above question from a letter received from an honest inquirer seeking information on the issue of Premillennialism. Because of limited space I cannot deal with all the references cited in the letter, however, the answer to the above question will deal with one of the major points of concern and will supply much of the desired information.

It is evident from the letter that our querist is confused by the theory of Premillennialism which associates 1 Thess. 4:16 and Rev. 20:5 then concludes a first resurrection (of the righteous) and a second resurrection (of the wicked) with a thousand years intervening during which Christ is to reign on earth on David's throne.

The *contrast* in 1 Thess. 4:16 is not between two resurrections nor the righteous and the wicked, but between the "dead in Christ" and those "alive in Christ" at his coming. This is the contrast in both the text and the context. Why pervert it or add more to it?

The Thessalonians thought the second coming of Christ was imminent and were greatly disturbed about their "dead in Christ" who would not be "alive and remain" at his coming. Concerning this Paul says, "I would not have you ignorant" and proceeds to show that those who are "alive and remain . . . shall not prevent them which are asleep." The word "prevent" as used in the Scriptures means "precede, anticipate; go before." Compare: Psm. 119:147; Matt. 17:25; 2 Sam. 22:6, 19; Job. 30:27. The meaning in 1 Thess. 4:16 is that those alive when Jesus comes will not be caught up to meet the Lord before "the dead in Christ." Evidently, they thought that those alive at the coming of Christ would have advantages over those in the grave, and this view was increasing the sorrow of those who lost loved ones. Thus the apostle shows that those who are "alive and remain" will have no advantage over the dead for "the dead in Christ shall rise first." Then both will be caught up together to meet the Lord. First, the dead in Christ shall be raised. Second, those that are "alive and remain shall be caught up together with them (the dead in Christ) in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Whatever may be the meaning of Rev. 20:1-6, it can-not be used to prove a thousand year reign of Christ on earth between two literal resurrections. According to Rev. 20:4 the only ones involved in the thousand year reign with Christ are "the souls of them that were headed for the witness of Jesus." This involves the *souls*, not bodies, of a few martyred individuals. This does not include all the righteous —not even us, and likely never will. Furthermore the pass-age does not mention the second coming of Christ, a bodily resurrection, a reign on earth, the throne of David, Jerusalem or Palestine, Christ on earth, or all the righteous. Premillen-

nialists *assume* these points, but, remember, *assumption* is not proof! In a future article I plan to deal with this passage from a positive point of view and to show that it is a mistake to place a literal interpretation upon it.

That Christ is now on David's throne according to prophecy is evident from Peter's sermon on Pentecost. (Acts 2:29-36). Here Peter quotes Psm. 132:11 which says Christ shall sit on David's throne and affirms its fulfillment in the resurrection of Christ and his exaltation to the Father's right hand. On this throne he now reigns and will continue to do so until he comes again. (1 Cor. 15:22-26).

According to Paul Christ was reigning when he wrote First Corinthians. He is reigning now and will continue to do so till death is destroyed. This will be "at his coming." Furthermore, "at his coming" he will deliver the kingdom up to God and, according to 1 Cor. 15:28 "then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

INTO ALL THE WORLD

(No. 2) *Connie W.*

Adams, Newbern, Tennessee

That the gospel message is universal in scope is recognized by all who have even a slight amount of Biblical knowledge. It is the remedial system sent forth from God to souls floundering in sin. Wherever sin may be found, there must the gospel be carried. All who have been bathed in that fountain filled with blood, should find no rest until they have made every possible effort to teach the truth to their neighbors, friends, relatives and to send it into distant places where such truth has either been withheld from the people, or where it once was taught but has now been silenced. The church distributively and collectively must be engaged in this pressing work. All this we established in the first article of this series.

While zeal is woefully lacking in many quarters, and while we would promote it in every scriptural way, it needs to be observed that zeal apart from knowledge can be dangerous. It is evident that more and more brethren have been impressed with their responsibilities in reaching the lost of earth with the gospel. This is cause for rejoicing. But zeal alone is not enough. The person who would teach another must not only be eager to talk with his neighbor, he must know what to say. It is not enough for a preacher to desire to go into some distant field, he must be grounded and settled in the faith so that he will wisely and properly instruct those he may convert. Nor is it sufficient for a congregation to be zealous to send a man to some field, she must accomplish her work through the local church and her elders must not assume more oversight than God intended for them to have. It will now be shown that in some respects the people of God have demonstrated more zeal than they have knowledge.

(1) The men who are supported to preach in foreign or distant fields are important. If a young man is a student in a college operated by brethren, sometime or other during his stay there he will hear reports from men in what are sometimes referred to as the "mission field." Or he may engage in a study in what is styled a "mission study class." The writer recalls being stirred quite deeply by a preacher from New York who visited the campus when he was a stu-

dent. With but little persuasion he would have "struck off" for New York. There have been cases when young men just out of school have gone off to some foreign country to preach. While there is a need for preachers all over the world, zeal must be tempered with knowledge. It would be good for the man to demonstrate his faithfulness among brethren who can encourage him and advise him when he needs it. It would also make it easier for him to secure adequate support. Then he needs to make every preparation which can be made before he embarks. If another language is to be learned, it would be helpful to work on that before going. The customs, history and nature of the people among whom he shall go ought to be studied. We are not inspired as were the apostles. We have seen brethren on the foreign field come up with some of the most "hair-brained" schemes to get before the people. Many are quite loose doctrinally. Men ought to go and brethren ought to support them, but men who have proved their soundness and who have their feet under them ought to go.

(2) The manner in which brethren support those sent can show more zeal than knowledge. At the close of World War II considerable zeal for the lost of other nations manifested itself. The spark was fanned into flame and brethren began to visualize whole nations turning to the Lord. Preachers were sent and supported through a sponsoring church. That church assumed responsibility for the work and asked other churches to assist by sending funds to her and said she in turn would direct it to the preachers. Here was *zeal*, yes, but did they not *know* that the only method employed in the early church for supporting preachers in the field was by each church sending direct to that man? "Other churches" sent wages to Paul at Corinth. (2 Cor. 11:8.) The church at Philippi had sent to him on another occasion. There is not a case on record in the New Testament where one church acted as a forwarding agency for others. Yet in the zeal of the hour, all that was overlooked, and what was cause for great rejoicing has been turned into unspeakable sorrow as the sacred body of Christ has been torn by strife and discord by those who in their zeal had begun a practice unauthorized and which could have been avoided by knowledge of the truth and faithful adherence to it. When men go forth being sustained by a *sponsoring* church, and preach to others about returning to the old paths, speaking where the Bible speaks, and restoring the church to its original purity, they are inconsistent. Let any of them show from scripture justification for their practice and we will gladly withdraw the charge.

There has been so little zeal for the lost of earth, it is a shame that many who have gone, in their zeal have forsaken knowledge. Both are necessary.

HOW WOULD YOU FEEL IF—

God gave the same amount of time and attention to you that you devote to Him??

God put as many things ahead of you as you put ahead of Him?

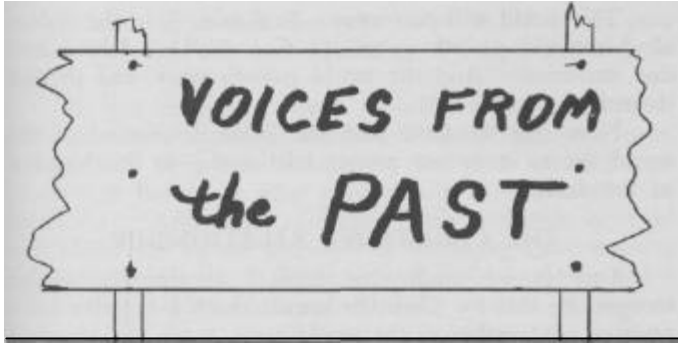
God's promises were no more certain than yours?

God loved you with the same degree of love that you love Him ?

God forgot you as quickly as you forget Him?

—Borrowed,

Man must learn that the word of God is the mind of God and cannot be lowered to the level of man's thinking.



(The article that follows was taken from the February 17, 1916 issue of the *Gospel Advocate* and was written by the beloved M. C. Kurfews. The causes of division remain with us and the need for re-study of articles of this nature is great. —Editor).

CAUSING DIVISIONS AND OCCASIONS OF STUMBLING

By M. C. K.

Division among the followers of Christ comes from two separate and distinct sources. First, it comes from teaching and urging things which God requires men to do; and secondly, it comes from teaching and urging things which he does not require. Now, guilt is always involved in both cases; but in the former it attaches to those who refuse to accept the things taught and urged, while in the latter it attaches to those who do the teaching and urging.

Our Lord himself declares that he came to make division in the former of these ways. We give the fact in his own bold and solemn language: "Think not that I came to send peace on earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household." (Matt. 10:34-36.) "Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law." (Luke 12:51-53.)

Thus he distinctly declares that he came to send a sword and division; to array the members of the same family against one another, and to create division among them in spite of the tenderest of all earthly relationships. But, in the light of the context, and, for that matter, in the light of all the word of God, it can plainly be seen that division, in all such cases, is brought about not by the reckless and wanton spirit which presses its opinion or anything else which is not required of men by the Lord, but by solemnly presenting what *is thus required* and by its acceptance on the part of some and its rejection on the part of others. Division in such cases must come, but the guilt which it involves always attaches to those who refuse to accept the things required.

Now, it is a lamentable fact that in all ages of the church there have been those who disturbed its peace and harmony by causing division in the second of the ways here named.

Strange indeed must be the infatuation which seizes one who will thus deliberately create division among the followers of Christ. In one of the many private letters received on the current baleful and regrettable controversy, a thoughtful brother says:

How any lover of the peace and unity among the brethren can ever bring himself to see that he ought affirmatively to urge any idea or notion to the disturbance of the peace of the church, except those things that are vital to the salvation of the people, is more than I have ever been able to understand. Brother Boll himself admits that his notions, whatever they are, are not at all vital to the salvation of people. This it seems to me would have held him back from the exploitation of his notions. But there is a peculiarity about the course of those who become imbued with some new idea. It overwhelms the individual till it becomes, in his mind, the beginning and end of all else.

No "lover of peace and unity among the brethren" *will ever do such a thing* unless, as just stated, he is seized by some strange infatuation; but instead of this being an extenuation, it is an aggravation of the offense. It is deplorable, too, that when men become thus dominated by the spirit of strife that is willing to rend the body of Christ, they lose all sense of shame over the outrageous spectacle which they present to the world. In the *Literary Digest*, February 5, 1916, we find the following report of such a scene:

In a little town on the Atlantic coast a church divided, a writer in the *Christian Work* (New York) tells us, "the outgoing element erecting their building just across the alley, which the town has named Hell's Alley," while the two factions, with no sense of shame, attend their respective churches, conducting prayers and songs and preaching and worship.

Surely such men in such a situation, if they will pause and seriously reflect for a moment, do not expect their "prayers and songs and preaching and worship" to be well pleasing to God or to be heard by Him. These "Hell's Alleys of separation," says the *Literary Digest*, are in "our various denominations," and the unholy strife goes on. As if in defiance of the Most High himself, men continue to press their opinions and speculations and the revolting spectacle of strife and division continues. The only effective remedy for it is the divine remedy given by Paul to the church in Rome: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them." (Rom. 16:17.)

When the bishops of the church throughout the country and the churches under their leadership shall adopt this remedy, then, and only then, will the mouth of such disturbers of Zion be stopped. This high-handed sin of disturbing the peace of God's people has the distinction of being classed with the seven things hated by Jehovah: "There are six things which Jehovah hateth; yea, seven things which are an abomination unto him: haughty eyes, a lying tongue, and hands that shed innocent blood; a heart that deviseth wicked purposes, feet that are swift in running to mischief, a false witness that uttereth lies, and he that soweth discord among brethren." (Prov. 6:16-19.)

Surely all who retain any regard for the cause of God will pause and reflect.

THE WORLD

L. A. Mott, Callahan, Florida

Recently I had occasion to run the references listed under "world" in Young's *Analytical Concordance*. This makes a most interesting and thought-provoking study.

In the scriptures we read of two worlds, *this* world and the world *to come*. Jesus spoke of the sin of speaking against the Holy Spirit in these terms, "... it shall not be forgiven him, neither in this world, nor in that which is to come" (Matt. 12:32). Jesus was raised "far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:21). Also see Mk. 10:29-30.

This world is the present age, the time we are now living. The world *to come* is the eternal age. The former will end: "... so shall it be in the end of the world" (Matt. 13:40; also cf. v. 49; 28:20); the latter will never end; it is eternal. In it men will live on and on and never die (Lk. 20:36).

In this article I propose to examine some of the things the Bible says about *this present world* and our proper relationship to it as Christians.

USAGES OF THE WORD

World has a number of different usages in the Bible. Sometimes the word refers to the *material creation*: "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear" (Heb. 11:3).

The word is sometimes used to describe the *people of earth*: "For God so loved the world..." (Jno. 3:16).

A third usage and the one that holds our attention at present may be stated as follows: *The evil of the world; that on earth which is opposed to the kingdom of God*. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 Jno. 2:15).

Now let us study the essential character or nature of the world as that term is used in this last sense.

THE PRESENT EVIL WORLD

John goes on to define "the things that are in the world." Hear him: "For all that is in the world, the *lust of the flesh and the lust of the eyes and the vainglory of life*, is not of the Father, but is of the world" (v. 16).

This world is the *present evil world*: "... who gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father" (Gal. 1:4).

Peter mentions "the *corruption that is in the world by lust*" (2 Pet. 1:4), and also, "the *defilements* (pollutions, KJV) *of the world*" (2:20). In this latter the alien sinner is entangled and the Christian may become "again entangled therein and overcome."

This kingdom called "the world" has a ruler to which its citizens are subject, which ruler is the devil. Jesus referred to "the *prince of this world*" (Jno. 12:31; 14:30); Paul mentioned "the *god of this world*" (2 Cor. 4:4) and "the *world-rulers of this darkness*," or "the *rulers of the darkness of this world*," KJV (Eph. 6:12); and John wrote, "... *the whole world lieth in the evil one*" (1 Jno. 5:19).

This world will pass away. Paul said, "... the fashion of this world passeth away" (1 Cor. 7:31). John echoes this statement: "And the world passeth away, and the lust thereof" (1 Jno. 2:17).

Now that we have seen the Bible description of this world, let us study our proper relationship to this kingdom of the devil.

THE CHRISTIAN'S RELATIONSHIP

One cannot study this subject discerningly without recognizing that the Christian sustains both a negative and a positive relationship to the world.

VIEWED NEGATIVELY

Christians are *not OF the world*. Jesus told his disciples, "If ye were of the world, the world would love its own: but I chose you out of the world, therefore the world hateth you" (Jno. 15:19). Again, as Jesus petitions the Father, he says, "I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world" (Jno. 17:14-16).

Of course these words have a direct and special application to the apostles. However, the application of the principle extends to every Christian for Jesus "gave himself for our sins, *that he might deliver us out of this present evil world*" (Gal. 1:4). These conclusions may be stated: 1) We are *in* the world. 2) We have been chosen *out of* the world. 3) Therefore we are not *of* the world.

Two words in 1 Cor. 1:2 seem to me to define the Christian's proper relationship to the world. First let me get the verse before you: Paul writes "unto the *church* of God which is at Corinth, even them that are *sanctified* in Christ Jesus, called to be *saints*, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours."

The first word I want to emphasize is *church*. Most of you know that *church* comes from *ekklesia*, a Greek word compounded of the preposition *ek*, out of, and the noun *klesis*, a calling. So the church consists of those who have been *called out*. If you are a member of the church you have been called out of the world into the kingdom of God. God "called you out of darkness into his marvelous light" (1 Pet. 2:9). Paul spoke of the same thing in different words when he said God "delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love" (Col. 1:13).

Now we shall study the word *sanctified*. *Sanctified* comes from *hagiazō*, a word which involves the idea of a separation, or a setting apart. One who has been sanctified as the word is used here has been set apart from the world and devoted to the service of God.

The Christian is a *conformist* and a *non-conformist*. This statement is not self-contradictory. The Christian is to be conformed to the will of God, but he is not to be conformed to the world. Paul wrote, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). In another age God called the Jews out of the world to be a special people. He instructed them not to make covenants with the heathen tribes about them, intermarry with them, nor to have

any participation in their sins whatsoever. *Israel was to be a separate people.* This is the meaning of 2 Cor. 6:14. Hear Paul:

"Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore *Come ye out from among them, and be ye separate,* saith the Lord. And touch no unclean thing; And I will receive you, And will be to you a Father, And ye shall be to me sons and daughters, saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 6:14-7:1).

"Demas forsook me, having loved this present world" wrote Paul to Timothy (2 Tim. 4:16). *Christians are not to love the world* (1 Jno. 2:15). James seems virtually to exclaim, "Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God" (Jas. 4:4). There is no better interpretation of this verse than the book of Hosea. Jehovah instructed the prophet, "Go, take unto thee a wife of whoredom and children of whoredom: for the land doth commit great whoredom, departing from Jehovah" (Hos. 1:2). Hosea married Gomer who followed after her lovers and proved unfaithful to Hosea time and again. Thus did God impress Hosea with how he felt when Israel, his bride, played spiritual harlotry with idols (See chapters 1-9 especially). James brings this idea into the New Testament when he brands those who would be friends of the world "adulteresses." *The Christian who tries to be married to God and have an affair with the world at the same time is a spiritual harlot.*

James said, "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to *keep oneself unspotted from the world*" (Jas. 1:27).

"But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world," said Paul (Gal. 6:14). Again, "And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof" (5:24). What does Paul mean? Simply this: The Christian has taken that old man of sin up to the hill of Golgotha and *nailed him to the cross.* "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein?" (Rom. 6:12-2).

VIEWED POSITIVELY

Let no one think that Christianity consists only of "Thou shalt not's." There are many "Thou shalt's." The relationship of the Christian to the world may also be studied from a positive point of view.

First, observe that Christians are *sojourners* and *pilgrims* on the earth: "Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul" (1 Pet. 2:11). "Our citizenship is in heaven" (Phil. 3:20).

Thayer says of the word translated *sojourner*, *paroikos*, as used in 1 Pet. 2:11: "One who lives on earth as a stranger, a sojourner on the earth."

The word *parepidemos*, here translated pilgrim, is defined by the same authority as follows: "One who comes from a foreign country into a city or land to reside there by the side of the natives; hence stranger; sojourning in a strange place, a foreigner."

This earth is not the home of the Christian; our commonwealth is heaven. On this earth we are strangers just passing through on a heaven-ward journey.

There are many implications of this concept. The traveler does not carry so many bags, etc., as to be overburdened on his journey. So the Christian should not carry "excess baggage"; he should not take earthly attachments which would hinder his progress. Jesus said, "Lay not up for yourselves treasures upon the earth ..." (Matt. 6:19).

Another implication concerns our manner of life. A visitor from the United States to a foreign country is obligated to conduct himself in such a manner that his country will be viewed in a good light by those who observe his actions. Christians should live so as to reflect honor upon their homeland, heaven. We are to "show forth the excellencies" of God (1 Pet. 2:9). "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world" (Tit. 2:11-12).

But now to another point: *Blessing implies responsibility.* Are you a Christian? Have you been baptized into Christ? All spiritual blessings are *in* Christ (Eph. 1:3); therefore none are out of Christ. Members of the Lord's church are the exclusive recipients of these blessings. If you are a Christian then you are among those who have been blessed far more than any other people. Did you realize this?

But it does not end here. Blessings carries responsibility. Now that God has so blessed us he desires to use us as a means of blessing others. When God said to Abraham, "I will make of thee a great nation, and I will bless thee, and make thy name great," he added, "And be thou a blessing" (Gen. 12:2). Christians today are also commanded, "Be thou a blessing": *Ye are the salt of the earth:* but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. *Ye are the light of the world.* A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. *Even so let your light shine before men;* that they may see your good works, and glorify your Father who is in heaven (Matt. 5:13-16).

Do all things without murmurings and questionings; that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labor in vain (Phil. 2:14-16).

Is yours a narrow and self-centered life that receives the blessings of God only to hoard them? Or is your life a channel through which God's blessings can flow to those about you?

CONCLUSION: VICTORY THROUGH FAITH

So the scriptures picture life as a conflict between the kingdom of God and the world. The coward and weakling will fall; only the victor will be blessed. The Saviour's promises are to "him that overcometh" (Rev. 2:7, **11**, etc.).

You can be victorious over the world. But there is only one way. This is the way of *continued faithfulness*. "For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith" (1 Jno. 5:4). "Be thou faithful unto death, and I will give thee the crown of life" is Jesus' promise (Rev. 2:10). Our prayer, then, is, "Increase our faith" (Lk. 17:5).

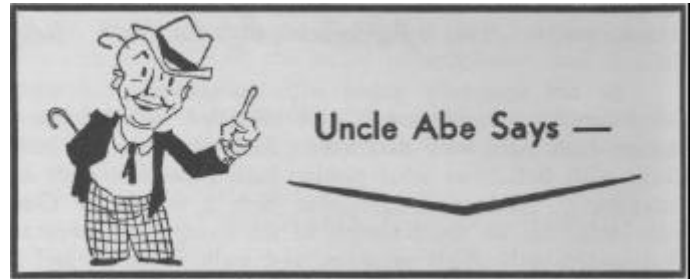


Not understood by many and misunderstood by many more the "theory of organic evolution" is taught and accepted by those in and out of our nation's schools as the "most logical explanation for the existence of man in the world today." Keep in mind that a theory is not backed by conclusive evidence that makes a general truth or a natural law. In spite of this there are those who would force or "teach" this to the students as a proven fact and ridicule those who dare to question them.

Some evolutionists contend that man and other animals have a common ancestor from which they arose. This is "assumed" to be true. This "assumed evidence" is necessary to begin the theory. It is "assumed" that a "common ancestor" did exist but there is a glaring lack of evidence to this effect. If we should go backward from this "assumed" point, where did this "common ancestor" come from? To have a living organism there must be a beginning. Did this first living organism come about by spontaneous generation? Did it just pop into existence from nothing? Paracelsus (1493-1541), a Swiss medical philosopher, gave instructions as to how a small human being could be made. There were certain substances to be placed in a bottle that was well stoppered and placed in a dung heap. Words were to be spoken over this each day and in time a small human being would appear in the bottle. This is not accepted by anyone as truth today. However, the evolutionist must have a beginning place for life. Where did original life begin? The law of biogenesis, all life comes from preexisting life, was demonstrated and accepted over one hundred years ago. If life came about by accidental union of atoms or molecules" as some "assume" it did, isn't this strange that it has never occurred before or since this "first" time? No means have ever been developed to indicate this either could or did happen. The evolutionist must not only begin with an assumption but must base his theory on this and other assumptions.

To seek truth is wise and good. To claim as true that which is conceived and nurtured upon assumptions and disproven theories is strange, strange indeed!

Christ became the author of eternal salvation unto them that obey Him (Heb. 5:8-9).



The failure to understand the nature and purpose of the church has caused indifference, carelessness and even opposition to the church of Christ today, even among those who claim to be members. This condition is growing more alarming every day.

Many look upon the church as a society of people primarily devoted to the care and relief of human suffering on a world-wide basis. To them the worth of the church is measured in the amount of relief given to others. This is not the prime purpose of the church; in fact, it has little obligation in this field. This work comes as a responsibility of each individual according to his ability and opportunity.

Again, many think of the church as a society devoted to the training and entertaining of the youth of the world. Some want the church to assume the responsibility of entertaining the young people and keeping them out of trouble. This is not the duty of the church, but one that belongs to parents.

Others look upon the church as a society of people headed by a "preacher" who is to solve the domestic, financial, political and social problems of the day. When problems arise, the church is asked to solve them. This is not the work of the church at all.

The true nature of the church is pictured in the New Testament. It is a "Called Out" people for the Lord. As a congregation it is to worship and glorify God through Christ; it is to pillar and support the gospel to the unsaved; it is to edify itself in love; it is to relieve its own in the manner prescribed in the New Testament. The church is spiritual in nature and "not of this world." It is the most important institution on earth. Christ loved the church enough to die for it (Eph. 5:25). How much do you love it? Enough to be faithful in all your duties as a member of it? Does it mean half as much to you as you claim when talking to others? Think on This!

What does the church mean to you? I know: it means everything! Most church members solemnly declare that the church is the most important thing in life to them, but their actions tell an entirely different story.

BOOK-MILLER DEBATE

"Instrumental Music In Worship"

Morris Butler Book, Christian Church and James P. Miller, church of Christ, discussing instrumental music in worship. As many as 1500 people heard some sessions of this debate. Many competent observers say it is the best discussion of music in worship available. Price — \$2.50

The News Letter Reports

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

Meetings in and around Birmingham are as follows: FRANKLIN PUCKETT preached at the Tarrant congregation . . . HARRY ROSE of Horse Cave, Kentucky preached at Mt. Olive . . . R. A. GINN, who has done a fine work at Meridian, Mississippi, was in a meeting with the Merney Points church . . . SEWELL HALL of Camden, S. C. was the speaker at Acipco . . . JAMES P. MILLER baptized 9 at Popular Street in Florence, Alabama where CURTIS FLATT has preached for a number of years. The crowds in the day time averaged over 225 . . . Miller went from Florence to Murfreesboro to speak for four nights where RICHARD WEAVER preaches. Large audiences and two baptized and one restored. JAMES A. ALLEN and HARRIS DARK finished the lectureship and meeting. Brother Allen spoke on Friday night and brother Dark on Saturday. Brethren came from all over middle Tennessee and Alabama . . . DALE SMELSER spoke in a meeting July 11-15 with the church in Fultondale, Alabama where WM. R. LAMBERT preaches . . . On two nights it was necessary to use folding chairs to seat the audience in the meeting JAMES R. COPE preached in with the Wendell Avenue congregation in Louisville, Kentucky. BILL HUMBLE works with this congregation . . . North Miami Avenue congregation averaged 181 for a new daily record in their vacation Bible school in June. BOBBY THOMPSON labors with this church . . . BUDDY MEYER of Tampa has preached at Ruskin, Florida and in Tampa at Habana Avenue and Hide Park recently . . . CHARLES BLAND, who preaches at Houston, Mississippi, is trying to interest the "One God" people in a debate. Announcement will be made if this debate is arranged.

Bible Truth is the name of a new bulletin published by JAMES NEEDHAM and the Ninth Avenue church in St. Petersburg . . . JAMES JUDD, who has been preaching in Africa, will keep appointments in the states to preach this summer. He will speak at the MacDill Avenue church in Tampa on August 17 at 7:30 . . . ARLIN CHAPMAN of Rome, Georgia spoke in a meeting with the Sulphur Springs church in Tampa at the end of May . . . FRANK ANDREWS finishes his work in Palmetto and moves to Floral City, Florida to begin work. He has done a fine work in Palmetto . . . HAROLD HOWARD preached in a meeting with Rock Church just out from Dickson, Tennessee last month.

EDGAR SRYGLEY is preaching for one of the congregations out from Florence, Alabama and attending school at Harding in Memphis for the Summer . . . FOY E. WALACE preached in a meeting in Vienna, 111. in June . . . R. L. ANDREWS of Abilene, Texas helped his brother, PAUL ANDREWS, in a vacation Bible school at North Street church in Tampa at the end of June. Paul was sent by the North Street congregation to South Hill, Virginia for a meeting in June . . . July 24-31 will find JAMES P. MILLER in a meeting with the Silver Street church in New Albany, Ind. This is across the river from Louisville, Kentucky. All readers of *Searching The Scriptures* are invited to attend . . . OLIN D. KERN is now preaching for the Front and Second Street church in Berea, Ohio . . . The church in Bedford,

Ohio has finished their new building. It is located at 512 Columbus Street in Bedford and is a credit to the city and state . . . JOHN DILLINGHAM is preaching for the Lanthan congregation near Columbia, Tennessee and is also in school work . . . HERSCHEL BASS has moved to Adel, Georgia to work with the little group there. This is a "mission work" at its best. His address is: Box 449, Adel, Georgia . . . July 17-24 will find CURTIS FLATT of Florence, Alabama in a meeting with C. L. OVERTURF, SR. and the Nebraska Avenue church in Tampa.

R. L. ANDREWS of Abilene, Texas was in a meeting at Forest Hills church in Tampa which closed June 19 . . . CLINTON HAMILTON began a meeting in Guyahoga Falls, Ohio, just outside of Akron, June 26 . . . HOMER HAILEY will be the speaker in a meeting at Franklin Road church in Nashville, Tennessee October 2-9 . . . BRYAN VINSON, JR. was in a meeting in Youngstown, Ohio in June. He was in Poteau, Oklahoma July 3-11, and at Longview, Texas July 17-24 . . . FERRELL JENKINS was in a meeting at Alder Springs, near Iberia, Missouri in July.

W. C. Hinton of Perry, Florida reports: Sunday, May 29 we had four baptisms. We are conducting a daily five minute radio broadcast "Let The Bible Speak." Brother Irvn Lee held our spring meeting June 6-15. When traveling on U.S. 19 worship with us. Local preacher, W. C. Hinton, Jr. A free bi-weekly paper *The Ancient Order* is offered to any who desire to receive it. Write 714 N. Calhoun St., Perry, Florida.

JAMES P. NEEDHAM of St. Petersburg, Florida reports : We have recently had 8 people to be baptized. HARRY E. PAYNE of the Drew Park church in Tampa recently held us a fine meeting, in which the pure gospel was preached in boldness and we feel that much good was done in many ways. On Saturday night of the meeting he dealt with the issues confronting the church at this time. His approach was new and refreshing, and we believe very timely. One was baptized the last night of the meeting. We have a fine attitude prevailing at 9th Avenue along with a will to work on the part of most of the membership. We look to the future with confidence.

JIMMY TUTEN, JR. of Ft. Lauderdale, Florida says: I recently conducted a gospel meeting with the church at Hahira, Georgia. It was a most enjoyable meeting in many respects. Two were baptized and one restored. Brother MARK RAULERSON has done a good job in working with this group of Christians.

Our work at Northside continues to progress. In the month of May we had two baptisms and three restorations. We enjoyed a very interesting series of lessons last April, delivered by five different speakers in the area. Brethren BILL REEVES, BOBBY THOMPSON, BOBBY ATKINSON, RAYFORD PETTY and R. E. HENSON brought us lessons dealing with some of the problems facing the church" today. We invite you to worship with us when in this area.

H. E. PHILLIPS will begin work with the Forest Hills church in Tampa, Florida about September 15.

THE WAY

J. Frank Ingram, Pensacola, Florida

In searching the scriptures, Christianity is spoken of as *the Way*. Jesus calls it "the Way" in Mat. 7:13-14. Paul speaks of "the more excellent way" (1 Cor. 12:31), and of the new and living way" (Heb. 10:20). Felix, "having more perfect knowledge of the way," protected Paul from the Jews (Acts 24:22). Apollos had been imperfectly instructed in the Way of the Lord, so Aquila and Priscilla "expounded unto him the Way of God more perfectly." (Acts 18:24-28). The maiden at Philippi cried, "These are the servants of the Most High God, who show us the Way of Salvation. (Acts 16:16-18). Peter speaks of the Way as the Way of Truth in 2 Peter 2:2.

Isaiah gave us a prophetic description of this way hundreds of years before it was opened up (Isa. 35:3-10). John the Baptist was to cry in the wilderness: "Prepare ye the way of the Lord" (Isa. 40:3; Lk. 3:4), and Jesus says: "I am the Way" (Jno. 14:6).

How sad indeed that Christianity has come to be looked upon as a system of philosophy, as a succession of creeds, or a chaos of dogmas! How sad indeed that men have put churchanity above Christianity, thus causing sectarianism in the religious world, and rendering asunder the body of Christ! How sad indeed that the way, said to be too plain for error (Isa. 35:8) has been clouded by the dogmas and tradition of men! What a message for a people who plead for a return to THE WAY—the primitive conception of Christianity! So consider the following three things of THE WAY:

THE DESCRIPTION OF THE WAY

Before we enter the Way, we should desire to know something about it. First, it is a plain way (Isa. 35:8) and is simple to follow. There is no controversy in the religious world regarding Christ as not being the way. The controversy has arisen concerning things about the Way. An old pilot was asked if he knew all the rocks and reefs along the river. "No", he replied, "but I know where they are not." Any earnest man can find the Way and travel it by taking the Bible as his ONLY guide.

Secondly, it is "the way of holiness" (Isa. 35:8-10). No unclean person, that is, no one who has not been cleansed by the blood of Christ (1 Jno. 1:7), shall walk therein. The redeemed shall walk therein—not the perfect, for that would exclude all mankind and leave Jesus alone in the Way (Rom. 3:23; 1 Jno. 1:8; Heb. 4:15). Only those who have been redeemed through the blood of Christ shall walk in the Way (Eph. 1:7; Heb. 9:12).

Thirdly, it is the Way that leads upward. The Christian life is a growth (Phil. 3:12-14). Christ states this fact in a parable (Mk. 4:28). We enter the Way as babes in Christ who must be matured by the "sincere milk of the word;" by and by we can then stand meat, or sound doctrine (1 Cor. 3:1, 2). The downward Way is pictured in Gal. 5:19-21; while the Upward Way is pictured in Gal. 5:22, 23, and in 2 Pet. 1:5-11. It is the more excellent way of love. (1 Cor. 12:31).

Fourth, it is a Way where the gate is narrow and the Way straightened (Mk. 7:13-14). Any Way that leads

upward must be narrow and straight. Anything that cost nothing is worth nothing. A religion that cost nothing is worth nothing. That which is worthwhile can be attained only by zeal with knowledge and perseverance. Every way of progress is straight and narrow. Because it is the way of progress, it is also the way of joy (Isa. 35:10). It is a way of Joy because Christ is all in all (Phil. 1:21). Knowing the description of the Way, we inquire next as to:

HOW TO GET IN THE WAY

Christ is the Way, hence to be in Christ is to be in the Way. We therefore ask the question, how does one get into Christ? (1) By hearing of the death, burial, and resurrection of Christ—or the Gospel (1 Cor. 15:1-4; Rom. 10:17; 1 Cor. 1:21). (2) By believing in Christ (Mk. 16:16; Acts 16:31; Acts 8:37). (3) By repenting, or turning from the evil way to Christ (Jonah 3; Acts 2:38). (4) Then upon taking these steps being baptized into Christ (Mk. 16:16; Acts 2:38; Gal. 3:27). The members of the church at Rome had obeyed "from the heart that form of doctrine which had been delivered unto them" (Rom. 6:17, 18). What was the doctrine? The fact that Jesus had died, was buried and had risen from the dead (1 Cor. 15:1-4). The above commands to be obeyed thus becoming a child of God through baptism. Therefore the form of the doctrine had to be an action which symbolized the death, burial, and resurrection of Christ. Baptism is that action (Rom. 6:3-6). As Jesus was laid away in the tomb and resurrected on the third day by the power of God, so the sinner is laid away in the watery grave and resurrected to walk in newness of life. This is the action by which the sinner is made free from sin to become a servant of righteousness (Rom. 6:18). Once in The Way we need to consider:

HOW TO KEEP IN THE WAY

A way begins at a certain point and leads to another point. The Way of Salvation leads from the world to the Father, and the Way is Christ. It is a Way of reconciliation (Rom. 5:10; Eph. 2:16; Col. 1:20). Christ suffered and died in order to open up this new and living way back to God (Jno. 14:1-6). This end can be gained by faithful continuance in well doing (Rom. 2:27). How? (1) By studying the Word (Acts 2:42; 2 Tim. 2:15) Not preachers only, but every one in Christ should heed this admonition. (2) By prayer (Acts 2:42; Eph. 6:18; 1 Thess. 5:17; Jas. 5:16). (3) By the communion (Acts 2:42; Matt. 26:26-29; 1 Cor. 11:26; Acts 20:7). The purpose of this command is to test the loyalty of the Christian (Heb. 10:25; Jno. 6:53-54), in commemorating his death, burial and resurrection till he comes again. (4) By Service. A way is to travel over; it is not a place to go to sleep. We must be constantly on the move for fear we drift, or wander off in some bypath (1 Cor. 16:12; Jas. 2:17; Heb. 2:3, 4). In the last day every man shall be judged according to his works (Rev. 20:13; 14:32). To endure to the end, we must constantly have on the whole armour of God (Eph. 6:10-20).

Those who have grown old in the way, there is sweet peace in the words of Paul (2 Tim. 4:6-8). To those who have once traveled the way, but have wandered off into some bypaths we quote Acts 8:22 and Jno. 1:9. To those who have never entered the Way, the Master is standing with open arms pleading for you to come now (Matt. 11:28; Rev. 22:17; 2 Cor. 6:2).

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

VOLUME 1

SEPTEMBER, 1960

NUMBER 9

SALVATION

H. E. Phillips

It is clearly evident from the Bible that salvation cannot come purely by law. The Jews were given a law which could not give salvation because none could keep it perfectly. James says if one keeps the whole law, yet offends in one point, he is guilty of all (James 2:10). To be saved by the law one must keep it perfectly, but no Jew could do that (Rom. 3:23).

It is likewise evident that man could not work out a formula without law that would give him remission of sins. The Gentiles were without this law given to the Jews, and they were no better off (Rom. 2:14; 11:32). Since neither the Gentiles without the law nor the Jews with the law could obtain forgiveness for a single sin committed, some plan must be provided by God through which this salvation could be obtained. This is what we call the *Gospel Plan of Salvation*.

This plan requires *preaching* the gospel (I Cor. 1:21; Rom. 1:16). Nothing else is permitted to be preached (Gal. 1:8, 9). This plan also required *belief* on the part of the hearer of what he has heard (Rom. 10:9, 10, 13; Heb. 11:6; Mk. 16:16). The plan of God also requires *repentance* by the believer. (Acts 17:30; 2:38). The believer who has repented of his sinful life is required to confess with his mouth the faith that Christ is the Son of God (Rom. 10:9, 10; Acts 8:37). This believer is then ready to be baptized into Christ for the remission of his sins (Mk. 16:16; Acts 2:38; Gal. 3:26, 27; Rom. 6:4). This plan is of God and can be clearly read in the New Testament.

Everyone knows that there are some systems of salvation taught by religious denominations today that conflict widely. Men are required to do various things in an effort to reach forgiveness of sins, some of them differing so widely as to be incongruous. Shall we say that God is the author of such confusion. Certainly not (I Cor. 14:33). God has one single plan of salvation, and to be saved every man must submit to it.

These systems of salvation by men fall into two classes: (1) Salvation by Faith Only. (2) Salvation by Works Only. It is impossible for both of these to be true at the same time. Neither of them may be true, or one may be true, but both cannot be true.

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FAITH ONLY SALVATION

The majority of Protestant denominations hold to this plan in one form or another. They differ somewhat as to the process of this system, but they are generally agreed that salvation is by "faith only." The process of reasoning in formulating the plan is simple: Find a passage that attributes salvation to faith and conclude that salvation requires nothing more. Then explain out every other passage that may attribute salvation to any other condition.

They use many proof texts which have one of two things in common: They either have to do with matters under the Law of Moses, or else speak of the entire plan under the term "Faith" in contrast to the Law of Moses. The principle texts are: Luke 7:50; John 3:16, 36; 5:34; Acts 16:30; Rom. 5:1; 9:30-33; Eph. 2:1, and others of similar import. None of these passages are denied, nor do we deny that everyone is saved by faith. But it is entirely different when someone adds the word ONLY to the proposition. Not one of these passages teach that one is saved by FAITH ONLY. There is a big difference. We are saved by the blood of Christ, but not by the BLOOD ONLY. If that were true, faith would not enter at all. *Faith only* means nothing except faith. That would eliminate repentance, prayer and other things they require the sinner to do to be forgiven.

Not only does the New Testament not teach the doctrine of salvation by faith only, it condemns it in no uncertain terms. In the epistle of James we have an inspired argument to this very end. In verse 14 of the 2nd chapter we find these words: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" Now he is stating the very proposition—"can a faith without works of any kind save a man?" In verse 17: "Even so faith, if it hath not works, is dead, being alone.

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God: thou doest well: the devils also believe, and tremble." He clearly states that faith without works is dead. Will a dead faith save anyone? If so, the devils have nothing to fear in eternity, for they go that far. It will do no good to say that this is "historical" faith, for there is not one single hint anywhere in the Bible of such a thing. The difference in faith and all other kinds is that one works in obedience and the others do not. Whatever one calls it, any faith alone is dead and will not save.

But James goes on to prove from the history of Abraham that the faith that blessed him was one that obeyed. There is not a single example anywhere in the Old or New Testament that shows a man was blessed until his faith obeyed God. That is the difference in "faith only" and a "live faith." In verse 24 James says: "Ye see then how that by works a man is justified, and not by FAITH ONLY." This is the only place in all the Bible where the words "faith only" are together. This teaches that one is NOT saved by faith only.

There are some Scriptures that thoroughly destroy the system of salvation by faith only. In John 12:42, 43 we read: "Nevertheless among the chief priests also many BELIEVED on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." Here are some who believed on Christ, and the same writer said in chapter 3:36 that "he that believeth on the Son hath everlasting life . . ." Were they saved? They were if faith only saves. But the obvious meaning of this passage is that some among the chief rulers believed as others who were saved but did not go on to confess him because of fear. Jesus said those who would not confess him before men would be lost (Matt. 10:32, 33).

In Acts 2:38 the people who heard Peter and the apostles were "pricked in their hearts," which is the same as believing or being convicted. Peter did not tell them to believe when they asked what to do, and the reason is that he knew they had already believed. He told them what more they must do in addition to just believing—"repent and be baptized." This proves something more than belief to be saved.

In Acts 16:30 Paul told the jailor to believe on the Lord and he would be saved. Then he preached Christ that he might believe. After the jailor was baptized he brought them into his house and set meat before them, "and rejoiced, believing in God with all his house" (verse 34). His believing included his obedience and was not "faith only"—without anything else.

The plan of salvation taught in the New Testament was not a plan of "faith only." It included something in addition to faith, but was based upon faith.

WORKS ONLY SALVATION

This position is the opposite extreme of faith only salvation. It was the principle idea practiced by Catholics and included in many denominational practices later. One strange thing is that most of the religious bodies who teach the doctrine of "faith only" actually practice the doctrine of "works only." A denial of this is expected but the evidence is too strong to deny.

Works only means salvation that results by works of some sort without faith. The majority of religious bodies today practice infant baptism, and their creeds show that they

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Searching The Scriptures

*Published Monthly At
Gainesville, Florida*

Application pending for entry as second class matter at the U.S. Post Office at Gainesville, Florida, under the Act of March 3, 1879.

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Subscription: U.S. \$2.00 per year in advance
Foreign \$2.50 per year in advance

Address all communications and changes of addresses to:
124 S.E. 7th Street
Gainesville, Florida

Editorial . . . H. E. PHILLIPS

Jesus taught his disciples in many parables. Among them is the parable of the sower, so well known to most every Bible reader. In this parable Christ explains that the four soils mentioned represent the people who hear the word. The final object of the sown seed is to produce fruit, and where no fruit is produced the Lord blames the soil. It could not be the fault of the sower or the seed, for they acted exactly alike upon each of the soils. Since the soil represents the people who hear, we who hear today are included in one of the four classes.

In Matthew 13:22 we read the following: He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." Why is it that no fruit is produced in the thorny ground? Christ answers that it is because of the cares of this world and the deceitfulness of riches.

Far too many people are more interested and concerned about the cares of daily living than in heeding the word of God. The deceitfulness of riches goes along with the common cares of the world. Many are more engrossed in making money than in serving God. Many offer what they think is an acceptable excuse for absenting themselves from worship by saying they had to work.. No business, however honorable and important it may be, is worth selling one's soul for it. If one's business forbids him ever attending worship with the saints, he should seek another business. It is far better to sell or give away any work that will cost you eternal life, and the Lord does not accept excuses such as this.

Still others are much more interested in some form of entertainment or pleasure than in doing the work of God. The cares of this type are occupying so much time that it is difficult to get members of the church to worship. Tele-

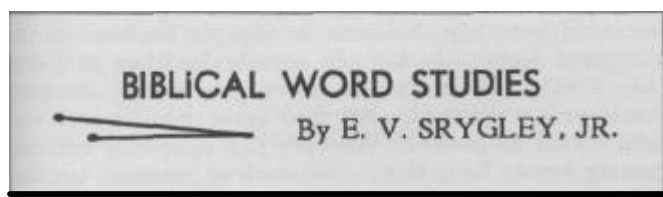
vision, fishing trips, shows, ball games, etc., are sapping the spiritual life of thousands every week. These things are strangling the life of many so that they bear no fruit.

Some use health to excuse themselves from Christian duty. We do not mean that sick people are in sin when they miss worship because they are unable to attend. What we do mean is that many claim to be too sick to do the Lord's work, but never too sick to work for their pay checks, or do something they really want to do.

If we really want to please God and go to heaven when this life is over, we must bear as much fruit as possible for us. This demands that we become good ground to receive the implanted word without letting any of the cares, pleasures, riches, etc., of this world rob us of eternal life. Let your life be a shining example of God's Holy Will.

SALVATION Continued

believe in infant damnation or original sin. If one believes an infant is born in sin and lost, he must be consistent to have same plan by which the infant can be saved. Baptism upon the faith of his parents is used for this purpose. God does not save us on the faith of others. If an infant is saved from original sin by baptism without faith—and no infant can believe—then is it not by works without faith? Every practice of infant baptism tells of a salvation by works without faith. But Paul says, "for whatsoever is not of faith is sin" (Rom. 14:23). Again, "But without faith it is impossible to please him . . ." (Heb. 11:6).



"WORLD"

In the New Testament the Greek word *kosmos*, from which we get the term "world," has a variety of meanings. These definitions may be seen in Thayer's *Lexicon*, pp. 356, 357. Basically, the Greek term means "order." But in I Cor. 3:22 the term means the universe. Again, in Mark 16:15, etc., the word refers to the earth. In John 3:16 the term refers to the inhabitants of the earth. In James 1:27 the term "world" refers to the ungodly multitude on the earth. In I John 2:16 the word refers to worldly affairs, or earthly things, such as riches, advantages, etc. It would follow, therefore, that when people are inordinately associated with the world (to use that term in the sense of worldly affairs) they are "worldly." Hence, the term "worldly" is not to be used as a meaningless abstraction in branding those who happen to be our enemies.

We frequently concern ourselves with the speaker's ability to deliver. Should we not be more concerned with our ability to receive?

* * *

True happiness does not come by accident. It cannot be stolen, bought, inherited or traded. It comes by due process of divine law as applied to the heart.



I marvel that brethren who have had the battles for truth fought for them in the past would believe that one victory will last for all time. I have just returned from a meeting with the church in New Albany, Indiana. This is just across the river from Louisville and on the Indiana side near where for over two decades Premillennialism has had its strongest forces. It was in Louisville that the late R. H. Boll found his greatest following. There are a dozen churches in Louisville today that actively teach and spread the theory of the thousand year reign of Christ. They are far from dead and far from being defeated forever. During the meeting, I visited in the home of Dave Merry's parents. For years they have lived in Sellsburg, Indiana, where the premillennialists operate a home for orphans and have a congregation of over 300 members. Dave Merry is a faithful young gospel preacher and his parents have stood against the false teaching of Boll and other materialists.

It has been 27 years since Foy E. Wallace, Jr., met Neal in the great debates on the thousand year reign of our Lord. The victories at that time were complete and overwhelming. On every hand brethren said, and rightly so, "Foy Wallace has saved the church from Premillennialism." Since those great victories the brethren in too many places have lost the taste for battle. Resting on the ground gained by others, the church has become complacent and liberal to the point that they can see no danger. In the meanwhile, the churches that teach this error, combining the materialist doctrine of Premillennialism with methods of the sects round them, continue to gain some ground.

THE NEED GOES ON

One great truth is clear. In every decade and in every generation, the battles for truth have to be fought over. Every boy and girl, man and woman that comes into the church of the Lord must not only be taught against these errors but indoctrinated against them. Great men of other years cannot do this for us. Every preacher of the gospel needs to teach on these subjects. It is the duty of every preacher to inform himself on these evils and then have the courage and conviction to teach them. It is a tragic thing to hear preachers say, "I do not know about things like that. I have never made a study of them." In statements like this we may have the greatest danger before the church. Too many men think that it is not their duty to take a stand. They feel that all that is necessary is to declare themselves neutral or unconcerned and that will solve the problem. False teaching will not be left alone. All it needs to rise again is just an attitude. *True gospel preachers cannot be neutral where any error is concerned.* It makes little difference whether it be premillennialism or institutionalism or denominationalism. Men of God must take their stand on the side of truth. To paraphrase the slogan of a popular TV program in our day we need men that HAVE CONVICTION, WILL STAND.

THE KINGDOM NOW

Paul in Colossians 1:12-15 teaches in clear tones. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son. In whom we have redemption through his blood, even the forgiveness of sins." It is not hard to see that we are moved by the blood out of darkness into the kingdom. It is by blood that we make the move. The blood overcame the bondage of darkness when it freed us from our past sins. Thus we see that if;

We do not have the kingdom now;

1. We have no blood now.
2. Hence we have no redemption now.
3. We have no light now.
4. We have no saints now.
5. We have no inheritance.

Just think of a preacher that would say, "It does not matter." He may as well say that the blood does not matter, redemption is not important, light is not necessary, and there is no inheritance.

BRETHREN BE INFORMED

Brethren, we need to be informed. Never think that battles for truth have to be fought just one time. Stand on the walls and watch ready at all times and in every generation to teach the truth and to keep back nothing. Let our watchword be, HAVE CONVICTION, WILL STAND.

WHAT IS YOUR ATTITUDE?

Wayne Earnest, Branford, Fla.

Friend, what is your attitude toward the Word of God, toward Christ, toward the gospel, toward life, toward self, toward others, toward sinners, and last of all, toward time itself? For instance, what was your attitude toward yesterday (the past) concerning the items just mentioned? What is your attitude today (the present), and then what is your attitude for the morrow (the future)? Attitudes have always played an important part in the making or in the breaking of an individual or a nation. Webster says of the word attitude, "Posture; position assumed or studied to serve a purpose." Phil. 3:12-14 illustrates to us Paul's attitude, and certainly one worthy of our consideration. Paul on one occasion, (I Cor. 11:1) said, "Be ye imitators of me, even as I also am of Christ."

"Not that I have already obtained, or am already made perfect" (Phil. 3:12a).

None of us are perfect. "For all have sinned and fall short of the glory of God" (Rom. 3:23). "If we say that we have no sin, we deceive ourselves and the truth is not in us" (I Jno. 1:8). John had a message to proclaim. "And this is the message" (I Jno. 1:5). The preacher truly is a messenger. A preacher without a message is like a boat without a rudder and ship without a sail. John's message was to Christians—"My little children", not to his physical children of the flesh, but to his brethren, the children of God. Likewise, Paul had a message to sound forth when he said "Not that I have already obtained, or am already made perfect."

"But I press on" (3:12b).

Sometimes we fail to press on because we fail to forget the past. (v. 13). Paul is not teaching here that it is wrong to look into the past and profit from mistakes that were made, but that it is wrong to let the raging current of our past life keep us from emerging upon the sea of time with an eye of faith" stretching forward to the things which are before" (3:13). Sometimes various burdens of life, heartaches, and disappointments blur our vision. Thus we lose sight of our goal and consequently fail to press on.

I often wondered how it was that an uncle of mine could plow such straight rows with his mule and plow. Sometimes these rows were quarter of a mile long, yet there wasn't even a wobble in the row. His method was this. He said, "I fixed my eye upon an object at the other end of the field. I always kept my eye on it and never looked back, because if I had looked back I was sure to make a wobble.

Sometimes we fail to see God in the future. But my friend, God is there. The "Sweet Singer of Israel" said, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou are God. When we leave God out of our plans we become failures. Every turn we take seems to put us on a worse road. "To press on" we must go back to where we left God. Man just cannot direct his own steps. "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his own steps" (Jer. 10:23).

Our Savior taught us to go forward—to press on. "But Jesus said unto him, No man, having put his hand to the plow, and looking back is fit for the kingdom of God" (Lk. 9:62). He taught us to be progressive. Progress should be a watchword. But then again, what is your attitude toward progress? We have just completed our new meeting house. Truly this is one mark of progress, but that alone is a poor standard for progress. Suppose our building was inlaid with gold and diamonds, with all that could appeal to the eye of men, and suppose it towered into the sky higher than the New York Empire State Building, but we failed to have the proper attitude to God and His Word, failed to encourage the weak, restore the fallen, failed to use our homes to hold cottage meetings, failed to teach God's word, failed to baptize souls into the body of Christ . . . failed to realize that with the Lord all things are possible. Think what an inglorious failure one will have been if he gains the world but misses Heaven. Let us not give up the old ship of Zion, but let us "press on." Much has been said about the growth of the church in the last ten years. We hear the cry, "the church is on the march," but which way is it heading? Sin is winked at, worldliness is not rebuked, Lukewarmness is prevalent and the swelling current of liberalism has tainted the souls of many Christians.

"Toward the goal" (3:14)

Paul's attitude included a goal. Where is our goal, our position, our mind? (Col. 3:1-2). Some folk lose track of their goal. — Make new year resolutions but break them. Do we quit drinking water just because the pitcher is broken? His attitude also included a prize—one worth running the race of life. "Henceforth there is laid up for me the crown of righteousness" (II Tim. 4:8). This prize was not one of low estate but was one of high calling (v. 14).

The thought I want to leave with you today is that

Paul's attitude included God and Christ. "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord". (I Cor. 15:58). Sometimes there is no immediate visible results. Sometimes the Word falls on hard and rocky soil. Some hearts are harder than others. Paul said, "But they did not all hearken to the glad tidings. For Isaiah saith, Lord who hath believed our report" (Rom. 10:16)? Remember this labor is not in vain in the Lord. Maybe a year or two from now the Seed of the Kingdom will be dislodged and fall into a crack between such barriers as prejudice and popularity and then to begin to germinate. Knowledge disturbs ignorance. Sometimes confusion follows. The knowledge of God's word says there is one church yet one looks round about and sees many churches with many different doctrines and plans of salvation. The Word is getting its roots attached. It begins to convict and soon we with Peter hear the cry on Pentecost "What must we do" ?

Why I Believe A Roman Catholic Should Not Be President

Frank M. Melton, Bowling Green, Ky.

(This is an article prepared by Frank M. Melton while he was in the University of Kentucky at Lexington. He received an A on it. I think it is a good and timely paper and shows good thinking on the part of a student. Frank is now at the University of Florida in Gainesville. I commend to you Frank Melton and his good article which follows—B. G. Hope.)

INTRODUCTION

In 1928 Alfred E. Smith, a member of the Roman Catholic Church, was nominated for the presidency of the United States by the Democratic party. His religious affiliation played an important role in his defeat. Now that Senator John Kennedy, a Roman Catholic, is the front runner for the Democratic party, the same problem of whether or not a Catholic should be president has arisen. In the time period that has elapsed since 1928, resentment against a Catholic for a high office has lessened, but still I believe that a Roman Catholic should not be President of the United States.

DISCUSSION

I. I do not believe a Roman Catholic should be President of the United States for the following reasons:

A. A Catholic would put the demands of the Pope of the Roman Catholic Church in Rome, above the demands of the Constitution and the United States Citizens, because the Catholic Church claims power over every member by way of the Pope.

(1) The Vatican Council Session IV said, "The Roman Pontiff is possessed with that infallibility with which the Divine Redeemer willed that his church should be endowed in defining doctrine regarding faith and morals; and that, therefore, such definition of the Roman Pontiff, are of themselves, and not from the consent of the church, irreformable. But if anyone presume to contradict this our definition, let him be Anathema." (Quotation from *Separate Church And State, Now*, Dawson, Joseph Martin.)

(2) The Civiltà Cattolica, Jesuit World organ states very plainly, "The Roman Catholic Church, convinced through its divine prerogative of being the only true church, must demand the right of freedom for herself alone. As to other religions, the church will never draw the sword, but she will require that, by legitimate means, they shall not be allowed to propagate false doctrine." (Quotation from *Readers Digest*, March, 1960, Condensed from *Life* James A. Pike.)

(3) *The Encyclical Letters* of Pope Leo XIII states that, "Union of minds requires complete submission and obedience of will to the church and to the Roman Pontiff, as to God himself." (Quotation from *Papal Pronouncements, Pope*.)

(4) Pope Pious IX states in his *Syllabus*: "It is not true that in the present day it is no longer expedient that the Catholic Religion should be held as the only religion of the state, to the exclusion of all others." (Quotation from *Papal Pronouncements, Pope*.)

(5) Louis Venllet, French Catholic writer, says, "When we are in a minority, we ask for religious liberty in the name of your (Protestant) principle. When we are in the majority, we refuse it in the name of ours." (Quotation from *Separate Church And State Now*, Dawson, Joseph Martin.)

(6) The American Lutheran magazine says it could not stop being disturbed by the prospect of a Roman Catholic in the White House unless the church itself disavowed its traditional position. (Quotation from *Courier-Journal Editorial*, April, 1960.)

B. A Catholic President could break down the wall between church and state by appointing an ambassador to the Vatican.

(1) "This relationship is contrary to the constitution in that it creates an official relationship between the United States Government and the Roman Catholic Church.

(2) Myron C. Taylor was appointed by a president as his personal representative with the rank of ambassador, but his actual status proved that he was an ambassador both in rank and name.

(a) He was to report to the United States Government, and not to the President.

(b) He was accredited to the Pope as Head of the Roman Catholic Church and not as Head of the political state, Vatican City.

(c) He was officially listed in the Pontifical Directory as an ambassador.

(d) He describes himself in a biographical dictionary as "Taylor, Myron C, Ambassador to Vatican." (From *Separate Church and State Now*, Dawson, Joseph Martin.)

C. Another situation that tears away at the wall between church and state is public support for parochial schools.

(1) Pope Pious XI states in his *Encyclical* of December 31, 1929, "The so-called neutral or lay schools from which religion is excluded are contrary to the fundamental principles of education. Besides, such schools are not practically possible, since in actual fact they soon become anti-religious. The state ought more reasonably ' and can also more easily provide schools by giving free reign to the initiative and work of the church and the family or by helping them with adequate subsidies." (Quotation: *Papal Pronouncements, Pope*.)

(2) The "Free Schools Committees" at Dixon, New Mexico, a mountain village of twelve hundred, half Protestant and half Catholic, protested against conditions in their public schools. They gave the following report.

"Six years ago, the Catholic Church assumed control of the public schools in Dixon without the people's consent. Pupils and equipment were moved into Catholic Church property . . . The school then became known as St. Joseph Public School, but in the Diocesan records it is listed as a Parochial school . . . The salaries for the teachers, who were nuns teaching the Catholic Religion, were paid by state funds.

"Upon investigation, it was found that the Catholic Religion was being openly taught to all students attending this so-called Public School; the Hail Mary was recited by all students four times a day; bingo was played in school hours at five cents a game to raise money; students were known to have been urged to go to confession and have been punished if they refused; and whole grades had been skipped by students who memorized the Catholic Catechism." (Quotation: *Separate Church and State Now*, Dawson, Joseph Martin.)

(3) Priest David B. Walker said, "Unless you suppress the Public School System, it will prove the damnation of the country." (Quotation: *Separate Church and State Now*, Dawson, Joseph Martin.)

D. There is evidence of a "bloc vote" or "Catholic vote," if Kennedy is nominated on the Democratic ticket.

(1) In an Associated Press release Senator Kennedy said, "I am not appealing to a Catholic vote. I want to make one thing clear: I want no votes solely because of my religion." (Quotation: *Courier-Journal*.)

(2) But from an Associated Press release in the Democratic Convention of 1956, Kennedy's staff prepared and circulated, with his consent, a 3,000 word memorandum which purported to show, not only that there was a "Catholic vote," but where it was located, how it could be organized, and why it would be decisive in winning the election for the Democratic Party."

E. The demands of the Pope, public funds for Parochial schools, and an Ambassador to the Vatican could all break the wall between church and state and eventually unite them.

(1) The *Syllabus of Errors* by Pope Pious IX states: "It is not true that the church ought to be separated from the State, and the State from the Church." (Quotation: *Papal Pronouncements, Pope*.)

(2) An article in the Catholic Encyclopedia says, "Between the church and the state which is non Roman Catholic, a condition of separation is to be expected. Such a separation for a Catholic State would be criminal, as ignoring the sacred obligations of the State."

II. Many people object to my belief, but I have answers for these objections.

A. They may say I am prejudiced against Catholics.

B. I am not prejudiced against Catholics, but I feel that his religion will affect his fitness for high office.

(1) Prejudice is a preconceived judgment or opinion without sufficient grounds.

(2) I have sufficient grounds on which to base my opinion, so it is not a prejudice.

(3) James A. Pike says, "I am not prejudiced against Christian Scientists, but I would not want to see one become a Federal Health official. Quakers are fine, but I would not want to see one become Secretary of De-

fense. Thus it is not anti-Catholic to be concerned about where a candidate stands on important church-state questions." (Quotation: *Readers Digest*, March, 1960, Condensed from Life, James A. Pike.)

C. Catholics say that providing their own schools, they save the state vast sums of money and simple justice would compel the states to give the same support for the sectarian institution as for the public one.

D. Catholics are not being cheated in this way.

(1) Catholics could send their children to public schools if they wanted direct benefits from public school tax.

(2) Bachelors and unmarried women, married couples without children or without children of school age, or those who prefer to send their children to private schools might present the same argument, but the basis for support of schools by taxation is the need for educated citizens.

E. American Catholics say they are different from Roman Catholics.

F. I believe they are the same as Roman Catholics.

(1) The American Catholics wear the same name as Roman Catholics from Italy.

(2) *The Encyclical Letter, Longinque Oceani* says, "Yet though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church. Or it would be erroneous to think that it would be universally lawful or expedient for State and Church to be as in America, dissevered and divorced.

The church spontaneously expands and propagates herself, but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the lands and the patronage of public authority." (Quotation: *Courier-Journal*, Louisville.)

G. In an Associated Press release Kennedy said, "I do not speak for the Catholic Church on issues of public policy — and no one in that church speaks for me."

H. The Church and the Pope say they do have control over their members.

(1) *The Catholic Encyclopedia* says, "The church has the right to govern her subjects, wherever found, declaring for them moral right and wrong, restricting any such use of their rights as might jeopardize their eternal welfare." (Quotation: *Courier-Journal*.)

(2) The Vatican in an Associated Press release newspaper and *Lasservatore Romano* said, "The political-social problem cannot be separated from religious because it is a highly human problem."

CONCLUSION

A Catholic cannot remain faithful to the Pope of the Roman Catholic Church and be an advocate and supporter of the First Amendment of the Constitution which says that Congress shall make no law respecting an establishment of religion. Even though Kennedy has said he will not let the Pope control him, he is still in the Catholic Church. I would not trust a man like this as President.

If we watch over our conduct and try to keep it right, and always do our duty, we will not have time to watch for faults or idleness in others. This will keep us out of mischief and make us helpful to others.

—Via. *Christian Review*, March, 1914.

**GIVING THE ANSWERS
FOR OUR HOPE**

Address questions to:
2920 Tradewinds Trail
Orlando, Florida

1 PETER 3:15

— Marshall E. Patton —

QUESTION: What is the "first resurrection" of Rev. 20:5, 6? — J.J.M.

ANSWER: The above question is based upon the letter referred to in last month's article (See August issue). Our querist seeks information on the theory which affirms a first resurrection (of the righteous) and a second resurrection (of the wicked) with a thousand year reign of Christ on earth intervening. This is Premillennialism.

In our former article we pointed out that things necessary to sustain this theory are not mentioned in the twentieth chapter of Revelation. No mention is made of a thousand year reign of Christ. We do read of a thousand year reign of souls "with Christ." There is a vast difference between the two.

In Rev. 20 we read of an angel coming down out of heaven, a key, a bottomless pit, a chain, the dragon, thrones, the beast, his image, and other things which are figurative. In the light of their context and with respect for the harmony of truth a literal application of these things is impossible. Then why make a literal application of the thousand years? The thousand years, like the other things mentioned, is a symbol of something else.

The "first resurrection" of verses five and six is likewise figurative. This should not appear strange, for figurative resurrections are found elsewhere in the Scriptures, especially in prophecy.

In E2k. 37:1-14 we have a prophecy of the restoration of Israel from Babylonian captivity. While in captivity they were pictured as a valley of dry bones; also as being in their graves. Then we are told that the bones came together, flesh came upon them, skin covered them, breath came into them, and they lived. God said, "I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel . . . And shall put my spirit in you, and ye shall live." Here is a figurative resurrection.

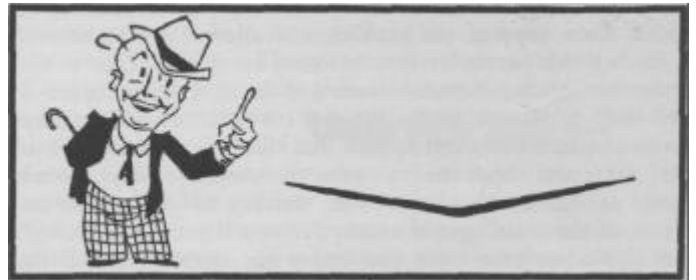
In Isa. 26:13-19 we have a prophecy of the release of Israel from other lords. While the other lords exercised dominion over God's people they were said to be alive. The loss of that dominion was foretold in these words: "They are dead, they shall not live; they are deceased, they shall not rise." Here is a figurative death. It symbolized their loss of power. The release of God's people from this dominion is described in the words "thy dead men shall live." Here is another figurative resurrection.

In the above prophecies the figure of a resurrection is used to picture the persecuted people of God in the Old Testament and their victory over their persecutors. Likewise, in the book of Revelation the figure of a resurrection is used to picture the persecuted church in the New Testament and her victory over these persecutors. In chapter six the persecuted church is represented by these souls under the altar. In Rev. 20 the victorious church is represented by these souls being elevated to thrones and reigning with Christ, hence, a

figurative resurrection. The expression "But the rest of the dead lived not" is parallel to Isaiah 26:14: "They are dead, they shall not live . . ." Just as this is a figurative death representing the loss of dominion of the "other lords," so it is with the "rest of the dead" in Rev. 20:5. It symbolizes defeat for the persecutors for a period of time.

The "first resurrection" stands in contrast to the second which is implied in the statement "the rest of the dead lived not *again* until the thousand years were finished." The "first resurrection" is that of a righteous cause; the second, that of a wicked cause. Those blessed have part in the first.

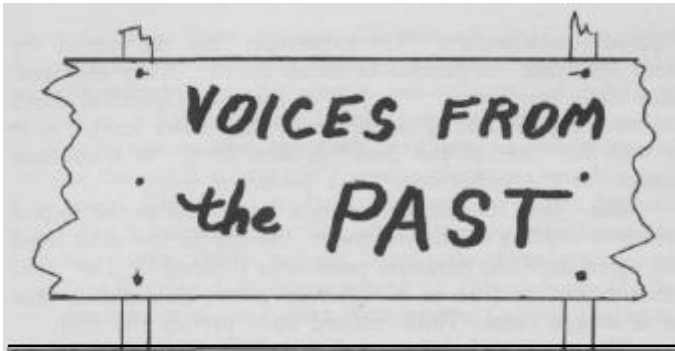
The causes of righteousness and wickedness have alternated through time. These figures revealed to the early church "things which must shortly come to pass." The facts of history show the fulfillment of these figures. In Rev. 20 we have no *literal* one thousand years, hence, no millennium! We have no *literal* resurrection of the righteous or the wicked, much less a *literal* thousand years intervening; we have no *literal* thousand year reign of Christ anywhere, much less on earth, hence, no Premillennialism! We do have alternate periods of defeat and victory in the history of the church *symbolized*.



Have you ever wondered just what makes you "tick"? Why do men act as they do under certain given circumstances? Why does one man respond to a duty in one way and another man respond entirely different to the same duty? Psychologists tell us that man's behaviour is determined by his environment. Then in addition to environment the *motives* and *hopes* cause a man to react in a given way to any stimulus from his environment. Motives and hopes are based upon a man's *knowledge* of goals and methods. I react a certain way to an opportunity because I know that course will lead me to a desired goal, which is my hope.

But what has all this to do with Christianity and the church? It helps explain why all men are not as interested and zealous in their obligations as they should be. All of us have about equal opportunities to know of Christ and attend faithfully all services in His name; we are all in about the same environment yet we do not all strive for eternal life. It must be because our motives and hopes are not the same. Those whose motives and hopes are not what they should be need KNOWLEDGE of God's word. The Sunday morning Bible study period is one of the best places and opportunities to obtain this working knowledge of the Bible. Try to stimulate your interest and love for divine truth in order that your hopes and motives in reaching them will be favorable for you. Remember this: Though we may act in different ways in the same environment, we are all accountable to God for our acts.

It is a common thing for ignorance to denounce what it does not understand.



CHRIST AND THE SOCIAL ORDER

By Edwin R. Erret

(NOTE: The following lecture was delivered by its author at a Conference called CHRISTIAN ACTION WEEK at Lake James, Ind., July 8-14, 1935. The lectures were printed in a booklet, the Foreword of which bears the signature of James DeForest Murch. Sis. P. L. Harper, an elderly, well-informed sister in the 9th Ave. church of Christ has a copy of the booklet, and allowed me to borrow it, calling this particular lecture to my attention. Due to the pertinence of the material contained in it, I have copied it and wish to pass it on for what it's worth. It will become evident as one reads this speech that this was a conference of our digressive brethren in more conservative days, when many of the stronger ones were striving to defeat the entrance of the social gospel concept among them. And though one cannot endorse every conclusion nor countenance all the phraseology found herein, the serious reader cannot help but see the similarity between what was happening to them then and what is happening to us now. We believe the material in general portrays a more scriptural concept of the mission and work of the church than is possessed by many of our present day advocates of the social gospel theory. The lecture is quoted verbatim with the exception of a place or two where I have deleted some extraneous matter along with some poetry used. Please read the article with these preface remarks in mind. — James P. Needham, St. Petersburg, Fla.)

Bro. James Small has read for you the first eight verses of the twelfth chapter of John at my request, because it seems to me they raise rather definitely the question as to what is Jesus' attitude to social reform—social betterment:

That incident has caused no little heart searchings and some confusion upon the part of very good students of the Scriptures, that Jesus would seem to approve the pouring out of wealth upon Himself when there were poor all about Him who might have been cared for with this wealth. And then the other question that is raised in the same passage: Is it true that we shall always have the poor with us—that poverty can never be eradicated by the efforts of even the best of our Christian society? Unhappily it has been so all through the centuries. Is Jesus correct in saying that we shall always have the poor with us, no matter what we do? And is He (and this is a more vital question)—is He correct in indicating that it is better that the ointment shall be poured out upon His head than the wealth of it should be given to the poor?

Now, some one might say that that is only an incidental treatment of Jesus' attitude to the social question, and I grant

that. And yet I think it holds in it the germ of all that is significant in Jesus' attitude to the social question. As I begin this discussion I want to say, first of all, that in my judgment, outside the Mosaic law, all that has ever been done in this world for social adjustment and betterment, all that is vital that has ever been done, has been done at the inspiration of the Christian gospel. But there is a peculiar fact that many zealous advocates of social action overlook, I am afraid, and that is that Jesus turned away definitely from social approach at the betterment of humanity; that Jesus had a most supreme opportunity to take the social road to save humanity and He turned it down.

You recall what was the Hebrew expectation at the time Jesus came to earth; everything was in terms of a Messiahship that was temporal and worldly. From the knees of his mother, every child among the Jews was raised with a keen expectation of that coming of a Messiah whose work would be political and social. You cannot make that too emphatic—that was the obsession of the Jews, and that was the thing that Jesus had to fight, not only among the multitudes generally, but among His own disciples as well: the idea that the Messiah, when He came, would take charge of a social action, that He would launch a revolution.

In some ways you can not blame the Jews. They had a social system given to them at Mount Sinai. I insist that if it is social laws that we need, nothing has yet been given that is superior to that which God gave through Moses at Mount Sinai. Why it be? If humanity is to be saved by regulations imposed upon the part of society, what possible superiority could there be to that which was dictated by heaven itself? It is true not only from the theoretical standpoint, however; it is true from a practical standpoint. Take but one instance: What is it, fundamentally, that we are struggling against in all of this effort at social reform? Isn't it the fact that certain parts of society possess the fundamental factors in our wealth, the property? In the social order that God undertook to establish through law at Mount Sinai (it never was perfectly established, not because of its imperfection from the divine standpoint, of course, but because the Jews did not keep it as ordained) it was definitely provided that no few men could for very long hold any more than their share of physical wealth. The land went back to the family—no matter how many black sheep there had been in the fifty years, no matter how many spendthrifts, no matter how complete the descent of that family into poverty through its own inability or inefficiency or waywardness; it went back into the family. There never has arisen a man in the present day who has offered a scheme for breaking the hold of a few people upon the property that can compare with what God gave at Mount Sinai, for it is a revolutionary and complete solution to that problem.

Now, the Jews had an idea that the Messiah who should come would take that old system and put it not only upon themselves, but upon the whole of humanity. Every child, as I said a moment ago, had grown up through the training of his father and his mother, and then in the synagogue, to expect just such a leader. And when Jesus came and they hailed Him as the Messiah, those poor people had a feeling that there was the one who would carry out complete social reform.

I am much chagrined, from time to time, as I meet students who claim to be somewhat educated in the history of our Lord's life upon earth, to find how frequently they have failed to grasp the fact that there was a turning point

in His earthly ministry just a year before His crucifixion. There is, in my judgment, no understanding of the earthly ministry of Jesus except in the light of that turning point. Through those first years, Jesus was followed by multitudes. It may almost be said that He could not take care of them. Everywhere He went they thronged Him and finally there came that occasion of the Passover just after John's life had been given up; the people were highly excited, patriotically inspired at the time of their particularly patriotic festival. Rallying to Jesus there were five thousand men, besides women and children. According to John's Gospel, they were ready to take Him by force and make Him a King. And when that day was over the first thing He had to do was to get rid of His own disciples. If I am any judge of the whole occasion, I think the emphasis is clearly upon the fact that He had to break up an effort that would wreck His whole career upon the effort to try to establish a worldly kingdom. And He sent His own disciples away and dismissed the multitudes, and the next day found some of the multitude upon the other shore and lectured them pretty soundly upon the business of seeking loaves and fishes. From that time the people went away from Him. From that time He had to give attention to the disciples, having first asked them, "Will ye also go away?" From that time on it was the training of the disciples. From that time on He took the road that ended when He was alone in Gethsemane. Why was He alone? Because not a solitary one of them all, including His disciples, had yet grasped the idea that He was not here to establish a worldly kingdom.

That whole question came up in His temptation and again and again and again and always Jesus met it by choosing the road to the cross, choosing the road that meant turning his back upon a multitude who were determined to have a social reformer.

That was not easy to do. You take time for a while to think about it. I have never been able to find just how many slaves there were in the Roman Empire, but some historians declare there were three slaves to every free man. I have no way of measuring how much drunkenness there was in the Roman Empire. I have no way of measuring how much militarism there was at the time, but society was pretty well saturated with it. There was an immense amount of graft; society of the day was throughly saturated with marital infidelity. In short, we know that the society of that day was ripe for social reform. If ever there was an occasion on earth when rich people had all the riches and poor people had nothing and were being entertained by circuses instead of being fed, that was the time. It was no easy thing, I tell you, for the Prince from heaven to turn His back upon the opportunity to change social conditions.

And in the emphasis I am now giving to it, I am not undertaking to say that it is not an important thing to change these social conditions. What I am trying to show you is that, when the Lord walked this earth, He had the opportunity to take the path of social reform, and He rejected it. He had the opportunity presented Him in His temptation to use His power simply for display and to catch the multitude and to get control of worldly kingdoms. All through His ministry there was that constant temptation even through those dearest to Him. It was no easy thing, especially in the light of the fact that He had had a multitude, as I said a moment ago, who were trained to expect just that kind of a thing. Why did he do it? He chose the longer and harder path. He told Nicodemus in the beginning of His ministry that "except ye be born again ye cannot see the kingdom

of God." And He told Pilate at the end of his ministry, "My kingdom is not of this world." He was consistent all the way through and when after His resurrection the disciples said to Him, "Lord wilt thou at this time restore the kingdom?" He said, you remember, "It is not for you to know the times or the seasons, but ye shall receive power." (I dare say Peter and John and James thought, Now, it is coming! Now comes the assignment of the offices!) "And ye shall be my witnesses." That is all the power He ever gave them: Power to be witnesses; and He staked everything—everything—upon that power. And, as we were reminded in the hillside service tonight, as He came to the end of His ministry and looked at these men He said very definitely (I tell you there is a whole sermon in it), "I pray not for the world . . . I pray for these men." You think of the Man who was sent from heaven—an expression of the love of God for the world—standing there and saying, "I pray not for the world," as if He were definitely excluding that world. I pray for this world? No. "I pray not for this world; I pray for these men." In saying that, He took the harder path.

It is an easy thing, comparatively, to get excited over social reforms. And it is an easy thing to set out to rally people to change laws. But it is an infinitely hard thing *to change men*. It is an easy thing to sit down and draw a plan of a building. These architects draw a beautiful plan. The hard thing is to make the wood and the stone and everything work together so that you have the thing that was planned there. And it is an infinitely harder thing *to make the trees and to make the stone*. God takes not only His hundreds, but His millions, of years to make them. Now, what He is doing here is to *make men*; to *regenerate men*, to have *reborn men*. While we do not understand all of the economy of heaven, it is made abundantly clear to us that it is not possible to make those men without Gethsemane and Calvary and whatever when on beyond in the spirit realm.

That is the path Jesus chose. I want to call attention, just momentarily, to one other phase of the matter definitely related. Paul brings it out most forcefully. That is that the gospel of Christ definitely turns away from the philosophy of laws to the philosophy of grace and redemption. I said a moment ago that the old law from Sinai failed. Paul says that very definitely: "And what the law could not do, God sending his own Son in the likeness of sinful flesh" did. The gospel turns away from law to accept the pathway of grace. This whole business of social reform, if one is not careful, depends upon law. A couple of years ago, in the midst of all this depression, there was a tremendous amount of enthusiasm and joy as the people stepped out in to a new administration. There was almost the zeal of evangelistic fervor in the thought that now we were going to make the nation over again. I am not entering into politics now, but I am saying honestly, we have all of us come to know, after these two years and more, that that has not been done. I am not saying anything about the intention of the men trying to do that, but the pitiful thing is that they thought men, with laws, could change society. They entirely forgot that you have got to change men. I have no criticism of anybody who wants to change the laws, but I have decided criticism of anybody who thinks that new life can be created merely by human laws; merely by regulating society. And in all kindness, I say that you are not going to make a new world out on a fishing trip on the Lord's Day.

(Continued in next issue)

The News Letter Reports

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

CLINTON HAMILTON preached in a meeting with the Park Blvd. congregation in Louisville, Kentucky last month . . . BOB BRYSON and WESLEY JONES recently spent ten days preaching in the Panama Canal Zone . . . Vacation Bible School at MacDill Avenue in Tampa will be August 15-19 and at Seminole in the same city August 22-26 . . . GEORGE LAUER is now the preacher for the church in Ft. Gaines, Georgia. They are planning the purchase of property for a new building . . . LEMAN RILEY works with the congregation known as Antioch a few miles north of Temple Terrace, Fla. . . . North Street congregation in Tampa set a new record during their Vacation Bible School last month . . . An effort is being made to establish the work in the Gulf Breeze-Pensacola Beach Area. This is in greater Pensacola . . . CLAUDE WILSFORD preaches for the East Hills church in that city . . . ROBERT PRESSNELL did the preaching in a meeting with the Academy Street church in Dickson, Tenn. last month . . . LEONARD TYLER was the speaker at Bon Aqua, Tenn. in the meeting in July . . . ROBERT JACKSON at Antioch near Dickson also . . . HAROLD HOWARD has just closed an effort at Mt. Hebron in that same section . . . Vacation Bible School set for Wendell Ave. in that city for August 22-26 . . . FOREST HURST high in the Fire Department busy also in the section . . . JAMES P. MILLER in a meeting this week at Sulphur Well in Henry County, Tennessee.

HAROLD SAVELY has moved from Nashville to the Valley Station congregation in Louisville . . . EARL FLY preached at Valley Station before Savely . . . HAROLD BYERS beloved Chiropractor of Louisville is doing more and more preaching in that section . . . JULIAN SNELL preaches for the West End church in that same city. B. G. HOPE of Bowling Green, Ky., has preached in a meeting at West End recently . . . JOHN H. GERRARD has moved from the Harding Avenue congregation in Portsmouth, Ohio to the Silver street church in New Albany, Ind. . . . A. C. GRIDER has written a tract called, "What is the Herald of Truth," that has received favorable attention all over the nation. Mail 10c to A. C. GRIDER in care of the Preston Highway church in Louisville . . . DAVID CLAYPOOL preaches at Park Boulevard where CLINTON HAMILTON preached in a meeting in July. . . . H. ROBERT WILLIAMS preaches for the new congregation meeting in Clarksville, Ind. They had 165 present one Sunday last month . . . SAM BINKLEY formerly with the East Hills church in Pensacola, Fla. has moved to the Harding Avenue church in Portsmouth, Ohio . . . MAX RAY is now with the Oak Grove congregation in Jefferson County, Kentucky . . . GEORGE T. JONES of Kilgore, Texas is now preaching under a tent at Shepardsville, Kentucky. AMOS DAVENPORT will become the new preacher for the work in Shepardsville in September . . . L. L. DUKES well known elder of the Taylor Boulevard Church in Louisville suffered a heart attack several months ago but is better and able to resume his activities . . . FRANK PUCKETT of Akron, Ohio will begin a meeting with the Preston Highway church in Louisville August 4. The meeting will continue for 10 days . . . JAMES P. NEEDHAM of St. Petersburg, Florida will work with the Valley

Station church in a meeting August 19-28 . . . WARREN RAINWATER preached in a meeting with the church in Madison, Ind. last month . . . KENNETH BLANE has just started working with the church in Drakesboro, Kentucky . . . GENE WARMAN is the faithful preacher for the church in Vincennes, Ind. . . . JULIAN SNELL will be preaching at Mt. Moriah in Muhlenburg County, Kentucky August 15-24 . . . WILLIAM D. BURGESS preaching a month at Seminole in Tampa, Florida in place of JAMES P. MILLER . . . FERRELL JENKINS of St. Louis has held meetings in the following places: Emyrna near Iberia, Mo., Owen Sound, Ontario, Canada, Appleton, Wis., and on the edge of the Ozarks at Alder Springs. He will hold meetings with the Northside congregation in Ft. Lauderdale, Fla., Ferguson, Mo. and Covington, Ga. before the end of the year.

W. C. HINTON, JR., Perry, Florida—September I will mark the close of over 3 1/2 years work with the brethren in Perry. We are moving to Decatur, Ga. to work with the brethren starting a new work "to plant the cause of Christ" in that area. The new group meets in the Terry Mill School house, 1975 Fayetteville Rd. SE, Decatur, Ga. Due to our leaving Perry, they will be in need of a preacher. If interested write to church of Christ, 714 N. Calhoun St., Perry, Florida.

Earl Fly, Tampa, Fla.—James P. Needham will conduct a meeting at Belmont Heights congregation in Tampa, Florida, September 11-18. I am now working with this congregation.

HARRY PICKUP of Tampa, Florida was the speaker in a meeting at 12th Street church in Bowling Green, Kentucky August 7-14. B. G. HOPE is the preacher for this congregation . . . HOMER HAILEY of Tampa, Florida will preach in a meeting at Franklin Road church in Nashville, Tennessee October 2-9 . . . J. W. EVANS of Orlando, Florida preached in a series of meetings in July in Bainbridge, Georgia . . . CURTIS FLATT of Florence, Alabama began a meeting at Nebraska Avenue church in Tampa, Florida July 17 . . . HARRY PAYNE of Tampa, Florida was in a meeting in Como, Tennessee and then in Beaumont, Texas beginning July 24.

Paul Himes of Elkhart, Ind. was the speaker in a series of meetings in Anthony, Florida August 14-24 . . . EARL FLY of Tampa, Florida was in a meeting in Newbern, Tennessee where CONNIE ADAMS preaches . . . LESLIE E. SLOAN has moved from Belle Glade, Florida to work with the church in Palmetto, Florida.

FRED LIGGIN, JR. TO AFRICA

Brother and sister O. Fred Liggin, Jr., and their three sons, Freddy, Rickey and Ben are planning to leave for the Federation of Rhodesia and Nyasaland, Africa, the first week in October. They will go to replace the James D. Judds who returned to the United States in July. At this time brother Andrew Connally and family are earring on the work there but they plan to return to the States in November. At the writing of this article, brother Connally has no replacement. Should the Liggin's not be able to leave in October,

there would be no one over there to carry on the work after November. Brother Liggin still lacks a little on his support and needs quite a bit on his travel fund. Should you desire to help please send your contribution to: Mr. O. Fred Liggin, Jr., 138 E. College Street, Americus, Georgia. After September 12, 1960 his address will be 1905 Keystone, Avenue, Albany, Georgia.

Let us rally to the cause of Christ in this area. So much has been accomplished by the brethren who pioneered the work, now it *must* be watered.

NEW PUBLICATION

EVIDENCE QUARTERLY is the name of a new quarterly, edited and published by Ferrell Jenkins. This journal appears quarterly and deals with material related to evidence of the Divinity of Christianity. The first two issues include such articles as follows: Archaeology—Its Meaning and Value, Introduction to Biblical Criticism, Undesigned Scriptural Coincidences, Debate on Bible Contradictions, Arguments For God's Existence, Certain Cliches, Observations on the Conversion and Apostleship of St. Paul, and several other outstanding articles. All subscriptions are for the four issues of the calendar year. Those subscribing now will receive the first two issues and also the two not yet published. The price is only \$1.00 per year. Send your subscription to EVIDENCE QUARTERLY, P. O. Box 8182, St. Louis 3, Mo. We are happy to have this fine publication added to the good papers published by faithful brethren.

J. P. M.

AUTHORITY IN RELIGION

No. III

Thomas G. O'Neal, Jasper, Ala.

(In the first of this series of articles on Authority, July issue, page 9, a footnote should have appeared at the end of paragraph 7 giving the source of the material used. That footnote should have read: "Roy E. Cogdill, *Jesus, Gospel Guardian*, Vol. XX, page 161. —Ed.)

This month our study will be on how to establish Bible authority or how to find religious authority. Two examples will be given to illustrate how Bible authority may be established. Let it be pointed out that Bible authority may be established in one of three ways, - by direct statement or precept, by necessary inference or conclusion, and by approved example. If what is done religiously is not backed by at least one of the above, there can be no Bible authority for the practice.

Our first example is taken from Acts 15. When the early church was troubled concerning the matter of circumcision, Paul and Barnabas went to Jerusalem to the apostles and elders about the matter. The question was a matter of whether the gospel was for the Gentiles. This question is settled by a precept, necessary inference, and approved example. First, we have the approved example in Acts 15:7, "And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." Here Peter refers to the conversion of Cornelius in Acts 10 and 11. Thus we have a Gentile hearing the

gospel and obeying it, without circumcision. This is established by approved example. Peter's necessary conclusion is found in verse 9, "And put no difference between us and them, purifying their hearts by faith." The conclusion was God's plan of salvation was the same for both Jews and Gentiles. Lastly, we have the precept or citation from the Scriptures. "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." Now watch it. "And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, said the Lord, who doeth all these things." After Peter gave the conclusion and the example, James gives the Scripture to prove the things said. His quotation is from Amos 9:11-12. Thus, in settling the great question as whether circumcision was binding on the Gentiles, we have illustrated for us the use of an approved example, necessary inference, and precept or Scripture.

Secondly, I copy this chart by brother Roy Cogdill, *Cogdill-Woods Debate*, page 14, and give it without any comment. As brother Cogdill presented the chart in the debate, the lesson is clear from just a reading of the chart.

HOW TO ESTABLISH SCRIPTURAL AUTHORITY THE LORD'S SUPPER

- | | |
|--|---|
| (1) <i>Express Command</i>
(Observance) | — This do in remembrance of Me." I Cor. 11:23-24. |
| (2) <i>Approved Example</i>
(Time of
Observance) | — "And upon the <i>first day of the week</i> , When the disciples came together to <i>break bread</i> ." Acts 20:7. |
| (3) <i>Necessary Inference</i>
(Frequency of
Observance) | "The first day of the week . . . to break bread." (Means as regularly as the day comes.) (COMPARE. "The Sabbath day to keep it Holy.") HOW OFTEN? |

EXPEDIENCY: Any hour within the First Day of week.

It would be well to here mention that in the Bible there are two kinds of authority — generic and specific. We illustrate with the great commission. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:15-16.) Notice there is a command to "Go." This command is generic. When one rides in an automobile, boat, flies in an airplane, rides a mule, etc., he is obeying the divine command to "Go." However, when the person arrives at the place he was going, we have specific authority. James said, "preach the gospel." Thus, Christ specified what was to be done. This would eliminate putting on some form of recreation, etc., because one is told specifically to preach. Also, politics, social reform, and other things are not to be preached. God declared the gospel was the message. (Cf. I Cor. 15 and the preaching done by the Apostles in the book of Acts.) We, therefore, have in the great commission both generic and specific authority.

All authority at one time belonged to God. (Gen. 1:1, 2 Cor. 5:18, I Cor. 15:24-28, Mt. 28:18.) God delegated

authority to His Son. (Mt. 28:18, Col. 3:11-17, Eph. 1:19-23, Phil. 2:9-11, Acts 3:22-23, I Tim. 6:15, Col. 1:18-19.) Before Christ went back to heaven, He promised the Apostles that He would send them the Holy Spirit. (Jno. 14:26; 16:13.) The Apostles as they were guided by the Spirit were given binding and loosing power on earth. (Mt. 18:18, 2 Cor. 5:20, Jno. 17:7-8, 14, Acts 2:1-4.) The things the Apostles spoke through the Spirit were written in a book, the Bible, so we might read their knowledge of the mystery of Christ and the Church. (Lk. 1:3-4, Eph. 3:1-4, Jas. 1:22-25, 2 Tim. 3:16-17, 2 Pet. 1:3, I Cor. 14:37, 2 Th. 3:14, I Jno. 4:6, Gal. 1:8-9, I Pet. 4:11, 2 Jno. 9-11.)

Today authority does not reside in an inspired man for there are none. Rather divine authority is found in the New Testament written by inspired men. The word has been given. (Jno. 17:7-8, 14.) If a practice is pleasing to God today, we must find the WORD either in the form of approved example, necessary conclusion, or precept, where Christ has given the Word that authorizes the action or practice. To fail to do so and to continue in the practice means that one is working iniquity. (Mt. 7:21-23.)



There are individuals who seek to put forth the "theory of organic evolution" as a proven law or truth. In an effort to do this some turn to the science of embryology. Some contend that in development man develops organs similar to the gills of lower water animals so, therefore, man and these lower water animals must be related. This is often taught to the novice in science, since it is unlikely that he would question a textbook or an "authority" on the subject.

There are two kinds of respiratory organs, one adapted to aquatic existence and the other to land and aerial life. In the development of water animals the pharyngeal region (the upper portion of the digestive tract) will develop gill slits. These are openings which connect the inside of the pharynx to the outside of the body. The region between two successive gill slits is called the branchial arch. Each is subdivided into two parts which are modified further and richly supplied with blood vessels. The water enters the mouth, goes into the pharynx, out the gill slits to the outside of the body. As the water leaves by the gill slits it flows over the branchial arches which have been modified to form gills. This is how respiration is made possible.

In the human embryo branchial arches as such do not develop. Since "branchia" means gill, the human embryo does not develop gills, hence does not possess branchial arches. The human embryo develops pharyngeal arches. The inner layer of the pharynx and the outer layer of the body fuse. Between two successive fusion point there is a pharyngeal arch developed. If pharyngeal clefts (a break between two successive pharyngeal arches) do occur this is rare and a departure from normal development. Pharyngeal arches and pharyngeal furrows (these are called clefts if they break through to form an opening) have nothing whatsoever to do with the formation of the respiratory system of the human embryo.

To say that the human embryo develops branchial arches is misleading and to say that the embryo develops gills is a violation of truth. There are individuals who seek to make a point and will "stretch the truth" to do so. Beware lest you be lead beyond truth by those who are over-anxious to have you accept theory as law.

RELIGIOUS UNITY

Wilbur Hunt

John seventeen records a prayer of Christ to His Father, in which He prays for religious unity among His followers. Christ evidently believed that religious unity is possible, or else the statements regarding it are meaningless and impossible to achieve. What things are needful among Christ's followers before religious unity can become a reality? The foundation or starting point is the acceptance of the authority of Christ, knowing God and Christ, and the acceptance of the word of God as the Truth and the Standard in religious faith and practice. Second, on the part of each Christian, there are these things: (1) the desire to glorify God; (2) being sanctified or set apart in service to God via the Truth; (3) a sense of responsibility; (4) determination to accomplish what God wants done; (5) being separated from the world in thought, word, and deed; (6) love; (7) joyfulness; (8) the realization that one belongs to God; (9) being perfect or complete or matured or grown-up; and (10) declaring God to others by word and deed. The aim of it all is "that the world may believe that thou hast sent me," and "that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." In view of these things, let us work for unity in the Body of Christ so that souls may be saved and edified and God may be glorified.

THE "TENDER" HEARTED

I am not using the word "tender" to mean compassion for the needs of others, but to refer to those whose "feelings" are touchy. Poor little things! Someone is always "offending" them about something.

Have you not met the grown man or woman who reacts to every situation just like a spoiled child? One of the best places to find such is in the church. Many go around most of their time complaining about how they have been hurt by some act or statement of someone in the church. The slightest thing will throw them into a fit.

The usual setting for such reaction is: A special invitation was not given them to attend a public gathering; their names were not mentioned publicly; one did not speak to them; someone told them the truth about themselves; they are not called on to do public work, and such like. The cause of conduct of this kind is IMMATURITY. When one grows up to learn that he is no special dignitary in the church, this childish play will cease.

The disgraceful conduct of these babies causes many never to enter the church. Sulking, pouting, backbiting, insulting, blaspheming, seeking revenge and criticizing the church generally is the behavior of these religious babies. Let us be men and women and behave as the Bible teaches us.

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

VOLUME 1

OCTOBER, 1960

NUMBER 10

SUCH AS WE HAVE

Jas. P. Miller

Almost two thousand years ago a beggar asked an aim of Two of God's great. They had been sent by the Lord of Heaven to preach the message of salvation. They had not been given money, but the power to produce belief through the miracles they could perform. Thus it was that Peter said to the lame man outside the gate of the Temple in Jerusalem in Acts 3:6: "Silver and gold have I none . . ."

The relief of needy saints was one of the first problems of the early church and down through the ages continues to be a problem. In preaching the gospel and in saving the souls of men it is impossible to keep physical matters in the background. As much as our Savior did to feed the hungry and clothe the naked he cried out many times against the importance of these things when compared to the spiritual goals he had in mind. In Matthew 8 and verse 22 when one asked to first go bury their dead Christ uttered these words, "Follow me, let the dead bury their dead." To those who followed him simply for the meat that perisheth He had this to say in John 6:26, 27, "Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed." The lesson of these words is very clear. There are things more important than filling the belly. There are things far more important than burying the dead. How hard it was for Christ to make men see this lesson. How hard it is today. The apostles lamented the time required for physical things in the church in Jerusalem in these words found in Acts 6:2, "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables." Then they gave instruction to the church to seek out men and put them over "this business," with this statement in verse 4, "But we will give ourselves continually to prayer and the ministry of the word." Again the lesson is clear. The hungry must be fed in the Kingdom, but prayer and the preaching of the word are more important.

THE LESSER PART

All of this means when brethren divide the church of the Lord by the introduction of unauthorized institutions

and made the support of these man-made organizations so vital to the operation of the Kingdom, they are dividing the body of Christ over something that the spiritual Kingdom of God only does because it becomes necessary in the carrying out of the far greater purpose and that is the saving of lost men. Paul puts it simply like this in Romans 14:17, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." I marvel that any child of God could lose sight of the higher and more noble goals of an institution that cost so much.

In the early church the apostles disposed of the question with just as much dispatch as possible. They recognized that the business had to be attended to and thought that others should see to the matter and leave them for the more important responsibilities. It never occurred to them that the church could not see to its own, nor did it occur to them to set up another organization to do the work.

DOES THE BIBLE TELL US HOW?

The argument is made over and over by the "institutional" brethren that the Bible does not tell us how we are to take care of the needy and the fatherless. They quote James 1:27 to prove that the widows and the fatherless are the responsibility of the church, and then cry that the Bible does,; not give a pattern. Nothing can be farther from the truth. The New Testament tells us exactly how the early church saw to its needy. In the church in Jerusalem, there were those in need as recorded in Acts 4. Barnabas, together with other brethren, brought funds and gave them to the apostles, verse 36. Verse 34 tells us "Neither was there any among them that lacked—," and verse 35 says, "distribution was made unto every man according as he had need." WHY DOES THIS NOT TELL US HOW? If a human institution was needed to see to the needy, why did not the apostles start one in Jerusalem? In chapter 6 when the task of seeing to the widows became too great for the apostles, they asked the brethren, in verse 3, to look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." *This business* of seeing to the needy WAS DONE BY THE CHURCH. I Corinthians 16:1, 2 fixes the church so it can continue in *this business* without a special drive for funds. Now the question: WHERE IS THE HUMAN INSTITUTION?

THE SEVEN

As strange as it may seem, some brethren try to find one here. Years ago some argued that the seven men selected

in the Jerusalem church were the first "Missionary Society" and now brethren argue that they were the first "benevolent society." How hard-pressed they must be to find scripture for the lesser work of the Kingdom. Notice the following:

1. This was not a human arrangement but a divine one.
2. It was done within the framework of the church.
3. It therefore constituted no separate organization.
4. It was simply the church at work seeing to needy saints.
5. It was God's way and God's plan for ministering to the needy saints.

Therefore, in the words of Peter and John to the lame man outside the beautiful gate of the temple, (Acts 3), we need to announce to the world we have not been sent with silver and gold but with the wonderful story of redemption to the fallen of Adam's race.

NOTICE

A good paper like a good sermon or a good book merits the endorsement of all who believe in the principles for which it stands. *SEARCHING THE SCRIPTURES* seeks to stand for the truth in all matters and do just what its name implies. We as its editors feel that it merits your support. A paper such as this must not only have the friendship of thousands, but it must have active friends. Friends who will tell about it to others and encourage them to become readers of its pages. Born only a few months ago *SEARCHING THE SCRIPTURES* goes into literally thousands of homes all over the nation and into several foreign countries. The power of the printed page has been demonstrated for truth over and over again. This paper is doing good. We want to count you not only as a friend, but as an active worker for its circulation. If every reader would just send in one other name the paper would double its value for truth in one months time. Thousands are reading it now; tens of thousands could be reading it tomorrow.

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Searching The Scriptures

*Published Monthly At
Tampa, Florida*

Application pending for entry as second class matter at
U. S. Post Office at Tampa, Florida, under the Act of
March 3, 1879.

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SUBSCRIPTION:
\$2.00 per year in advance in U. S.
Foreign countries \$2.50 per year in advance.

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Tampa 4, Florida

Editorial . . .

J. P. Miller

In a Television Program called Presidential Countdown with Walter Cronkite, Senator Kennedy, the Democratic candidate, was asked what he considered the greatest qualification a presidential candidate should have. To this he answered, "A knowledge of and feeling for our historical past. It seems to your editor that this is almost paradoxical that this knowledge of the historical past is the very thing that may keep Mr. Kennedy out of the white house. The pages of history past and present are filled with the actions of the Catholic Church in regard to liberty and religious freedom. The persecutions of the Catholic upon minority groups in every country in the world where they have power thunders from the historical past. Nor are all the facts in the past. The present attitude of the Catholic organization toward the constitution of Italy which guarantees religious freedom is a present example. Our brethren time and time again have felt the wrath of the Catholic leaders who have no respect for their own constitution and for freedom in religion. The same is true in Spain where they are not hindered by a constitution and in many other countries.

Until the Catholic Church begins to practice freedom where she has the power it will be impossible to convince many Americans that she would be dedicated to freedom of worship in this country. As disappointed as Senator Kennedy may be that his assurances of separation of Church and State are not enough, he needs to remember the old slogan, "How can we hear what is said when what is done is thundering in our ears." We would have a difficult time convincing a young preacher who cannot even put a small sign outside the building where the Saints meet in Italy that the Catholic Church believes in freedom of religion.

Yes, as strange as it may be, the very quality that Senator Kennedy picks as the attribute most needful for a presidential candidate may be the very thing that will bring about his defeat in November: "A knowledge of the historical past."

COMMENTS ON JAMES 1:12

Donald P. Ames, Aurora, Ill.

"Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him" (Jas. 1:12).

Many good lessons could be gleaned from the above passage, and, as few other, it also presents the entire life of a Christian in a few short, but pointed, statements. Let us notice some of the ideas contained therein.

"Blessed is the man that endureth temptation." Have you ever really thought *why*? In this modern age of fighting for recognition, has the question of temptation even entered your mind? Where is the joy in any temptation? James tells us, "Whosoever therefore would be a friend of the world maketh himself an enemy of God" (Jas. 4:4). If we find no temptations besetting us, could it be because we have already compromised with the things of the world: the lust of the eyes, the lust of the flesh, and the vain-glory of life (I Jn. 2:16)? James does not say we are blessed if we yield—then it is no longer a temptation, but rather if we endure it. Having endured such, we come forth the victors, with new zeal and confidence to face the future. We are blessed because we are strengthened as a result. Once we yield (such as skipping services, etc.), it is always easier to yield the next time also. There is no blessing there!

Again, "for when he hath been approved, he shall receive the crown of life." That temptation was not put there without a reason. We just may yield and lose all. Note: when do we inherit the crown of life? "When he hath been *approved*." And how are we approved? By the way we endure temptation. Paul says, "I buffet my body, and bring it under bondage: lest by any means, after that I have preached to others, I myself should be rejected" (I Cor. 9:27). He also gives us the assurance that "there hath no temptation taken you but such as men can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way to escape, that ye may be able to endure it" (I Cor. 10:13). God will not prevent temptations from confronting us, nor make them impossible to overcome—but there *will be* temptations. We don't have to yield; there's means to escape. The man overcoming these then stands approved before God, and in confidence of obtaining the crown of life. Paul, before his death, said, "I have *fought the good fight*, I have *finished the course*, I have *kept the faith*: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but also to all them that have loved his appearing" (II Cor. 4:7-8).

Next, we find that this crown of life, which the one who has overcome temptations shall receive, is "promised to them that love him," as both James and Paul testified. This then might raise the question, what does it mean to *love the Lord*? John tells us, "If any man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen" (I Jn. 4:19-20). From this, one learns that loving the Lord is more than just a bond of affection without any actions entailed with it. What is the answer? Christ provides it in John 14: "If ye love me, ye will keep my commandments" (v. 15), "He that hath my commandments, and keepeth them, he it is that loveth me" (v. 21), "If a man love me, he will keep my word" (v. 23). Then he adds,

"He that loveth me not keepeth not my words" (v. 24). Our actions speak far louder than words. Do *you* love the Lord? What do your ACTIONS say ? ? ?

CHRIST'S COMING: ITS MATHEMATICAL PROBABILITY

Wilbur Hunt, Palmetto, Fla.

One of the many proofs that the Bible is the inspired, infallible, authoritative, and revealed word of God and that the Bible is Divine and Supernatural in its origin rather than human in its origin is the utterance and fulfillment of prophecies or the prediction of future events. By inspiration, the author means, first of all, that miraculous method by which God, through The Holy Spirit, guided and overshadowed His prophets or spokesmen in the revealing of His Truths, and enabled His prophets to do and say things that are beyond the human ability to do, say, and know about, such as the performing of miracles and foretelling future events. Second, it is the method by which God protected His prophets from making errors and following their own human knowledge, wisdom, and reasoning when they revealed by word and deed the Truths of God. Revelation from and guidance from God produced the Bible. It is a supernatural process from start to finish.

Many passages teach the inspiration of the Scriptures. Paul, for an example, teaches the following facts in II Timothy 3:16 and 17 and I Corinthians 2. First, the Scriptures are inspired of God, and are profitable and complete. Second, the Apostles were verbally inspired, which means that The Holy Spirit gave both the message and the words by which to express the message of God rather than giving them the general idea and letting them select the words to express the idea. Peter, in II Peter 1:19-21, makes the point that "the prophecy came not in old time by the will of man (that is, it did not originate and develop by Man on the basis of his own ideas and interpretations) : but holy men of God spake as they were moved by the Holy Ghost." David, in II Samuel 23:2, had the same idea when he said that "the Spirit of the Lord spake by me, and his word was in my tongue."

Thus the Bible teaches that God spoke through and supernaturally overshadowed, guided, and protected His prophets so as to give to Man the infallible Truths of God. This is particularly seen in those things that pertain to the Gospel Plan of Salvation in Christ His Son and Savior of the world. The foretelling of future events is included in what God has revealed to sinful Man for his benefit.

No one can foretell future events in minute details, especially the far distant future, unless one has supernatural power and the ability to do so, and is in touch with that "something" that is above Nature. But the human mind is so very limited and finite that it is impossible, by itself, to foretell the future in minute details and to have what is necessary to foretell the future accurately, namely, all knowledge of all things past, present, and future. From the human viewpoint, to foretell the future is impossible.

One of the characteristics of God is omniscient or having all knowledge. Another one is truth. Whatever God would reveal would be truthful. A third is living forever or being eternal as well as being unchangeable. Time, as we humans conceive of it, is non-existent as far as God,

who dwells in the Eternal Now, is concerned. Then, God is all-powerful.

All of this proves that God, being eternal, true, and all-powerful, has the ability to know what will happen in the future. The future and its events are certain as far as God is concerned because He sees the end from the beginning, knows His creations as to make-up and so on, and knows His laws of cause and effect. It is certain to God, but uncertain from the human viewpoint because of human limitations and fallibility; and because of the many alternatives that exists in a situation or problem, and the many choices as to what to do and so on that faces each person. Also, being all-powerful, God has the ability to reveal to His servants the future for the benefit of Man in human terms and language. His Revelations to Man will be the Truth because God is the Source of all Truth. In John 17:17 and 8:32, we have the ideas that "thy word is truth", and that "the truth shall make you free".

In order for a prediction to be true, it must fulfill the following requirements. First, the prophecy and its fulfillment must *agree* in every detail. Second, the time-period between the prophecy and its fulfillment must be long enough to make coincidences impossible. Third, the prophecy must have the elements of the supernatural in it, and must be such as to make its utterance impossible apart from supernatural aid and beyond the human ability. Finally, the prophecy must refer to a definite future event that can be verified.

A large number of the Old Testament prophecies have to do with the First Coming of Christ. The Old Testament, with its types and prophecies, looked forward to Christ. The New Testament looks backward to Christ plus looking forward to His Second Coming.

It is impossible for one particular person to fulfill each prophecy of Christ in detail. It happened when Christ came! According to Canon Liddon, there are 332 prophecies of Christ. The mathematical probability that all of these prophecies would be fulfilled in one particular and definite person would be a fraction having one as its numerator or top number, and 84 followed by 97 zeros as its denominator or bottom numbers. The chance of fulfillment in one definite person is, therefore, very remote (page 284 of Joseph P. Free's *Archaeology and Bible History*).

Among the many definite prophecies regarding Christ is the prophecy that He would be born of a Virgin or the seed of the woman. Genesis 3:15 and Isaiah 7:14 contains these prophecies.

What are the chances of probability of a virgin birth to happen from the mathematical viewpoint? According to *Lancet*, a leading British medical journal, and as reported in the April 1956 issue of *Fate Magazine*, it is scientifically possible. It would depend on the mother's ability to take a skin graft from a child without any breakdown, and on the graft's indefinite persistence. However, the chances are 1 in 131,072,000,000! If it does happen, the result would be a female or an abnormal male.

Now, who but God, through His unlimited powers, knowledge, and wisdom, can cause a virgin birth to happen? Surely, not by mere and purposeless chance! In short, a miracle happened, and united with and intervened in the natural course of things when Christ was conceived. The result was the birth of the world's greatest and perfect Man: Christ the Divine Son of the living God, The Promised Messiah foretold by the Old Testament prophets, and the Savior of the world.

In view of these things, let us respect God and His authoritative word better than we have done in the past. Furthermore, let us obey God and His word so as to take advantage of His blessings of salvation in Christ and His Church. The Bible is just as true in matters pertaining to the Gospel Plan of Salvation and the Divine Pattern to follow in the church as it is true in its evidences for its inspiration and Divine origin. Therefore, let us humbly respect and obey God and His authority and word as revealed through His Son Christ Jesus.

DOES GOD'S WORD TEACH DEPARTURES FROM THE FAITH WILL COME?

No. I C. L. McLean,

Romulus, Mich.

It is God's teaching that some would, "depart from the faith." Furthermore, God expressly states that the second coming of Christ will not be until there be a falling away first." Apostasy is evidenced by the divisions that exist in religion. As a result of this existing religious division, many inquirers after truth have assumed there is no true religion; hence they have played the proverbial Ostrich and have stuck their heads in the sands of the agnostic. Before a person should hide in agnosticism, it should be realized the Holy Spirit gave inspiration to the writers of the sacred volume and revealed to us that we could expect apostasy to come.

To prove the above proposition let us turn to God's word for the truth. It was our Lord that taught, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." Matt. 7:15-16. In these verses Jesus states there would be false teachers and tells us they would come pretending to be true teachers of God's word; he then reminds us how we could tell the difference between true and false teachers. The false teachers could be detected by their work or fruits. No true teacher would deviate from the revealed will of God. Again Jesus said in John 17:8, "I have given them the words which thou gavest me; and they have received them and have known surely that I came out from thee, and they have believed that thou didst send me." This verse states the fact the apostles received the words of God that Christ had. This means when we receive the words of the apostles we receive Christ and when we reject the words of the apostles we reject Christ's words. Let us look then to the teaching of the apostles on the subject also.

The apostle John teaches us, "Beloved believe not every spirit, but try the spirits whether they are of God; because many false prophets have gone out into the world." 1 John 4:1. Here an apostle of our Lord declares in clear language, that false teachers are in the world. Hence our attitude toward false religionists should be to try them by the word of God and not run hide in the sands of the Agnostic and compromise with false doctrine. Paul, another apostle of our Lord instructs us, "For this I know, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things that would draw away disciples after them." Acts 20:29-30. Paul states here that these wolves would draw away disciples after themselves. Hence we can see that Christ and the apostles taught that some men would depart from the faith and would take others with them. It is for this reason that we must try all religious teaching by the

word of God in our search of the truth of God.

In the next article we plan to examine some well known departures from the faith in light of God's teaching in order that we may avoid the false teachings of men.

I KNEW W. CURTIS PORTER

Jas. P. Miller

Yes it is true that I knew Curtis Porter, but it is also true that the way that I knew him was fundamentally different from that of any other writer who will take pen in hand to write about his passing. I knew Brother Porter through the men he had met in debate. As strange as it may seem I did not see Brother Porter face to face until two years ago when he came to the Florida Christian College lectures. This is evidence of how large the brotherhood is and how busy we both were in the work of the Lord. I knew him through the debaters of our generation that, much to their sorrow, had felt the sting of his lance. Such men as Barr, Gwinn, Garner and others. All of them had gone down in defeat at the hands of this great warrior of modern times who was so able to defend the ancient gospel. They would refer to him over and over in the course of the four or five nights allotted to the discussion. From them I gained an impression of brother Porter that I found to be true when I came to know him personally.

These men had suffered at his hands and yet he left with them the acknowledgement of his FAIRNESS. They seemed to recognize that Curtis Porter would not take an unfair advantage of his opponent just to make a point. He was too great a man for that. He was after truth and not just victory at any cost. In the men that I have debated I do not remember one of them saying, that Brother Porter was not fair.

Curtis Porter was SINCERE. The men would admit this great fact. I have heard them deride many of the brethren they had met. I remember on one occasion one of them proved, to his satisfaction at least, that the preaching and the practice of one of the so-called great debaters did not agree. Not so with Brother Porter. His concern for the truth was every where in evidence. His willingness to repeat and teach on any point not understood; his willingness to help young preachers after the sessions were over and two hard hours of debating had taxed his strength; his approach to the subject matter and the reverent way he handled the word of God; all of these things left their mark in the hearts and minds of the men who faced him in the years gone by.

Brother Porter was a SCHOLAR. Not in the eyes of the world that hungers for degrees with big letters and little meaning but in the true, deep, complete sense of the term. He sought to know the meaning of every passage used and came as near knowing the exact intent of the writer as any man of our time. If an opponent misapplied a passage he never could make it stand with Curtis Porter. He was a master at knowing the meaning of the entire chapter, the letter and for that matter the entire Bible.

The men of error that debated Curtis Porter, no matter how badly they were exposed, were, for the most part, proud men for they knew that they had met the best.

As I turn memory backward I remember at least three of them saying this very thing. It was in a peculiar way a mark of distinction with them. It set them apart from their fellows. Defeated though they might be, they had stood for

a few hours in the same arena with the best the Lord had to offer, Curtis Porter.

With the death of Brother Porter, we approach the end of a great era. An era when the church went forth to conquer. Proud and unafraid and yet humbled by the knowledge of the word of God, the giants came forth with the banner of the son of God. Time would fail to even call the roll. Campbell, Stone, Franklin, Lipscomb, Harding, Borden, Nichols, Wallace and the rest. Oh! what they accomplished in their time. Most of them are gone and the end of an era is upon us. Brethren who are the fruit of the work of these giants of faith have examined the church and proclaimed her to be in the best of health. They can see no trouble in her borders except that caused by men who want to remind them of danger. The great feats of faith of the past hold little meaning. Debating any one but our own brethren is going out of style. Step by step the bride of Christ grows more like the denominations round about her, and now the rider on the pale horse has stilled the voice of Curtis Porter. His arguments on Baptism, apostacy, sabbath-keeping, instrumental music, and soul-sleeping go unanswered. So do his great arguments of the all sufficiency of the church. Brethren who want the blood-bought church to do her work through human institutions could not answer his arguments in his life and they can not answer them in his death. They may continue the present course until they build hospitals in the cities, orphan homes in the suburbs, old folks homes in the country, youth camps by every river and colleges in every state, all to be supported from the treasury of the church of God, but they can not answer his arguments. When the final day dawns with all its splendor and the great and small stand before the judge of earth and the seekers of the "old Paths" are gathered, and the books are opened and the names are called, I think I shall know Curtis Porter, not by his opponent but by his friend, his savior, Christ the Lord.

THE SWORD OF THE SPIRIT

Harold Howard

When Jesus uttered the statement, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," He was using the only offensive weapon give by God to wage the warfare against Satan and his forces. Jesus repeated "it is written" on each occasion of temptation (Matt. 4), and resisted triumphantly every attack of the subtle deceiver. He knew that God was with Him and could be trusted to sustain Him. His only concern was doing the will of God, living by "every word that proceedeth out of the mouth of God."

Paul gave to Christians instructions concerning the putting on of the whole armour of God, and in these instructions there is but one aggressive weapon "the sword of the Spirit, which is the word of God" (Eph. 6:11-17.) Christians must accept and use this sword and this sword alone.

It is strange that so many use swords not ordained of God and fail to use the only one He commands them to use. Do we not believe that "the word of God is quick, and powerful, and sharper than any two-edged sword"? Do we feel that God's weapon will not get the job done, and that we must resort to other tools of our own devising to carry on the warfare against Satan and his forces? God's word, the sword of the Spirit, is the truth that will point out and slay error making men free (John 17:17; 8:32.) It is the seed of the kingdom, and it alone when placed into a good and honest heart will bring forth fruit (Luke 8:11-15.)

HOW TO BECOME A CHRISTIAN

D. W. H. Shelton, Tampa, Florida

Work out your own salvation with fear and trembling. (Phil. 2:12). Here Paul is writing to Christians, people who have heard, believed, repented, confessed Christ as the Son of God, and have been baptized into His name; they have worked out the salvation of their past sins, now he is telling them to work out their eternal salvation.

If one is not a Christian he must work out the salvation of his past sins before he can begin to work out his eternal salvation. In John 3:3 Jesus said, "Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (verse 5).

Again, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6:44, 45). One must hear and learn of God before he can have faith in Him, for faith cometh by hearing and hearing by the word of God. (Rom. 10:17.)

One must have faith for, "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarded of them that diligently seek him" (Heb. 11:6). But when one believes he is not saved: "For with the heart man believeth unto righteousness . . ." (Rom. 10:10). One must repent: "except ye repent, ye shall all likewise perish" (Luke 13:3, 5). In Acts 11 we learn that Peter had preached to and opened the door of the church for the Gentiles at the house of Cornelius.

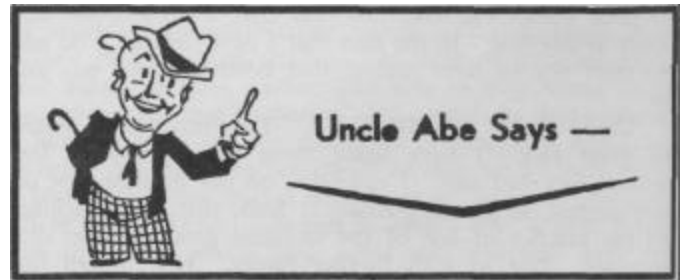
In making his report to the church at Jerusalem, he produced six witnesses, and when he told the church what transpired at the house of Cornelius, (v. 18) tells us: "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Jesus said: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." (Matt. 10:32). But when we confess we are not saved for, "With the mouth confession is made unto salvation" (Rom. 10:10). Notice: faith, repentance and confession are every one unto, toward, or in the direction of salvation.

Baptism is something else again. Baptism is not *unto* but *into*. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized *into* Christ have put on Christ" (Gal. 3:26, 27). Baptism is the last outward act by which we show to the world our complete obedience to the gospel. Baptism is the only commandment in the Bible in which the name of all three, the Father, the Son, and the Holy Spirit are invoked. Jesus said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20).

Again: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). In Romans 6 Paul not only admits that he was

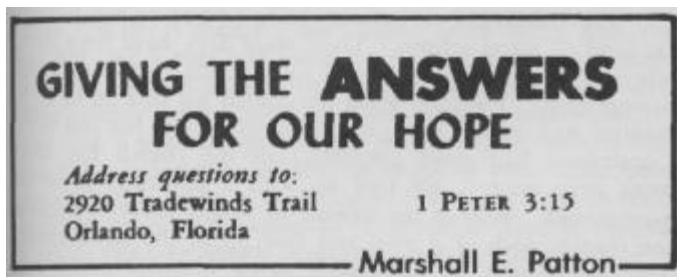
baptized, he includes himself in baptism with all other Christians. Hear him in verse 3: "Know ye not, that so many of *us* as were baptized into Jesus Christ were baptized *into his death*?" "Jesus shed his blood in his death. One must go there to contact the atoning blood. Paul repeats this in the next verse: "Therefore we are buried with him by baptism *into death*: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Verse 5 compares baptism to a planting. When we plant seed we cover them. Hear it: "For if we have been planted together (covered up) in the likeness of his death, we shall be also in the likeness of his resurrection." These verses show that the death, burial and resurrection of Christ are the facts, the foundation of the doctrine of our Lord and Saviour. You and I cannot obey that doctrine in fact, but we can obey a form of that doctrine, something that not only resembles but is a death, burial and resurrection.

In Rom. 6:16-18 Paul is writing to Christians, people who have heard, believed, repented, confessed Christ and have been baptized into his name. Notice what he tells them: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." A death, a burial and resurrection in water—(baptism). "Being *then* (not before but after baptism) made free from sin, ye became the servants of righteousness."



UNCLE ABE SAYS

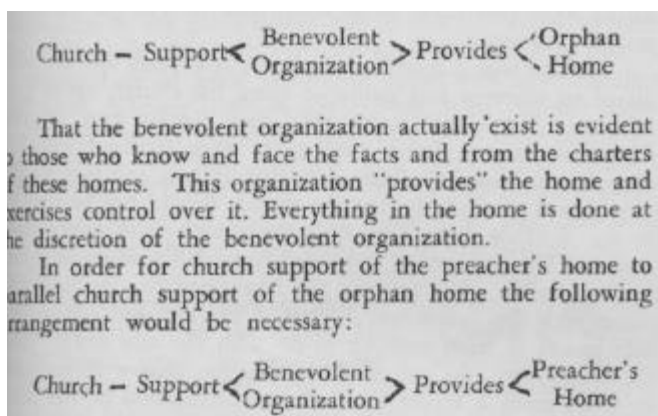
Of course everybody that has done read the Bible at all knows that in the Good Book, hell is connected with fire, and fire is connected with hell, and both are going to be connected with the sinner unless he obeys the gospel. There is one other thing however that the Lord saw fit to connect with both fire and hell and that is a long tongue. Must have been James that said the tongue was set on fire by the fires of hell. All of this means we should be mighty careful what we say and how we say it. All of us have a weapon that can destroy everything that is good in us and sometimes that that is good in others. We reveal our true self when we speak, for the same book tells us that out of the heart the mouth speaks. Not much use then to go around part of the time singing like we can't wait to get to heaven and curse and gossip the rest of the time like we wanted to go to hell. This same brother James said a fountain does not send forth bitter and sweet water at the same time. Just to make it easy it seems to me that all of this means we ought to talk like Christians and live like we talk. Sure is a good way to stay out of that place that is like a long tongue. When we clean up our talk we will clean up our lives and as "Andy" says *versie vasie*. What about it?



QUESTION: I have heard and read arguments made in defense of church support of the "Orphan Home" which compare such support to church support of the preacher's home. The conclusion is that if the latter is right, the other is also. Will you please give attention to this in your column? — R. C.

ANSWER: There are at least four major flaws in the argument (?).

First, it assumes a parallel between church support of the institutional orphan home and church support of the preacher's home which does not exist. In the former there is a benevolent organization *between* the church and the orphan home as illustrated below:



Since there is no organization (controlling or otherwise) between the church and the preacher's home the two are not parallel and the argument has no merit in it. There is no objection to the church providing a home (place) for its needy and there is no objection to the church providing a home (place) for the preacher. There is objection to church support of a benevolent organization in *between* which *provides* such homes.

Second, the word "home" is usually used in different senses in such arguments as though there were no difference. This is sophistry.

The home as a divine institution involves the husband and wife relationship ordained of God in Gen. 2:18-24. In this sense only is the home a divine institution. The word "home" may also be used to identify a domicile or place where one dwells. This may involve an apartment where a bachelor lives. This, however, is not the divine home. The word "home" may also identify a legal relationship provided by law in behalf of dependent people that they may have the things necessary for their well being. This, too, is not the divine institution. Then there is the institutional home which is defined by Webster to mean an asylum for caring for the destitute. This, also, is not the home ordained of God in Gen. 2:18-24, but is a human arrangement.

If by "preacher's home" is meant the private home or the divine relationship, then it follows that there is no parallel between it and the institutional orphan home. One is a divine arrangement and the other is human.

Third, the preacher's home is not supported on the basis of benevolence or charity. Paul calls the support received by the preacher "wages." (2 Cor. 11:8) It is his living. (1 Cor. 9:14) As some men live of farming and others of school teaching, so the preacher "lives" of the gospel. This is not benevolence. Of the "wages" which he receives the preacher, like others, provides for his own. (1 Tim. 5:8) If a house be furnished by the congregation, it is part of his wages. The church may pay him wages in the form of commodities needed or pay money and let him purchase the commodities. So again the parallel between church support of the preacher's home and the orphan home breaks down.

In the fourth place, the church does not support the preacher's home as an institution. As we have shown the preacher receives "wages" and from this provides for his own. (1 Tim. 5:8) Furthermore, there is no divine authority for the church supporting another institution, other than a sister congregation—not even the private home whether it be the preacher's or anybody else's. If a saint is unable to meet his legitimate obligations—unable to provide for himself or his own—the church may help him to do so. The obligation, however, is to a needy saint and not to his home as an institution. When his needs are met he can then provide for his own. Consider: Acts 6:1; 11:29; Rom. 15:25; 1 Cor. 16:1; 2 Cor. 8:4; 9:1; 1 Tim. 5:16. Where is the passage that obligates the church to support another institution as such?

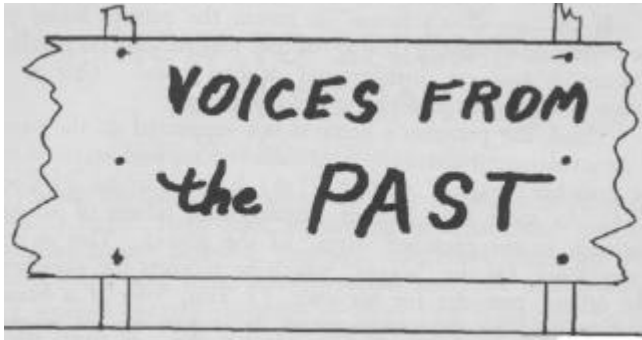
The very best effort that can be made by "institutional" brethren is one of mere *assumption*. They *assume* church support of another institution—the private home—then seek to parallel their institution to it and conclude that if one is right the other is also. However, until proof is given for that which they assume, and until a parallel is established the argument is nothing short of sophistry. Honest and discerning brethren will not be deceived by it.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8)

GOD'S MANIFOLD WISDOM

Harold Howard

The church that Jesus built, the one body in which both Jew and Gentile are reconciled, was in the eternal purpose of God. This church, when established in its completeness was the "fullness of him that filleth all in all" (Eph. 1:23), and made known the manifold wisdom of God unto the principalities and powers in heavenly places (Eph. 3:1-11.) How can man in his wisdom improve upon the one body that made known God's wisdom? Who will impeach the manifold wisdom of God in such a fashion as to say that the church Jesus built is not sufficient for modern society? The church that Jesus built, as revealed in the New Testament (God's rule book), when found today will be worshiping and working as they did then, according to the wisdom of God and not man.



CHRIST AND THE SOCIAL ORDER

By Edwin R. Erret

(NOTE: The following lecture was delivered by its author at a Conference called CHRISTIAN ACTION WEEK at Lake James, Ind., July 8-14, 1935. Continued

Now, my friends, that is Jesus—that is Jesus.
And what about the church?

I have something to say later on about the part the church can play in social reform. And I want to warn you as I am saying very forcefully some things it can not do, that you still hold your minds open for things I shall say later.

We have no business tying the church up with any particular form of social organization or social betterment. The church has never been tied up except to her loss. Look at the simple problem of human slavery. There was at least one slave to every freeman in the Roman Empire and some people claim there were three slaves to every freeman. If the Lord and His apostles had proposed to set out on a work of social reform there was a splendid opportunity just to take the leadership of an abolition movement. It was splendid; everything was set for it and there would have been an enthusiastic following. But the church let them alone and it was not long until slave and freeman were sitting down together around the Lord's Table. And the great apostle to the Gentiles was sending back to a master a redeemed slave—redeemed not only from his escape, but redeemed from his slavery to the world—and writing *between the lines*, "Consider him as a free man," because *in the lines* he was writing, "Take him as your brother." The church did not attack slavery definitely. No one in all that early day seems to have had the folly that I take some of our modern leaders would have if they had been back there, the folly to propose laws that slavery should be abolished. What did the church do under the Spirit of the Lord? It preached a gospel that bore down eternally upon the infinite worth of a human soul. And when you preach that, my friends, slavery has got to go. It can not stand under that.

The church of the early centuries might just as well have committed itself to the prohibition movement. Understand now, I am no more against the prohibition work than I am against abolition. The church might have turned itself to work for prohibition. It had plenty opportunity to do it. It did not do it. But the church preached a gospel that made this body a temple; and you preach a gospel that gives that and the change has got to come.

The church has no business being tied up to any particular kind of social reform. There were days, have been days, when the church has been tied up to some particular social arrangement. The time when the church got tied up to Constantine was the day when she began to go into her bad days. Constantine had good purposes, but the church has been weak ever since it got tied up with a particular form of government. Why is the trouble in Russia today? Because the church, such as it was, was tied up to the government. That whole idea of the church being identified with any particular kind of social arrangement, giving it the endorsement of any particular social order, means the hurt of the church. We have been talking against human creeds for a century and in many respects we have won the battle, but this effort to tie the church up to some social reform is the old fight; the effort to fasten a human interpretation of the Lord's purpose upon the church, and just as human a creed as any ever written with regard to those things we speak as doctrine.

There is only one creed and that is the Christ and we preach that creed. Let men have their own creeds as to the application of that creed to life and let other creeds alone as tests of fellowship. The church must not be tied up, because these things cause division. These efforts to tie the church up to some particular social order and reform are bound to occasion division.

Just to take a recent example: A few years ago we were all of us more or less guilty of tying the church up to prohibition. Yet I know some good men, sincere men, as good Christians as ever lived, who never were satisfied with the idea of prohibition. They felt that it was contrary to the gospel and particularly that the church should not be tied up to it. I know some who quit the church who might have stayed. The pressure of it tended toward division and injury to the church. We are not yet free from the reaction that came with the overthrow. Now, I am out and out a prohibitionist. I want nothing to do with the vile stuff. And the thing that irks me is the realization that a commission in Ohio made a report upon the administration of the State Liquor Stores and showed the governor how he could save \$50,000 in it, and not a word about saving humanity. And I am one of the citizens that own those stores. As a citizen. I protest, but I will not have my church tied up in the matter in any way.

The church is suffering today because many people feel I that the church has made itself an endorser of capitalism. The church has no business being involved in anything that is an out-and-out endorsement; and definite attachment to socialism or capitalism or anything else. The church has one business and in that business it can bring together people who believe in various schemes of society. It is divisive to bring the church into attachment to any particular form; and what is even worse, to do anything like that means for the church necessarily to lay aside her prime business. Just as surely as the church becomes attached to something like that, it lets [go of its fundamental business.

Ah, they are pretty things, these plans that the architect draws. I have always been enamoured of them. When I was a boy one of my entertainments was to get a big piece of wrapping paper and design cities. Some of the cities I designed would do honor to any place on earth. But when you come to making the cities, it doesn't work. I have seen some beautiful plans of gardens and I would like to have them, but the lice will get on my roses and my evergreens and the black spot will take the leaves off my rose plants and I have the!

hardest time making it all fit into that plan that is laid out there. Why? Because I am dealing with life. And you can not take a plan and make it work. You have to change the life. And it is more true among men than it is among these plants. I never cease to wonder at the patience of God. You and I want things changed by putting up posters here and there and getting it done in a day or two. God takes years to make men; to build them. He takes years to make trees; He takes millenniums to build rocks. God is working it out in His way, slowly, steadily, patiently. The patience of Jesus is the patience of God.

I wonder if one of the dangers in our work, especially as we look out upon the world and see things as we do not like them, is not that we withdraw to ourselves? The church has always been susceptible to monasticism . . .

We have to live at war. God means us to live. This is the program in the Lord's Prayer—what Jesus said in that great prayer, "I pray not that thou wilt take them out of the world, but keep them from evil." We all must live in the world and must take cognizance of all the bad things about us, and, as citizens, do our duty.

When I was a boy my grandmother gave me a poem which my mother put into a frame. I can just remember one line, "In the rushing, heedless city full, keep a generous heart and pitiful." All through this depression the Lord has blessed me to the point where I have had the means to meet the daily needs. But I all the time have not ceased to marvel at the courage of some friends of mine who have families and little children and not any too much of means. How they do it I don't know and how they keep their hearts up and cheerful and how they go on I don't know. And I have a duty to try to help. We are to put forward every effort to change conditions and make it so that they will not have to go through that thing. I have a business not to neglect to do something to aid the poor. For He aided the poor; He aided the sick; He told us if we do it to the least of His brethren we do it for Him. I think the church ought to be about the business in a definite way; in the sense that I believe that some of our Ladies' Aids would a good deal better be out looking after the poor than sitting around making quilts to make a few dollars for the church. I honor their loyalty and disposition to try to help. Yet I think there would be more blessing from the Lord if they would use their talents in Christian benevolence.

The church must sound the general note of reform. All through history, the church has been powerful when the preacher stood up and labeled unrighteousness as unrighteousness and declared that dishonesty was dishonesty. Always, the church has been able to be a leader when she did not tie herself up to any particular reforms and gave herself to the proclaiming of that spiritual challenge that is essential when we call men to come back to the God who made them.

Mary and Martha are an old problem. Some people can not understand why the Lord would not put His blessing upon Martha. Mary chose the better part, He said, because the thing Mary chose was fundamental to the well-doing of everything Martha chose. The thing Mary did when she poured the ointment was fundamental, the loyalty necessary to do anything that needed to be done—in Bethany or anywhere else. Behold Savorola. Remember Knox. Consider Livingston going into Africa and dying there with the souls of those people upon him and the crying to the whole world that this open sore must be closed.

The church has that responsibility and all the time the church must remember that she can not hope by changing the

laws to make a heaven out of earth; that the kingdom of heaven is a thing that must be founded essentially upon reborn men and that when those men are reborn they constitute a colony of heaven. Not until the day when that colony becomes the Kingdom in the New Day when the King shall come—not until that day have we any promise in the Scriptures that there shall nothing unclean enter; that there shall be no pain any more; that there shall be no sorrow nor sighing any more; in other words, that there shall be no poverty nor death any more. The promise of that day is based upon the fact that the Lord and the Lamb are the temple thereof.



There are those that feel man cannot accept the science of astronomy and the Bible. Some would say that this science is in conflict with the Bible and that if one is accepted then the other must be rejected. Such individuals are uninformed as to the truths of both or are in some way misled by the theories as these conflict with truth.

In the science of astronomy the "nebular hypothesis" held sway from the late seventeen to the early nineteen hundreds. It declared that the entire solar system started from a spiral nebula that was disc shaped, giving off much light and became denser as it contracted. Therefore, the claim was, Genesis 1:2 was false. However some forty-years ago dark nebulae were found to exist and thus today they do not point the finger of falsehood to this inspired account.

If we look back as recently as forty years ago we see great points of differences between the theories of astronomy and the truth of the Bible. Many contended: "Genesis is wrong and the "science" of astronomy is correct." Today, due to the advances in truth, many of these points of differences no longer exist. Why? Simply because as man learns more of the truth his hypotheses which are contrary to truth are discarded. Although the Genesis record is quite old, every reference to astronomy in Genesis 1 is upheld by the true science of astronomy today. On the other hand, textbooks in astronomy written as recently as thirty or forty years ago would not be used in a study of this science today due to the misinformation they contain.

What is the point here? Man said the Bible was in error. It opposed his hypotheses and must be wrong. As man gained more knowledge he found that his hypotheses were wrong and the Genesis record was strengthened by his discoveries. Man is often mistaken but it usually takes some time for this to be discovered and admitted. Notice this statement from Professor Edward Arthur Fath's book, *The Elements of Astronomy*: "The larger questions involving the structure and history of the universe are still farther from solution. It may be that the theories now emerging as working hypotheses are evidences of our ignorance rather than of our knowledge." This has been a case in point in earlier hypotheses as they were directly in opposition to inspired accounts. We have no reason to believe that the error will not continue to be on the part of man rather than God. Keep in mind that all "science", so called, is not necessarily truth!

The News Letter Reports

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

TOM O'NEAL has moved to Jasper, Alabama, to work with the McArthur Heights- congregation, just south of Jasper. His new address is P. O. Box 763, Jasper, Ala. . . . FRANK BEACH preaching at Ninth Avenue in St. Petersburg, Florida while JAMES P. NEEDHAM is in meetings in Kentucky and Tenn. . . . ROY COGDILL did the preaching in a meeting with the First Street Church in Lawrenceburg, Tenn. in August . . . JIMMIE TUTEN preacher for the Northside congregation in Fort Lauderdale, Florida and RAFORD PETTY of the Southeast church in Miami preached for the North Miami congregation in August in the absence of BOBBY THOMPSON . . . GENE ROBINSON the speaker in the Trussville, Ala. meeting in late July . . . HOMER HAILEY busy in meeting work all summer in many places . . . Wm. R. LAMBERT of Fultondale, Ala. preacher for meeting at Albany, Kentucky in mid-summer . . . Five baptized and 3 restored on August 7 at the MacDill Avenue congregation in Tampa, Florida making a great day for the church there . . . The West Hollywood, Florida congregation enjoyed a meeting with GENE ROBINSON in the middle of August . . . PAUL ANDREWS of the North Street congregation in Tampa, Florida spoke in a meeting at Bethel in North Florida August 21-31 . . . DENNIS REED spoke in his place at North Street. R. L. ANDREWS with this good church in a meeting November 13-20 . . . BILL HUGGINS with the Leonard Street congregation in Pensacola, Florida, August 21-31 . . . HAROLD HOWARD the preacher in a meeting with the Riverside Drive congregation in Nashville. ROBERT JACKSON the preacher there speaking for HOWARD at Academy Street in Dickson, Tenn. All of this the last week in August . . . More meetings in August, FRANK PUCKETT at Preston Highway in Louisville, Kentucky. A. C. GRIDER preaches and GEORGE JONES at Sheperds-ville, Kentucky . . . DON PATTON preaching in the absence of J. W. EVANS at Par Avenue in Orlando. DON is the son of Question and Answer editor MARSHALL PATTON of this paper . . . EVANS did the speaking in a gospel meeting with the Spring Branch church in Houston, Texas at the end of August . . . E. L. FLANNERY of Lawrenceburg speaking on the Ohio Valley Lectureship at Newark, Ohio on the question, "Is the Church All Sufficient?" Earlier in the year he spoke on the lectures at Akron, Ohio and Berea in the same state . . . C. L. McLEAN of Romulus, Michigan assisted the church at Crider, Mo. in mid-summer in a gospel effort . . . The church in Romulus offers a free Bible Correspondence Course as a part of their work . . . HARRY PAYNE busy in meetings through the summer. Como, Tenn. and Beaumont, Texas among the places . . . GROVER STEVENS in meetings at Tigrett, Tenn. and Chester, 111. in the middle of the summer . . . Reports show that J. O. WALTERS at New Bern, N.C. is baptizing and so are JOHN ALLEN THURMAN at Lenoir, N. C. and JOHN WITT of South Hill, Virginia. All three of these men are working in hard fields . . . FRED WESEMANN the preacher for the church in Chester, Illinois . . . LESLIE E. SLOAN has recently moved to Palmetto, Florida to work with the church there. C. W. SCOTT begins work with the Halde- man Avenue Congregation on August 28. SCOTT is well

known for his work with Florida Christian College and the Seventh Avenue congregation in Miami, Florida . . . FRANK JAMERSON now preaching for the West End church in Richmond, Va. . . . RONALD MOSBY the evangelist at Rantoul, 111. continues to make fine progress. Nine baptized there recently . . . NEAL B. SMITH preaching for the small church at Asheville, N. C. . . . JAMES R. COPE president of Florida Christian College preached in the Baytown, Texas meeting in mid-summer . . . HOMER HAILEY to be with Franklin Road in Nashville in October. CHARLES CAMP- BELL preaches for the Franklin Road congregation . . . EARL FLY held a July meeting at New Bern, Tenn.

Tampa, Fla., Paul Andrews—Four were baptized in a good meeting which I held at Betyel, near Bell, Fla. Dave Fraser is the very able preacher there. They are beginning a new building there very soon.

R. L. Andrews of Abilene, Texas will preach in our fall meeting here at North Street in Tampa, November 13-20.

For church supplies, work books, Bibles, tracts, communion and general church supplies, order from Andrews Book Co., 415 Park Ridge, Tampa 10, Fla.

GOSPEL MEETING—A series of gospel meetings will begin October 2 at Henderson Blvd. church in Tampa, Fla. H. E. Phillips will do the preaching. Everett Mann is the preacher with this church.

H. E. Phillips began work with the Forest Hills church in Tampa on September 18. Clinton Hamilton has been with this good church for the past five years. He is now working with a new congregation which began meeting September 18 near the new University of South Florida.

Earl Morris, Haines City, Fla.—I have just finished a meeting with the 16th Street church in Phoenix City, Ala. Good was done in that two precious souls made things right with God by confession of wrongs. The meeting was held September 11-17. I had preached 9 sermons in my life before I began this meeting. But I am made to know that the Bible is all the pattern that we have; it is our authority. and it is high time that we who believe it had better be teaching it.

I receive a pension from the Railroad. I would be glad to preach and work for \$20.00 a week. If I do not find this kind of work, I am going to do all that I can without that amount. I am ready to teach anyone anywhere. I am 49 years old and worship at Dundee, Florida. Brother Hugh Davis is our preacher. Brother R. A. Ginn baptized me at Meridian, Miss, in 1954. My address is 401 19th St., Haines City, Fla.

C. L. McLean, Romulus, Mich.—We have just closed a meeting here in Romulus with Clark Elkins of Pikeville, Kentucky doing the preaching. There were three restorations and two baptisms. Clark did a splendid job in preaching the gospel in its ancient purity and simplicity.

Herbert Thornton, Trenton, Fla.—The S. Main congregation in Trenton averaged 120 for a new daily average in our Vacation Bible School. Irven Lee of Russellville, Ala. was with us in a meeting Aug. 8-17. There were six baptisms and good interest throughout the meeting. James P. Miller is scheduled to be with us in a meeting July 1961. James R. Cope the summer of 1962 and Homer Hailey Aug. of 1964.

BLESSINGS IN CHRIST

L. E. Sloan, Palmetto, Fla.

"Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3) The word of God abounds in many things wherein the individual is blessed IN Christ. Material blessings God showers upon all, but all spiritual blessings are in Christ. Consequently, the man who is not in Christ does not receive spiritual blessings. Let us now notice some blessings which are in Christ:

REDEMPTION IS IN CHRIST

Paul tells us in Eph. 1:7, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Redemption is not promised unconditionally. It is dependent upon man's being *IN* Christ, where redemption is located. Thus, it follows that those who are outside of Christ are without redemption.

MAN IS A NEW CREATURE IN CHRIST

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17) Here again we see that those who are *IN* Christ are said to be new creatures. One is a new creature who has been born again. Hence, Paul places the new born man in Christ. He also makes being *IN* Christ the condition of being a new creature. We are taught in Rom. 6:3-4 that we are dead to sin; that we were buried with him in baptism and have been raised to walk in newness of life. Thus we became new creatures in Christ.

SALVATION IS IN CHRIST

"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. 2:10) The wonderful blessing of salvation is here located *IN* Christ. This salvation which the apostle talks about is a thing of greatness. Paul thought so much of it that he suffered and endured all things in order that others might receive it. To those who are outside of Christ, this salvation they will never enjoy. It is only promised to those who are *IN* Christ.

MEN ARE CHILDREN OF GOD IN CHRIST

"For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26) According to the passage being children of God depended upon their being *IN* Christ. They had become children of God by being born again (Jno. 3:5) into the family of God (1 Tim. 3:15) and by the same process were made citizens of God's kingdom, being delivered from the power of darkness and translated into the kingdom of God's dear son. (Col. 1:13-14) Thus by complying with the conditions legislated by God they reached the relationship of being *IN* Christ where they are children of God. Those who are outside of Christ are not children of God.

Thus the Bible teaches that ALL SPIRITUAL BLESSINGS ARE IN CHRIST. To enjoy these, man must have his relationship changed from outside of Christ to that of being *IN* Christ. Necessarily, then, we ask the question "How do we get into Christ"? Notice what Paul says in Gal. 3:26-27, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ". We are Children of God by faith *IN* Christ having been baptized *INTO* him. We are children of God because we have reached the place where men are children of God. After being baptized, man is then *IN* Christ, his relationship has been changed. He now sustains the relationship of being *IN* Christ. That is the reason he is a child of God, a new creature, has been redeemed from sin and is a saved individual. The Bible teaches no other way to get into Christ.

INTO ALL THE WORLD

(NO. 3)

Connie W. Adams, Newbern, Tennessee

Few brethren, who have never had a part in taking the gospel into another nation, are fully aware of the many problems faced by those who go. In spite of extensive preparation on the part of those who go, there will always be unexpected problems to arise. The purpose of this article is to, at least in part, acquaint readers with some of the perplexing situations with which foreign workers must contend.

After the novelty of being in a strange land, surrounded by odd customs, wears off, in spite of how busy one may be in the work he came to do, there will eventually come that feeling of loneliness. No longer available are a host of loyal, faithful brethren upon whom he could depend in the states. Decisions must be reached without the council of wise and faithful brethren. How refreshing it is to be able to get in the car, and in a few minutes drive over to the house of some of God's elect to enjoy pleasant associations. The writer was not fully aware of the great blessing associated with assembling and singing in his own mother tongue,, the praises of God, until he had for a long time been deprived of it. This is one problem every foreign worker must face. Yet, while being separated from brethren who are his countrymen and lonely for their companionship, one who loyally serves Christ is never alone, but learns to draw strength from such statements as "I will never leave thee, nor forsake thee."

One of the greatest obstacles in the way of one who preaches in a foreign land is adapting himself to the customs of the people. This must not only be done by the preacher, but his family as well must do likewise in order to assure happiness and to be successful in the work. Paul said, "I became all things to all men, that I might win some." This did not mean that Paul partook of that which was wrong in order to influence some to obey the gospel. Neither can the worker in a foreign land today participate in any custom, however much it may be cherished by the local people, which would compromise that holy standard of conduct required of the righteous. But there are many customs in the realm of social amenities which might be different from our own. To take a belligerent attitude, and insist on being "an American, regardless," would hardly make it easier to gain the confidence of people and thus ultimately teach them the truth. Unless he is careful, the preacher may find himself criticizing

in his own mind if not openly, "these crazy foreigners." Overlooked is the fact that *he* is the foreigner, the outsider. *He* is the odd person. Every man needs to be aware of that when he enters another country.

There is a temptation for some to seek to Americanize the native people instead of trying to convert them to the Lord. If one has to wait ten days to get a suit cleaned and pressed, or two weeks for something which would be done in a matter of minutes here, it does not help the preacher's relations any to say, "Why over in America we do it a lot faster." This does not mean that we are to preach a changed message because we are in another country, for the gospel is "the power of God unto salvation" and is a universal message. In our work in Norway we had the worship period first on Sunday morning and then the Bible classes afterwards. That wasn't the American way to do it, but it was just as scriptural and was more effective there than having it first.

One essential ingredient for every foreign worker is a good sense of humor. Some may think this out of place in such a discussion. We do not mean that those who go ought to be frivolous or comedians. But when he first arrives on the streets of a foreign city, dressed in clothing cut differently from that of the local people, or creates a turmoil in a department store trying to buy a simple item, but is misunderstood by a native who speaks limited English, you can rest assured he will be laughed at either openly, or can well imagine that he will be the topic of conversation at the evening meal of the local people. On one occasion when meeting some Americans who had arrived on ship from America, a Norwegian lady near me laughed and said "it is so funny to see the American tourists come. See, there is a lady with blue hair." Many misunderstandings arise out of an imperfect knowledge and use of the language. A person who does not have the ability to take all this in stride, and even learn to laugh at himself, will have a hard time.

Oddly enough, one of the greatest problems for the foreign worker is that of maintaining his spirituality. He is so taken up in adapting to new customs, to a different language and other items of adjustment, that it is easy for him to neglect his own spiritual development. He constantly worships in another language. All the sermons are preached, prayers are offered and songs are sung in another tongue. He cannot draw spiritual strength from many devout, faithful members of the church such as he was accustomed to in the states. Consequently, it is easy for him to become bitter in his outlook, to find himself neglecting his own soul while trying to save those of others. That is a problem to which enough attention has not been given right here at home. Preachers become so busy trying to salvage others that they neglect the training of their own families and their own souls. They have lessons to prepare and often fail to study just for their own edification. To the writer, this is one of the major problems to be met in foreign work. Failure to overcome this will weaken efforts to save the lost, will harden the hearts of workers who thus fail and will turn them into bitter, disillusioned people who may finally give up the noblest work on earth, and lose their own souls. The writer is acquainted with several who have returned from foreign fields to make complete shipwreck of the faith. They have returned with a persecution complex, resentful of those who have not seen fit to go into foreign fields and even sometimes turn upon the very ones who were good enough to help support them.

We hope these remarks will create a better understanding toward the problems faced by those in foreign work, and

that those who remain here may do everything within their power to encourage and support those who labor in the far away places.

A CONSECRATED LIFE

Wilbur Hunt, Palmetto, Fla.

Psalm sixteen is a Messianic prophecy foretelling the Resurrection of Christ. In this Psalm, Christ, prophetically speaking, tells of His trust in God. What is the application of this Psalm to Christians when viewed as a description of a consecrated life? What things are involved in a consecrated life?

First, a consecrated life involves these blessings: being preserved and upheld by God; the presence of God in one's life and heart; pleasant and good things; and many other blessings found in Christ. Second, a consecrated life involves a life of sharing with and showing to others the goodness of God. Third, a consecrated life is a life that depends on counsel from God. Fourth, a consecrated life is a life characterized by steadiness of being unmoved, hope, joy, trust, blessing or praising God, keeping one's mind upon God and the things of God, and purity. Finally, a consecrated life involves following the path of life in Christ towards eternal life and salvation in Heaven someday.

In view of these things, let us continue to consecrate ourselves in service to God, and to present our bodies as living sacrifices. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

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"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

VOLUME I

NOVEMBER, 1960

NUMBER 11

WHO MAKETH THE DUMB?

Jas. P. Miller

In the long ago Moses stood before the Lord and issued this complaint: "And Moses said unto the Lord, O, my Lord, I am not eloquent, neither heretofore, nor since thou has spoken unto thy servant; but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?" (Exodus 4:10,11). Needless to state, the Lord did not accept this excuse on the part of Moses. I marvel that we have so many brethren today that must be afflicted with the same trouble. Indeed, they are now slow of speech.

In the middle and late 30's and early 40's, the great men of the church cried aloud against many of the very dangers that now confront the church. To be specific: many said we will never agree to the putting of colleges teaching secular subjects in the budget of the churches. They were sure that this was wrong and a violation of the word of God.

They were not slow of speech then. Why are they so slow of speech now? Is it possible that it was popular to be against the so-called "college question" then and that it is not popular today? Or could it be that the powers that exist in the church are too great for them to oppose? Perhaps they are afraid of being called "anti" or some other distasteful term. One fact remains, if it was right for them to speak then, it is right for them to speak now; and if it was wrong to have the church pay the bill for the colleges then, it is still wrong today. The truth of God's word has not changed and will not change. They need to speak as they once spoke.

Again, a few years ago brethren were against the church entering the recreation field. They were positive that it was wrong to build and maintain facilities for social pleasure in the meeting houses and from the treasure of the churches. Now many of the greatest congregations in the land are openly active in these things. Halls are constructed for the pleasure of the brethren and are called by the nature of their use: Recreation Hall, Fellowship Hall, etc. and yet, no word from many brethren. We are led to inquire, has the truth changed on these matters? Was it wrong twenty years ago and right now? What has happened to the mission of the church that she no longer has only spiritual objectives? Why are the very men who pointed this out as one of the dangers to the church so slow of speech today? Is it possible that

they are afraid of the truly "liberal" element which may be leading the march in our time?

One of the great truths that the champions of Zion stood for only yesterday was that both sides of all matters had a right to be heard, and that the truth could stand any investigation. Open invitations were made to men of all faiths to test their beliefs in the light of what was written. True, some brethren were called "fighters" even then, but it was a proud designation. Time and time again the battle was joined with error on every side and the victory was in the power of truth. Was this right yesterday and wrong today? Is it possible that the truth could defend itself a few short days ago, but is now helpless? Papers published by brethren that for generations had opened their pages to men of opposite views suddenly dropped curtains on their columns and gave the readers only one side of the issues. Thousands of brethren know this is not right, and a decade ago said so in no uncertain terms. Why today are they so slow of speech? All agree that with only one side of any matter heard, the destiny of the church can be no better than the human wisdom that decides which side is to be heard. This has been the practice of the sects for centuries, but we have a right to expect something better for the people of God. These men who cried out for full discussions yesterday cannot even give the plea of Moses who said, "I am not eloquent, neither heretofore, nor since thou hast spoke unto thy servant." They affirmed themselves to be the spokesman of God a short while ago. Is it possible they do not have the same revelation now that they had then? If it is the same, then why are they so slow of speech?

Where are the voices we used to hear on the all-sufficiency of the church? Where are they who said that God's blood-bought body was complete and needed nothing. Where are the men who boldly affirmed that the church was its own missionary society and could do the work without any added human arrangement. Where are the men who fought against attaching arms and legs of human organizations unfounded in the revelation of the Almighty to the holy body of the Son of God that would make it exactly like the denominations round about? Why are these voices still? One thing is sure, these men did not so "learn Christ."

All knew that a new force made up of men who had not tasted the fires of controversy was being formed in the church of the Lord. Men who, for the greater part, had been in the minority when these voices of yesterday were heard are the ones leading the march today. The "would still be in the minority today if good men who were God's spokesmen yesterday were not now so slow of speech.

DEPARTURES FROM THE FAITH

No. II C. L. McLean,

Romulus, Michigan

In the first article in this series, it was pointed out that both Christ and His apostles taught that departures from the faith would come. In I John 4:1 the apostle John said, "Beloved believe not every spirit but try the spirits whether they are of God: because many false prophets are gone out into the world."

In our discussion of the theme, it is not our purpose to arouse prejudice or to incite hatred of any kind. The word of God tells us God hates every false way (Ps. 119:104). I believe this ought to be the attitude of every child of God as it was the attitude of the writer of Psalms. But remember while God hates every false way, He loves the souls of men and women and desires the salvation of the soul of every individual. For in II Pet. 3:9 we read, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." It is because of the fact that God wants all saved that we study this theme and because we like God are interested in the souls of men and women in religious error. Only the truth of God will make us free (John 8:32).

In our study of the theme in this article we wish to call attention to Paul's teaching in II Thess. 2:3, "let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." In these words Paul declares that Christ's second coming would not be until there be a falling away. He further teaches that when the falling away would take place that *THE MAN OF SIN* would be revealed. And verse 4 further states that the man of sin would shew himself forth as God.

Departures from the faith have almost always stemmed from man's willingness to set aside **BIBLICAL AUTHORITY** for their practices in religion and replace a **THUS SAITH THE LORD** with their own opinions and traditions. Many of the departures that have disrupted the true bride of Christ have come from setting aside God's revealed truth on the subject of Church Government. Those who have a knowledge of the truth know the church of Jesus Christ is congregational in government (Acts 14:23, Phil. 1:1-2, Acts 20:17, I Pet. 5:1-2). The local congregations were independent of each other, each having its own elders, each being a unit within itself. In the New Testament there were no synods, associations, conventions, or confederations. There were no **ORGANIZATIONS** larger or smaller or other than the local congregations in the New Testament History of the Church. In our next article we plan to deal with some departures from the simple plan of organization revealed in God's word for His church.

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Preachers interested in flying the airlines at a reduced rate similar to the railroads and bus lines should write to the new Airlines Clergy Bureau, Municipal Airport, Sacramento, Cal. for details. The reports are that this will mean a saving of as much as 50% on some flights.

Searching The Scriptures

Published Monthly At
Tampa, Florida

Application pending for entry as second class matter at U. S. Post Office at Tampa, Florida, under the Act of March 3, 1879.

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Foreign countries \$2.50 per year in advance.

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Editorial H. E. PHILLIPS

We are nearing the end of the first year of **SEARCHING THE SCRIPTURES**. We have had a steady growth from the first issue. Several who have been receiving this paper have done so through the generosity of a friend or relative. It is time to think of subscribing for the second year. You could spend your money in no better way than to purchase good reading material which will help to make better servants in the kingdom of God. Why not send \$2.00 now with your name and address and receive this paper for a full 12 months?

Because of postal regulations and finances, we will not be able to continue to send the paper to those who can subscribe for themselves. **WE NEED YOUR SUBSCRIPTIONS NOW.**

We all know how easy it is to lay aside a matter that, needs to be attended to at once, fully intending to do something about it soon. Send in your subscriptions today. If you do not have the money now, we will bill you later. Remember, we will not be able to send the paper any longer! to those who can subscribe for themselves.

We have received a few letters requesting that this paper not be sent to their homes. We will, of course, honor such requests because we do not want to waste time and effort where it will do no good. There are always some who do not want to hear and learn the truth on many subjects. It seems to be their opinion that if they do not read what they disagree with, all will be well with them and no one else will learn the truth. A well informed person on all matters will be far better able to judge what truth is and what error is. We are living in an age of deception. Even the religious bodies of our day are more and more closing their ears to what God has said and refusing to hear or read what does not agree with their present beliefs. How can one be sure he is right if he will not learn? We are not asking people to believe what they read in this or any other religious

journal without comparing it with the word of God. We are asking that you read what is written in these pages and judge it with the Bible. If right, accept it and obey it; if wrong, reject it and try to teach us the truth.

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THE ELDER AND HIS ONE CHILD

Jimmy Tuten, Jr., Ft. Lauderdale, Fla.

From time to time the question of the number of children God requires an elder to have, keeps coming to the forefront. This is an indication that the minds of some brethren are not settled on this important subject. It shows that it is also a subject that needs more attention than it has been getting in some quarters.

This writer feels that he is one among a number of faithful brethren who would like to see this subject given a serious and exhaustive study by some of our able brethren who are preaching the gospel of Christ. He would like to see the conclusions of such a study presented through the medium of such fine periodicals as SEARCHING THE SCRIPTURES. This writer does not concur with the conclusion that "enough has been said on the subject to convince the brother who is studying seriously the qualifications for an elder." If this conclusion be correct, then why all the questions from time to time relating to this subject? It is very common to hear the question coming up at the various gatherings where Gospel preachers are assembled and the way some brethren act when the subject is brought up, you would think they were either afraid to speak out on the subject or do not want to go against "our traditional view".

This writer is certain that there are many who are much more capable of handling this subject and for this reason does not present this material dogmatically. The Bible teaches us to "Search the scriptures" and to "hold fast to that which is good" (I Thess. 5:21). The mark of a true inquirer is an open mind for "knowledge advances by steps, and not by leaps" (Macaulay).

It is the conviction of this writer, after having investigated the subject to the best of his ability, that an elder must have a plurality of children. In offering reasons for such a conclusion, he does not claim originality nor to present any new material on the subject. His conclusions are based on what he has learned and gleaned from others.

The Apostle Paul tells us that "a man" who desires the office of the bishop, must meet the qualifications laid down in the inspired Word. Those qualifications are found in I Timothy 3:1-7 and Titus 1:5-9. "Must" is a translation of "dei" and means "It is necessary, there is a need of it, it behooves, is right and proper" (Thayer). One of the qualifications that is necessary for a man to have in order to qualify for the office of a bishop, is "faithful children" (I Tim. 3:4; Tit. 1:6). In both passages, "children" is a translation of "tekna". The question before us is this: will "tekna" admit the singular at all? We know that "teknon" as found in I Timothy 3:12 can be translated singular or plural. But, will "tekna" allow a singular translation? Before this writer are several letters written to various scholars, seeking the answer to the question stated above, i.e., "will 'Tekna' admit the singular?". The scholars answered according to their scholarship, each agreeing that "tekna" could not be satisfied with the singular. Such answers as: "'Tekna' is undeniably plural, not singular", "'Tekna' can only be plural", and "'a' is the plural ending, 'on' is the singular ending. In this passage I fail to see any problem", were received. The conclusion of these letters is this: "Tekna" will not admit the singular. It is neither general nor generic. Hence, an elder must have a plurality of children.

Let us also note that "man" in our text (I Tim. 3:1), is restricted by the context to masculine gender and is not "generic" in meaning. There are passages in which "man" is generic in its masculine construction and an example of this is found in John 3:3-5. This is not the case in the verse under discussion. Because of this, many attempts to bring up parallel statements to show that an elder can have one child, fail. We often hear such statements as, "parents who have children attending the grammar school, please stand". This is suppose to show that an elder can have one child. However, it is not parallel for plural parents demand plural children in such sentence construction. The text says "If a man" (Singular), desire the office of a bishop he must have his "children" (tekna, plural) in subjection. Notice the plural "deacons" in I Timothy 3:12 demands plural children, but here "children" is a translation of "teknon" which can be translated singular or plural.

Since "tekna" is specifically plural and is used with the singular "man", the writer sees no basis for concluding that an elder can have one child. If he can have one child or more, then why did not the Holy Spirit choose the generic term "teknon" to indicate this? It seems that the answer is evident since the Holy Spirit used "tekna" which can never be translated singular. God wants the elder to have a plurality of children. Looking at it from a human standpoint, we know that a man with one child does not have the opportunity to demonstrate his ability to keep peace and harmony in his home as would the man with a plurality of children.

Invariably, in a discussion of this nature, a number of other passages are brought up. The writer fails to see how this helps our study of I Timothy 3:4 and Titus 1:6. Its definition and use in this passage is the thing of interest since these are the passages that are constantly under fire. In my desire to know the meaning of baptism in Mark 16, I do not go to such passages as Colossians 2:12. I conclude that baptism is a "burial" in this passage due to the definition of

the word found there. So it is with "tekna". Since it is plural I must contend that an elder MUST have more than one child.

I feel that the safe course is for a man to have a plurality of children if he desires the office of a bishop. In the spirit of love, let us hear from you.

GOSPEL PRESS, INCORPORATED

Earl Fly, Tampa, Florida

Gospel Press, Incorporated, is an organization composed of a Board of Directors with Chairman, President, Vice-President, etc., with offices in Dallas, Texas and Nashville, Tennessee. Its expressed purpose is to preach the gospel to millions through advertisements in national magazines, tracts and answering inquiries of readers. It has not *yet* announced that it will send out preachers directly. Alan Bryan is president and Paul Hunton is vice-president. I assume that the salaries of these two preachers are paid by Gospel Press, and I suppose that other preachers will be added as needed.

This missionary organization was conceived in the mind of Ray Tenpenny, an elder at Central Church of Christ, Nashville, Tennessee, and was born in the fall of 1955. (*Nashville Banner*, April 19, 1956, page 11). Its brochure was mailed in January, 1956, to a church for which I preached, stating that "Contributions will NOT be solicited from congregations to Gospel Press." In the February 23, 1956 issue of the *Gospel Advocate* this statement was published: "The Gospel Press is not doing the work of the church, nor is it soliciting or accepting contributions from congregations." This implied that it would be wrong to do so. But recently a complete reversal of this position was made known.

The Belmont Heights church in Tampa received a letter postmarked September 26, 1960, from the Nashville office of Gospel Press, signed by Vice-President Paul Hunton, requesting a contribution from this church to Gospel Press. He stated that "In our fall campaign we are asking every congregation to give the fifth Sunday contribution in October . . ." Upon receipt of this letter the Belmont Heights church authorized and instructed me to write to Paul Hunton asking him the reason for their change, and for Bible authority for church contributions to any missionary organization of human origin. We pointed out that Gospel Press was essentially an exact parallel with the sinful Missionary Society of yesteryear which alienated brethren and divided churches, and therefore we could not support it.

A few days later we received his reply stating that they had "assumed that everyone had read of the revised position of the Board of Directors of the Gospel Press." But he offered no reason for the change. Neither did he quote one scripture or give one Bible reference as authority for churches contributing to and thus working through such a Missionary Organization to preach the gospel. He ignored the fact that Gospel Press is a twin sister to the Missionary Society of yesteryear. He did state that salaries and expenses are paid from individual contributions, as if this makes any difference. He concludes by saying, "I hope this answers your questions and you will encourage the church to send a sizable contribution in October." Actually he did not answer a single question in our letter. I am certain therefore that this church will not support by any size contribution an organization which exists without God's authority or approval.

Will the advocates of the resurrected Missionary Society concept in the form of Gospel Press attempt to defend it by the Bible? Thus far we only have the word of *vice-president* Paul, not the *apostle* Paul or any other apostle. Here is the defense given in *Christian Chronicle*: "Why is it that we as people apparently have to fumble and bumble, quarrel and fuss, sit and 'fiddle around' while the purveyors of error launch out with staggering campaigns to convince the rank and file of our nation?" (October 21, 1960). The editorial then refers to the efforts of the Knights of Columbus, and comments that we are "fiddling while souls of men burn." But where is the Bible verse that authorizes it?

What will the host of brethren do who have tried to justify other human organizations while rejecting the Missionary Society? Will they become men-pleasers by revising and reversing positions and arguments to defend the thing they once fought? Will preaching be changed to conform to the new practice? Will some of the more conservatives sit silently by until their shocked consciences can be retrained to accept the new "on the march" program? Will the *Gospel Advocate* and other publications which rejected and fought the Missionary Society now condemn this similar organization? Will brethren who have been contending that "the church is its own missionary society but not its own home" now fight the Gospel Press? Will they actually become "anti-missionary-society"? Or will they apologize to the Christian Church for fighting it in the past? The significant answers to these questions will be answered by future history.

Brethren, the foundation principle adopted by many that the church may contribute to and thus work through a human organization to do its work will allow *ANY ORGANIZATION* to do good works for the church. It will not only allow Benevolent Organizations and Gospel Press, but also Hospitals, Medical Clinics, Hotels for strangers, Publication Society, National Building Corporation to construct church buildings, Architectural Firms to draw the plans, Loan Associations to supply the money, Food Processing Organization to supply food for the hungry, etc., *all supported by church contributions*. If the principle allows one it allows all.

We are living in perilous times for the church. Human reasoning, worldly wisdom and the fathers' traditions are becoming substitutes for God's word. The dark, ominous clouds of another major apostasy are clearly visible and rapidly approaching. We are witnessing the begetting and conception of another denomination, and soon history will reveal its tragic birth and digressive growth. Churches are already being divided and thousands will be lost, all because man's wisdom has replaced God's book. Even some preachers will be castaways after having preached to others, as they deceive and become deceived by good words and fair speeches. It is the greatest tragedy of our generation.

Brethren, we still need Bible authority for all we preach and practice (Col. 3:17). We must continue to abide in I the doctrine of Christ, and we dare not bid God speed to those who do otherwise (II John 9-11). We must walk, not by sight, but by the faith which comes by hearing God's word (II Cor. 5:7, Rom. 10:17). We must not defile the temple of God, whether in worship, doctrine, name, work, organization or manner of life, lest God destroy us (I Cor. 3:17). The scriptures of God are able to make us perfect! and they furnish us unto every good work (II Tim. 3:16,17). In apostolic days the church was all-sufficient to preach to I the lost, care for its needy and edify its members without contributing one cent to any human organization of man's wisdom. It still is sufficient! *It is God's organization to do*

God's work in God's way. Let us all be content to walk in the old paths wherein is salvation.

DO YOU BELIEVE IN THE ALL SUFFICIENCY OF THE BIBLE, THE CHURCH ?

J. Frank Ingram, Pensacola, Florida

In searching the scriptures, your writer has found that the Bible teaches, God has granted unto us (his people) *ALL* things that pertain unto life and godliness (II Pet. 1:3). It further teaches that *ALL* (every) scripture inspired of God is profitable for teaching (to remove ignorance), for reproof (to remove doubt by bringing sufficient evidence), for correction (to set aright from a droopy position), for instruction which is in righteousness (led from an immature state to maturity), that the man of God may be complete (or to the end that one may become whole, complete, or the perfect man of God) (II Tim. 3:16,17). These men spake not the will of man but of God as they were moved by the Holy Spirit (II Pet. 1:21). To God's infallible word, I now direct your attention.

The scriptures teach that there will be those among the flock who will arise, speaking perverse things, bringing in their heresies, doctrines to draw away disciples after them and not after Christ our Lord (Matt. 7:15-20; Acts 20:28-31). We have many in the body of Christ, who at one time were faithful to the word, but no longer; who have risen to the point that as gods they are legislating and dictating things not in God's word, hence dividing the church, setting brother against brother. My faith is not in these men but in God. Many are dictating through their destructive papers vicious lies and attacks built more upon here say than fact. God will judge them all. Jealousy and envy are playing a prominent part in their attitudes and conduct. They are jockeying for a prominent position among men rather than becoming humble servants of God. It is setting the church of our Lord back at least 100 years.

It is my firm conviction that Jesus Christ is to be *THE HEAD* over *ALL* things to the church (Eph. 1:22; Matt. 28:18). He sent the Holy Spirit to guide and direct the church in *ALL* things pleasing to Him (John 14, 16). While Jesus was here the members of his fleshly body were subject to His will, therefore helping Him to do His work. I cannot picture my Lord shifting his personal responsibility to someone else even when extremely tired, can you? Little influence he would have had, if he did. The Lord built and purchased the church and gave her a work to do. To do this efficiently, he gave the doctrine to govern the church, and to help men become qualified elders (bishops to oversee this work on a congregational basis. Not by districts, states, or countries, but through the congregation over which they (the elders) have the oversight. When this is done the pattern of God is followed and He is glorified. When elders oversee the work where they are bishops doing God's work, they are developing God's children in God's way. When they shift this work to someone else or some human institution, they reflect upon God's wisdom and weaken the body of Christ where they have the oversight. Put one of your hands in your pocket and shift the work to the other and the one in the pocket will shrink and become extremely weak. To be strong it needs to be used and exercised. So with the elders of any congrega-

tion, they have the responsibility to develop, encourage, and strengthen the church where they are in doing the Lord's work rather than shifting it to someone else. I charge the church of the Lord today with doing this very thing, **SHIFTING RESPONSIBILITY.**

Christian Schools, homes for the homeless, hospitals, social functions and recreational activities are fine in their place. Schools are not the work of the church. The church is charged with being the pillar and ground of truth (I Tim. 3:15). In the beginning of the early church servants (deacons) were appointed to look after the needy of the Lord's people that it would not reflect upon the church and God's work. Paul teaches first that man is to take care of his own that the church may not be burdened with such matters. We need to do more teaching on this matter than we have. Of course, until this is done we may have to assist them, but in the times we are now living there are an exceptional few which should be the permanent charge of the church. As to homeless children (I believe in helping them and the aged), I have helped many to find homes and have a standing list of those who want them. Here then, are homes already existing with open arms to take them in without establishing organizations, at great cost, that call themselves homes. We ought to be happy that we do not have many dire cases around us. We stand ready where I labor to assist when these emergencies arise (that's the only scriptural cases you'll find in the Bible) but because we do not do it every day doesn't mean that we do not believe in benevolence. As a father, I am to provide for my children, but that doesn't mean I have to do something to prove I will. Why certainly not. When the time arises I'll help them and so will you. So it is with the work of each congregation. Hospitals are fine, but they do not come under the work of the church. Some are now trying to build a Church of Christ Hospital out in the West, and they will. See what I mean? Once you have set aside the word of God there is no stopping place. I'm also afraid of the trends of these Bible camps. It was said by a preacher, one of the counselors, near us at a camp, "Boy, these camps are just the thing. Get these children away from their parents and you can really baptize them." Some seven and eight years old. Then there are the progressives who are allowing space and adding space for parties, etc. at the places of worship. It's the social gospel today rather than the Gospel of Christ. The Lord's money has been given to do the Lord's work and provide a place to do it and worship God in Spirit. Can you picture God allowing under the old law things brought into the tabernacle or temple of God that many are bringing in today? Wedding and baby showers, birthday parties, suppers, pool tables, etc. One is social and the other (worship) is of and to God. It was sanctified unto God for his service. Today our buildings (although not holy) were erected for the purpose of worshipping and serving God but this is destroyed when the social activities of the home are brought into it. Why have our homes at all? Sell them and move into the church building. Now I realize the building isn't holy, **BUT** for what purpose was it built and whose money was it erected with? If for no other reason, it is not expedient to associate spiritual functions with the social. When we do we become like the denominations about us. I believe in social functions and enjoy them as long as they are not looked upon as a work of the church. There are some things I do as a child of God which is placed upon me as such.

There is more to Christianity than Hearing, Believing, Repenting, Confessing and being Baptized into Christ. Peter said to grow in grace and in knowledge (I Pet. 3:18). This cannot be done by ignoring or shifting responsibility to

others. Centralization of authority and work is going to destroy the local congregations because they are turning over to others what God commands them to do in their own sphere. No church has- a right to exist as the church of our Lord when they go beyond the All sufficient organization of the local congregation. ONLY when an emergency arose in other congregations did others send to the elders of that (the congregation in need) congregation, who in knowing the flock could rightfully distribute to those in need.

Yes, I am diametrically opposed to any organization that would drain the finances of a local congregation thus hindering it from doing the work of the Lord under its God given elders. Let each congregation do its work to the best of its ability (it may be little or it may be much) and then when a situation arises beyond its control, out of the ordinary, let others assist her.

I wish it were possible to either ignore the trends today or go along with them, which is the easy way, but I can't. My conscience in view of God's word will not permit me to do so. Brethren, somebody is wrong and I hope those who are will wake up before it's too late. I commend you to God and his word.

"I WILL LOVE THEE"

Wilbur Hunt, Palmetto, Fla.

In Psalm eighteen, David expresses his thanks to and praises of God because of God helping, saving, delivering, and blessing him. The psalm begins with the following three verses. "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer: my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies".

Later, in verses 30 to 33, he says these words. "As for God his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him. For who is God save the Lord? or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect".

What lessons can a Christian learn from these six verses so as to glorify and serve God better? First of all, God is the true and sole Source of strength, safety protection, and salvation or deliverance based on His tested and all-sufficient Word. Paul, in Philippians 4:13, says that "I can do all things through Christ which strengtheneth me". This should be the attitude of each Christian.

Second, trust in God is a personal matter. This is seen in the personal pronouns. "I" appears four times. "My" appears ten times, the tenth time in verse 32 along with "me". God is interested in the welfare of each individual person, and desires the salvation of each person. Christ died for each person. However, it is up to each person to decide whether to trust and obey God or not. Joshua, in Joshua 24:15, left it up to each person to decide between God and the pagan gods, and expressed his choice in these words: "but as for me and my house, we will serve the Lord". The goodness and wrath of God should prompt each person to desire to know, serve, and obey God in faith, truth, and sincerity in accordance to what God has revealed in His word.

Finally, there are things we must do. One thing in loving God and His word. A second thing is realizing one's personal need for God, and what God can do for one if given a chance. Third, there is calling upon God in prayer for help, guidance, and so on. However, it is all summed up

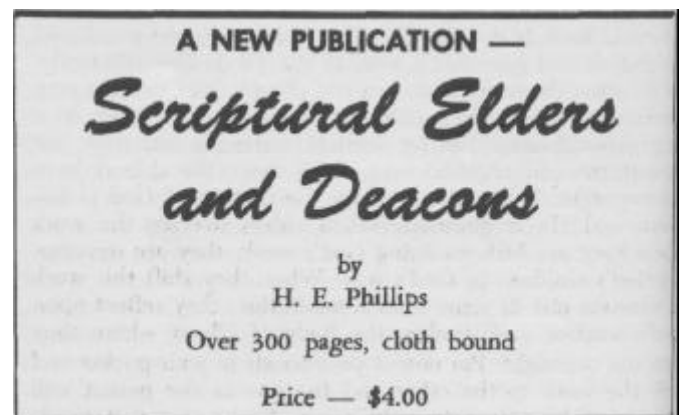
in obedience and faithfulness to God and His word so as to enjoy His blessings and escape His wrath. In view of these things, let us love, trust, serve, and glorify God better than we have done in the past in truth and sincerity.

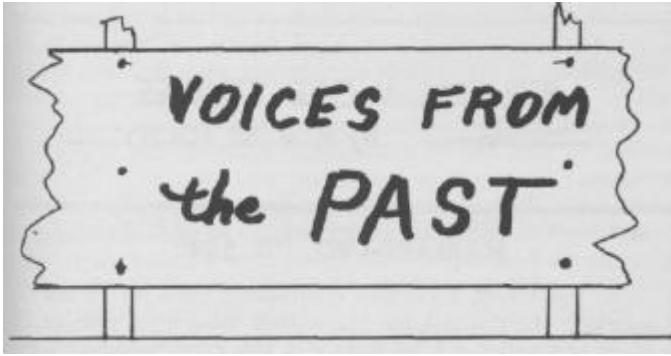


Some who would discredit the Bible point to the science of geology and ask, "What about the differences between geologist and the Bible?" The geologists are concerned with details as to the origin of the earth. They must begin with one of several hypotheses. Some have considered the origin in light of the planetesimal hypothesis; that the earth originated from a grouping of particles ejected from the sun under the influence of a passing star. Some accept the gas-nebula hypothesis. This begins with an earth about the size of the present one but composed of gas with a temperature of at least 3,000 degrees centigrade. This mass cooled, the water vapor condensed and the water cycle between clouds and oceans began to produce weathering, soils and sediments. A more recent hypothesis is that of a unitary beginning for the entire universe due to an explosive radiation from an area in space by which suns and planets were formed suddenly by this activity.

There are other hypotheses as to the origin of the earth and of our universe. What can we say of these? We can see them for what they are; guesses—notion—the products of the minds of men. Man has always sought to know the unknown yet he has never discovered all truth. Man must strive to learn but by the same token man must realize that because a conclusion has been reached it is not necessarily the correct conclusion. Man was not present when God created the heaven and the earth. God did not explain in detail steps how this creation was performed. When I read the many and varied explanations of men as to the beginning of the world I am reminded of the question the Creator puts to Job in Job 38:4, "Where wast thou when I laid the foundations of the earth? declare, if thou has understanding."

Today there are many without this understanding who attempt to answer this question and convince others that they have the answer. We are aware that investigation is necessary and good but "beware of science falsely so called."





THEY ARE DOING IT NOW

Ward Hogland, Fort Smith, Arkansas

(The following article appeared in the *Gospel Guardian* of September 14, 1960, page 4. Brother Ward Hogland wrote of some conditions as they appeared in 1950 in the church. Read this and compare ten years later—ED.).

An inquiring member asked an elder of a certain congregation for his authority in allowing certain innovations to creep into the church. His reply was not scriptural but at least he told the truth. He said, "I have no scripture for it but they are doing it now!" The antecedent of the pronoun THEY was some other congregations in that vicinity.

I use this to introduce certain trends of digression within the pale of the church. It seems that the opening to the flood gate of digression is predicated simply on some large wealthy congregations allowing an invasion of ungodliness to be made in the church. People today are studying the church instead of the Bible. We need to remember it is not what the church teaches but what the Bible stipulates. It is not what the church practices but what inspiration allows. Paul said, "All scripture is given by inspiration." But the Lord said to the church at Sardis, "I do know thy works that thou hast a name that thou lovest, and art dead" (Rev. 3:1). This proves conclusively that the Bible is our standard and not some church.

Some members and even elders of the church have become drunk on the wine of progress in terms of large numbers. Many today are more concerned about large numbers than in converting some of the half baked members already in the church. Some may be interested in knowing what I mean by a HALF BAKED MEMBER and here is my answer. I mean a member of the church who is heard making statements like this: "I don't know just why I am a member of the church of Christ." "I don't see any harm in the instrument in our worship." "I don't see why good Baptists and Methodists won't be saved." "I don't believe in public debates" (disputes). Understand now? I hope so.

The church today has been bombarded with pleas for missionary work. No one is a more ardent believer in missionary work than I am. Some say I don't believe in mission work but I do. A Sabbatarian also accused me of not believing in the Old Testament, but I do. He sought to brand me with this simply because I taught that the prohibitions and inhibitions of the Old Covenant are not binding in this era of the world (Cor. 12:14). Yes, I believe in missionary work but I still contend that the church grows from the inside out and not from the outside in. It has always been my contention to stabilize the members already in the church and the growth will take care of itself. If not why not? This is God's plan. In Acts 2:42 "And they continued

steadfastly in the apostles doctrine and fellowship and the breaking of bread, and in prayers." Later "they went everywhere preaching the word" (Acts 8:4).

A child can't jump until it learns to walk. It seems that some congregations have tried to jump the Pacific when they were not capable of rowing across the Mississippi river! How much have we accomplished if we convert people abroad and go into digression at home? But WAIT!! I know what you are thinking. You think I am a pessimist and I may be. The Jews thought Jeremiah was when with tears in his eyes he plead for the old paths. I know that we have some who think the church is a million light years from digression. But I happen to know that while some good elders were waving goodbye to their missionaries on the front steps the wolf was that very moment slipping in the back door! This is what Paul had in mind when to the Ephesian elders he said "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous WOLVES enter in among you, not sparing the flock—Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with TEARS" (Acts 20:28-31).

This brings us to what THEY are doing. I offer the following as evidence of digression:

1. HE MADE A HIT—Not long ago an elder said, "Our preacher sure has made a hit with the sectarians, they all love him!" This from an elder in the church! The pathetic thing about this is the fact that he was an elder and should have set a Christian example before the flock. He was actually boasting about his preacher's standing and instead of praying over the matter and trying to help the preacher, (I mean "Pastor") he was actually encouraging him in his downward trend. Are gospel preachers really obligated to make a hit with the denominations and their preachers? If so why not sign a peace treaty and approve their false doctrine? Why not join the ministerial alliance? I understand some have!! Why not have a union meeting and really make a hit? Friends it is either right or wrong. If it is right, endorse it. If it is wrong, condemn it with all the force at your command. Did Paul make a hit with the false teachers at Lystra? I think not. They stoned him and carried him out of the city for dead (Acts 14:19). I have yet to find where Paul made a hit with false teachers anywhere. Not long ago an elder of the church told me that he knew Paul condemned false teachers but we couldn't afford to do it now because we are living in a modern age. This sounds more like the statement of an infidel than an elder. If we can't trust Bible examples, to whom shall we go? The very idea of modernizing Christianity! Paul said "Be ye followers of me even as I also am of Christ" (I Cor. 11:1). No, Paul wouldn't have made a very good "pastor" for this congregation. It seems that today churches are demanding pastors instead of preachers. I still believe the Lord expects elders to rule, deacons to serve, members to work, and preachers to PREACH!! Some preachers are trying to please the church rather than the Lord. Remember the Lord is the paymaster and not the church. Yes, I know you receive your monthly or weekly check from a congregation but that check isn't a passport to eternal bliss!! You remember that the Lord will pay you for service rendered to himself and not to some congregation. Did Stephen make a hit with the ungodly Libertines and Cyrenians? No. They killed him (Acts 7:60). Did Peter make a hit with the false teachers of Judea? No. They put him in jail (Acts 12:5). Did the Lord make a hit with the religious sects of

his day? No. They crucified him. He scathingly denounced their hypocrisy. He had no words of flattery for their sanctimonious displays and patronized none of their pretensions. I realize the refusal to accept any rule of faith but the Bible incurs the displeasure of the denominational world, but choose ye this day whom ye will serve.

2. THE FELLOWSHIP HALL-While in a meeting in Texas a few weeks ago I learned that a certain church had instituted a fellowship hall in the basement of the church. Out of the church treasury they had purchased ping pong tables, snack bar, and etc. This was all done for the entertainment of the young people. All they need to do now is to take down the name CHURCH OF CHRIST and put up First Christian, and an organ and they have it! If not why not? I am not opposed to entertaining young people. I tried to entertain a fine group not long ago. But I am opposed to doing it out of the church treasury because I have found no scriptural authority for it. I wonder if young Timothy played ping pong in the basement of the church at Lystra to entertain his grandmother, Lois, during the dismal hours of Pagan wars? I wonder too if the church paid for the ping pong balls.

3. THE SOFTBALL LEAGUE-I am not opposed to soft ball. I like it. I indulged in a good game not long ago. But I will question the scripturality of the church owning a team. We hear much today about the church of Christ ball team. If the church can own a ball team could they not own a drug store? Or a nylon factory? All faithful Christians know we must be governed by what the Bible says and not by what it doesn't say. Who and where is the man so blinded he can see no danger here? Let us retain our identity by keeping the church pure.

4. THREE OUT OF FOUR-A young minister in one of the colleges owned by the brethren took an informal survey of other preacher students. This was the result. Approximately three out of four did not believe in public debates (disputes). Three out of four did not believe in a public refutation of false doctrine. Three out of four believed it best to get along with the denominations even at the sacrifice of truth. It might prove interesting for someone to take a formal survey of all preachers and find their attitude on certain matters. The result might be alarming! We need to remember that Paul's preaching incurred the displeasure of the religious sects of his day. He preached the truth with such power that he "Turned the world upside down." Computed by the standards of men Paul was a miserable failure but to the Lord he stood as a tower of strength and as the scriptural giant of his age. I am thankful that all have not bowed the knee to the image of baal. Remember Christian friends it is not what THEY are doing it is what the Lord authorizes. May God help us to forget the religious propaganda and theories of psychology within the pale of the church and remain loyal to God. With the church being bombarded with preachers of this type the battle is going to be bitter and long but with the help of God we should win. We can win!! We will win!!

SCRIPTURAL ELDERS AND DEACONS

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BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

HAMARTANO, "I SIN"

In the Greek Bible the commonest verb for "I sin" is *hamartano*. In this column the author intends to present, in a series of articles, a brief history of this very important verb.

In the present article are presented some thoughts on the etymology of *hamartano*. The etymology is quite uncertain, but the most likely view is that the verb is derived from a privative ("not") plus *meiromai* ("I share in," "I participate in"). Hence, the verb would be derived from *ameiromai*, "I fail to participate in."

On the question of etymology see Trench, *Synonyms of the New Testament*, p. 227; Bullinger, *A Critical Lexicon and Concordance to the English and Greek New Testament*, p. 703; Cremer, *Biblico-Theological Lexicon of New Testament Greek*, p. 98.

HOW PEOPLE WERE SAVED

BETWEEN THE CROSS AND PENTECOST

D. W. H. Shelton, Tampa, Florida

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace" (Eph. 2:15). "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, triumphing over them in it" (Col. 2:14,15).

Jesus took the law out of the way, not at the very moment he died, but by virtue of the fact that he did die, not only to save people from their sins, but also to fulfill the law (Matt. 5:17,18).

In his death Jesus made atonement for our sins. Peter said he bore our sins upon the cross (I Pet. 2:24). I am sure no one will claim that your sins and mine were removed the very moment he died, we had not been born, but when ones sins are removed, it will be by virtue of the very fact that he did die to save people from their sins (Rom. 5:8).

In Gen. 2 we learn that the creation had been completed, except the woman, Adam has been placed in the garden: "And the Lord God took the man and put him in the garden of Eden to dress and keep it. And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:15-17).

I will leave it to any scholar that this is a much more emphatic statement than either (Eph. 2:15, or Col. 2:14,15). Here God said to Adam *the day* thou eatest thereof thou shalt surely die, and yet we know that Adam lived more than 900 years after God made that statement (Gen. 5:3-5). Paul never said once that the day Christ died the law would cease to function and that it would *not* apply to any one after that day, and Jesus said: "Think not that I am come to de-stroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth

pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17,18).

I now call your attention to the system of electing, selecting, or choosing of things, animals and people by the method of casting lots. It was introduced *in*, and used *throughout* the Mosaical dispensation by the God of heaven (Lev. 16:7-10). But not mentioned in the New Testament after the close of that period. The children of Israel were to inherit the land of Canaan by lot according to their tribes, number and names, and everything is specified accordingly (Num. 26:52-65, 32:33, 33:54, 34:13 and Deut. 3:1-19). By lot was their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and for the half tribe (Joshua 14:2). This method was still being used in Solomon's day for he wrote: "The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov. 16:33). "The lot causes contentions to cease, and parteth between the mighty" (Prov. 18:18). We know too that the soldiers cast lots for the Saviour's garment when they crucified Him (Luke 23:34).

The last recorded act of this method is found in the first chapter of Acts where God by lot, chose a successor to Judas the betrayer (Acts 1:21-26). This must have been the last act and close of the law of Moses for the next day, well, at least the next verse is the beginning of the new law (Acts 2:1-47).

This Scripture tells us that 3,000 had their sins removed on Pentecost, so Christ took away their sins and ours when He died on the cross, just as he took the law out of the way, namely: he made provision for both to be done when the proper time had arrived. All Bible students know that Christ's death would have been in vain had he not been raised from the dead (I Cor. 15:12-23, Matt. 5:17-18). Jesus was not made head of the corner until he arose from the dead (Ps. 118:22-24, Acts 3:10-12, Rom. 1:4). After he arose from the dead he had all authority in heaven and on earth (Matt. 28:18). Yet he did not begin to exercise that authority until he had gone back to heaven and was exalted at the right hand of God (Acts 2:32-36). Angels, authorities and powers were not made subject unto him until he had gone into heaven (I Pet. 3:22). His kingdom did not come with power until he had gone into heaven and received from the Father the promise of the Holy Spirit (Matt. 16:18, Mark 9:1, Acts 1:1-11).

Since salvation was not being proclaimed in Christ's name between the cross and Pentecost, it was either obtained on some other condition, or else there was no salvation for the people who died during those 53 days. The facts in the case are, my friends, the law of Moses was still in effect, and people were still being saved between the cross and Pentecost in exactly the same way and on exactly the same terms which had been available since God gave the law to Moses. The law was not and could not be displaced until it was superseded by the gospel. We all know that the gospel did not begin to function as a power to save people from their sins until Pentecost (Acts 2:36-42).

Many people believe and teach that Christ literally abolished the law the very moment he died, and that it no longer applied to any one.

To those who believe and contend for this I now direct you to Paul's statement in II Tim. 1:7-10: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the

power of God; Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath *abolished death*, and hath brought life and immortality to light through the gospel."

Now, does any one want to contend or insist that death was removed from the earth when Christ was raised from the dead? Well it was; the Bible says it was, and yet, you and I know that death still reigns today and will reign until Christ comes again (I Cor. 15:24-26).

Conclusion: Christ abolished the law on the cross exactly as he abolished death when he arose from the dead. He made provision for both to cease when the proper time arrives.



A NEW BOOKLET ON DIVISIONS, WHO IS RESPONSIBLE?

This is the sermon preached by James P. Miller at Franklin Road in Nashville, Tennessee on October 13, 1959. It deals with the present issues that confront the church by applying the question of the Apostle Paul found in I Cor. 4:7 "who maketh three to differ from another? The booklet in 14 pages in length and is 9 by 6 inches in size. It is bound in an attractive blue cover. Every member of the church should read and study this sermon. The future of the church of our Lord is at stake. The Organ, the Missionary Society, Authority, Silence, Human Institutions, Support of the Preacher, Oversight, and the Purity of the Church are all dealt with in the booklet. In quantities of five or more the price is 20c a copy. Send your order today, to Phillips Publications, P. O. Box 9095, Tampa, Florida. Other sermons printed in booklet form in this great series are as follows and can also be ordered at the same price.

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- Volume X, "The Individual Christian's Responsibility," by Bennie Lee Fudge
- Volume XI, "When Should One Change?" by James A. Allen

The News Letter Reports

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

RICHARD DEWHIRST has moved from Elyria, Ohio to Bedford, Ohio where he is now preaching for the fine church that meets in that city. Bedford is just between the great city of Cleveland and Akron, Ohio. The brethren, 75 strong have just completed a beautiful building valued at \$75,000 without outside help. This shows what brethren can do when they have a will to work. E. L. FLANNERY preached at Bedford before DEWHIRST . . . JOHN E. WHITE of the Bedford congregation also preaches monthly at Windham, Ohio and in other places as needed. . . . JOHN FANT is now preaching at Norwalk, Ohio. He came to that section from Brantford, Ontario, Canada. . . . E. A. DICUS a business man of Cleveland continues to preach for the Lorain Avenue church in that city. DICUS has done much good in the years he has preached the gospel in Cleveland. We need more like him. . . . TOMMY GAUMER preaches for the Superior Avenue congregation in Cleveland. TOMMY is one of several sound preachers working in this section. . . .

JESSE F. WISEMAN is an example of an experienced preacher willing to work in a hard field. He is now preaching at Wooster, Ohio. He worked for several years with the Brown Street congregation in Akron. . . . JIMMY HISER the preacher for the church in Sharon, Pa., preached in a meeting in Elyria in October. . . . OLIN KERN preaches at Berea, Ohio and was the speaker in a very successful meeting in Hamilton, Ohio where ELLIS WEBB is the local evangelist. . . . PAUL KELSEY has moved from Kent, Ohio. . . . PAUL CASEBOLT is the new preacher for the Kenmore Congregation in Akron. . . . PAUL WILLIAMS has moved from Alliance, Ohio to Broad Street in Columbus. . . . GEORGE LAMASTERS works with the church in Barberton a suburb of Akron. . . . FRANK PUCKETT continues to do a good work with the Thayer Street congregation in Akron as does CECIL WILLIS with the church on Brown Street. These men are towers of strength in that section of Northern Ohio. . . . The Thayer Street church started a Television Program over Channel 49 in Akron at 12 to 12:30 each Saturday. . . . HUBERT MOSS is now preaching at Indiana, Pa. . . . WELDON WARMOCK is preaching at Grove City, Ohio. . . . E. C. KOLTENBAUGH the fine preacher for the church in Cuyahoga Falls, Ohio to soon move to the northwest. . . . L. J. NICKLAS preached in a meeting at Revenna, Ohio. . . . THOMAS G. O'NEAL the preacher on a new radio program at Jasper, Alabama over station WARF at 12:15, Monday through Saturday. Those in that section will want to listen to this able preacher. . . . BEN SHROPSHIRE in a meeting with the Central church in Louisville November 6-13. . . . PAUL BROCK of the West Shore congregation in Jacksonville the speaker in a meeting with the West Bradenton church where OAKS GOWEN labors. . . . QUENTIN McCAY holding a meeting at Berney Point in Birmingham and YATER TANT at North Birmingham both in November. . . . HERSHEL PATTON in a meeting at Florence Villa in Tampa. . . . CURTIS FLAT of Florence, Ala., preaching in a meeting with the Temple Terrace Congregation in that Florida city. This is the location of Florida Christian College. . . . GROVER STEVENS of St. Louis busy in a number of places. Grenada, Miss., Kilgore, Texas, Lafayette, La. and Kennett, Mo. to name a few. . . .

CONNIE ADAMS the speaker in a meeting at Gordon, Ga., early in November. . . . JOHN GASAWAY is the preacher at Gordon. . . . IRVEN LEE conducted a meeting with the Forest Hills church in Tampa, November 6-16. . . . HOMER HAILEY the preacher at Drew Park in Tampa where HARRY PAYNE labors at the same time. . . . R. L. ANDREWS conducted a meeting with the North Street congregation one week later in Tampa. PAUL ANDREWS preaches there. . . . JAMES P. MILLER back in Orlando for a meeting with the Par Avenue congregation. . . . Several baptized recently at Seminole in Tampa where Miller preaches regularly. . . . HARRY PICKUP speaker at Florence Villa in Tampa. . . . DUSTY OWENS works with the Florence Villa church. . . . JOHN IVERSON of Bessemer, Ala., the preacher in a gospel series at MacDill Avenue in Tampa, COLON WILLIAMSON their new preacher. . . . JAMES R. COPE to Woodbury for a meeting, familiar ground to him. . . . CLINTON HAMILTON the preacher for the new University church in Tampa. This congregation will meet in the section of the city where the new University of South Florida is found. . . . HARRY PICKUP in a meeting at Castle Heights in Tampa in the early part of November.

HAROLD TRIMBLE--Three have been baptized and three restored in the new congregation in Lackland City. If you have loved ones in the Air Force or Lackland Hospital, please call on us for help. We are the nearest congregation to Lackland Air Force Base. We invite you to regular worship at Cedarhurst and Farrell, Lackland City.

DOYLE MILLS is now preaching at Municipal Airport church in Valdosta, Ga. He recently moved from Trion, Ga.

JOHN S. KATROS—I'm writing in regards to a new congregation which was started the first part of September, and is presently meeting at a home, located at 1097 Avenue 0, N.E. in Winter Haven, Fla. Brother Ronnie Henderson of Lake Wales, Fla. has been doing the preaching since we have started. At present we have nineteen attending services.

CHARLES E. MURRAY--I have just completed work during the summer months with the Cork congregation, near Plant City, Fla. I will resume studies at F.C.C. this fall and will be available for full or part time work preaching. For reference contact the following congregations: North Street, Belmont Heights, Habana Ave. and Cork. Also Paul Andrews, minister for the North Street church in Tampa. My address is 8417 Ashley St., Tampa 4, Fla.

JIMMY TUTEN, JR.—Recently brother Farrell Jenkins of St. Louis preached a series of gospel sermons for the Northside church of Christ in Ft. Lauderdale (August 28-September 6). This effort was well supported by sound churches in this area with a large number of non-members from the city attending. Brother Ferrell did an excellent job of preaching. During the meeting one was identified with us and two were baptized into Christ. Besides these, one has been restored and four have identified themselves with us before and after the meeting. We hope to go into our building program within the next six months.

DENNIS L. REED—Harold Dowdy held the meeting for the San Mateo congregation here in Palatka, September 19-25. We had a very profitable meeting and brother Dowdy is a very sound and capable gospel preacher. I was with the

church in Deland for a meeting, October 3-9. The Lord willing, I will be in a meeting with the church in Mineral Springs, North Carolina, October 24-November 2 where Joel Plunkett is the regular preacher.

T. B. LARIMORE WAS AN "ANTI"!

E. L. Flannery, Lawrenceburg, Tennessee

From a tract, which is an abridgement of two articles that appeared in the *Christian Standard*, June 22 and June 29, 1946, written by S. S. Lappin, Bedford, Indiana, I quote:

Larimore was in every way unique. Such men usually have hobbies or angularities that have to be ignored or condoned by their admirers. Not this man. He was no faddist. He kept his body in sane control and used it to the limit as the vehicle of that unresting soul. He lived in the spirit, not in the flesh. He sought always to be well by the use of good judgment and well-reasoned right living. He once said: "I am anti-medicine, anti-narcotic, anti-stimulant, anti-hogmeat, and anti-gluttony. If I could go back to the cradle and come through life again, having my present convictions relative to these things, I would avoid all of them." . . .

Such a man would have an aversion for tobacco. And he did. It was abominable to him. But he would not offend his brethren who were addicted to its use. He but bore witness according to the facts and in the light of the gospel. And very many who heard him, through sheer admiration for his own clean character and wise judgment in all things, voluntarily put the offensive thing out of their lives (pp. 15-16).

T. B. Larimore was a great and good man. All men of conviction are "anti" something! Larimore was not as "anti-instrumental-music-in-worship" as he should have been, but thank God he was "anti" something, including the mourner's bench conversion, and sin in the lives of professed Christians!

Some preaching does more entertaining than edifying; some more complimenting than exposing of sin; some more pacifying than purifying; some more consoling than censuring. It is not the amount of preaching that is troubling the world either way. It is the kind of preaching that we should be concerned about. The kind of preaching that entertains, generalizes and lulls into a state of self-satisfaction is not worth the time and effort to do it. The only successful preaching is that taught in the Bible. It must draw the line between sin and righteousness; it must prick the heart as a two-edged sword; it must convict the sinner of his evil life and urge him to correct it; it must hurt those who are not doing exactly what they ought to do. That is the kind of preaching the apostles did, and it is the kind of preaching Christ wants done today. Preaching a sermon from the New Testament should not aim at gaining the approval of anyone but God.

* * *

Thomas J. Curran said: The moment our democracy ceases to respect God it will cease to respect your value as an individual. The moment it ceases to respect your value as an individual, it ceases to be democracy.

PRAYER

Leslie E. Sloan, Palmetto, Florida

"The effectual fervent prayer of a righteous man avail-eth much" (Jas. 5:16). Perhaps no subject in religious matters has received more speculation than the subject of prayer. This of course is not due to a lack of revelation in the word of God nor to any contradictory scriptural statements. But rather it is ascribed to the short sightedness of man or his failure to study or rightly divide the word of truth. To those who have studied the Bible know that there is no duty or privilege more frequently emphasized than that of prayer. Speculation on this or any other Bible subject only leads men into deeper trouble. Let us study the word of God on this subject to find out what it teaches.

THE KIND OF PRAYER IS IMPORTANT

In our text James tells us that a certain kind of prayer avails much. This we must believe. The question is raised, "How much is much?" That, James did not say. To the extent of the promise, we are uncertain, but the word much expresses the idea of abundance. A soldier in battle aims for the heart of the enemy but only wounds him and causes him to be out of action for a while. Even though the bullet did not hit the mark, it still availed much. The same way with the effectual fervent prayer of a righteous man. James did not say that the petitioner would be granted his full petition. So in answer to prayer, we expect to receive just what is promised. James gives us an example: "Elias was a man subject to like passions as we are, and he prayed that it might not rain: and it rained not on the earth for the space of three years and six months" (Verse 17). James here confirms his teaching by an Old Testament example. The example referred to here is found recorded in II Kings 17:18.

A DEFINITE NEED EXISTED FOR THIS PRAYER

They were not having too much rain, the crops were not damaged by an abundance of rain, the rivers were not overflowing their banks. The need of this prayer existed in a different nature. God's people, as was the case so many times, had gone off into idolatry. The old prophet Elijah stood alone on the side of the Lord. Elijah wanted above everything else to bring them back to the true God. This prayer was his way of accomplishing this task. The need was in the people and their spiritual condition.

A DEFINITE PURPOSE EXISTED IN THIS PRAYER

Prayer should always have a definite purpose. The one by Elijah was no different. His purpose was to show the children of Israel that they were following false gods and that there was only one true God and that was the God of Heaven. Elijah believed that if he could do this, he would be able to bring about their return to God. We can see that the purpose was an unselfish one. The prophet had not thought of himself in this but was thinking of the people. Too many prayers are not answered today because they are designed to be consumed upon the lusts of the one doing the praying.

A DEFINITE HUMILITY EXISTED IN THE ONE DOING THE PRAYING

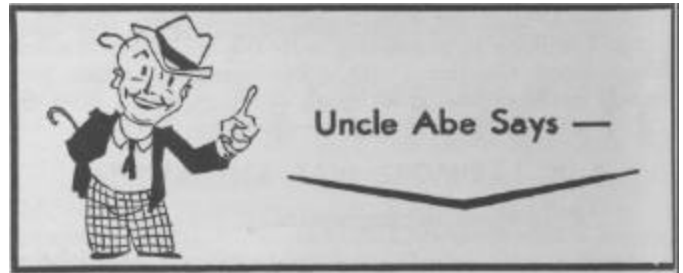
The record tells us that Elijah dwelt by the brook Cherith and the Ravens fed him by bringing him bread and flesh in the morning and bread and flesh in the evening, and

he drank of the brook. Such an humble and obedient life by this prophet of God and at the same time desiring the spiritual welfare of the Children of Israel. Truly an example of an humble and righteous servant of God.

**A DEFINITE BLESSING
RESULTED FROM THIS PRAYER**

It rained not on the earth for the space of three years and six months. As a result of Elijah's prayer and obedience to God, the children of Israel were shown that they were in error and that God alone was God. Hence, they returned to their first love. There were 450 prophets of Baal and only one true prophet, Elijah. Therefore, as suggested in our text numbers mean nothing but the condition and attitude of the one praying. God answered Elijah's prayer but no one heard the false prophets of Baal. After accomplishing his purpose, Elijah prayed again and the heaven gave forth rain.

The prayer of example shows us exactly what James said in verse 16. Men need to realize that for God to answer prayer, there must be a righteous person doing the praying. Many have the mistaken idea that just anyone, saint or sinner, can pray to God and get an answer. Yet the Bible plainly declares, "We know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth" (Jno. 9:31). Prayer is a wonderful power in the hands of righteous people. So pray often, pray earnestly, and live righteously in order that God will hear your prayer. Get in a position to pray to God by being obedient to the gospel of Christ. Just remember that the effectual fervent prayer of a righteous man availeth much. Pray for others. Pray in faith. Pray according to the will of God. Pray in a thankful manner. Be grateful for all the good things that we enjoy. And pray as Jesus did when he said, "Father forgive them for they know not what they do" and "Thy will be done and not mine".



I have often wondered why people are so eager to disregard and disobey the Bible. It seems that with the slightest suggestion of an error in the word of God many people hasten to magnify the charge of error and go their way upon the assumption that the Bible is a book of the same calibre as those written by man. Why are men so easily persuaded that the Bible is not a perfect guide? Why are they so hostile to this Book?

First, it is true that man naturally resists that which claims to be so perfect that no improvements can be made. The Bible makes the claim to be absolutely perfect and does not permit man to make any changes for the better in his own view. This claim causes some to search for errors and weakness just to make it on their own level.

Second, the Bible claims to have the complete control over sinful man. It is the only power of God to lead men from darkness to light. Anything that claims absolute power and control over man is resisted by those who dislike authority, and there are many such people today.

Third, Man does not like his sinful and weak practices exposed. He would rather have his good points emphasized and his sinful life covered and ignored. The Bible does not do this. It exposes the hypocrites, it pronounces doom upon all who deny Christ and despise his word, it quickens the anger of those who are condemned for building their own religions, it shuts out of the kingdom all who are immoral and anti-spiritual. Many will not accept the Bible as the word of God upon these grounds.

Fourth, the Bible is a revelation "once for all delivered" and cannot be changed. Some would prefer a revelation that could be added to or revised every generation to meet the needs of a changing world, but the Bible will not be changed or modified. This provokes the hatred of millions of people.

Man must learn that the word of God is the mind of God and cannot be lowered to the level of man's thinking. As God's ways and thoughts are far above man's, so the word of God is as far above man's writings.

AM I PREJUDICED?

- Do I listen only to those who express my present views?
- Do I have a tendency to misrepresent others who may disagree with me?
- Do I become angry when one differs with me on a religious matter?
- Does my respect for one decrease when he differs with me?
- Do I think that I am so right that there is hardly a chance that I am wrong?
- Do I always ask those who agree with me, instead of those with whom I disagree, what "they" believe?

A YES spells PREJUDICE.

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"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

VOLUME I

DECEMBER, 1960

NUMBER 12

OF HEAVEN OR OF MEN?

H. E. Phillips

"And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things" (Matt. 21:23-27).

In the present generation these questions asked by Jesus to the chief priests and elders would be interesting to apply to some major problems facing us. The matter of AUTHORITY and its SOURCE are the points of discussion. What is the authority for doing certain religious acts? Where did such authority come from? If we were talking to a denominational preacher about the name of his denomination, we would first inquire about his authority for the name, then we would ask where the authority came from. This is all important. Whoever gives authority must have the right and power to give it, otherwise it is really not authority. Suppose I should appoint a friend to the United Nations as a representative of this nation; do you suppose he would be accepted by the delegates and officers of that international body? Perhaps the first two questions that would be asked of such a person preparing to take his seat in the official hall would be the two asked by the chief priests: "By what authority do you take this position? and WHO gave you this authority?" I must first have the authority to appoint such a person, and then I must have the right to give him the authority. Only Christ has the right and power of authority in the church. If he does not give us authority to do a thing, we simply do not have any authority.

This matter of authority and its source is the very thing that troubles many in the church today. Why do some reject certain things that have been given by authority from heaven? Suppose we apply the principles taught in these questions between Jesus and the chief priests and elders to conditions in religious matters today.

The Lord's supper, whence is it, from heaven, or of men? Now, if we say it is of men, and we can prove it, there is no authority from God for its observance. On the other hand, if it came from heaven, it is not of men and we must observe it to please God. Someone inquires, "By what authority do you take the Lord's supper every Lord's day? and who gave you this authority?" I answer: By the authority of the New Testament, and Paul was the agent of the Spirit who gave the authority (I Cor. 11:23-25). In Acts 20:7 the example of the early disciples gives the authority to partake of it on the Lord's day when the church comes together for that purpose. Any other observance, any other day, for any other purpose is without authority from heaven.

Singing in worship, whence is it, from heaven, or of men? If of men, we do not have authority from God for doing it. If from heaven, it must be done to obey God. The authority is in the New Testament and from Christ through the apostles (Eph. 5:18,19; Col. 3:16; Heb. 2:12). But let us ask, Is mechanical music in worship from heaven or of men? In the New Testament, the law of liberty under which we now live, there is absolutely no authority from heaven. It must rest upon the authority of men alone. If it is done by the commandments of men, it is vain worship (Matt. 15:9), and turns men from the truth (Titus 1:14).

Baptism for the remission of sins, whence is it, from heaven, or of men? The New Testament clearly establishes the baptism of the great commission as a condition of obedience to Christ in order to obtain the forgiveness of alien sins (Matt. 28:18-20; Mark 16:15,16; Acts 2:38; I Peter 3:21; Rom. 6:3-6,17,18). But is the act of sprinkling water or pouring water on a person as baptism from God or men? That makes all the difference in the world. If it came from the New Testament, it must be practiced to obey God. Where is the authority? What passage teaches it? Silence is the only answer; there is not one bit of authority from heaven for such practices, yet it is being done as a religious act. The only and highest authority is that of men which will perish with the using (Col. 2:20-22).

We could go on and on with the various doctrines of men, but these establish the fact that if God did not give us the authority for doing a thing, it is of men and sinful to do. When we reach the point to say, "We do not need authority to do some things," we have reached the point of the chief priests and elders who answered, "We cannot tell" by what authority a thing is done. It is time to cry out against all conduct in the church that has no authority but from men. It is time to return to a "thus saith the Lord" for all that we

do or teach in the church today. Unless this is done, we will be divided and many will be lost for rebellion against God and His word.

We might ask the question: By what authority does one think to establish a work through a board or committee to activate the church universal, whether in the field of evangelism or benevolence? Whence is it, from heaven, or of men? The principles here are the same as in instrumental music in worship and sprinkling for baptism. If the authority is from heaven, we must do it to please God. If it is of men, it is vain (Matt. 15:9) and leads away from the truth (Titus 1:14). The authority can be easily established by citing the verse that teaches it. Of course, many will read passages that do not even touch the subject, just like a Baptist preacher reads verses to prove impossible apostasy that do not even remotely touch the subject and claims his position is proved. Some will read verses to prove universal "mission" programs through organizations other than the local church that are perverted and twisted to suit their purpose, but this is not the proof that the practice came from God. If God teaches it, it will be as plain as baptism or the Lord's supper. What we need to establish authority from God is to read it from the "faith once for all delivered." The word of God will furnish us unto every good work, and if the work or the directions for doing the work are not in the living word of God, that is positive proof that the authority is not from God, but of men. It makes no difference whether we disobey God by going back to the law of Moses or going to the traditions of men of this generation, we are in disobedience and will suffer the wrath of God when the day of accounting comes. It is all a matter of divine authority. When any practice, individual or collective, is established without the authority of heaven, we must have no part of it. We must oppose it whether in the church or in denominationalism. If the authority is established by the New Testament we must do it to go to heaven when life is over. Let us always inquire whether any practice is from God or men before we undertake to do it. That makes all the difference in the world.

Please accept our apology for the delay in the last two issues of SEARCHING THE SCRIPTURES. This has been due to the move to Tampa, Florida and other matters beyond our control. If you will bear with us, we will be back on schedule as soon as possible.

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Searching The Scriptures

*Published Monthly At
Tampa, Florida*

Application pending for entry as second class matter at U. S. Post Office at Tampa, Florida, under the Act of March 3, 1879.

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Editorial

H. E. PHILLIPS

The church of the Lord is a special and separate body of people who are not only "called out" of the darkness of the devil's kingdom, but called "into the kingdom" of the Son of God (Col. 1:13). It is probable that many professed Christians today do not place the emphasis upon the meaning of "into the kingdom of his dear Son" that should be there. There is too much negative emphasis sometimes and not enough positive teaching on the obligations of being in the kingdom of Christ. By *negative emphasis* we mean the teaching *against* things that are wrong such as drunkenness, stealing, lying, etc. It is right to teach against sin with all our power, but there is more to the word of reconciliation than what we should not do. To many all Christianity consists of is not to do the things that are evil and immoral. "I am a Christian because I do not cheat in business, I do not lie to my fellowman, I do not, I do not, I do not . . ." Cornelius was a man who did not do these evil things, and he even did many of the good moral duties of man, but he was not a Christian just because he was good morally. It is only a part of Christianity to oppose wickedness. A Christian must not do these evil deeds, but there are some things he **MUST** do because he is in the kingdom of God. Just to emphasize the negative does not make one a Christian. In fact, in some instances one's sin might consist in "I do not."

Being called into the kingdom of God involves some duties that are often minimized. There is just one hope of this calling (Eph. 4:4); it is the prize of the high calling of God in Christ Jesus (Phil. 3:14); it is an holy calling (I Tim. 1:9), and we must be partakers of this holy calling (Heb. 3:1); we must give diligence to make this calling sure (II Peter 1:10).

Called into the kingdom of Christ involves several positive and aggressive actions on the part of those so called. We are called into fellowship of Christ (I Cor. 1:9). Fellowship means partnership and working together with Christ

Paul said we are workers together with God; we are fellow-heirs with Christ. John said the basis of this fellowship is to walk in the light (I John 1:3,7). This walking requires positive action—more than not walking in the way of the wicked. We are to walk worthy of the vocation wherewith we are called (Eph. 4:1). This calls for meekness, longsuffering, forgiving, loving, keeping the unity of the Spirit in the bond of peace (I Peter 3:9; I Thess. 2:12).

We are called to liberty, yet this liberty is not to be used to destroy the work of God. Liberty from sin and its consequences and from the works of the law, which could not save, does not permit us to engage in actions that cause weak brethren to stumble and fall into sin. But we are called into the liberty to serve Jesus Christ. While enjoying the liberty from sin and the works of the law of Moses, we are bond servants of Jesus Christ and must do his will in all things.

In Colossians 3:15 we are called to let the peace of God rule the heart. This is not peace at any price; it is not peace with the evil forces because we are told to "fight the good fight of faith" (I Tim. 6:12). In fact, this fight is with all forces of evil, including "spiritual wickedness in high places" (Eph. 6:12). There is no peace with spiritual error, in the church or out. This fight is not with the carnal sword, but with the sword of the spirit, which is the word of God (Eph. 6:17). We are to be aggressive with the word of God and fight all battles for the faith once for all delivered. Keeping peace of the Spirit involves a fight with all false teachers and forms of spiritual error where ever they are found, but the peace of God—that peace that comes from God by obeying His word—must rule our hearts. This is an objective of our being called into the kingdom of God.

In I Peter 2:9 we are told that we are called to "show forth the praises of him who called us." To show forth the praises calls for something more than just "I do not do . . ." It includes worship as well as a life of godly living. It is by our "good works" that we give praises to God. II Peter 1:3,4 teaches that we give glory and virtue in conducting our lives in accord with the living word of God. I Thessalonians 4:7 shows that holiness is the objective of this calling into the kingdom of God. This forbids the wickedness that the world practices, but it also demands those actions that are in harmony with the divine nature of which we are to be partakers.

Paul and his company knew that the Spirit had called them to Macedonia to preach the gospel to the lost (Acts 16:10). The calling into the kingdom of God requires us to be teachers of the word of God. The lost of this world can be saved by no other means than to preach to them the gospel of the Son of God, which is the power of God to save when believed (I Cor. 1:21; Rom. 1:16). We cannot leave this to others to do because as a citizen of the kingdom I must do the work for which I have been called, and this includes teaching the word to others.

We cannot be content to say, "We do not lie, steal, commit adultery, get drunk, murder, etc.," and expect that this is all that is required of us as servants of Christ and citizens of his kingdom. We must make our lives of real service to the King and do those things which the holy calling into the kingdom of Christ demands. When this is done, and only when it is done, will we be walking worthy of the vocation wherewith we were called. Only then will we be holding to the one hope of that calling. Only then will the praise and glory be shown to God in the members of the body of Christ. Let us not be content to live a life of "I do not . . .," but let us follow the example of the Master and

do those things that are well pleasing to God. There is work to do and we must do it faithfully, scripturally, constantly if we expect to live with Christ in eternity.



The geologist and astronomer, by their theories, get the world formed and then face another great problem: life on the earth. The obvious question is: Where did life come from? Again they must turn to more speculation based upon more hypotheses. One hypothesis is that life came to the earth on a fragment from another cosmic body. This is no explanation as to the source of life but merely puts it on another planet or body with the hope that no one will ask how it came to be there in the first place. Other theorists hold to the hypothesis that living protoplasm came about due to a natural synthesis of hydrocarbons when the earth was in a molten state. Others say life came about due to actinic radiation from the sun upon colloidal substances in the sands of the seashore or in the seas themselves. By whatever process life came about and then events occurred to change some into plants and some into animals. From these early simple forms life continued to evolve through various stages, each becoming more complicated and the end result has been man. The fossils that are found indicate this to be true according to their reasoning.

Now let us look clearly at these hypotheses and speculations¹ and the conclusions that have been drawn. In the Geologic Time Scale the Cambrian is the first important fossiliferous period. About two thousand species of life have been located in the Cambrian strata in which all the phyla of animal life except the Chordates are represented. Thus all of the invertebrates appear at the same time, members of differing phyla, without any indications as to how they arose or that one phylum produced another phylum or a differing group. In other words there are no animals present that may be pointed to as the "connecting link" between two different phyla of animals. The "missing link", even during this age, was still missing. Dr. Austin H. Clark of the Smithsonian Institute wrote as far back as 1928 in the *Quarterly Review of Biology*: "So we see that the fossil record, the actual history of the animal life on the earth, bears out the assumption that at its very first appearance animal life in its broader features was in essentially the same form as that in which we now know it . . . Thus, so far as concerns the major groups of animals, the creationists seem to have the better of the argument. There is not the slightest evidence that any of the major groups arose from any other." Statements like this from scholars who refuse to violate their scholarship to uphold the theories of men continue to cause the evolutionists many sleepless nights.

SCRIPTURAL ELDERS AND DEACONS

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The apostle Paul makes this statement to Timothy near the close of this second letter, "For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers having itching ears." The end is very clear "And they shall turn away their ears from the truth and be turned to fables." There are many lessons to be learned from these two verses and I marvel that after almost 2,000 years we have failed to profit from them. Consider for a moment what these verses teach.

First, it is easy to leave the word of God as the standard in pulpit preaching. This alone with the Corinthians as an example, should work a "carefulness" in us that would cause us never to follow "above that which is written." Paul tells Timothy that the "word" is the thing to be preached, and it alone must be preached at all times "in season and out of season." Every utterance should be tested by the written word and thus approved. Every teacher needs to speak as the "oracles of God."

The second lesson is simply this: once the word of God is left, man becomes the judge of what is preached. God has already brought to naught the "wisdom of this world," but men continue to alter and change the gospel. The "foolishness of God" through the ages has not been good enough for man. The "itching ears" of the long ago are still with us. The "sign seeker" and the "wisdom follower" have multiplied until they cover the earth.

Perhaps the saddest lesson of all is the third. That throughout the ages there are men who will tickle the ears of those who do not want the sound doctrine of the Lord. True centuries ago, it is still true today. Brethren can find any kind of preaching they look for, and can "heap" to themselves any kind of preachers they want. There are those who preach all of the gospel and there are those who will preach any part of it. Many have the idea today that it is actually in the providence of the elders of the church to decide what is preached and the preacher is just a spokesman for the eldership. Timothy's charge here was before God and the Lord Jesus Christ. We all answer to a higher court than even the elders of the congregation. Instead of limiting the preaching of the word, it is their distinct duty to see that all of it is preached. Paul told the Ephesian elders that he had "kept back nothing that was profitable to you", and this should be true of every preacher today. If this were the rule of our time brethren would know that the Bible alone was the rule of faith and practice. There would be little use in firing one preacher to effect a change in preaching and attitude. Yet, how easy this is today. If the brethren want soft preaching they know where it can be found. If they want a part of the Gospel left out, this can be arranged and all of this without difficulty. How true that "they can heap to themselves teachers having itching ears."

DEPARTING FROM THE FAITH

We do not know all of the details of these departures from the faith but we know that they turned "away from the truth." There are some principles however that all can clearly see. First, there must have been a compromise in the preach-

ing on sin. This always is present in false teaching. The practices of that day were either overlooked or apology was made for them. Sin became either a mute subject or found defenders in the pulpit. How true this is today; dancing elders, square dancing deacons, cocktail drinking brethren and divorce-filled churches can find preachers who will either turn their back or apologize for their conduct. When asked how he tolerated these conditions one preacher of a wealthy southern congregation simply said, "we do not say anything about things like that." Yes, there are many teachers who are willing to please itching ears.

In turning from the truth, brethren in the long ago manifested a dissatisfaction in the divine standard of conduct that God has established. This, however, did not change the truth on the question or the responsibility of the preacher to the churches for Paul closes with this admission. "But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry."

INSTITUTIONALISM

E. L. Flannery, Bedford, Ohio

Institutionalism is a controversy in the brotherhood today simply because brethren having taken different positions as to whether or not the church may work through other existing or created institutions. One of the greatest dangers in any controversy is the tendency to become impatient and bitter with those differing with us. There is added confusion to the discussion when terms used are not properly defined and delimited as to precise usage, as "organization", "institutional", "scriptural", etc. (One man argued with me that I was working through another "organization" in getting out the bulletin, as a typewriter is an "organization"!.) Certainly one short article could not fully discuss the various phases of this serious question, but perhaps a part of it can be profitably explored.

Webster defines "institutional" to mean: "Highly organized so as to include various charitable, educational, and other activities". Remedial institutions include hospitals, jails, old people's homes, orphanages, etc. By "institutionalization" of the church, I simply mean "the building up of plurality patterns" through which the church functions (Diet, of Sec). An "institutional church" then is a church that features social, cultural, and recreational activities, and works through a number of institutions in accomplishing this. To boil it down, the issue today is: May a congregation scripturally contribute to, or work through, other institutions in doing the work God has given her? May she work through a sister congregation? Saying we oppose institutions is not true: that! does not face the issue. Saying we hate orphans is not true: that does not face the issue. Saying we are disinterested in the old, the feeble, the afflicted is not true: this does not face! the issue. Saying we do not believe in educating our children under Christian teachers is not true: this does not face the! issue. Saying we are not interested in lost souls, that we are! "anti-missionary", is not true: this, too, fails to face up to the! issue!

But those who disagree with me in this controversy have! stated that the Lord said in the generic we are to "visit the! sick" and the building of a clinic or hospital is but one means,! one method, of doing it—that there are indeed other methods! of visiting the sick and afflicted, but that no one method should be bound upon us as a specific, and none of the! many methods open to us should be forbidden. Sounds logical and good, doesn't it? Are you ready to build or support from|

the treasury a hospital as one "method" of visiting the sick and relieving the afflicted? Why not? If a hospital is but a "method" who could scripturally object? God did not tell us *how* to visit the sick; He did not bind the method. Now, brother, if you will think this argumentation through and detect its fallacy, and then be honest and sincere in applying it to caring for widows, orphans, and to preaching the gospel to the lost, you will be on your way out of the institutional quagmire that has swallowed so many well-meaning brethren in so many different generations. This is the same old, threadbare argument used in 1849 in establishing the American Christian Missionary Society in Cincinnati, Ohio—"the Missionary Society is only a method; God said to teach but He didn't say how to teach, so we cannot bind one certain way, nor forbid others to use any method they might select."

Of course you see the fallacy here is in the misuse of the word "method". The Missionary Society is not a method, but an association organized to accomplish particular aims, and which will determine what methods (procedures, course of action) it will employ. A congregation contributing funds to the A.C.M.S. is not selecting a method of doing mission work, but selecting and supporting an institution other than the church to employ methods of doing it. Now, what about sending funds to build or to support a hospital, the hospital being but one of many methods of "visiting the sick"? Again, as with the A.C.M.S. argument, the word "method" here is misused. A hospital is not a method in the ordinary sense, but is "an institution in which patients or injured persons are given medical or surgical care" (Webster). A hospital will select methods of care they believe best for the patient. With one it may be surgery, while with another it may be medicinal. Certainly if a congregation felt the need to purchase the services of a hospital they could do so as a means of relieving some afflicted saint who was in need. The hospital service is needed, is directly applied to the need, and is a service the congregation as such cannot supply. The A.C.M.S., of course, offers no service the congregation cannot supply and affords no service that is needed. It is functioning squarely in the area (spiritual matters) that God instituted the church for.

What about church support to orphanages? Now, stay with me, and let us look at this question as calmly as we did the above questions. What is an orphanage? It is a remedial institution as is a hospital. It provides the institutional type home for the fatherless, parentless, or the deserted. It is in no sense a "home restored". It is an organization providing the institutional type care. This is distinctively different from the true family home care. But there may be times when such type care is needed and helpful. The question, however, is whether the congregations may scripturally send funds to these institutions caring for the "fatherless"? May they work through such organization in order to do benevolent work? Is this merely a "method" of doing benevolent work, or is the orphan home an institution that selects methods of caring for orphans? If you are confused now, back up, and consider the hospital case: is the hospital a "method" or an institution employing methods? You know in your heart the orphan home is an institution, an organization doing remedial work. If you emotionally answer that "poor little orphans must have care" we agree, but that does not face the issue of whether a church may work *through* other institutions or not. And if you say "Yes, a congregation may contribute funds to an orphanage", and base it on the fact the church has a responsibility at times in this matter, then, to be consistent, you will have to also say that the church may contribute funds to hospitals and to "our" schools, for the church at

times has a responsibility to the sick and to those needing teaching concerning God. The hospital, the school, and the orphanage are all institutions rendering a needed service. Could we say caring for orphans is more important than relieving the sick and afflicted? That relieving the afflicted in body is more important than training and developing the minds of our youth upon religious principles? Why refuse church support for the two, but insist, even to the dividing of congregations, upon church contributions to the other, the orphanage? Mark it! The time is not distant that the churches will be pressured to accept the whole parcel or reject it totally. The late G. C. Brewer urged the accepting of the whole package. He wrote: "Churches have always contributed to schools, and schools have always accepted such donations" . . . "Some of the schools, in order to appease these objectors, have made announcements that they will not receive a contribution made by a church" . . . "The time is now present when those who do not make such announcements are going to be branded as unsound. In fact, this is the implication of such an announcement by either a school or an orphan home. Therefore, it must be clear that the schools, in making such announcement, not only state their *policy*—which they have a right to do—but they *state their creed and condemn everyone who does not agree in that tenet*. The school, therefore, that refuses to accept a donation from the elders of a church tells these elders that they are unscriptural in making such an offer and thereby announces that all churches that contribute to any school are unsound churches. Thus the work of a congregation is not determined by its elders, but is determined by the school, and the school is therefore dictating to the churches" (*Gospel Advocate*, Oct. 13, 1949). Of course, I do not agree with this "reasoning" at all, but do believe that Brewer was right in saying if the *one* could be supported by church donations the others could also. I believe neither should be. Why is it right to send funds from the church to run the schools in the orphanages but wrong to send funds to continue this education above high school?

The late H. Leo Boles was asked whether the church should send funds to the Red Cross in the great work it was doing. He concluded his article: "It seems clear to the writer . . . that no elder or set of elders should use the church funds to do work through one of these human organizations. There is no New Testament example for such, and no instruction for a church to use any of the church funds through such organizations. Furthermore, many congregations are divided in sentiment as to whether the church as such should help relieve any distress through a human organization. Now, since there is no scriptural example, neither any scriptural instruction for such, and the church is divided in sentiment—that is, some members believing it should be done and others conscientiously opposed to it—it is wise and best to leave the church out of the picture entirely . . . The matter of relieving the distressed in the present emergency should be left to the individual Christian . . . The elders should not take funds contributed by members who are opposed to doing such work through the Red Cross and give it to the Red Cross. The elders of the church should want to keep the peace and harmony of the church, and should make it clear to all others that the church as a church is not functioning in this matter" (*Gospel Advocate*, Jan. 29, 1942, p. 101).

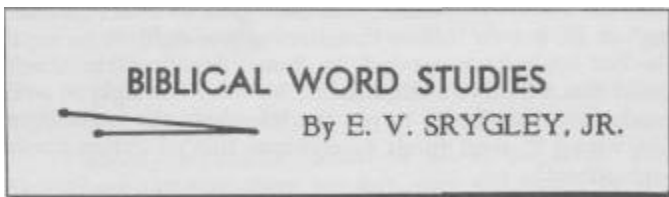
I believe that Brother Boles's advice was sound and good. I wish the brethren today would practice this as concerns the divided opinions over church support to schools and orphanages—send none from church treasuries but not molest the individual who would send personally to a school

or hospital or orphanage of his interest and choosing. This would make for peace by eliminating compulsion or forced contributions by those who conscientiously object. This would give time for cool, deliberate study of these controversial matters, and ease the pressures tending to division. Surely this is worthwhile.

Brother Boles further stressed: "Christians are to do good unto all, and helping those who are in distress is a good work. We do not find any example of a church that has sent help to those who are not Christians. The church as a church has not functioned that way; if so, we have not record of it in the New Testament. It seems that if one Christian could help those in distress who are not Christians, a church could do the same. This point should not be pressed, since we have no New Testament example of it. We do not have any example or instruction of the church or one church helping any cause through some other institution or organization" (*Ibid.*).

I feel sure all readers of this believe in the all-sufficiency of the Bible. Yet the all-sufficient Bible, as Brother Boles stated it, gives no example nor instruction for the church as such to help those not Christians or to help any cause through some other institution or organization. As the Scriptures are all-sufficient as a guide the church is all-sufficient as an organization to do all God wants it to do.

It requires the same type of men and principle to preserve our American institutions as it required to establish them.



HAMARTANO, "I SIN"-NO. 2

In the first article in the present series it was observed that *hamartano* is probably derived from *ameiromai*, "I fail to participate in." In the present article, and perhaps in others to follow, are presented some thoughts on the use of *hamartano* in classical Greek.

The broadest significations of *hamartano* occur in classical Greek. The verb is used both literally and ethically, with gradations in both of these areas.

When *hamartano* is first encountered it signifies, literally, "to miss a mark." See these lines from Homer: "Him he missed (*tou men hamarth'*), but smote in the groin Odysseus' goodly comrade, Leucus," *The Iliad* 4.491. See also: "He spake, and hurled his spear, but of purpose he missed (*hemartane*) the man," *The Iliad* 10.372.

HINDRANCES TO CONVERSION

Earl Fly, Tampa, Florida

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. 13:15).

The word *conversion* means "a spiritual and moral change attending a change of belief with conviction" (Web-

ster). It is the process by which one becomes a Christian. In the quoted passage Jesus teaches that there are hindrances to conversion. Since conversion on earth is essential to eternal life beyond the grave, we should recognize our hindrances and remove them. What are some hindrances to conversion?

(1) WILFUL IGNORANCE. Those of whom Christ spoke in Matt. 13:15 had deliberately closed their own eyes to the truth, lest they should see, hear, understand and be converted. Because they did not *desire* conversion they closed their eyes. Peter wrote of some lustful scoffers who were *willingly ignorant* of the destruction of the world by flood. They "conveniently" overlooked that fact to strengthen their position of questioning the Lord's return (II Peter 3:3-5). Many today are willingly ignorant of the gospel, God's power to save (Rom. 1:16), because they desire to continue walking their own ways.

(2) ANCESTOR RELIGION. Many reject conversion because it would mean a departure from the religion of ancestors. They sing the song, "What was good enough for father is good enough for me," not realizing it may not have been good enough for father, not being the "old time religion" of the Bible. We should be more interested in conversion and heaven than our forefathers' religions. Saul of Tarsus left the religion of his fathers to obey and preach the gospel of Christ (Gal. 1:11-16).

(3) PREJUDICE. This is one of the greatest hindrances to conversion. It is a padlock on the mind which brings condemnation before investigation, and effectively prohibits sincere investigations. Was it not prejudice that caused the religious Jews to murder Stephen, rather than accept the truth he preached? (Acts 7:1-60). Many who are blinded by prejudice ridicule God's church, scoff at his command to be baptized for the remission of sins, and scorn the one faith. Those who desire heaven must sweep prejudice from their minds as a hindrance to conversion.

(4) WORLDLY PLEASURES. Such pleasures choke out the word of God in human hearts (Luke 8:14), and hence are hindrances to conversion. Many are lovers of pleasure *more* than lovers of God (II Tim. 3:4). Demas forsook Paul because he loved this present world more than God (II Tim. 4:10). We should realize, as did Moses, that it is far better to suffer affliction with God's people than to enjoy the pleasures of sin for a season (Heb. 11:24-26). Sinful pleasure is only temporary and "the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (I John 2:17). An eternity in hell is too great a price to pay for a few fleeting years of worldly pleasure. Think about it friend!

(5) RELIGIOUS LEADERS. False teachers have always been hindrances to conversion. They deceive the people into I believing they are saved without obeying the gospel of I Christ. They fill the peoples' minds with false doctrines which hinder the entrance of God's truth which is able to make them free (John 8:32). In Acts 13:6-11 we read of a false teacher who tried to hinder the conversion of Sergius Paulus. Religious leaders provoked their followers to crucify Christ and persecute Paul. They conspired against Stephen because they could not answer the truth (Acts 6:9-14). Satan has ministers disguised as God's ministers (II Cor. 11:13-15). Jesus said they are wolves in sheep's clothing (Matt. 7:15). I *Beware of them!* "Who hath bewitched you, that ye should not obey the truth?" (Gal. 3:1).

(6) DESIRE FOR PROMINENCE AND POPULARITY. An example of this hindrance is found in John 12:42,43: "Nevertheless among the chief rulers also many believed on | him; but because of the Pharisees they did not confess him,

lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." If we are to be converted we must love the praise of God more than the praise of men.

(7) **DESIRE FOR RICHES.** "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:9-10). "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matt. 16:26). It is far better to lay up treasures in heaven, where moth and rust doth not corrupt, and where thieves do not break through and steal, than to lay up treasure on earth soon to be left behind. It is certain that we can carry nothing out of this world (I Tim. 6:7).

(8) **TRUST IN RICHES.** Many feel no dependence on God because they depend on material possessions, consequently their conversion is hindered. They tried spiritual security for worldly security. They trust in riches to prepare for this life which shall soon fade away, while neglecting to trust in God to prepare for a life beyond the grave which shall never fade away. God calls one a fool who does this (Luke 12:15-21). Jesus said, "How hard is it for them that *trust* in riches to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Mark 10:24,25). Hence Paul wrote, "Charge them that are rich in this world, that they be not high-minded, nor *trust* in *un-certain* riches, but in the living God, who giveth us richly all things to enjoy" (I Tim. 6:17).

Dear reader, whatever it is that hinders your conversion, *cast it aside immediately*. Absolutely nothing is worth the eternal loss of your soul. Worldly pleasures do not begin to favorably compare with the joys of salvation and hope for the future. Worldly riches cannot buy salvation and a home in heaven. These uncertain riches can fade away through disastrous losses in flood, fire, hurricane, thefts, lawsuits, business failures and multitudes of other ways. But the riches of a Christian can never be corrupted, defiled or stolen, because our inheritance is reserved in heaven (I Peter 1:4). Soon we shall all lay aside the robe of flesh and be carried into eternity to await the resurrection and judgment before Christ Jesus, at which time we must give an account for the deeds done while on earth. Let us prepare while we can by removing all hindrances to conversion and obeying the gospel (Heb. 5:9; II Thess. 1:7-9). Believe in God (Heb. 11:6), in Christ (John 8:24), repent of sins (Luke 13:3), confess faith in Christ (Acts 8:37), and be buried in baptism (Rom. 6:4; Acts 2:38).

POWER TO THE FAINT

Wilbur Hunt, Palmetto, Florida

The last four verses of Isaiah 40 contains these wonderful words of encouragement. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall

mount up with wings as eagles; they shall run, and not weary; and they shall walk, and not faint".

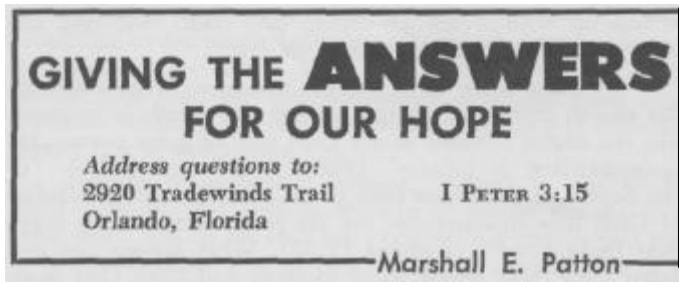
We have these three margin passages. "Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagles". "Great is our Lord, and of great power: his understanding is infinite" (Psalm 103:5 and 147:5). "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Romans 11:33). What lessons can one learn from these verses so as to serve and obey God more effectively?

First of all, we have the greatness and superiority of God proclaimed. Three titles or aspects of God are mentioned. The first one is "the everlasting God". This suggests both the Eternity of God and the Eternity of the mighty power and strength of God. The power and strength of God, therefore, are unexhaustible, and will never end and run low and dry. As Isaiah puts it, God "fainteth not, neither is weary".

The second is "The Lord". This suggests God as the One who is the Ruler of the Universe, and the proper Person to submit to and obey as one's King and Ruler in one's life. It further suggests God as the One who delivers, saves, and keeps and fulfills His promises and agreements, especially after one has done his part in obeying God so as to escape His wrath and enjoy His blessings of salvation and eternal life as well as other spiritual blessings in Christ. However, if one persists to disobey God and exhibits a rebellious attitude, then God will fulfill His promise to punish the sinner unless the sinner repents. God wants to save and bless a person, but His justice demands the punishment of sin if it is unrepented of, and God will not save and bless the sinner in his sins. Therefore, this makes it necessary for one to sincerely repent of his sins in faith in God and the blood of Christ that washes away one's sins (Revelation 1:5; Romans 3:24-26, and 5:9); to do what is necessary to be saved, justified, and reconciled to God; and to sincerely and willingly submit to the authority of God and His word.

The third is "The Creator". This, first of all, shows the superior authority of God over His creatures, just like the potter is superior to the clay vessels and, therefore, can mould the clay into whatever form he desires for whatever uses and purposes he has in mind. The same is true of God. This shows further that God has the right to rule, control, direct, and mould His creatures as He sees fit so that they may become the kind of creatures He desires, and may serve Him more effectively and pleasing for their own good, growth, and benefit. Only God, because of His infinite and unexhaustible power, knowledge, goodness, and wisdom, has this right. Therefore, finally, God is the proper Person to respect, fear, obey, love, and worship.

In view of these things, God, therefore, is the true Source of strength, especially in spiritual matters in regard to overcoming one's trials and temptations, and living the Christian life in general. A person in Christ has a better chance to overcome his temptations and to have strength in that God has promised to help him. A person outside of God and Christ is helpless and weak, and will not stand and hold out if he tries to rely on his own strength, knowledge, and wisdom. Paul puts it like this in Philippians 4:13. "I can do all things through Christ which strengtheneth me". The requirements are waiting upon or having hope, trust, and an obedient faith in God. Let us, therefore, strive to obey and please God better than we have ever done in view of His promises to save, help, and strengthen one.



GOSPEL PRESS

QUESTION: Is the GOSPEL PRESS parallel to the Missionary Society?—P.M.

ANSWER: The above question presupposes that the Missionary Society is wrong. An affirmative answer would mean that the GOSPEL PRESS is also wrong and for the same reason. A knowledge of the facts concerning GOSPEL PRESS and a knowledge of why the Missionary Society is wrong demands an affirmative answer to the above question. In saying that GOSPEL PRESS is parallel to the Missionary Society we do not mean that it is parallel in every particular. It is parallel, however, in those things that make the Missionary Society wrong. While many reasons may be given showing wherein the Missionary Society is without scriptural authority we point out only one in this article. This one reason we believe to be the basic evil of both the Missionary Society and GOSPEL PRESS.

THE REASON

The Missionary Society provides a means through which the congregations of the Lord can function as a single unit. Open your New Testament and find a single unit through which churches of the New Testament functioned. What was the name of the organization? Where was it located? Who composed its board of directors? Where is the scripture that tells of it?

Such organizations owe their existence to an unscriptural concept of church action. In the Bible the word "church" is used in the local sense. In this sense the Lord has revealed an earthly organization (Phil. 1:1). The word "church" is also used in the aggregate (Matt. 16:18). We also read of churches in a given district: Samaria, Galilee and Judea (Acts 9:31). Again we read of the churches of Asia and other provinces (I Cor. 16:19). However, it is only in the local sense that we find any church organization on earth. Consequently, the only church action provided for in the New Testament is that of the local church. For this we must conclude that it is God's will that the work of the church be done through the independent function of these local congregations.

When brethren think in terms of what many churches can do by acting as a single unit it results in bringing into being an organization through which such action can be taken. Where is the scripture for such? Such thinking often results in making out of a local eldership a society through which many churches act—e.g., the Herald of Truth. Correct this unscriptural concept and we make impossible any organization save that of the local church. Correct this unscriptural concept of church action and we make impossible any eldership serving as a single agent for any churches. There is no divine authority for many churches functioning as a single unit in the accomplishment of its mission. The Missionary Society is such an arrangement and for that reason is wrong. In this respect GOSPEL PRESS is parallel to the Missionary Society.

FACTS ABOUT GOSPEL PRESS

The GOSPEL PRESS is a human institution existing for the purpose of "Teaching God's Word to millions through pages of National Magazines." Five years ago there appeared an article in the *Gospel Advocate* of September 15, 1955, entitled "Another Door Of Opportunity Is Open Before Us" co-authored by John H. Banister and M. Norvel Young. An excerpt follows:

"The GOSPEL PRESS will not infringe upon the work of the church, but is simply trying to do the same thing other gospel papers are doing. Instead of trying to publish our own paper, we will publish the articles in large national magazines which already have their circulation built up into the millions. *Contributions will be solicited from individual Christians only. They will not be accepted from churches.* Of course, churches may want to buy reprints or tracts as they buy other literature from publishing companies." (Emphasis mine M.E.P.)

A few weeks ago a letter from the Nashville office of GOSPEL PRESS, signed by Paul Hunton, vice president of the organization, was sent to churches asking for their fifth Sunday (October) contributions as follows:

Elders and Minister
Church of Christ

Dear Brethren:

You will agree that preaching the gospel to every creature in our generation is the most urgent challenge we face. We must also count the cost and make the Lord's dollars go as far as possible. We can reach 1000 individuals through the enormous circulation of the national magazines for \$1.73. To reach the same number with a postal card, the postage, the printing and typing would cost at least \$60.00.

In our fall campaign we are asking every congregation to give the fifth Sunday contribution in October, or give all over regular expenses one Sunday in October or take a special contribution one Sunday October. If an announcement is made with enthusiasm for this work every Sunday for three weeks before the contribution is taken, the results will be overwhelming.

Yours for spreading the kingdom, ss/ Paul
Hunton Vice-President

WHY THE CHANGE?

It is evident that a change has been made in either their policy or convictions, just which we will not judge. But why the change? If in conviction, where is the scriptural authority which they did not see before? If in policy, can it be that they feel the brotherhood is more ready by now to accept the idea of church support of a human organization! in the field of "preaching the gospel"? Already many unashamedly contend for church support of human organizations in the field of benevolence and edification—e.g., I orphanages, old folk homes, and colleges. Why not church support of a human organization in the field of evangelism? This would make complete church support of human institu-

tions for all three phases of church work—evangelism, benevolence, and edification. Brethren, these are not on their way--they have arrived! GOSPEL PRESS is not only parallel to the Missionary Society--IT IS A MISSIONARY SOCIETY.

STATEMENT FROM FRANKLIN ROAD ELDERS

October 24, 1960

Mr. H. E. Phillips and Jas. P. Miller, Editors
Searching the Scriptures, Box 9095 Tampa,
Florida.

Dear Brethren:

As you know, G. K. Wallace wrote an article which appeared in the *Gospel Advocate* issue dated March 3, 1960 entitled "Saviors of Nashville". In this article, he made many assertions concerning a Gospel Meeting which was conducted here during October of last year. We felt that his article was filled with gross misrepresentations that should have been corrected, whereupon, we wrote him on March 27th, as per the attached copy. A copy of our letter to brother Wallace was mailed the same day to the *Gospel Advocate* to the attention of the Editor with a covering letter reading as follows:

"Brethren:

Herewith enclosed is a reply to Brother G. K. Wallace's article which appeared in the *Advocate* issue of March 3, 1960.

We request that this reply be acknowledged and printed in the *Advocate* as soon as possible, in fairness to this congregation.

Respectfully yours,"

We hold a registered mail receipt of delivery of our letter to G.K. Wallace but never received an answer from him, nor did we receive an acknowledgment from the Editor of the *Gospel Advocate* and no effort on their part has been made to deal fairly with us in making known our reply. Regardless of their opinions or convictions, we felt that some effort to correct the misrepresentations should have been made.

Inasmuch as this congregation and those who participated in the meeting referred to have been damaged by G. K. Wallace's article and that unfavorable repercussions toward those involved continue, we are passing this information on to you with the request that you reprint our reply and make it known to your readers, with the hope that some of this injustice will be corrected.

We extend to you our very best wishes in all your endeavors in the Master's Work.

Sincerely yours,
FRANKLIN ROAD CHURCH OF CHRIST
ss/ A. F. McDonald
for the elders.

March 27, 1960

Mr. G. K. Wallace
c/o Freed-Hardeman College,
Henderson, Tennessee.

Dear Brother Wallace:

Rather than get into a lengthy discussion with you

concerning your article which appeared in the *Gospel Advocate* issue of March 3, 1960, we should like to say just a few words in reply.

Your designation of the term "The Saviors of Nashville" is your responsibility before God, just as you are responsible before God for all the other gross misrepresentations and deceit contained in your article, concerning this congregation and the meeting it conducted last October which you did not attend once.

It would be impossible for us to enumerate the amount of good work done by this congregation from the very first day it met. The Lord knows of our work and to him be the glory. In addition to the Lord, many local congregations know of our work in the care of orphans and other destitutes. Also, many others know of our efforts in supporting preachers of the gospel in other places. Too, during the past year, we were the major contributor in sending an evangelist to Australia and for over five years assisted an evangelist in Korea. Presently, we fully support one man, in addition to assisting in the support of eight other preachers of the gospel in other places. We were cooperating with many other congregations in carrying on most of this work.

As suggested in the last paragraph of your article, Brother Campbell is willing and ready to exchange pulpits with any preacher in Nashville to present the conflicting views to the people. We are certain that other preachers would be willing to do the same.

To say anything further to you on the matter would be beneath the dignity of elders of the work of the Lord at this place.

Respectfully yours, ss/ A. F.
McDonald D. H. Shelton
F. R. Zapp, Sr., elders.

CC: Gospel Advocate Co.



There is very little satisfaction in beating an enemy by evil means, but there is great and lasting satisfaction in overcoming your enemy with good.

* * *

It is not what was done yesterday or tomorrow by another that really counts; it is what we do today that is important to us.

* * *

Let the church be true to her charter—true to the ideals set forth by her divine Lord; let her lay aside the pretense of virtue and practice courageously that which she exists to show forth; and as it was with the Lord's teaching in ancient days, the common people will hear her gladly.

* * *

With some religionists of today custom and tradition have greater weight than the plain word of God. Assail baptism, a thing positively commanded, and they applaud; assail their unscriptural teachings and practices, and they become greatly offended. Some churches of Christ have had troubles over customs and traditions.

The News Letter Reports

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

Three restored and two baptized at MacDill Avenue with JOHN IVERSON preaching. . . . The Franklin Road church in Nashville continues to do a great work. Many take courage at the stand of this good congregation for the truth. . . . DORRIS RADER is moving to Campbellsville, Kentucky and needs and is worthy of support in a hard place. Interested brethren can contact him there. RADER formerly preached for the church at Chapel Hill, Tenn. . . . Meeting at the Colesburg congregation out of Dickson, Tenn. with the following speakers, EVERETTE HARRIS, D. C. CRANDLER, ELVIS BARNETT, TOMMY EDMISSON, J. T. OVERTON, CALVIN PARKER, and HAROLD HOWARD. . . . The Downtown church in Lawrenceburg, Tenn., where E. L. Flannery preaches helps with the following men and places. HUSTON GATELEY at Millers Creek, Ky., HOWARD LEE at Irvine, Ky., WAYNE SULLIVAN at Camden, S.C., CLIFFORD McLEAN with the West Gaines church in Lawrenceburg, J. T. CHRISTIAN, West Point, Tenn., and O. FRED LIGGINS, JR., Nyasaland, Africa.

MARSHALL PATTON is moving across town to work with the Par Avenue congregation in Orlando, Fla. PATTON question and answer man for the paper preached with the HOLDEN HEIGHTS church in that city for the last three years. . . . WELDON WARMOCK is to take ROBERT PRESS NELL'S place with the First Street church in Lawrenceburg, Tenn. PRESSNELL will preach in that section and give time to his contracting business. . . . PAUL ANDREWS in a meeting with the Antioch congregation near Tampa. . . . Three baptized in the meeting with PAUL BROCK at the Bradenton, Fla., congregation where OAKS GOWEN labors. . . . The same number baptized in the meeting at Par Avenue in Orlando, Fla. with James P. Miller preaching. . . . H. E. PHILLIPS off to a good start in his work with the Forest Hills congregation in Tampa. . . . Seven baptized at Seminole in Tampa in the last few weeks. . . . JOHN GASSAWAY and the church at Gordon, Ga. publish a fine four page paper called *The Life Line*. . . . Miami meetings include MARSHALL PATTON at Seventh Avenue and WALTER HENDERSON at North Miami. Both good meetings with fine local preachers at both places. . . . PAUL SMITHSON preaching in the Miami area when needed. He can have a broader field of service. . . . HARRIS J. DARK preached for the new Perry Heights congregation on their first Sunday in Donelson, Tenn. . . . HOMER HALEY preaches in a meeting with the Drew Park congregation in Tampa. . . . W. C. HINTON, JR., preaches for the new Memorial Drive church in Decatur, near Atlanta. . . . J. ED NOWLIN preaches for the Glenwood Road congregation in the same city. . . . We came across the following in the *Defender*:

THE COST OF ALCOHOLISM

- In American industry over one billion dollars is lost annually because of alcoholism.
- 19 per cent of all absenteeism in industry is due to alcoholism.
- Wage losses alone in industry amount to 432 million dollars per year.

- More than 118,000,000 accidents in the United States last year were due to drinking.
- Of these accidents more than 10,000 were fatal accidents.
- More than 120 million dollars were lost in property damages due to drinking.
- Publicly supported hospitals and other state institutions spent more than 25 million dollars last year to care for alcoholics.
- More than 25 per cent of all divorce cases are connected with alcoholism.

JOHN IVERSON moving to Orange Highway church in Port Arthur, Texas. . . . J. W. EVANS moving to the same city after a fine stay with the Par Avenue congregation in Orlando. . . . Borrowed from the *Preceptor* the following report on the work in Nigeria.

. . . An excerpt from a letter written to the church in North Birmingham, Ala. from Sewell Hall (the evangelist in Nigeria which N. Birmingham is supporting) says "The work here is just as thrilling as we had pictured. Bro. Diestelkamp has scarcely missed a night in the past ten months preaching. As already reported several hundred have been baptized. Many of these have not remained faithful but every Sunday attendance at the five congregations in this area will average a total of more than 200. This is in contrast with the attendance of 15 in the one church meeting here 10 months ago. . . . We are deeply grateful to North Birmingham for making our return to Nigeria possible. I am convinced that we can do more good right here at this time than we could do anywhere else in the world."

RYMER KNIGHT the new preacher for the Temple Crest congregation in Tampa. . . . G. P. DUTOIT and A. P. JOUBERT are students from the Union of South Africa in Florida Christian College. Both of these men can preach the gospel and need to be used in driving distance of the college. . . . They are the result of some of the work done by Andy DE KLERK former student of the school in South Africa. Both of them will make fine preachers of the gospel if they have encouragement. . . .

Sword of Peace a fine monthly edited by IRVEN LEE can be obtained by writing P. O. Box 327, Russellville, Ala. I The price is \$1.25 a year.

AN ADMISSION AND A LESSON

Jas. P. Miller

In the city of Louisville, Kentucky, the week of October 21st was devoted to the INTERNATIONAL CONVENTION OF CHRISTIAN CHURCHES. This is the greatest meeting of the year for our digressive brethren who a few years ago stood for the "Ancient Order." Eight pages in the *Courier Journal*, great Kentucky newspaper, were devoted to this gathering. An estimated 10,000 members of the Christian Church attended. In reading these eight pages, many great lessons can be gained and powerful warnings given. On page six there was a four column story on the Mis-

sionary Society. This article tells its own story and more than half of the article is quoted as follows.

The major organization of the Disciples of Christ has never had the full support of all church members.

It is the United Christian Missionary Society, an organization of three divisions and 16 departments with headquarters in Indianapolis.

Members of the Christian Churches have always shied away from any superstructure agency that might tend to control the locally autonomous churches and pound their members into a common conformity.

But while fearing the control of denominationalism, Disciples have had to face the hard fact of modern life—that to do a job effectively, organization is necessary.

The first national convention of the Christian Churches at Cincinnati in 1849 was called primarily for "devising some scheme for a more effectual proclamation of the Gospel in destitute places both at home and abroad and taking under consideration the organization of a missionary society."

The American Christian Missionary Society was organized at that convention over the firm objection of many members.

Indeed, it was disagreement over the missionary-society idea that caused the defection in 1906 of a group that later came to be known as the Churches of Christ.

Missionary work tended to be taken on by different groups, because of the lack of over-all agreement. In 1874 the Christian Woman's Board of Missions was organized and a school established to train missionaries.

A Foreign Christian Missionary Society was organized in 1875 at a meeting in the First Christian Church, then at Fourth and Walnut in downtown Louisville.

Separate organizations to deal with various concerns of the church continued to be organized—a board of temperance, a Bible-school association, a commission on social service, and so on.

An attempt to bring these diverse functions under one board was approved in 1917 and in 1920 the United Christian Missionary Society was formed.

Even then and to this day there are churches and members who hold out against the missionary-society idea.

Of the 7,127 congregations in the United States and Canada listed in the 1959 Yearbook of The Christian Churches, 5,129 are regarded as "participating" churches. Only 4,381 churches sent offerings to Unified Promotion—the "community chest" of the churches. There were 1,255,115 members in these churches, compared to a total membership of 1,808,414 in all congregations.

EFFECTIVENESS OR DIVISION

Lesson number one is this: the society started to bring unity and effectiveness but brought division and strife. There are 2,000 churches by their own admission that do not support the society until this day.

Lesson number two: the reason many churches and brethren would not support the society was a fear for the autonomy of the churches. History proves this fear to be well founded and all who do not support the UCMS are branded by the brethren who do support it.

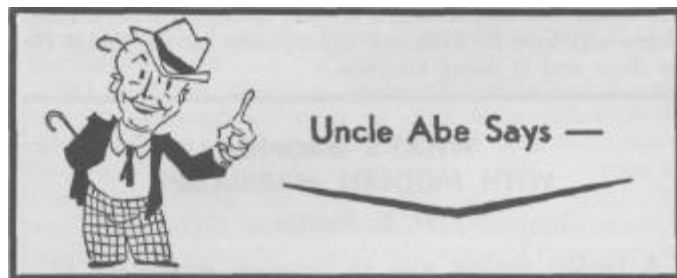
Lesson number three: when the divine pattern and the all-sufficiency of the church is left for human organizations there is no stopping place, but one unscriptural organization follows another. In this case we had the American Christian Missionary Society followed by The Christian Woman's Board of Missions, The Foreign Christian Missionary Society, a board of temperance, a Bible school association, a commission on social service, and so on. All of these finally merged into one great super organization now called The United Christian Missionary Society, with three divisions and 16 departments.

CONCLUSIONS

Conclusion number one: such organizations as the Gospel Press, Herald of Truth, etc., that have been started by our brethren to make the preaching of the gospel more effective and unified have brought strife and division to the people of God. Many of the churches and brethren of this generation will not support them and their unscriptural work.

Conclusion number two: brethren fear for the autonomy of the churches and their right to do the work God has given them to do. In the last five years they have abundant evidence that this fear is well founded. Churches and brethren are already branded who will not support these human arrangements.

Conclusion number three: these human arrangements are just the beginning. One organization will follow another with "like producing like" until we too, will be swallowed up in every kind of human plan to take the place of the church of our Lord. Today, in the Christian Church the congregations pay the bill and the United Christian Missionary Society does the supervising and gets the glory. Read well this last quotation from the same article. "The society supports 242 missionaries in 11 mission fields, operates 244 mission schools and 31 hospitals and dispensaries." Now hear the statement of the apostle Paul to Timothy in the long ago. "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15).



When an object is held high and dropped, it starts immediately to reach for its maximum speed until it reaches the ground. A small snowball starts down a long hill. As it goes it picks up speed and grows larger in size and weight, which adds to its speed, until it has reached the very bottom

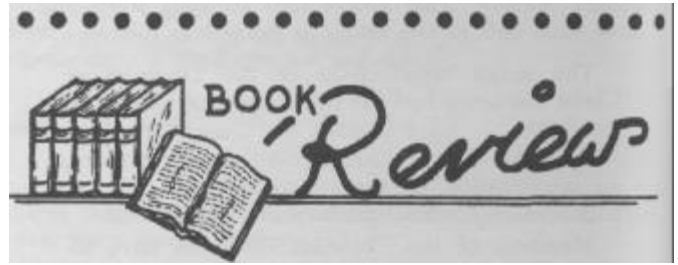
of the hill. Examples like these show the power of gravity in this world when no force holds the objects of gravity pull back. Men are like that with regard to sin. Sin is a mighty force of gravity that would pull all men down to it, and only the powerful word of God will hold men away from sin. In Isaiah 59:2 the prophet says that the iniquities and sins of the people had separated between them and their God. That was the force that pulled them away from their God.

This pull of sin does not always appear in the form of immoral and illegal actions. It sometimes comes as religious and pious actions. This is the most dangerous kind today because many will not admit that anything is pulling them away from God. So far as the church is concerned the hardest thing to do is to get the members to inspect their own motives and actions in religious life. The momentum of the fall toward apostasy is picking up and the further it goes the harder it is to get people to study and think for themselves. As a giant oak is cut in the forest and begins its fall to earth by the pull of gravity, the further it falls the harder it would be to stop the fall at any given position short of lying flat on the ground. As the departures from the faith are growing in size and number among many in the congregations of the church over the land, the harder it is to stop them and bring back to an erect position as taught in the word of God. There is not much hope of stopping some churches of their unscriptural practices. We can only hope to save some individuals who will stop and listen to the word of God.

Each individual, after all is said and done to teach the word of God, must account to God for his conduct in life. There is no consolation in this to the church member who would say, "It is my business what I do and you have no right to call it in question," because a man of the world could say the same thing. Each individual of the world must account to God just as each member of the church must do. It is time to STOP, LOOK, AND LISTEN! It is later than you think! The pull of sin is strong, even in the church. Let us cry out against spiritual wickedness in high places with all our power.

The real skeptic is the man who has so little faith in his own position that he is afraid to have it critically examined; who has so little confidence in truth that he fears to have more of it discovered; who is tormented by the fear that if he knew more he might believe less. • • •

God does not want, neither appreciates service that is not a willing service, neither does He appreciate efforts of His so-called followers to force people to do His bidding. God wants free and unselfish service, springing from a heart aflame with love for Him and appreciation for the things He has done and is doing for man.



A NEW BOOKLET ON DIVISIONS, WHO IS RESPONSIBLE?

This is the sermon preached by James P. Miller at Franklin Road in Nashville, Tennessee on October 13, 1959. It deals with the present issues that confront the church by applying the question of the Apostle Paul found in I Cor. 4:7 "who maketh three to differ from another? The booklet in 14 pages in length and is 9 by 6 inches in size. It is bound in an attractive blue cover. Every member of the church should read and study this sermon. The future of the church of our Lord is at stake. The Organ, the Missionary Society, Authority, Silence, Human Institutions, Support of the Preacher, Oversight, and the Purity of the Church are all dealt with in the booklet. In quantities of five or more the price is 20c a copy. Send your order today, to Phillips Publications, P. O. Box 9095, Tampa, Florida. Other sermons printed in booklet form in this great series are as follows and can also be ordered at the same price.

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