

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 II

JANUARY, 1961

NUMBER 1

PERVERSIONS OF THE LORD'S SUPPER

James P. Needham, St. Petersburg, Florida

The Lord's supper is the most expensive memorial the world has ever known. It cost the blood of the son of God, heaven's most precious jewel—"For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). Men have perverted the Lord's supper as they have practically every other part of God's plan. Let us study some of these perversions.

I. ADMINISTRATION

In the Presbyterian confession p. 154, we find this: "Baptism and the Lord's supper . . . neither of which may be dispensed by any but by a minister of the word lawfully ordained." The Baptist Manual by Hiscox p. 20, says, "Both ordinances (baptism and Lord's Supper JPN) are ordinarily and properly administered by ordained and accredited ministers." In the Catholic church only the priest can "serve communion". Among us there are some few who believe that only the elders, or the deacons should administer the Lord's supper. Some think the fact that the seven brethren of Acts 6 were chosen to "serve tables" is authority for making the deacons the exclusive administrators of the Lord's supper. But, a closer reading of this passage will reveal that the word "tables" is used to represent the physical needs of the needy widows.

All such ideas are perversions of the administration of the supper. One will read his New Testament in vain to find authority for any exclusive class of brethren ordained to administer the Lord's table. I know of no passage which attaches any official capacity to those who serve at the table. So far as the scriptures are concerned, then, any faithful child of God has the right to administer the Supper.

II. ELEMENTS

(1) Transubstantiation, which was introduced at the Lateran council in 1215 by Pope Innocent III is a perversion of the elements of the Supper. This theory claims that when the priest blesses the bread and fruit of the vine it becomes the literal body and blood of Christ. "The blessed sacrament is not bread and wine; it is not bread and wine and Jesus Christ. It is the Body and Blood of Jesus Christ. Although to the senses it seems to be only bread and wine" (Parish Catechism p. 70). This doctrine is based upon the words of

Jesus in Matt. 26:26-28 where he said of the bread: "this is my body" and of the cup: "this is my blood". A literal interpretation is placed upon these words. But those who do such here will not allow such an interpretation in similar cases. In John 15:1 Jesus said, "I am the vine . . ." but does that mean that he is a literal vine, with branches and fruit? He said, "I am the door . . ." but does that mean he is a literal door with a knob, lock, etc.? certainly not! Such expressions are figurative. To make them literal is to pervert them.

(2) Consubstantiation, which was introduced by Martin Luther says that the elements of the Supper are not literally the body and blood of Christ but the literal body and blood of Christ are in them. "The body of Christ . . . is really and substantially present in, with and under the supper, even as the divine nature is in the human as warmth is in the Iron" (Bavink, Geref. Dogm. IV, 318, quoted in ISBE p. 1926). This, too, is a doctrine that is not taught in the scriptures. The elements of the Supper are representative of the body and blood of Christ, but no scripture teaches that the literal body and blood are in any way present.

(3) Fermented wine: Some contend that the Supper cannot be scripturally observed without fermented wine. Where this idea originated and that upon which it is based is not clear to this writer. I am unable to find any passage in the Old Testament or the New where the word wine was used in connection with the Passover at which the Lord's supper was originated, and certainly there is no passage where it is used in connection with the Lord's supper. I have ever been unable to understand the reasoning of those who argue for fermented wine on the Lord's table, and yet at the same time vigorously oppose leavened bread. A little study will reveal that leaven in a solid is the exact same thing as fermentation in a liquid. Why, then, would it be wrong to have fermentation in the bread, but right to have it in the fruit of the vine?

(4) Anything other than the bread and fruit of the vine. ". . . it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory . . ." (Doctrine and Covenants p. 154, sec. 89, v. 5,6—Mormon faith). This would mean, then, that corn-bread and buttermilk would be acceptable as elements in the Lord's supper if those partaking had the proper attitude!

III. PARTICIPANTS

There are many who would pervert the Lord's supper from the standpoint of those who participate in it. Note the following:

(1) Only the priest can take the cup among Catholics. "Catholics do not receive the Chalice because of the risk of spilling the contents and the danger of spreading infection" (Parish Catechism p. 73). Isn't it quite strange that the Lord didn't think of this? And even the Catholics didn't discover it until 1414! Jesus gave the cup to the disciples and said "all of you drink of it" (Matt. 26:27).

(2) Unbaptized: For the following reasons it is a perversion for the unbaptized to partake of the Supper: (a) The supper was given to the disciples (Matt. 26:26), (b) Only the baptized continued in it (Acts 2:42), (c) The disciples came together to partake of it (Acts 20:7), (d) One cannot partake of the table of devils and the table of the Lord at the same time (I Cor. 10:21), (e) Only brethren were considered as participants at Corinth (I Cor. 11:33), (f) The table is in the kingdom (Matt. 26:29) but only the baptized are in the kingdom (I Cor. 12:13; John 3:5), hence only they can partake.

(3) Partaking unworthily: This is defined by Paul as failing to "discern the Lord's body" (I Cor. 11:27-30). This means that those who partake of the supper without thinking of that to which it is a memorial are perverting it.

(4) Partaking of the supper while living unrighteously. Paul said we cannot partake of the table of the Lord and the table of devils (I Cor. 10:21). He who refuses to live in harmony with the law of Christ perverts the supper when he partakes of it. It is a mockery and a sham to claim to be in subjection to Christ by purporting to commune in his body and blood while flagrantly violating his law as to righteous living.

(5) The doctrine of closed communion as taught by the Baptists. This perverts the supper because it sets up the church as an examining body to determine who among brethren can partake of it. Paul said to the Corinthians "But let a man examine himself, and so let him eat . . ." (I Cor. 11:28).

IV. TIME

The Catholics say, "Ye must receive Holy communion at least once a year during the Easter season" (Parish Cath. sec. 318). And again, "You should receive Holy Communion as often as possible. Many converts . . . receive Holy communion every Sunday, some every day" (Ibid.). The Baptists say, "Our churches have very generally come to observe it on the first Sunday of each month" (Hiscox Manual p. 20). The Bible says, "And when the disciples came together on the first day of the week to break bread . . ." (Acts 20:7). This is when it is done by those who respect the New Testament.

V. CUP

Many pervert the cup by making it refer to the container. Mark 14:23-25 and Luke 22:17,18 show conclusively that Jesus referred to the contents and not to the container when he instituted the supper. The cup is the fruit of the vine, not that which contains it. Jesus said nothing of the container, hence, those who would bind one container on the Lord's table are guilty of binding where Jesus loosed, and pervert the Lord's supper.

VI. SEQUENCE

Some would pervert the sequence of the supper. The sequence as given by Christ in the institution of the supper is as follows: BREAD: blessed it, brake it, gave it to the disciples, FRUIT OF THE VINE: gave thanks, gave it to

(Continued on Page 9)

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.

EDITORS

H. E. PHILLIPS P. O. Box 9095 Tampa 4, Florida	JAMES P. MILLER 2523 W. Diana Tampa, Florida
--	--

SUBSCRIPTION:

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

ADDRESS ALL COMMUNICATIONS AND
CHANGES OF ADDRESSES TO:

P. O. Box 9095
Tampa 4, Florida

Editorial

H. E. PHILLIPS

Our second year of publishing SEARCHING THE SCRIPTURES begins with this issue. As we knew and stated in the first issue, all sailing would not be smooth, all problems would not be solved with a single stroke of the pen, nor would all recipients of this journal receive it and read what is said. But as we look back over the past year we are thankful for the blessings that have come from our Father which have made it possible to publish lessons of truth from His word in this paper, and for the many, many faithful and loyal brethren who have given us support and encouragement. Many have sent in large clubs of subscriptions from their own community, while others who could not do this have encouraged us by letters and cards. It would indeed be difficult to put forth such an effort as this without the help of loving brethren. We owe to them a deep debt of gratitude for all the encouragement and support they have given us in this effort.

While we have had a few problems, as all editors have, we have enjoyed what we believe to be a remarkable success with a paper of this type. We have almost doubled in paid subscribers since the first issue was mailed. We have adhered to our policy of avoiding unfair controversy and personal sarcasm and slander, while dealing directly with issues of controversy in as objective manner as possible. Where names are attached to errors they hold we are following Paul as he named some in error concerning the faith (I Tim. 1:19,20). Error must be condemned "with all authority" of God's word, and when men are associated with the error they must suffer the consequences both here and I in eternity. We pledge ourselves to follow the same course during this second year as we followed in the past year. This course was stated in the editorial of the first issue: "We have no policy but to be scriptural, fair, sincere, and faithful in our work as editors of this paper. We know nothing that could be asked of us in presenting this paper for your edification. I

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."

If you have been receiving this journal for the past year, it has been at the expense of a friend or relative who paid your first year's subscription. Will you now send us \$2.00 for a renewal for the coming year? We do not want to lose you as a reader, and we feel that you have received something worth while in reading the issues that have come to you. Better still, send us two names with your own and \$5.00 and we will renew your subscription for a year from the date it expires and send it to your friends for one year. In this way you can help us study the word of God with many friends and brethren. Do not delay; get your subscription off in the mail today.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

HAMARTANO, "I SIN"—NO. 3

Further classical usages of *hamartano* may be observed with profit. The verb occurs in the sense, "to miss one's way or road." See this poetical selection from Aristophanes:

Pray, have we really reached, you dear old men,
The very dwelling where this new God dwells? Or
have we altogether missed the way (*tes hodou . . .
hemartekamen*)? [*The Plutus* 961].

The verb occurs in the sense, "fail of one's purpose," "go wrong," in this interesting passage from Herodotus: "But as it is, to say that the Athenians were the saviors of Hellas is to hit the truth (*ouk an hamartanoi to alethes*)" [*Herodotus* 7.139].

In classical Greek *hamartano* is further used in the sense, "fail of having," "be deprived of," and in the sense, "fail to do," "neglect." The verb is even used in the sense, "do wrong," "err," "sin," but it is to be noted carefully that these usages refer to negative failures; not to positive transgressions. It is not "sin" in the Biblical sense of failure to conform to God's standard.

AUTHORITY IN RELIGION - IV

Thomas G. O'Neal, Jasper, Alabama

(Articles 1, 2, 3 appeared in the July, August and September issues of SEARCHING THE SCRIPTURES. This fourth and final article on *Authority In Religion* by brother O'Neal was misplaced and should have appeared in the October issue. We suggest that you go back and read again the other articles in this series.—Editor).

In this article our purpose is to find *Bible* authority for some practices. In an article such as this one, there can not be space enough to establish Bible Authority for every religious practice. However, we can by establishing Divine authority for some practices show how to establish Bible authority for other practices.

With just a word or so, let me emphasize again, as I have done in another article, the necessity for Bible authority of our practices. If the statement, "we do many things for which we don't have Bible authority" be true, then we need

to stop those things NOW! Whatever is not authorized in the Bible, to engage in such constitutes sin in the sight of God.

Mark 16:15-16 records the words of Christ, when He said, "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." In these words, we have the command to "go" preaching. The Lord did not specify the method of going. When one travels on a boat, horse, mule, automobile, train, airplane, he is doing what Christ commanded, he is going. One thing needs to be kept in mind: whatever is necessary to obey a command is authorized! Some means of transportation is necessary to go, therefore, the means is authorized. Then we are commanded to "preach". Whether one writes the message or speaks the message, he is just doing that which is authorized, he is just doing that which is authorized, he is preaching. When a congregation buys time on some radio or TV station and one preaches on the program, they are still doing what has been authorized, preaching. Also, baptizing is authorized. Remember that whatever is necessary to obey the command is authorized. When one baptizes in a pond, river, or pool, he is still doing just what Christ commanded. If by baptizing in any of the above is wrong, try baptizing without a place to baptize.

Some person questions the authority for a building in which to meet. They charge that no church had a building in which to meet in New Testament days. This charge needs to be proved, i.e., Jerusalem, Ephesus, and other congregations had no building of their own in which to meet. In John 4:19-24, Jesus shows that the place of worship is not the important thing. The thing we must be interested in is to worship God "in spirit and in truth." When the Jerusalem church met, Acts 2:42, was she not responsible for providing the place to assemble? Then look at Acts 20:7 when the church in Troas came together. Did not the Troas congregation provide herself with a place to worship. The Corinthians, I Cor. 11, came together. Who provided the place for them, if they did not themselves? James writing to the "twelve tribes which are scattered abroad" said, James 2:2, "For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;" Did not the "Twelve tribes" provide this assembly? If they didn't, who did?

For the above practices we have generic or general authority. Whether a congregation meets under a shade tree to "break bread" or in a meeting house; whether a man goes by walking or by airplane; whether one baptizes in a lake or pool inside a meeting house; whether the gospel is preached orally or in tract; all of these being generally authorized are left up to the local assembly.

God hasn't left all things generically authorized. Sometimes people confuse that which has been generally authorized with that which has been specifically authorized. Much of the confusion in the religious world has arisen because some one thinks that which has been generally authorized has been specifically authorized and that which has been specifically authorized has been generally authorized.

Heaven has authorized music in worship. However, of the two kinds of music, vocal and instrumental, Christ has specified the kind of music. Hear Paul in Eph. 5:19, "Speaking to yourselves in psalms and hymns and spiritual songs, SINGING and making melody in your heart to the Lord" (Emphasis, mine, T.G.O.) Cf. Col. 3:16. God has specified the kind of music—vocal.

Jesus through the approved example has specified the day of "breaking bread." It was "upon the first day of the week" that the Troas church came together for this purpose, Acts 20:7. By the first day of the week being specified, any other day is excluded. Observing the Lord's Supper on any other day than the first day of the week would be like observing the 4th of July on December 26.

Much confusion is seen in the religious world concerning the organization to use. This the Lord did not authorize generally but authorized it SPECIFICALLY!! Where? Acts 14:23, Phil. 1:1, Acts 6:1-5, 11:27-30, II Cor. 11:7-9, Phil. 1:5, 2:24-30, 4:15-30. What is authorized? Nothing but a local assembly, church or congregation. Anything bigger, smaller, or other than the local congregation is not authorized by CHRIST. This local body has the responsibility to preach the gospel, edify herself, care for her own in a benevolent way (Eph. 4:12). In the New Testament this local body *never* turned her resources over to another congregation or to a human institution for them to do her work! This needs to be impressed upon the mind of the religious world and the body of Christ in particular!

The word of God is the seed of the kingdom (Luke 8:11). Sowing the seed only produces the kingdom or church. Like begets like! Kingdom seed never brings into being congregations tied together organically or human bodies.

The reader needs to study for himself the Word of God, the only final standard of religious authority, to determine what has been generally authorized and what has been specifically authorized.

DIVISION: ITS CAUSE AND CURE

H. F. Sharp, Conway, Arkansas

In our present time the Old Ship of Zion has been on the crest of troubled waters. The Lord's Body has been bleeding at every pour before the gazing eyes of an unbelieving world. All who love the church, above every thing in this world, abhor the condition we have allowed to exist. I am sure that we all realize the Lord, in the shadow of the cross, prayed for unity among his people. Paul taught unity to the church at Corinth and the brethren at Ephesus. Every inspired man has pleaded for unity among the disciples of Christ. What then is the cause for our divided state?

1. Division may be had over matters of human judgment. In Acts 1 Paul and Barnabas were divided over a matter of judgment regarding the choice of a preacher to go with them to preach the word of God. Paul did not want to take Mark because he had turned back on one occasion. Barnabas thought it well that he go. There arose a sharp contention between these two fine Gospel preachers, so, they parted from one another. This division did not, however, cause either of them to forsake the Truth and it did not affect their love for one another, or, for the truth. Later, Paul thought, because of evidence undisputable, that he was wrong about Mark and wrote Timothy, "When you come bring John Mark for he is profitable to me in the Gospel." The actions of both these men in their division was commendable. This is not the cause of our division today for my brethren now write about the antis, Johnny come lately, termites, etc.

2. Division may be caused as a result of following human leaders. Paul rebuked the Corinthian church for following men. They were following Cephas, Apollos, Paul and Christ. Paul told them they were carnal. They were following human

leaders thus elevating human wisdom above divine revelation. I feel sure much of our trouble today is here. We have followed many preachers, maybe, because of our love for and confidence in them.

Many members of the church believe a thing just because some preacher says so. Brother Ward Hogland once told me of a preacher who actually said, "I probably look upon bro. --- as a God." As a younger preacher I feel sure some older preachers had more influence on what I believe than they should have had. I know now that one cannot follow men but must follow the Book.

3. Division is caused by an attitude toward the Bible. One is an attitude called a constructive attitude. A case in point here is the materialistic doctrine of Premillennialism. I shall not attempt, in this article, to refute this erroneous doctrine. All who know the nature of the church realize Premillennialism is not compatible with Christianity. Another attitude is an intrusive attitude—a corruption of the organization. Here is the greatest danger we face in the church today. In the Hardeman-Boswell debate one may thrill for the Truth as it stood out in the hands of Bro. Hardeman. He begged over and over for Mr. Boswell to give up that which he, (Boswell), said was not essential to salvation, and shake hands on the truth and see God's people once again united. This had telling effect on Mr. Boswell as well as for Truth. But also, Bro. Hardeman ought to go to the grave of Mr. Boswell and apologize, for, he now is guilty of the same thing he accused Mr. Boswell of doing, even to the disruption of the unity of the church. No one says the institutional homes, Herald of Truth, many unscriptural cooperative arrangements are essential to salvation. Herein is another cure for the division—leave the troubling things not essential and come to the Truth.

PERSONAL OBLIGATIONS

Gene E. Watson, Lynn Grove, Kentucky

The scriptures teach that we are to work according to our ability. God expects us to do our best but does not expect more of us than we are able to do. We must not encroach upon the rights of others by asking them to turn their resources over to us that we may be able to do more. We assume superiority over others when when we ask to control their resources for them. The trouble with many people today is that they feel the Lord has placed such a load upon them, that they must have the help of others to carry it. We need to remember that the Lord has placed responsibilities upon each one of us according to our ability. Those who try to gain control of the resources of others are afflicted with covetousness, and we are told in no uncertain terms to beware of covetousness (Eph. 5:5; Col. 3:5). We should help others when they are in need of the necessities of life, but never beyond our ability. If all will follow the teaching of the scriptures everything will be done that the Lord wants done.

SCRIPTURAL ELDERS AND DEACONS

H. E. PHILLIPS

Over 300 Pages - Cloth Bound

Price \$4.00

THE PREACHER'S WIFE

Mrs. J. P. (Bobbie) Miller, Tampa, Florida

(Sister J. P. Miller prepared this talk to be given to a class of girls about four years ago at Florida Christian College. Copies were made and given to each girl at the time. Because of its sound advice and the great need for sober thinking wives of preachers and elders, we would like to give it for your consideration. For nineteen years "Bobbie" Miller has been a preacher's wife and is qualified by experience to speak on this subject.—H.E.P.)

By no stretch of the imagination would I consider myself an authority on what is desired of a Preacher's Wife simply because I was invited to share with you some insight nineteen years of being one has given to me. I do believe, however, that by thinking together we may come to more fully understand and appreciate the great scope of the happy and profitable life of a preacher and his family—much of which depends upon the preacher's wife.

The wife was created of man to be a help meet for him (Gen. 2:19). In order to truly be a help meet, she must then be "one flesh" with her husband, and only upon a full and complete understanding of the scope of his work could one hope to be a good help meet, "one flesh," with a preacher husband. Therefore, our first task is to call to mind some of the things required of a preacher. The commission under which he labors is, "Go ye therefore, and teach all nations, baptizing them in the name of the father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world," (Matt. 28:19,20) or as Mark records it, "preach the gospel to every creature." He, then, is to teach and preach wherever he can most profitably work. How could he be free to do this though, if his "so called" help meet refuses to live more than twenty miles from her mother?

In some ways a preacher's work might be likened to that of a doctor in that each is a life dedicated to SERVICE. A doctor's work is one of service to humanity—to save their physical bodies of misery and suffering. A gospel preacher helps relieve needs of the physical body, but in addition, administers to the spiritual needs of humanity. His service, then, is two fold—to man and to God. What higher, more noble calling could one seek than this place of service in helping man save his soul in this life and the life here-after. The Bible recognizes this to be true, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things (Rom. 10:15). As a mother with a pain-racked baby breathes a prayer of thanksgiving when she hears the sure steps of the feet of the doctor as he comes up the walk to heal her sick child, so those who are racked with sin say how beautiful are the feet of the one who administers the saving gospel to them. We as women cannot aspire to be preachers, matters not how noble a work it may be, for such is forbidden by the things bound by Paul. But what more noble service could a woman aspire to than that of becoming a helpmeet to a gospel preacher? A preacher's work is a selfless work, one which requires its master to give rather than receive, or that of putting the needs of another before self.

Now, having set forth the work of the preacher, we then, can better understand what would be expected of his help meet. We know that man and wife are to become "one flesh," that is, one in purpose, plans, interests, desires and a mutual sharing of love and work toward a common goal. If the husband is a gospel preacher and his life is dedicated

to SERVICE to others, so, too, if they are one flesh, must his wife dedicate herself to service—to husband, to children, to God, and to all humanity. What a big order this surely must be! The important thing is to keep her eyes set on the common goal, willing always to do that which is necessary to reach it. This means that we as preachers' wives must be as selfless as must be the preacher. One of the first and hardest lessons for such a wife is that her husband's time is not always at her disposal. There may be times when he must needs be away from home—yes, helping others, when you feel lonely and need him yourself. Especially, is this true if he is an evangelist spending much time away in meetings. Evening, approaching night, twilight, is a happy time of the day and I like to think of it as a time when families gather in from busy day's activities and share their experiences. After the dinner dishes are finished, how pleasant it is if the family can go to sit on the front porch as twilight falls and share in pleasant communion with each other, neighbors, and nature's early evening panorama. But for a preacher's family there are few such evenings, and with the falling of twilight is the falling of loneliness as a covering for the wife left to keep "home fires burning." I early found this experience a place to make adjustment and lift again my eyes to the mission of service. Likewise, special days—anniversaries, birthdays, yes, even the birth of our own children are joys meant to be shared by husband and wife though we may not always find it so. Our only child was born in Philadelphia, 1100 miles from my home, while my husband was preaching and saving souls in a meeting in Detroit, Michigan. However, a good preacher's wife must be cheerful that she may encourage her husband in his work and understand its demands on his time and attention, never nagging or demanding too much of him. There is no room for self-pity and regrets over "what might have been."

But let us here point up some of the many wonderful and abundant advantages to be found in the being a preacher's wife. She is blessed above all others with family and friends—whole congregations are her brothers and sisters in the Lord. She enjoys the admiration and esteem of all those with whom she is associated. What ends people of this world would go to gain a measure of the esteem and recognition that is that of a preacher's wife. She is appreciated and loved for the good work that she does—grant that she seek always to conduct herself in such a manner as to be worthy of this esteem, not expecting it merely because she is a preacher's wife. She is fortunate also in that her associates are of the finest, highest type people on earth. She is not of the drunken brawl and base living, low moral type people. Her associates are of higher intellectual accomplishments, lives in atmosphere of books, cultural activities, and broadening experiences in travels. Hers can be the very best and highest type of circumstances on earth. What is more, she enjoys the security and peace of mind knowing of the daily partitions of the members of the congregation on her behalf. What other kind of wife would be half so fortunate and blessed?

Let us now see if we can put together a composite picture of a good preacher's wife. First, she must recognize and respect the fact that the husband is head of the wife (Eph. 5:23) and that she is to submit herself unto him (Eph. 5:22). I am troubled to hear girls, perhaps teasingly,

say that they would not be willing to promise to "obey" in the marriage ceremony. Surely such is lightly spoken, for how could we hope to exemplify the teaching of the Word if we would be unwilling to recognize the husband as head of the wife. Perhaps it but speaks her lack of complete trust in him, fearing that he would or could expect things un-reasonable of her by such a promise. However, we are as-sured that "so ought men to love their wives as their own bodies . . . (Eph. 5:28), "for no man ever yet hated his own flesh." Upon mutual trust in this principle, who then would be unwilling and afraid to promise to obey?

Furthermore, a good preacher's wife is a good mother, bringing up children to respect and honor the work their father is doing. This could scarcely be true if the only reason for denying them certain activities is that they are a preach-er's child. Such would but drive them to resent, yea, hate the fact that their father was a preacher.

She is affectionate, well-adjusted, adaptable, possesses a desire to grow and mature with her husband. Her back-ground is similar to her husband's environment, tastes, and education. Ideally, she is college trained and has had some business experience. She is an intelligent listener when her husband shares his problems and experiences with her. When asked, she offers her objective counsel and viewpoint. She never commits the unpardonable act of betraying a confi-dence her husband has shared. It even means that every member of the congregation is treated alike, showing no favorites, choosing no special confidantes. Members of a con-gregation like to feel there are no favorites with the preach-er's wife. Good business for the smart wife is to see that they live within his income. Together, they will plan the general outlay of the budget and cheerfully accept that as a challenge to her best efforts. It may mean that fine silver, china, and expensive clothes will not be hers, but what dif-ference does that make if she knows and understands what she is looking for in life. Skill in sewing and home economics, hence, are a vital part of her training before marriage.

And if all that were not enough, she will still need to be a maid, the chauffeur, nurse, a secretary, a handy man, laundress, governess, educator, and willing and able to en-tertain hospitably anyone at most any time.

We have included only some of the more essential out-lines in our picture of the preacher's wife. The filling in of the details will be different with each person, but then, we aren't seeking to make a stereotype. What we are is simply an outward expression of inner attitudes and ideals and it would be difficult to *change* ourself or order ourself to be that that befits a preacher's wife simply because we decided to be one without firmly believing every precept we would live by. To be a good preacher's wife, then, *should* call for no change of behavior on our part. I like to think that I am the same as if I were a plumber's wife. It, like that of an elder, is an office to be desired. I am thankful that in the providence of God I am privileged to be a preacher's wife. I would not change it if I could. I would like to believe often I am a help and seldom a hindrance to my husband's work, and will say with Ruth, ". . . Whether thou goest, I will go; and whither thou lodgest, I will lodge; thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried; the Lord do so to me,' and more also, if ought but death part thee and me."

If I can but inspire some of you to desire to be the true help meet a preacher must have to do his work with joy and thanksgiving, then will I count with gladness every minute of the time away from my family tonight. With apologies to Kipling's IF:

A PREACHER'S WIFE

If she can devote a selfless life
 And not a martyr be, If she
 can live a righteous life
 And not feel self-righteously, If
 she can be a friend to ALL
 Not choosing any more near and dear, If
 she can find joy in others joy
 And weep with them in tear, If she
 can look to treasures stored above
 And not the earthly things of life, Then, my
 ladies, she is a jewel much to be admired
 As a PREACHER'S WIFE.

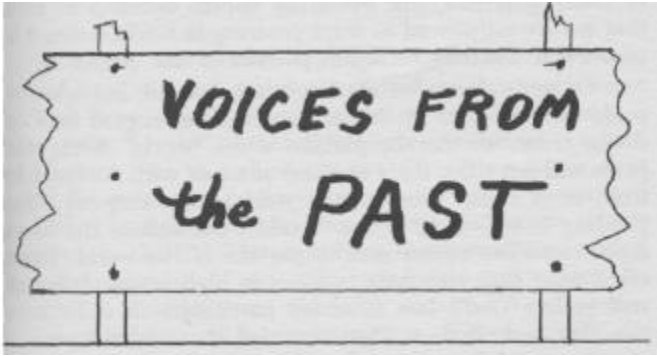


Why are so many people ready and willing to accept the theory of organic evolution? This can be answered by many and varied answers. The answer at any one time will depend upon the individual questioned and the circumstances at the particular time. Before the work of Charles Darwin the general belief was in the creation of plants and animals as we have them today. The theory of evolution was not original with Darwin. Such men as Buff on and Lamarck had advocated this theory many years before Darwin. Since the conflict was so great between this theory and the Genesis record it was generally rejected. However, when Darwin's *Origin of the Species* came forth in 1859 both philosophers and biologists took this opportunity to oppose the Genesis record and those who accepted this as the truth.

Some believe in evolution as set forth by Darwin to avoid accepting anything supernatural. This is of course illogical since this theory does not explain the origin of life. With a theory to explain the many and varied plants and animals the evolutionist must again resort to another theory as to how life originate. Both origin and development must rely upon assumption.

Others believe in the theory of evolution because so much has been, and is being, written on the subject. These individuals are so impressed by the amount written that they refuse to notice or fail to understand what is said and just accept it on the basis of quantity instead of quality. Many textbooks teach this theory as fact and many find it impossible to even consider the possibility that a textbook could be in error. So with eye and mind closed many accept the theory and yet have little or no real understanding as to what the theory really says.

Still others accept the theory in order to be "up-to-date" in their thinking. In our public and private schools today there are teachers that will ridicule those who accept the Bible account of creation. This is, the student is told, old fashioned and does not meet our present day advances in I science. Then the theories are put forth as accepted facts and the students are to swallow them without questions. If I the student should question these theories the wrath of the opposition is often brought down upon him. This is not unusual. Those who have had the courage to contend for the truth have always been ridiculed whether the truth opposed error in science or in religion. Regardless of the price, "buy | the truth and sell it not."



THE SPIRIT OF REBELLION

D. Lipscomb

(NOTE: This article was found on page 820 of the August 28, 1924 issue of the *Gospel Advocate*. Because it deals with an attitude of man found in every generation, it is timely to reprint it here for the benefit of this generation -Ed.)

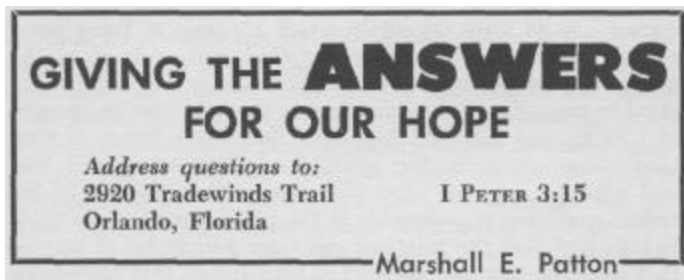
God created and has the right to govern the world. He cannot surrender the control of the world without destroying his own throne, his government, and turning the demon of confusion and destruction loose in the entire universe. Man is in rebellion against God, and has led the whole world into this rebellion. In that rebellion he is lost, ruined, undone, doomed, and damned. He is a poor, helpless, dying creature. Left to himself, he sinks downward in sin and ruin and degradation to still lower depths of woe. The world by his rebellion is out of harmony with the universe and its laws. The evidence of it is found in the mental, moral, and material ruin and confusion that affect continually all that pertains to this world, presaging a more widespread and fearful destruction yet in the future. God, the Ruler, proposes to rescue this, his fair domain, from the ruin into which it has plunged by man's treason to him, and to bring it back to its primeval and harmonious relations with him and with the universe. He, in mercy to man, proposes that if man will conform to the divine will and cooperate with him by obeying his laws, he shall be saved and restored to that state of immortality, of freedom from pain, sorrow, sickness, and death that pertains to every being that is in harmony with God and his laws. He only accepts true heart service. He knew what was in man. He gave testimony in reference to his claims and the claims of his Son to satisfy the demands of every honest heart willing for God to rule over it. Human hearts and human minds vary within certain narrow limits. Divine testimony is diverse and so varied as to meet the varying demands of every heart willing for God to rule over it. If this be so, and God says it is, it is treason against heaven alone that causes man to reject that testimony. The failure to believe is the evidence of treason in the heart. God, as a skillful architect, has exactly adjusted this testimony to meet every demand of the true heart and to leave those hearts that are rebellious without excuse in rejecting him, yet free to refuse him as their Ruler if they do not wish him to rule over them. So it is the will that decides the faith and the course of man.

The evil spirit of rebellion that led our fore-parents away from God and his service lingers still in human hearts. It still prompts man to rebel against God; it excuses him to go his own way, to exalt his own nature, to follow other authorities than God; it exalts his own or some human conscience or reason into a rule or guide instead of God; it

causes him to form organizations of his own to bring good to the world instead of trusting God and seeking in the institutions which God has ordained the only true and perfect good to man. Even when man enters the kingdom, or church, of God to seek his own happiness and God's honor in this, God's own institution, this spirit of rebellion enters with him and whispers into his heart that this or that practice of his father or mother is preferable to the plain commands of God. It tells him that the religious practices and styles of service that were the stay and comfort of his parents, that have been sacred to him through childhood and youth, will be a safe guide through the toils and trials of manhood, a stay and support through the decrepitude of age, a solace and a comfort in sickness, a staff and a rod through the valley and shadow of death; so he need not trouble himself to obey the exact commands of God. It is the spirit of rebellion that prevents those gray-haired fathers and mothers "walking in all the ordinances of the Lord blameless before God." These characters appeal tenderly to our sympathies, and that same spirit of rebellion prompts us to declare: "Surely such characters cannot be lost in hell." Ah, friend, God must rule. Rebellion must be destroyed out of the universe. Its fell spirit dragged the angels that stood nearest the throne of God down to the dark hell of despair. It changed the paradise of God on earth into an abode of sorrow and death. It will carry every soul that cherishes it to depths of eternal ruin. Religious devotion, with deeds of charity mingled with it, cannot save it. God must assert his authority and vindicate his right to rule, must destroy the last enemy, else the whole universe becomes a hell of confusion, disorder, and eternal horror.

That same spirit of rebellion tells him who undertakes to do the will of God that the improved ways and inventions of men in these years of enlightenment and progress are more effective for saving souls and glorifying God than a strict conformity to the methods God ordained in a past age for an ignorant and undeveloped people. It tells him that common sense—a sanctified common sense—may be relied upon to alter, to modify, to devise new ways of serving him. Remember that the end, the supreme end, is obedience to God; remember that the object of the enemy is to beguile and lead away from obedience; remember that it is the spirit of rebellion lurking in the heart that spreads its poison through the feelings, thoughts, desires, and purposes of the soul and vitiates the life and character of man. Many are willing to give all that they possess and their bodies to be burned to build up their religion, but are not willing to obey God. God rejects the most devoted service that is not prompted and directed by the supreme end to obey him. He is a jealous God; he will accept no divided fealty. The heart that comes with singleness of purpose, desiring to know and do the full will of God, with no divided fealty, God leads into the fullness of his knowledge that he may serve him with a true and honest heart; and all who come with this singleness of purpose will see his will alike and "will be like minded, and will with one mouth and one voice glorify God our Father."

Then "charity," as the world calls it, divorced from faith in God, is heaven's armor used to build up Satan's kingdom and to destroy the throne of God. Religious zeal, devotion, and self-sacrifice that do not spring from an undivided confidence in God and do not lead to implicit obedience to him are themselves prompted or vitiated by the spirit of rebellion, and, under the garb of religion, foster the rebellious spirit in man. Rebellion must be destroyed out of the universe, and every being, religious or irreligious, indissolubly wedded to that rebellion, must be destroyed with it. The will of God must be done, "as in heaven, so on earth."



QUESTION: What is the world in I John 2:15, and how can one know whether or not he is in love with it?—C.P.

ANSWER: The word "world" is used in different senses in the Bible. (1) Sometimes it means the physical universe (Rom. 1:20). This world includes the towering mountains, crystal streams, beautiful forest, rivers, hills, valleys, fruitful fields, and all the scenic beauties of the universe. Concerning this world we read in Gen. 1:31: "And God saw every thing that he had made, and, behold, it was very good." Upon this world we all look with admiration, thrill to its beauties, and in a sense love it. This is not wrong. It is not the "world" of I John 2:15. (2) Again, it is used to identify the people who dwell upon the earth (John 3:16). In this sense we are commanded to love the world—all people, even our enemies (Rom. 13:8; Matt. 5:44). This cannot be the forbidden world of I John 2:15. (3) The word "world" is also used to identify a sphere of iniquity. This realm includes all things contrary to the spiritual. The verses that follow our text make this clear:

"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. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:15-17).

"All that is in the world . . . is not of the Father, but is of the world." The world under consideration in these verses includes everything which does not proceed from God, or meet with his approval. This world is identified further by the three following things: "The lust of the flesh, the lust of the eyes, and the pride of life."

The word "lust" means "inordinate desire." An inordinate desire is one not regulated or kept within bounds. Hence, lust is a desire out of harmony with God's order or law. The desires of the flesh are not necessarily evil. God has provided for legitimate satisfaction. But when these desires become unrestrained and satisfaction is sought out of harmony with God's law, they become "lust" and are, therefore, of the "world". If we love the things by which the desires of the flesh are satisfied out of harmony with God's law, then we are in love with the world condemned in our text. It is well to observe that "lust" seeks satisfaction only for time and without regard to eternity. That is why John says "the world passeth away, and the lust thereof." In Gal. 5:19-21 Paul names some of the sins that result from unrestrained desires. These come from "lust of the flesh" and are of the "world". Dancing, petting, immodest dress (shorts, etc.)—all incite and satisfy desires contrary to God's law and are included in the term "lasciviousness" in the above reference and are, therefore, of the world forbidden to the Christian.

There are many things which appeal to us through the eye—"pleasant to the eyes" (Gen. 3:6). These may not of

themselves be evil, but when the appeal becomes so strong that we are influenced in ways contrary to God's order, it becomes lust whereby we again partake of the "world".

Of some things we may rightly be proud, but when our pride influences us so that we are without regard for God's divine order, we thereby partake of the "world". Some men's pride will not allow them to stand alone or with the few when truth is at stake. Hence, they yield to the majority. "Such yielding is sin"—it is of the "world". Sometimes the fear of social ostracism causes men to partake of the world. Parents often want their daughter to move in high social circles, and will violate God's law in many particulars in order to attain that end. Pride is their downfall. Love of the praise of men has moved many to compromise the truth. Such praise ministers to their pride unduly. This was the sin of the chief rulers (John 12:42). Some have such a craving for power (because it ministers to their pride) they will wreck and ruin churches of our Lord rather than give up their high positions for the sake of peace and harmony that might otherwise prevail. This was the sin of Diotrefes (III John 9). This, too, is of the "world". The desire to be like others often becomes so strong that we are without regard for God and His word. Our pride moves us to "keep up with the Joneses." This was the sin of ancient Israel (I Sam. 8:19,20).

These three things—lust of the flesh, lust of the eyes, and the pride of life—are the only avenues of temptation. Close the door in the face of lust in these three ways and we bar the door to all temptation. Satan tried all three on Eve (Gen. 3:6) and, again, on Christ (Matt. 4:3,6,8). He tries to reach us through one or all of these avenues. Let us restrain our desires and seek satisfaction in harmony with His holy will—"love not the world"!

EXPERIENCE OF HISTORY 40 YEARS IN THE WILDERNESS

A. E. Baird, Deland, Fla.

(Editor's Note: A. E. Baird was an elder in the Christian Church for many years before coming into the Lord's church. These are his observations of conditions over the years and the attitudes that have caused trouble.)

In the year 1900 I, a Methodist, was baptized into Christ at the age of 20 and fellowshipped with an old historic congregation of Disciples of Christ of the restoration movement located in Ohio of the Western Reserve. And for 40 years after being delivered from the bondage of sin I wandered with the congregation of God's chosen, having His law to guide us and lead us to the promised land. But there was a continual disturbance caused by many leaders arising with their plans which looked like better traveling for many of us, so we began traveling this way and that in what seemed to be progress, in trying out the many things such as organizations of men, societies, instrumental music, and many other things that God had said nothing about *not to do*. In wandering we made progress in numbers, but we made no headway in gaining the promised land as we had left the straight and narrow way of truth that had been given to us. Many fell by the wayside and never reached the promised land, but I was one of a very few that, in the providence of God, in the year 1940 by accident I ventured into a strange camp one Sunday evening and discovered that they were teaching the same plan of truth that I had started to travel on 40 years before. I was not long in coming out from among the wanderers and again aligned myself with the way of truth, and have during the past 20 years been laboring in my

feeble way, after having spent my best working years in error and vain worship.

As history has always repeated itself after many new starts of progress and many get started in the truth, Satan will find those whom he can influence and there comes a falling away by the sins of indifference, coldness, neglect, and idleness. Sins that show up and slow down God's elect so that the work goes backward and all progress comes to a standstill. The fight is one to keep out all innovations arising among us. In the last few years I see these conditions arising more and more each year, like missionary work done by sponsorship, children's and old folk's homes, T.V. programs, etc., all of which call for organizations of men causing divisions of destruction. If T.V. church programs were conducted by individual congregations and made scriptural on that point, they would all be contrary to God's plan for worship, for his plan calls for the assembling together where they have the fellowship of studying the word, singing songs of praise, partaking of the Lord's supper, united prayer and giving as prospered. Such worship by T.V. programs would destroy all of the main factors of worship, even if the controlling censorship of T.V. would allow the sword of the Spirit to be used.

Perversions of the Lord's Supper . . .

(Continued from Page 2)

the disciples. Some say it doesn't matter whether one blesses the bread before he breaks it or not, but how do we know this? Which scripture would one use to prove it? Wouldn't it be much safer to keep matters as they are revealed?

VII. PURPOSE

Others would pervert the purpose of the Lord's supper. Some believe that partaking of the Lord's supper is how the Christian obtains forgiveness of his sins. But no passage of scripture indicates this. The purpose of the supper is remembrance of Christ: of his body, of his blood and of his second coming (I Cor. 11:24). I Cor. 11:30 indicates that spiritual strength or life is received in the supper also, but nowhere is it indicated that we obtain remission therefrom. Remission of sins for the Christian is obtained through walking in the light (I John 1:7).

VIII. NATURE

The Lord's Supper is perverted in the Catholic doctrine that Christ is sacrificed in it. Mass is said daily, and the "Lord's supper" is a part of it, so that means that Christ is sacrificed every day—"Christ through the priest offers Himself to God the Father in the Mass today" (Parish Cat. sec. 331). But this is a direct contradiction of the Heb. letter—"Who needeth not daily, as those high priests, to offer up sacrifice . . . for this he did once, when he offered up himself" (Heb. 7:27).

IX. NAME

Some would pervert the name of the Lord's supper. In the religious world it is called the sacrament, the eucharist, etc. But in the scriptures it is referred to as the Lord's Supper (I Cor. 11:20), Communion (I Cor. 10:16), and Breaking of bread (Acts 20:7). To call it by other names is to pervert it.

CONCLUSION

May men learn to be satisfied with the Bible as God it. May they learn to speak as the oracles of God II Pet. 4:11). To do otherwise is to place ourselves under the condemnation of God (Gal. 1:8,9).

"THE ELDER AND HIS ONE CHILD"

Charles Boshart, Rogers, Arkansas

Under the above title brother Jimmy Tuten Jr. of Fort Lauderdale, Florida wrote in the November issue of SEARCHING THE SCRIPTURES. The thesis of his article was that the Scriptures teach that, in order for a man to serve as an elder in a local congregation, he must have more than one believing child. He may have all the other qualifications listed in I Timothy 3:1-8 and Titus 1:5-9 but if he does not have more than one believing child he is not qualified to serve as an elder. This is based, primarily, on the claim that the term "tekna" is susceptible only of a plural application. As we do not believe the Scriptures teach this conclusion we dissent and accept his invitation to be heard from in the spirit of love. We hope that we are as successful in maintaining a tone of brotherly love in our article as he was in his.

I. THE ISSUE DEFINED AND ARGUED

The issue is *not* the *form* of the word "tekna" used in I Timothy 3 and Titus 1. It is plural as to form.

The issue is *not* whether the translation of "tekna" should be the plural English form "children". It should be. Both the Greek term and its English equivalent are plural as to form and the testimony of the scholars to whom brother Tuten referred on this point is accepted.

The issue is: Does the New Testament use this plural form "tekna" so as to include a singular application? This is the issue and our position is that the use of this term (tekna) in the New Testament shows that it can not be legitimately limited to a plural application only but that a singular application is also proper. Following are three proof-texts that we give in support of this position.

A. Luke 14:26. "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children (tekna), and brethren, and sisters, yea, and his own life also, he cannot be my disciple." A "man" is under consideration here just as surely as a "man" is under consideration in I Timothy 3. If "children" (tekna) here does not admit a singular application then that man who has come to Christ hating his own father, mother, wife, brethren, sisters, and his own life also, *but only one child*, cannot be the Lord's disciple.

B. Matthew 3:9. ". . . and think not to say within yourselves, We have Abraham to our Father: for I say unto you, that God is able of these stone to raise up children (tekna) unto Abraham." If the use of the plural here does not admit a singular application at all then the verse would be teaching that God is able to raise up more than one child to Abraham but is not able to raise up just one child to him.

C. I Timothy 5:4. "But if any widow hath children (tekna) or grandchildren, let them learn first to show piety towards their own family, and to requite their parents: for this is acceptable in the sight of God." If the plural term does not admit a singular application then this verse would not apply in the case of a widow with only one child.

These three passages all use "tekna",—the very same word used in I Timothy 3:4 and Titus 1:6. Its use in these passages shows that this word does not demand a plural application only. Hence, brother Tuten's claim that this word demands a plural application only in I Timothy 3:4 and Titus 1:6 has no basis in fact.

II. THE USE OF OTHER PASSAGES

Brother Tuten's remarks on this point were rather surprising. He says, "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." Then, why, in his study of these passages, did he bring up I Timothy 3:12, I Timothy 3:1, and John 3:3-5? These are "other passages." If brother Tuten "fails to see how" bringing up "a number of other passages" "helps our study of I Timothy 3:4 and Titus 1:6" he should not have brought these up.

But, the use of other passages is in complete harmony with the legitimate rules of hermeneutics and the process of exegesis. In Milligan's *Reason And Revelation*, pp. 287 and 288 he submits the following correct principle of hermeneutics: ". . . every part of the Sacred Word should be interpreted in harmony with every other part; and that the Bible should, in all cases, be made its own chief interpreter." On pp. 305 and 306 of the same work by the same author in regard to "Rules for Ascertaining the Meaning of Single Words and Phrases" we find, "Consult parallel passages, and especially verbal parallels." The afore-stated valid and legitimate principles of hermeneutics find their embodiment in the appropriate and proper process of exegesis by the use of other passages showing that "tekna" is not limited to a plural application only but may also be singularly applied.

The application of these principles in showing the proper application of a word may be illustrated by our controversy with the Sectarians on the meaning and application of "eis" in Acts 2:38. They have insisted that this term means "because of" and not "in order to" and that, therefore, baptism in this verse is because one already has remission of sins and not in order to obtain remission of sins. In refuting this claim we have, through the years, gone to other passages to show that their use of the word in Acts 2:38 is an incorrect use and that they will not so apply the same word in other passages. For example, in the Porter-Tingley Debate, p. 99, brother W. Curtis Porter said about the English translation of "eis": "Just here I want to say a little about the word 'unto' in that connection. Let me read from the Revised Version. 'Baptized unto remission of sins.' We find that word 'unto' used a number of times. Romans 10:10—Paul informs us, 'With the heart man believeth unto righteousness.' First the belief and the righteousness follows—'unto righteousness.' In Acts 11:18, God hath granted unto the Gentiles 'repentance unto life.' First the repentance, and that followed by life. Romans 10:10, 'With the mouth confession is made unto salvation.' That shows the confession first, and then the salvation. I Peter 1:3—the Lord 'hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.' 'Begotten unto a lively hope.' First the begetting, and then the lively hope. We have the same thing in Acts 2:38 in the Revised Version, 'Baptized unto remission of sins.' First the baptism, and then the remission of sins to follow." Cannot brother Tuten see that the use of "other passages" "helps our study" of Acts 2:38 in regard to the correct application of the word "eis"?

Further along this line, brother Tuten says, "In my desire to know the meaning of baptism in Mark 16 I do not go to such passages as Colossians 2:12." We do not see why. We suggest to brother Tuten that if he is in the process of proving that immersion is necessary to salvation one of the best arguments he could use is to show: 1) Baptism stands between the sinner and salvation (Mark 16:16). 2) In baptism one is immersed for he is "buried" and "raised" (Col. 2:12). 3) Therefore, immersion stands between the sinner and salvation. Of course, defining the word in Mark 16:16 is proper also but no more proper than the process just used. The light of other passages where baptism is used or men-

tioned will keep one from concluding erroneously that baptism is sprinkling in Mark 16:16. And, likewise, the light of other passages where "children" (tekna) is used will keep one from concluding erroneously that it can have only a plural application in I Timothy 3:4 and Titus 1:6.

III. THE SAFE COURSE

Regarding this point, brother Tuten says, "I feel that the safe course is for a man to have a plurality of children if he desires the office of a bishop." I used to feel the same way, but it dawned on me that this reasoning would apply to other cases also. For example, because Luke 14:26 uses the plural, "tekna", is it safe to say that a man can be the Lord's disciple if he has left more than one child but unsafe to say he can be the Lord's disciple if he has left *only one child*? Because Matthew 3:9 uses the plural, "tekna" or "children", is it safe to say that God can raise up a plurality of children to Abraham but unsafe to say that he can raise up only one child to him? Because I Timothy 5:4 uses the plural is it safe to say that these instructions apply when the widow has more than one child but unsafe to apply them when the widow only has one child? If this reasoning works in the case of I Timothy 3:4 and Titus 1:6 it will work in the other cases. We are persuaded that it will work in neither.

IV. SUMMATION AND CONCLUSION

In attempting to uphold the contention that a man must have more than one child in order to serve as an elder, brother Tuten has:

A. Submitted material that is off the issue. He introduced evidence to prove that the form of the Greek term tekna is plural whereas the issue is: Does the plural use of the term tekna in the New Testament allow a singular application? We have shown that it does.

B. Departed from the legitimate principles of hermeneutics. He denies that other passages may be introduced showing how "tekna" is applied. We have illustrated the validity of this process.

C. Used reasoning that proves too much. We have paralleled the "safe course" reasoning he used with other cases and have shown that it proves too much and, therefore, proves nothing.

We hope this material has been presented in the spirit of love for which brother Tuten asked. This has certainly been our desire. We thank brother Miller and brother Phillips for opening the columns of SEARCHING THE SCRIPTURES to both sides of this issue.



Almost 2,000 years have gone by since the Lord made an inventory of the conditions of the seven churches in Asia in the book of the Revelation. In the second chapter the first congregation to be examined was the church at Ephesus and among the many things that the Son of God commanded we find this simple statement in Rev. 2:2 "and thou hast tried them which say they are apostles, and are not, and

The News Letter Reports

"... **THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM** . . ."—Acts 14:27

GLEN R. SHEUMAKER'S new address is 827 Crestview, Lakeland, Florida—The following men were speakers at Myrtle Grove congregation in the Pensacola area last month on the general subject, "Ancient Church in a Modern World." They were: JOHN HOLLIS, FRANK INGRAM, A. B. McKEE, WARREN RAINWATER, A. H. STAGGS and CLYDE WILSFORD. . . . PAUL HUTCHESON, HARRY PICKUP, T. T. CARNEY of Jackson Heights in Columbia and REAVIS PETTY of Mooresville Pike in Columbia all speakers for the new West Main church in Woodbury, Tenn. in recent weeks. . . . The North Miami congregation where BOBBY THOMPSON preaches although only two years old already has fellowship with four preachers and plans in the near future call for this to be increased to five. . . . JAMES L. YOPP, preacher for the church that meets at 703 Harrison Street in Kennett, Mo., had the following note in the bulletin published there:

NOTICE—If you are receiving this paper and desire to have it stopped, let us know. We are not trying to force the truth on anyone. We can use the postage in a better cause."

JAMES P. MILLER will do the preaching with the downtown Church in Lawrenceburg where E. L. FLANNERY preaches March 19-26. . . . EDWARD HUDSON, CHARLES CULP and HARRY JOHNSON all new deacons at North Street in Tampa where PAUL ANDREWS preaches. . . . E. C. Koltenbah has moved from Cayahoga Falls, Ohio to Bremerton, Washington. . . . GROVER STEVENS spoke at Valley Station in Louisville, Kentucky in December on Premillennialism. Too many brethren think this error is dead. They are in for a rude awakening. . . . OAKS GOWEN has completed four years with the church in Bradenton, Florida that meets on 10th Avenue. . . . JAMES R. COPE, author

of new tract, "Parents and Children—Natural and Substitute". Five cents a copy or \$4 for 100. Address, 505 College Place, Tampa 10, Fla.

THOMAS C. HICKEY has moved to Owensboro, Kentucky to work with the Central congregation in that city. . . . HERBERT THORNTON has moved from Trenton, Florida to Baton Rouge, Louisiana. . . . MARSHALL PATTON question and answer man for SEARCHING THE SCRIPTURES now with the Par Avenue congregation in Orlando. . . . FRANKLIN T. PUCKETT moving to Dyersburg, Tenn. to be near his aged father. . . . ROBERT WELCH the new preacher for the church in Nacogdoches, Texas. . . . ROY COGDILL will make his home in Oklahoma City and hold meetings.

DENNIS REED will begin work with the Berney Points congregation in Birmingham, Alabama in February. He has been with the San Mateo congregation in Palatka for about three years and has done a good work there.

HERBERT THORNTON began work with the small congregation in Baton Rouge, Louisiana the last of December. This is a new and small congregation of about 25 members. Brother Thornton demonstrated a great faith and love for the church by moving to this small congregation lacking nearly \$200.00 per month in his support. He is a loyal gospel preacher and deserves support in this work. He is 31 years of age, married and has three children. He attended Florida Christian College and has been with the church in Trenton, Florida for about two years. For further in formation concerning the work in Baton Rouge write to B. Hall Davis, 9474 Oliphant Road, Baton Rouge, La., or to the church in Haynesville, La. in care of brother Hart-selle. Brother Thornton may be addressed at 4279 Perkins Road, Baton Rouge, La.

hast found them liars . . ." I marvel that so much can be found in such a statement. Consider for a moment the following things.

1. The wonderful teaching of Paul that this congregation was able to put a false apostle to the test. Paul told them that he had kept back nothing and how right he was. How wonderful it would be if churches could be taught like this today.

2. How able the word of God is to meet any problem. The test of an apostle has been forgotten with the centuries that have gone by but taught by inspired men the church was equal to any emergency.

3. We also learn that there are no apostles today for they passed into history along with the test by which they were proven true or false. If we had the office today we would also have to know how to test them. No test, no one to test, I it is just that simple.

4. The complete autonomy of the church is taught in this half verse. The brethren at Ephesus just made the test themselves. There was no central headquarters from which they could gain the information. They were in charge of their own affairs and they tried those who came their way.

5. Our example of courage from these brethren in the long ago. They did not say, "just look the other way and the false apostle will soon leave." They said, "try him."

6. Consider the attitude of the church for the truth. They were not willing to turn the teaching of the flock over to men that were not true.

Yes, all of these lessons and more come from the simple statement, "thou hast tried them that say they are apostles, and are not, and hast found them liars." There is still a greater lesson than any of these and it is not found in the second verse. It is found in the 4th verse in the 2nd chapter in these words, "Nevertheless I have somewhat against thee, because thou hast left thy first love." Oh: dear reader, what did all of the rest profit if "first love" was forgotten. What good are works, labor, patience and soundness if we have lost our love and zeal to do the Master's will? Too many churches in our time are in danger of having their "candlestick" removed from its place. This is the very thing that was about to happen to one of the finest Churches of Christ on earth. Let no man misunderstand, not only can a child of God be lost but an entire congregation can fall, and this a church bought by the blood of Christ. How wonderful it was to be able to try an apostle, but how necessary to keep first love as strong as it was at the first.

**RENEW YOUR SUBSCRIPTION TODAY—
\$2.00 FOR 1961**

FLORIDA CHRISTIAN COLLEGE FIFTEENTH ANNUAL LECTURE SERIES

F.C.C. CAMPUS

TEMPLE TERRACE, TAMPA, FLORIDA

THEME: *"Ancient Faith and Modern Thought"*

Monday, March 6, 1961

- 7:30 P.M. "The Faith vs. Atheism" -- C. L. Overturf, Tampa, Fla.
8:30 P.M. "The Faith vs. State Religion"-- C. D. Hamilton, Tampa, Fla.

Tuesday, March 7, 1961

- 9:00 A.M. "Stealing and Lying" W. C. Sawyer, Bowling Green, Ky.
10:00 A.M. "Cycles in Church History" -- Harry E. Payne, Tampa, Fla.
11:00 A.M. "Protestant Thought Today" -- Ed Grantham, Tampa, Fla.
2:00 P.M. "Individualism vs. Collectivism in Benevolence" -- E. L. Flannery, Lawrenceburg, Tenn.
3:00 P.M. Panel: "Difficult Bible Passages" _ Osby Weaver, Chairman, Dallas, Tex.; Byron Conley, Bartow, Fla.; W. E. Coffman, Corpus Christi, Tex.; J. W. Evans, Port Arthur, Tex.; John Gasaway, Gordon, Ga.
7:30 P.M. "The Faith vs. Intellectualism" -- Ed Harrell, Kingston Springs, Tenn.
8:30 P.M. "The Faith vs. Communism" -- James W. Adams, Oklahoma City, Okla.

Wednesday, March 8, 1961

- 9:00 A.M. "Coveting and Adultery" -- Earl Fly, Tampa, Fla.
10:00 A.M. "Purity of the Bible Text"-- Edgar Srygley, Tampa, Fla.
11:00 A.M. "What is Happening in Protestant Thought?"-- Ed Grantham, Tampa, Fla.
2:00 P.M. "Individualism vs. Collectivism in Evangelism" -- Harold Dowdy, DeLand, Fla.
3:00 P.M. Panel: "Aids, Methods, Organizations" -- Osby Weaver, Chairman; M. E. Patton, Orlando, Fla.; A. C. Grider, Louisville, Ky.; Hiram Hutto, Pleasant Grove, Ala.; Robert Atkinson, Miami, Fla.;
7:30 P.M. "The Faith vs. Secularism and Humanism" -- Hubert Moss, Indiana, Pa.
8:30 P.M. "Supernaturalism and the Resurrection" -- James R. Cope, Tampa, Fla.

Thursday, March 9, 1961

- 9:00 A.M. "The Gospel in White Africa" -- Gene Tope, Detroit, Mich.
10:00 A.M. "The Christian and Materialism" -- Bob. F. Owen, Tampa, Fla.
11:00 A.M. "The Christian and Modern Evolution" --Forrest McCann, Gainesville, Fla.
2:00 P.M. "The Gospel to the Negro in Africa" -- James Judd, Macon, Ga.
3:00 P.M. Panel: "Meanings and Applications of Bible Words" Charles Bland, Chairman, Houston, Miss.; Dale Smelser, Jessup, Ga.; Arvid McGuire, St. Louis, Mo.; Hugh Davis, Lake Wales, Fla.; Dave Bradford, Cortez, Fla.
7:30 P.M. "Why Florida Christian College?" -- James P. Miller, Tampa, Fla.
8:30 P.M. College Program

Friday, March 10, 1961

- 9:00 A.M. "Honor Thy Father and Mother" .-- Bennie Lee Fudge, Athens, Ala.
10:00 A.M. "Dissolution in the Family" -- Roland H. Lewis, Tampa, Fla.
11:00 A.M. "With Malice Toward None" -- Franklin T. Puckett, Akron, Ohio
2:00 P.M. "Individualism vs. Colelctivism in Capitol and Labor"-- W. C. Hammontree, Chattanooga, Tenn.
3:00 P.M. Panel: "Marriage and Divorce" -- Tom Butler, Chairman, Lakeland, Fla.; Robert Bunting, Hueytown, Ala.; Earl Kimbrough, Waycross, Ga.; Bobby Thompson, Miami, Fla.; James P. Needham, St. Petersburg, Fla.
7:30 P.M. "God in International Affairs" -- Homer Hailey, Tampa, Fla.
8:30 P.M. "The Triumph of Faith in Trying Times" -- Roy E. Cogdill, Oklahoma City, Okla.

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 II

FEBRUARY, 1961

NUMBER 2

PROVE ALL THINGS

H. E. Phillips

"Prove all things; hold fast that which is good. Abstain from all appearance of evil" (I Thess. 5:21,22). These words call upon each of us to do three things: make a test of all things—prove them to determine what is good and what is bad; hold on to all things that are proved to be good; refuse and abstain from the very appearance of those things that are proved to be evil.

All men have motives for what they consciously do or say. Many times these motives are not right, and whether they do or say the right thing or not, they are wrong because the motive is wrong. It is also possible that the motive be right and the action or word is wrong. We must "prove all things," that is, put to a test every thing we do or say to determine if it is right or wrong. Now, the question arises, what shall be the standard or method of proving all things? The only answer is the word of God. The word of God will make us "thoroughly furnished unto all good works" (II Tim. 3:17). Every motive, action or word should be weighed in the light of God's word to determine whether it is good or evil. If good, do it; if evil, abstain from it completely.

Some men and women are much like buzzards: they like to find something rotten, evil and dead to feed upon. They are not in the least interested in something good said or done, but they can "walk a mile" to get a little dirt to feed on and tell to others, making it just a little worse each time they tell it. We wonder just what motive people can have in such conduct? We can think of only two possible reasons: (1) lack of spiritual thinking and (2) revenge. People with either of these motives are not interested in "proving" anything; they care little whether a thing said is true or false.

I. LACK OF SPIRITUAL THINKING

Some who have professed to be spiritually minded people have failed to prove what is good and what is evil by the words of the Spirit. Paul speaks of the contrast of the spiritually minded and the carnally minded in Romans 8. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:5-8). The things of the Spirit

are the things the Spirit teaches in the word of God. The things of the flesh are those things that arise from human wisdom and will. When men are governed by the appetites of the body rather than the doctrine of Christ, they are carnally minded and lack spiritual thinking.

Peter spoke of some who were carnal in thinking and showed how they speak and think of those who are righteous. "But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities" (II Peter 2:10). Continuing in verse 12: "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they *understand not*; and shall utterly perish in their own corruption." Such men speak evil (they have not proved what is good and what is evil) of dignities and of right things which they do not understand because they are directed by the carnal nature and not the Spirit of God.

Jude also speaks of these who lack spiritual thinking. "But these speak evil of those things which they *know not*: but what they know naturally, as brute beasts, in those things they corrupt themselves" (Jude 10). They do not know the things of God, yet they speak evil against them.

II. REVENGE

This is a very deadly motive even for the one who holds enmity and seeks revenge. Many more in the church act with this motive than those who absolutely lack spiritual knowledge, yet we must say in the light of God's word that the man who seeks vengeance is a carnal minded person. Envy, strife and division are classified as carnal (I Cor. 3:3).

Christ and the apostles had enemies who sought revenge against them for teaching against their evil doctrines. As it was then, so is it now. Men who do not get their way about everything frequently will resort to a campaign to destroy the character and reputation of the person who stands in their way. It is a well known fact that one who seeks vengeance will resort to any means at his disposal to accomplish his goal. Christ spoke of some who spoke against him in Luke 7:31-34: "And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?"—He was speaking of religious Pharisees and lawyers who had rejected the message and baptism of John, and who sought to discredit both John and Christ. Now, what are these men like? "They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept." Christ said these men were

as children playing, and some did not get their way with others. Some in the church are like that. They say, "You do not play the game by our rules; you will not heed our directives." The Lord gave an example of the evil statements of these religious leaders in seeking revenge against both John the Baptist and Christ. "For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!" Either way was condemned by these people. They had an evil report no matter which Christ did.

The apostle Paul also had enemies who sought revenge. Paul wrote to Corinth to establish his apostleship among other things. False teachers had been following him and trying to counteract his teaching and influence. They did not hesitate to misrepresent him and belittle his doctrine and person. In the second letter to the Corinthians he refers to one thing these false teachers had been telling to destroy his teaching: "For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible" (II Cor. 10:10). Notice that these false teachers had their say in the absence of Paul. Usually men of this character prefer to speak to the back of the man they charge. They are primarily cowards and would rather do their evil work under cover as much as possible. They want revenge without indicting themselves. They would rather not have their charges contested and proved. But remember this, we under command of God to "PROVE ALL THINGS" and though this applies to the word of God, it would also include an evil report about a brother (see verse 15). Paul had enemies who said that he wrote letters as if they were weighty and powerful—he wrote as a big man—but when he was present in person he did not speak so boldly, and even his speech was contemptible. This was said to the Corinthians in the absence of Paul. In the next verse Paul states the fact: "Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present." He goes on in the verses that follow to show that he is not like these who measure and weigh themselves by themselves, but that he lives by the rule which God had given.

Stephen had some enemies who sought revenge which ended in his death. "Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake" (Acts 6:9,10). Sometimes men will seek revenge against one because they cannot resist the truth which he teaches. Their slogan seems to be: "We cannot defeat the truth, but we will turn attention to the man and destroy him and people will forget what he was teaching." That is precisely what these Jews did to Stephen. They could not stand against the truth he was teaching. "Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us" (Acts 6:12-14).

This effort to distort facts, misapply statements, establish false reports against a man to discredit him did not die with Stephen. It has been the sad disgrace of many through the

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.

EDITORS

H. E. PHILLIPS	JAMES P. MILLER
P. O. Box 9095	2523 W. Diana
Tampa 4, Florida	Tampa, Florida

SUBSCRIPTION:

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

ADDRESS ALL COMMUNICATIONS AND CHANGES OF ADDRESSES TO:

P. O. Box 9095
Tampa 4, Florida

centuries to this very day. Any man of God who tries to stand for the truth will have enemies who oppose him with this method of battle. This is further proof of the lengths to which one will go to seek vengeance. We must "Prove all things; hold fast that which is good." This applies also to evil reports of actions and statements made against one as in the case of John the Baptist, Christ, Paul and Stephen.

Anger is a state of mind very fertile to making false charges. James says, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God" (James 1:19,20). When one's sins are exposed he often in anger retaliates with evil charges and false reports that have absolutely no bearing on the sin exposed. If I am a thief, what help is it to me to charge the man who exposes me with using poor judgment in buying his clothes, or something of that nature? If that man is proved to be a murderer, it does not keep me from being guilty of theft.

Jesus goes to the very heart of the trouble when he spoke of evil speaking coming from an evil heart. "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" (Matt. 12:34-37). An evil man will not speak good things, and a good man will not speak evil things, because it is out of the heart that man speaks. If the heart is good the speech will be good, but if the heart is evil the speech will be evil. We can therefore judge the condition of a man's heart by his words.

Peter gives the spiritual admonition to those who will serve the Lord in times of persecution for righteousness sake: "And who is he that will harm you, if ye be followers of that which is good?" We must "prove all things; hold fast that which is GOOD." This comes before we can follow that

which is *good*, "But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ" (I Peter 3:13-16).

We must be ready always to give an answer for our hope, and that must be done as the oracles of God (I Peter 4:11). This means that we must "prove all things" by the word of God. The only way we can hold to that which is good and abstain from all appearance of evil is to prove everything by the standard of right and wrong. If one should believe the charges of the Pharisees that Christ was a sinner (John 9:24), and not of God (John 9:16), where would we be today? We must prove by that which is truth whether Christ is the Son of God or a sinner. Jesus warned his disciples, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6:26). When a man has no enemies who seek his destruction, it may be because he has compromised with evil and is taking no stand against sin. Let us "prove all things; hold fast that which is good. Abstain from all appearance of evil." "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1). We cannot hope for eternal life unless we prove every statement to be true and then live by what is true and reject all that is evil.

DIVISION: ITS CAUSE AND CURE

L. A. Mott, Gainesville, Florida

Some time ago I talked with a lady who teaches Sunday School for the Baptist Church (or did then). As our conversation turned to things Biblical she remarked, "If I had my way, there would be just one church."

No one can give the scriptures a serious reading and deal with them honestly without realizing that this is God's desire also. God's attitude toward division was expressed by the wise man when he stated that *Cod hates "he that soweth discord among brethren"* (Prov. 6:19). The Roman Christians were instructed to "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). Paul classed factions, divisions, and parties among the works of the flesh and repeatedly warned "that they who practise such things shall not inherit the kingdom of God" (Gal. 5:19-21).

THE UNITY OF APOSTOLIC CHRISTIANITY

In New Testament days, only one body, or one church, existed (Eph. 1:22-23; 4:4). If God's will had been carried out through the years, this unity would have remained, for this was God's desire. Jesus, in his prayer for believers of all ages, petitioned the Father "that they may all be one" (John 17:21). To meet the "sect" problem in Corinth Paul wrote, "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment" (I Cor. 1:10).

One individual told me he thought the Lord knew what he was doing when he divided the church and let all of us go our separate ways. Neighbor, such a remark comes little short of blasphemy! God did not cause the division. *God hates division!* If all men had subjected themselves to God's will, all believers even to this day would have remained united in one body.

But unity was not to continue. The truth was taught quite generally in the ancient church "that in later times some shall fall away from the faith" (I Tim. 4:1; cf. Acts 20:28-30; etc.).

Almost all of us are acquainted with the story of how this predicted apostasy found its fulfillment (or at least *one* fulfillment) in the development of the Roman Catholic hierarchy. Then, in the 16th and 17th centuries, many different groups arose and the foundations of modern protestantism were laid in what history terms the protestant reformation, a reform movement led by those who had become disgusted with the doctrinal and moral abuses of the apostate church. Other groups arose later till today we have about 300 different religious societies, each with its own distinctive name, doctrine, and organization. The true church of God is divided, and is therefore, not able to speak to the needs of this situation. Personally, I am convinced that this generation is witnessing the emergence of a new denominational church of Christ which has its roots in an apostasy from the faith.

But neighbor, mark it, and mark it well: *God is not pleased with such division*. Jesus' prayer is *still on record*. Paul's message has an application *today*.

The essential point of this article is: How to restore New Testament unity.

A PREREQUISITE TO THE RESTORATION OF NEW TESTAMENT UNITY

Unity can never be established unless we can settle upon a common standard and agree to abide by this standard. The players of any game must agree to abide by a set of rules. If they do not, confusion will result.

Baptists, Presbyterians, and Methodists are divided because they do not have a common standard. Baptists believe the doctrines of their *Manual*; Presbyterians, their *Catechism*; and Methodists, their *Discipline*. Baptists do not believe the *Discipline*; Methodists do not believe the *Manual*; etc. This is why they are divided. But the three of them can be united if they could find a common standard. For instance, if they all decided to accept the *Discipline* as a common standard, they would be united. They would all be Methodists, true; but the point is: This would bring unity.

But no human creed will ever be accepted by all men as a common standard. Baptists and Presbyterians do not believe the *Discipline*. Any human creed must necessarily fall far short of general acceptance. But there is a standard which *all* can accept: *Cod's Word*. Methodists, Baptists, and Presbyterians all can believe and accept it. *If men will just throw away all human creeds and opinions and accept God's Word as the final authority in all matters of religious faith and practice, we can be united*. But this is the *only* plan that will bring New Testament unity.

The scriptures are all we need (II Tim. 3:16-17). An adage often repeated and still true, states; If a creed book has more than the Bible, it has too much; if it has less than the Bible, it has too little; if it has the same thing as the Bible, there is no need for it for we have the Bible itself. The Bible and the Bible *only* is our plea. No place exists in God's plan for unity when we understand the cause of division.

THE RISE OF RELIGIOUS DIVISION

Organization

In New Testament days when the church was one, elders (Acts 14:23, etc.), deacons (Phil. 1:1, etc.), and evangelists (II Tim. 4:5, etc.) served as officers of the church.

But as men departed from God's plan, the offices of bishop (distinct from elder), metropolitan, patriarch, and pope arose. Today we hear of arch-bishops, cardinals, etc.

Today division exists on this subject. Some use one form of organization; some, another. Once there was unity on the point; now there is division. Where in history shall we mark the beginning of the division?

Underscore this point and mark it well: *In New Testament days under the inspired plan, true believers were united on this point. DIVISION CAME WHEN MEN LEFT THE NEW TESTAMENT PLAN!*

Action of Baptism

Apparently, any other action than immersion was unheard of in apostolic times (Rom. 6:4, etc.). Believers were united on the point.

Later, "clinical baptism" (see the various church histories) was practiced by sprinkling. Sprinkling was recognized by the apostate church only as late as 1311 A.D. at the Council of Ravenna.

In Paul's day there was unity; today there is division. Again, mark the point: *DIVISION CAME WHEN MEN LEFT GOD'S PLAN!*

Church Membership

With men of old, the important question was not "Which church to join?" but "what must I do to be saved?" (Acts 2:37). Upon their obedience to the gospel, God saved them and added them to the church (vv. 38, 47).

"But now it is different," says Edward T. Hiscox (*Standard Manual for Baptist Churches*, p. 22). Admitting that men were added to the church by obedience to the gospel in the New Testament, Hiscox goes on to say that now it is different, and, to make a long story short, the church members must vote on candidates for membership, and this vote admits them to membership.

Today, some receive church members in one way; some, in another way. *The division came when men decided God's plan was imperfect and began following schemes of their own devising.*

The Church Today

Today there is division amongst us. Division cannot exist where all are strictly adhering to our common standard, the Bible. Clearly then, the division exists as the result of a departure from the truth. This cannot be successfully denied. The division is caused by those making the departure, not by those who oppose it.

The Way to Unity

Division came when men departed from God's Word. Unity will be restored when we all go back to the Bible.

"The seed is the word of God" (Lk. 8:11). If all sow the same seed, all will get the same product. Only when different kinds of seed are sown do we get different plants.

Campbell's slogan is still the need of the hour (and only because it is scriptural). To be united and thus please and glorify God we must go back to the Bible, and speak where the Bible speaks and respect God's silence by remaining silent where the Bible is silent.

AN APPEAL FROM TWO POINTS OF VIEW

1. From My Point of View: The Issues Are Over Matters of Principle

Brethren, the only way unity could ever be established between the conservative wing of the Christian Church, for instance, and God's church is for those brethren to give up whatever they are doing that is not authorized by the scriptures, i.e., instrumental music, societies, etc., and take their stand upon God's Book alone. We can all see and understand this. Why, then, cannot we understand that the only way unity can be brought about in the Lord's church is for those brethren who promote unscriptural societies to give them up? The only basis for unity is God's Book. Our only hope for unity is to practice only that for which we can give a "Thus saith the Lord."

No one yet has produced the passage of scripture that authorizes the erection and maintenance of human institutions by the church. Some brethren have tried to justify these practices by arguing that the Bible authorizes the use of "methods" in carrying out the work of the church. But this evades the issue just as a similar evasion was used by those who contended for the missionary society. The brethren who stand with me are not opposed to the use of "methods" by the church. But we do oppose the *human organizations* which use the methods. Where is the authority for a human board of directors to take over and control the work God gave the church to do? *This is the issue!*

Brethren, let me make a sincere appeal to you: Walk right up to this issue and deal with it. Either show the authority for such human arrangements, or admit that no authority exists, and give them up.

2. From the Point of View of Those Differing with Me: The Issues Are Over Matters of Expediency

Several years ago, brother N. B. Hardeman debated a Christian Church preacher by the name of Boswell. He charged that Boswell had rather have the organ than the fellowship of a large number of the Lord's churches. Brother Hardeman could not consistently say that to a Christian Church preacher today, for now the question would rebound to him: Would brother Hardeman and those who stand with him rather have their institutional idols than the fellowship of a sizeable portion of their brethren?

I do not say these things to be unkind or hurtful to brother Hardeman, or anyone else. Though I have seen brother Hardeman only once, I know him through his printed sermons and debates, and love him for his work's sake. I earnestly desire to be able to stand and work together with such a stalwart and faithful soldier of the cross of days gone by. There are many other great and admirable men about whom I would be pleased, yea, overjoyed, to say, "He and I are *fellow-soldiers* of Jesus Christ." But I cannot go against my conscience to have this. Nor can the many other faithful brethren who stand with me. We cannot compromise on a principle to have peace! "Peace at any price" is not New Testament unity. Paul did not compromise on the "circumcision" issue for the sake of unity (Gal. 2).

Do you, brethren, consider your projects essentials? or aids and expedients? Surely the most you can say for them is that they are aids and expedients. Would it be wrong to give them up and to let the church do its own work. Would it be *wrong* for *individuals only* to support them (as one or two of the schools are maintained)? Then surely the way to peace and unity is clear for all those who love the Lord *and their brethren in him* more than these projects.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" But unity can only exist where we practice only that which is clearly authorized by God's Book.

Brother, whoever you are: Take your stand upon that ancient volume of truth. Be not moved from it though it cost your life! God help us all!

WATERING DOWN AN INFLAMED ARTICLE

James P. Needham, St. Petersburg, Florida

An article entitled "Under the Cover of Darkness" written by a prominent preacher of Mobile, Ala. has come to my attention. Since it is so typical of the kind of writing being done by our pro-institutional brethren, it was thought a review of it would be advantageous.

Our brother begins his article with this sentence: "Any doctrine that man has to advocate under the cover of darkness to get converts could not be the doctrine of Christ." He then applies this statement to those of his brethren he delights to call *anti*, meaning, of course, those of us who oppose his human institutions to do the work of the church. He tells a long, detailed story about how those mean old antis creep in and preach their doctrine "under the cover of darkness," which according to him is sure proof that what they preach "could not be the doctrine of Christ." Of course, he assumes that those terrible antis are the only ones that do that. I don't know of any of his so-called antis that work in the way described, and wouldn't approve it if I did, but I certainly know of some of his brethren who promote their doctrines "under the cover of darkness." Hence, since he seems to know of some "antis" who work this way, and I know of some "pros" that work this way, we have to reach the conclusion that neither is "the doctrine of Christ" because, according to him, it couldn't be. That means then, that neither he nor his opposition has the truth on the present issues! Either our brother didn't think his statement through, or else he is unacquainted with the tactics of those who stand with him.

I found our brother's vocabulary quite colorful if contrary to the spirit of Christ. Here are a few of his terms: "undercover work," "gullible," (Sic) "hatchet men," "hobby," "fighting orphan homes and cooperation," "anti-orphan home," "anti-church cooperation," "weak-knee elders," "gullible (sic) church," "crack-pot ideals," etc.

Wonder which would be worse, to work undercover or to malign and vilify ones brethren? Since our brother seems to think he has the doctrine of Christ are we to conclude that the use of such language is necessary to its promotion?

Then our brother says, "The orphan home fighters will never accomplish very much for the simple reason that it is a negative religion." He talks like he knows nothing about "negative religion," but I believe he does. Doesn't he have a "negative religion" when considering instrumental music in the worship, dancing, drinking, denominationalism, Catholicism, etc.? We all know that he does, and according to him he'll "never accomplish very much" in fighting these things because he has "a negative religion."

Next, we come to the most amusing statement of the whole article. He says, "There is not one orphan home fighting church in the world that could go into a community and tell the people in the beginning of the meeting, what they believe and baptize one intelligent person. Let them announce at the first service, 'We don't believe the churches

can cooperate, and we also believe that it is a great sin for the church to help any person unless he is a member of the Lord's church!" Our Mobile brother thinks he has found a sweet morsel, but we shall see. Wonder how many intelligent people he could convert if at the first service of a meeting he should announce, "We speak where the Bible speaks and are silent where the Bible is silent, *except* when we talk about caring for the needy and how churches can cooperate, then we do many things for which we have no scriptures, nor do we need any, we then rely upon what has been done by our brethren for the last several years, and where there is no pattern we are governed by sanctified common sense." Does he think that would really appeal to intelligent people?

Next our brother says, "The only way the anti group can ever grow is to first deceive the people about what they believe, and after they join up with the anti group, some one has to convert them to hobby (sic) of fighting orphan homes; as a result of this they will lose most of those baptized, for not many honest people could believe such a damnable heresy." If our brother has any point at all here it is this: if he and his brethren convert a man he will just automatically believe in Gospel Press, the Herald of Truth, Orphan homes, etc. There won't be any need for anyone to try to persuade him to accept them; an acceptance of them will be involved in and apart of his conversion. Is this true? Certainly not! If our brother were to preach the guiding principles of the New Testament such as the autonomy, independence, sufficiency, and equality of the local church and converted a man to these, orphan homes and all other human institutions to do the work of the church would be repulsive to him. He would say, "You converted me to one thing, now you want me to practice something else."

Next he says, "The church can build him (the preacher JPN) a house, pay his lights, water, telephone bills, but a sin, a terrible sin, to build a house for orphans. This is what they are tearing up churches over." From this we can see that our brother is quite adept either at mis-comprehension of the issue or at mis-representing his opposition. If our brother thinks the orphan homes which we oppose are parallel to a church's furnishing her preacher a place to live as a part of his salary, he would profit himself and others much more by *studying* present issues than by *writing* about them. If such irresponsible statements as this is any indication of the degree of knowledge he has of current problems, it would seem that he has not seriously studied the position of those he delights to call "antis" and "crack-pots". If a group of brethren should form a "Preacher's Home Service" corporation and receive monies from churches all over the nation for the purpose of furnishing houses for preachers, we would have a parallel to the orphan home society set-up. But when a local church, under its own oversight, builds and furnishes a house for a preacher to live in we don't have a 42nd cousin to the orphan societies to which many congregations surrender their money plus its oversight. It is just such "reasoning" as this that keeps the real issues in our present difficulties hidden.

May we all think for ourselves and be not led away by trumped-up side issues and mis-representations.

Every person converted to Christ in the New Testament learned that he was wrong and made a change. The man who is "never wrong" will never be a Christian. Your estimate of your own self matters little; are you right in God's sight?

"Innovations are usually adopted on the plea of expediency—and afterwards defended as Scriptural. Societies, sprinkling, instrumental music, are illustrations."

THE WORD OF GOD: POWERFUL AND SUFFICIENT - NO. I

(Read Isaiah 55:6-11) *George*

Lemasters, Barberton, Ohio

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." Here in the inimitable language of inspiration the prophet states a very fundamental principle concerning the word of God, for in substance he affirms of it that it is powerful and sufficient to accomplish all that God desires in His dealings with men. The nature of this and some two or three subsequent articles will be to consider the implications of that principle.

A failure to abide in the sufficiency of the word of God and to recognize its power has always characterized man. The nations of men described by Paul in Rom. 1:21-28 are pictured as gradually departing from God and finally being regarded by Him as reprobate because they "exchanged the truth of God for a lie" and "did not like to retain God in their knowledge". Israel did not enter Canaan because they failed to honor this principle; and their desire for a king which ultimately resulted in their downfall was a direct result of their failing to abide in the power and sufficiency of God's word. The early church failed also in this matter and the falling away which finally culminated in the rise of Roman Catholicism was the fruit of their folly.

This present generation follows in the same pattern as those which have gone before. The problems which presently confront us on every hand are but the symptoms of the real disease, which is a failure to have the right attitude toward the word of God, and its power and sufficiency. Ours is the most modern age that the world has known; our culture seems to demand that certain arbitrary standards be adhered unto; prosperity elevates the standard of living and the false security begotten of riches is engrafted in many, hence, there is an ever increasing emphasis on the materialistic aspect of life. The church is effected by this for an emphasis on the material necessitates a moving away from the spiritual (Matt. 6:31-38) and consequently a moving away from the word and its power and sufficiency. We, thus, move toward a state of conformity with the world and with worldly wisdom and ideas. We see this manifested in many ways. For instance, many times money is wasted to no good purpose on elaborate buildings designed to attract the attention of the worldly minded rather than simply to expedite the work of the church. The influx of the elements of the "social gospel" into the budgets of the churches as well as the adopting of worldly principles on moral issues (social drinking, etc.) are also manifestations of this trend.

Since the disease producing these symptoms is a failure to abide in the power and sufficiency of the word of God, these articles shall be designed to call your attention to this all important point. We shall note the power and sufficiency of the word in creation; in conversion; in the disciplining of the individual Christian, and finally its power to keep the church pure.

While this first point is more for illustrative purposes it is significant to note that the word of God was powerful and sufficient in the creation of the worlds. For the scripture says,

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made from things which do appear" (Heb. 11:3 cf. also John 1:1-3). How long it was before the creative voice of God broke the silence of eternity and issued forth in the creation of the heavens and earth is not known, neither is it important. But there came that occasion, when, in the language of David, ". . . He spoke and it was done, he commanded and it stood fast" (Psalm 33:9). And not only was that word able to create this universe, but it is also the omnipotent command by reason of which all things are presently upheld (cf. Heb. 1:3). Moreover, we are instructed by Peter, that, ". . . the heavens and the earth, which are now, by the same word are kept in store, reserved into fire against the day of judgment and perdition of ungodly men" (cf. II Peter 3:17). Hence, the word of God was powerful and sufficient to create the worlds; to uphold them at this present time; and shall finally bring them to naught, when God sees fit for time to be no more. If the question is here asked as to why the word of God is so powerful in the physical realm; I answer that it is by reason of the nature of God who spoke it. For indeed, if God is all powerful, then certainly for Him to speak and thus accomplish His desires in the physical realm need present no problem.

BENEVOLENCE AND THE CHURCH

Harris J. Dark

PART I

(NOTE: Harris J. Dark delivered the following sermon recently on Sunday evening at Perry Heights church in Nashville, Tennessee. We obtained his permission to publish this fine lesson in SEARCHING THE SCRIPTURES. It will be given in two parts.—Editor.)

The topic announced for this evening is "Benevolence and the Church", or "The Benevolent Work of a Congregation." When we say "the church" in reference to any function, we mean the congregation. As was pointed out here recently, the church can function in no other capacity, because the Bible authorizes no organization for the church except that of a local congregation.

INDIVIDUAL RESPONSIBILITY

When we talk about the church and its charity work, let us not forget the responsibility of the individual. The individual has responsibility in this matter also. And although that's not our theme this evening, and we don't have time to give you all the scriptures on it, we do want to emphasize that fact lest we appear to overlook it.

Particularly on that point, I call your attention to I Timothy, chapter 5, and certain verses in that chapter. Verse 4 says:

"But if any widow have children or nephews [and one translation says grandchildren], let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God."

The 8th verse of that same chapter says:

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

And the 16th verse says:

"If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed."

Here the Bible makes a very clear distinction between the responsibility of the individual and the responsibility of the congregation. Whereas they might overlap in some areas, there is certainly also a distinction. And on the very face of it, the statement that the church does whatever the individual does is false.

It is true that we are in the church, in the general sense of that term, 24 hours a day. But it is not true that we are functioning in our congregational capacity 24 hours of the day. There are some things that we do congregationally, and there are some things that we do separately. If the fact that one is a Christian 24 hours a day means that whatever he does, the church is in fact doing, then when a mob commits an act of violence, the state commits the act, because the members of the mob are citizens of the state 24 hours a day. Likewise, if a Christian buys an automobile on the installment plan, then the church has bought a car on the installment plan. This is so obviously wrong that there's no need to argue it. It is not true that whatever is done by the individual is in fact done by the church, because an individual is not the church. On this point, common sense is confirmed by I Timothy 5:16:

"If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them who are widows indeed."

Now let us consider two or three other scriptures emphasizing our responsibility individually in these matters. For instance, a very well known passage, James 1:27.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Benevolence is a part of pure and undefiled religion. If we fail to do our duty in this respect, then we are just not measuring up to the standard of pure and undefiled religion. Then Galatians 6:10, with its context, also emphasizes individual, rather than collective or congregational responsibility:

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Whenever the occasion arises, whenever we have the opportunity, let us do good unto all men, not merely those who are saints, but especially to those who are saints. Jesus teaches in Matthew 10:42, that if we give even a cup of cold water to a disciple, in the name of a disciple, we shall in no wise lose our reward.

It is not necessary then that all charity work be done through the congregation. You not only have a right, but you also have a responsibility, to do good directly unto those who are in need, as you have opportunity. The Bible does not say, "Whatsoever you do in word or in deed, do all in the name of the church." On the contrary, it says in Colossians 3:17:

"And whatsoever you do in word or deed, do all in the name of the Lord Jesus [by the authority of Jesus Christ] giving thanks to God and the Father by Him."

While this work does not have to be done through the church, let me emphasize that *it does have to be done*. We

must help the poor if we expect to be saved when we die. Among the many scriptures emphasizing this point is the judgment scene in Matthew 25, where the separation takes place on the basis of whether one has ministered unto those in need.

METHOD OF INVESTIGATION

With those things before us now, we come directly to the question, "What does the Bible say about the charity work of a congregation, and what is the pattern to be followed by a local congregation in its work of helping the poor?" I'm going to read to you the scriptures that bear upon this subject. When I do that I know that I'm preaching the truth. I know that no one can find fault with it, and you who are here tonight would not want to do so, because you believe the Bible just like I do. When I call your attention to these things in the Bible, I believe that that's what you want to hear. I believe that that's what you want to follow. I shall refer to every passage in the New Testament that has anything at all to say about the charity work of a local congregation. I don't believe I shall omit any. If I do, it's not on purpose, and if you'll call my attention to it later, I'll be glad to add it to the list. When I read to you every scripture upon this subject, then I know that I'm preaching the truth on this matter.

The very first reference to anything of this nature is found in the second chapter of the book of Acts—a very general statement concerning what took place in this first church of Christ on earth. After about 3,000 had gladly received the word and had been baptized, the Bible says:

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul, and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."

You are aware, I am sure, that this was an unusual situation. When people had come from all over the world to the Pentecost feast at Jerusalem, they were delayed or detained there longer than expected by the great events then occurring. Notice that they "sold their possessions and goods, and parted them to all men, as every man had need." I call your attention to the fact that the existing need was the basis of the distribution.

BASIS OF DISTRIBUTION

This very general statement is enlarged upon in the 4th chapter of this same book and beginning with the 33rd verse:

"And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked."

There may have been some other folk in town who were hungry; there may have been some people at Jerusalem who were in need, but there were none in this church that lacked.

"For as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

I call your attention again to the fact that the existing need was the basis of the distribution. They distributed to every man according to his need. If a congregation follows

that pattern today, it may be taking care of one type of poor person one time and another type the next. One year the church may find itself engaged in helping orphans; next year it may find itself taking care of an invalid man who is not able to support his family, or contributing to their needs. Then again it may find itself taking care of a widow indeed. What the church does according to this principle, will be determined by the existing need. There's a big difference between starting with the existing need and starting at the other end of the line by establishing an institution and setting up a policy providing to care for a certain type of person and looking around for someone to patronize the program. Now there's a big difference between these two approaches. According to this Bible example, they began with the case of need.

The next verses tell us about what Barnabas did in this matter, and then the 5th chapter, of course, tells about the case of Ananias and Sapphira. They pretended that they were giving all, but they were keeping back some and were punished for their hypocrisy. There is one verse perhaps we should read in this connection. Peter, in rebuking Ananias, said:

"Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God."

This indicates to me that Ananias was not punished because he had failed to give everything he had. Peter virtually said, "Couldn't you have kept it if you had wanted to?" But he was punished because he lied about the matter; because he pretended to give all when he was not giving all.

METHOD OF DISTRIBUTION

The next reference to the charity work of a congregation is found in the 6th chapter of this book:

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration."

I'd like for you to notice the word "daily" here. They were making a daily distribution. Also note how the apostles handled this case of murmuring. They 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." In other words, it's not proper for us to give up our work of teaching and praying and spend our time ministering to physical needs.

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

I read that last verse that you might note the effect of this plan the Jerusalem church followed. The effect was that the church grew very rapidly; at least this statement concerning its growth immediately follows the statement of what they did.

But I want you to notice this plan. They appointed seven deacons. Although the word deacon is not in this English translation, a related word, *diakonia*, is in the original. They appointed seven deacons, seven men whom we call deacons, to make this daily distribution to the members of that congregation who were in need. So my friends here is the plan followed by the Jerusalem church in its charity work. Members contributed into a common fund, referred to in this case as laying it at the apostles' feet, and then seven men were appointed to distribute these goods day by day unto those who were in need among the membership of that congregation.

(Continued Next Month)

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

HAMARTANO, "I SIN"-NO. 4

In previous articles of this series, studies on the etymology and classical usages of *hamartano* were presented. Progressing historically in Greek literature, attention is now directed to usages of *hamartano* in the LXX (Septuagint).

In the canonical books of the LXX the verb *hamartano* is found about 170 times, and in all but 21 of these places it is a translation of the Hebrew *hatd*. In the LXX the verb is used in non-ethical senses and even in the literal sense. An excellent example of the literal sense occurs in Judges 20:16: "every one could sling stones at an hair breadth, and not miss (*ouk examartanotes*)." Another literal usage occurs in Prov. 19:2: "also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth (*hamartanei*)." Other versions render this, "miseth his way," the apparent signification of the verb. See also Prov. 8:35, 36; Psa. 25:8; Job 5:24.

What Would You Do?

—in applying Scripture

—make your answers brief and to the point—

Situation 1—You are a gospel preacher. A friend intends to do you honor by calling you "Reverend" in the presence of several people. Would you rebuke him before those who heard him make the statement? try to teach him privately? or ignore the incident?

Situation 2—You attend worship on the Lord's day in a strange town as you are passing through. A woman arises to direct the song service. Would you arise at once to object and teach? stay and participate without objection? or leave at once and not worship that day?



PAUL'S WARNING APPLIED TODAY

In the year 60 A.D., nineteen centuries ago, Paul called one of the ablest groups of men in the church to the sea-coast town of Miletus to give them warning. They were, of course, the elders of the church at Ephesus. I say they were able elders for many reasons, but one verse will sustain the point. In verse 20, the apostle tells them, "and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house." It is little wonder that the Ephesian church had already come "into the unity of the faith" when the Ephesian letter was written. The purpose of the warning from the mouth of the great apostle to the Gentiles is known to every Bible scholar. It is different in the sense of dealing directly with the work and responsibility of elders and the relation they sustain to the church of the Lord.

I marvel, that after 1900 years we have not learned more from this warning. Let us read the warning itself and then draw some lessons.

"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, Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

Lesson number one: the scope of the *warning* of Paul was the scope of the *authority* of the elders of Ephesus. Many other congregations in Asia needed the same warning, but it was not given to the elders at Ephesus to pass on to them. They were told to see to the "flock over the which the Holy Ghost has made *you* overseers," no more and no less. The Elders of the church at Ephesus were not planning work and carrying on a program that involved many congregations. I tremble to think of the scope of the warning Paul would need to have given to some of the promotional minded churches of our time who are spending hundreds of thousands of dollars for other churches. Just think of the things he would need to have said. His stay at Miletus would have been extended, and one chapter would not have contained the exhortation. It was not a case of the elders of the church at Ephesus not having the ability to see to giant programs on a national and worldwide basis. The elders had been taught by Paul himself. It could not have been that Ephesus was not well located from which to launch such a program. Nor could it have been that the world was not crying for the gospel and thousands were dying every day without hope. Then why was the warning limited to the church, and to that alone, over which they served as elders. Just this, God never intended for his work to be carried on as it is being done by some of the large liberal congregations in the brotherhood today. The scope of the *warning* was the scope of the *authority* of the elders warned.

Lesson number two: The scope of the *authority* of elders is the scope of the *activity* of the church. If the Ephesian elders had no authority over any other congregation, then there is no basis for locking churches together in such or-

ganizations as the Herald of Truth and etc. It will stand without controversy that where there is no authority, there can be no activity.

Lesson number three: Just a few short months had passed since the greatest preacher on earth had left Ephesus but the church was already in danger. Paul declared his positive knowledge of this danger when he said, "after my departing shall grievous wolves enter in among you not sparing the flock." The church was in danger from the outside, and the wolves were just waiting to spoil the flock. How careful we ought to be of outside influences today. Our pattern is not in the denominational thinking of the day, nor in the human wisdom and urgency of the twentieth century, nor is it found in a headlong race to outdo the sects. Elders need to watch and remember. All of the danger to the flock is not from the outside. The church of the Lord stands in constant danger from within. The false teacher has to his advantage the confidence of the sheep, and who because of this, is in position to draw away disciples. Brethren "try the spirits" and test the teaching with the word of God. Too many brethren have the idea that brethren can do no wrong; that if the church is right then anything the church does is right; that papers and colleges that have been sound in the past are sound now regardless of what is taught and practiced. The college today that looks to the blood bought church for monetary support out of its treasury is wrong. The paper today that seeks to mark brethren and carry on a hate campaign against all who do not agree with its teaching and prints only one side of any controversy in which good brethren differ is wrong. When it practices such matters, it is no longer "the Old Reliable" but endangers the church of the Lord. Yes, I marvel that we have not learned more from Paul's warning. Let us resolve to watch and remember.



I used to think that the idea that monkeys had changed into man was silly. I have always hooted at the idea that one species could change into another. But seeing how so many "Christians" can become "Night Owls" on Saturday night and then become "Bedbugs" on Sunday morning, I'm beginning to wonder.

o o o

"Worry is like a rocking chair: it will give you something to do—but it will not get you anywhere."

o o o

"Quitters in the church are like motors: they start *sputtering* before they miss, and start *missing* before they quit."

o o o

It has been said that there were FIVE reasons for the fall of Rome:

1. Rapid increase of divorce, undermining the home.
2. Higher and higher taxes and unwise public spending.
3. Mad craze for pleasure—sports exciting and brutal.
4. Building gigantic armaments, when the greatest enemy was within, the decadence of the people.
5. Decay of religion, faith fading into mere form, losing touch with life, impotent as a guiding force.

(Is America following this same road?)

The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM ..."—Acts 14:27

A. C. GRIDER of Louisville, Kentucky will do the preaching in a meeting in Palmetto, Florida, April 17-26. LESLIE E. SLOAN is the regular preacher. . . . ROBERT C. WELCH of Nacogdoches, Texas preached in a meeting at West Hollywood, Florida church February 5-14 . . . JIMMY YOPP will begin a meeting at Academy Street church in Dixon, Tennessee, February 23 . . . FERRELL JENKINS was in a gospel meeting with the church meeting on Whitney Avenue in Memphis, Tennessee, January 27-February 5 . . . HARRY PICKUP, JR. will speak in a gospel meeting at East Hill church in Pensacola, Florida the first week in March. . . . One was baptized recently at MacDill Avenue church in Tampa, Florida. COLIN WILLIAMSON is the preacher. He was united in marriage to Martha Jackson of Dade City, Florida, January 15.

E. L. FLANNERY and CLIFTON INMAN discussed propositions on church support of orphan homes and the church working through similar human institutions, and the Herald of Truth, January 16-20 at Columbus, Ohio. Good order prevailed and certainly much good was done for a free study of human wisdom versus Divine wisdom.

HUGH DAVIS of Lake Wales will speak at North Street church in Tampa, Florida in April. PAUL ANDREWS is the local preacher . . . JOHN O. DILLINGHAM will soon move to Murfreesboro, Tennessee to teach at Middle Tennessee State College, but will continue to preach for the Lanton congregation near Spring Hill, Tennessee. . . . BROOKS WEBB recently moved from Indianapolis, Indiana to Hickory Heights church in Lewisburg, Tennessee. . . . PAUL ANDREWS of Tampa, Florida was in a meeting, singing school and teacher's training school in Arab, Alabama in January. . . . After about four years at Main Street in Shelbyville, Tennessee, HERSCHEL E. PATTON has moved to Lufkin, Texas. . . . HARRIS J. DARK is doing the preaching with the new congregation meeting in Donelson, Tennessee, known as Perry Heights. Good progress and growth is reported since its beginning. . . . CHARLES A. HOLT has done a fine work in the Florence, Alabama area and has recently moved to Wichita Falls, Texas. He is a staff writer for the *Gospel Guardian*.

The Westvue church in Murfreesboro, Tennessee is providing a radio program over WMTS in that city in which W. H. LEWIS is preaching on New Testament passages dealing with benevolence. . . . HAROLD HOWARD of Academy Street church in Dickson, Tennessee was in a gospel meeting February 16-19 at Westside church in Kennett, Missouri. . . . GLENN SHUEMAKER preached in January in a meeting at Havendale church in Winter Haven, Florida. . . . B. G. HOPE of the 12th Street church in Bowling Green, Kentucky will be the speaker in a gospel meeting at Tenth Avenue church in Bradenton, Florida March 5-15. . . . EARL FLY of Belmont Heights church in Tampa, Florida closed a meeting at Ninth Avenue church in St. Petersburg, Florida, January 22. JAMES NEEDHAM is the regular preacher with this church. . . . A new congregation began meeting in Fairdale, Kentucky, January 1. Joseph Cox is working with this new church. . . . J. P. MILLER will begin a meeting March 19 at the Downtown church in Lawrenceburg, Tennessee. E. L. FLANNERY is the regular preacher.

James P. Miller, Tampa, Fla.—The meeting the first of February with the Diston Avenue congregation in St. Petersburg resulted in 5 additions with enthusiastic audiences. James R. Cope has been working with this fine old congregation for the last five years. He followed the beloved W. A. Cameron in the work. Sister Cameron still meets with the church and is greatly respected by the entire membership. In the last year the building has been completely redone with a large annex added to the auditorium. This was used every night of the meeting with the exception of Friday night when a rain kept some away from the services. Brother Cope has become the object of the affection that had to be given up at the death of Brother Cameron about a year ago. The last two nights of the meeting were devoted to a discussion of the dangers that face the church in our time. These two services drew some of the largest crowds of the meeting.

NEW AUDITORIUM AT F.C.C.

Those attending the lecture series at FCC this year will be edified in the new auditorium finished this fall on the campus. New opera seats of the most comfortable kind are being installed as this is being written. This pleasant and commodious setting will be a far cry from the lectures of past years. Some years the speakers gave their instruction under a large tent. One or two of the years this worked out in a wonderful way and the Florida weather lived up to its reputation, but in other years it was a different story. Cold and rain would cut the attendance. Chamberlain High School granted the use of its auditorium for the lectures, but this was off the campus and not convenient for the night sessions. Last year the lobby and reception rooms of the girls dormitory were used and although this seated several hundred, it was not very desirable. How happy all will be, therefore, this year to find a beautiful auditorium with comfortable seats in which to enjoy the fine lessons that will be given.

JPM

ROBERT PRESSNELL is preaching for the East Florence, Alabama church. In June BARNEY KEITH, now with the University Heights church in Lexington, Kentucky, will move to Florence to preach for the East Florence church. CURTIS FLATT is now preaching for a new congregation meeting in Florence, Alabama. Those composing the new congregation are from Poplar Street church where brother Flatt has been for several years. They are off to a fine start and have some of the finest Christians in the Florence area. HORACE HARTSELL is the preacher for the new congregation in Gainesville, Florida, known as North East church. This is a fine congregation of willing workers and standing firm for the truth. This church is composed largely of former members of University Avenue church in Gainesville. They are temporarily meeting on South Main Street. . . . EARL DOWDY is doing a fine work with the Melrose, Florida church. . . . HARRY PICKUP, SR. of Tampa, Florida began a meeting in Floral City February 19. Pickup is Public Relations Director at Florida Christian College.

EARL FLY of the Belmont Heights church in Tampa, Florida is leaving that work to begin with the Holden Heights

church in Orlando, Florida, February 20. ROY NEAL will preach for the Belmont Heights church from that date. MARSHALL PATTON has been the fine preacher for the Holden Heights church for several years and is now with the Par Avenue church of Orlando. He is the Question-Answer man for SEARCHING THE SCRIPTURES. . . . HERBERT THORNTON is now with the small church in Baton Rouge, Louisiana. His address is 4270 Perkins Road, Baton Rouge, La. . . . FRANKLIN T. PUCKETT is soon to move to Dyersburg, Tennessee. He has been with the Thayer Street church in Akron, Ohio for several years. . . . THOMAS KICKEY is now preaching for the Central church in Owensboro, Kentucky. . . . EVERETT MANN preaches for Henderson Blvd. in Tampa, Florida and JAMES WALKER is the song director. This congregation is breaking records in attendance and reports 1 baptized, 5 placed membership and 1 restored recently.

We would appreciate your sending us bulletins from your area that we may report the news from your section.

MILLER-VAUGHN DEBATE

James P. Miller of Tampa and Ray Vaughn of Orlando will meet in public debate February 27, 28 and March 1, 2 at the Howard Junior High School auditorium in Orlando, Florida. The propositions to be discussed in this four night discussion will be the *Oneness of the Godhead, Baptism of the Holy Spirit and Divine Miracles in This Age*. Mr. Vaughn is highly respected by his own people and is considered among their best debaters. He has met our brethren in similar discussions before. He is a member of the United Pentecostal Church in Orlando. James P. Miller is a nationally known debater and has had discussions with almost every kind of religious preacher. A few years ago he met Morris B. Book of the Christian Church in Orlando on the subject of Instrumental Music in Worship. This debate is in printed form and may be obtained from Phillips Publications, P. O. Box 9095, Tampa 4, Fla.

Science and Truth

I Tim. 6:20-21

William D. Burgess

In considering the theory of organic evolution two words always find their way into the discussion. They are very different yet at times are not made so by those who use them. The words are: *mutation* and *transmutation*. Let us define each of them. *Mutation* may be defined as a sudden change or variation in which the offspring will differ from its parents in one or more well marked characters. *Transmutation* is defined as the converting or changing of one element into another. These words are more fully defined in any standard dictionary.

Mutation has been studied in many animals. Probably the most widely used in such investigations has been the fruit fly. It can be easily demonstrated that mutations do occur and that they can and do produce various changes in characteristics of the animal. The genes which are the factors of inheritance are the parts affected. Some of these genes will be altered or destroyed in some way and the offsprings will differ from the parents in eye color, wing form and numbers of other variations. Even though these changes in character occur and are passed on the fruit fly still remains a fruit fly.

It is true that these mutations are likely to encourage early death in the offsprings rather than to benefit them. Now, if these offsprings of fruit flies were not fruit flies but common house flies, grasshoppers or honey bees this would be transmutation. I know this is silly by any kind of reasoning, but in order for transmutation to occur something like this would have to take place since the word means to change from one thing into another. As far as any records show such a thing has never occurred.

This presents a problem for the organic evolutionist. According to theory life came about when, in some way, a single simple cell was formed. Over millions of years this cell gave rise to a more complex organism and eventually through these changes man was produced. All of this from a single cell! This would require transmutation. These changes from one organism to another different one could not be brought about by mere mutation and as far as man has been able to observe and/or demonstrate a transmutation has never occurred.

Beware lest you be misled by those who have their "facts" based upon an impossibility in an effort to explain away the God who created all things.

COMMENTS TO THE EDITOR

"You have done an excellent job with the paper. I rejoice that you are willing to do such a work and that I can have a small part."—Rufus R. Clifford, Nashville, Tenn.

"Continue to enjoy your articles"—Thomas G. O'Neal, Jasper, Ala.

"I just received the November issue of SEARCHING THE SCRIPTURES and am enjoying it very much. I have received every copy of it. I think definitely it is filling a place in helping brethren think and arrive at the truth. I wish for you and brother Miller much success in this endeavor."—Earl Robertson, Indianapolis, Ind.

"I also want to let you know we enjoy very much reading SEARCHING THE SCRIPTURES. Nothing can take the place of the TRUTH."—Morris W. Ford, Miami, Fla.

"... I have been delighted with the paper thus far and feel that it must surely have done a great deal of good."—Hugh Davis, Lake Wales, Fla.

"We enjoy our copy of SEARCHING THE SCRIPTURES every month and we are glad to see another first-class periodical bloom in the ranks of men who oppose departures from the truth as is characteristic of many churches of Christ today. I am trying to interest brethren in this area in SEARCHING THE SCRIPTURES so maybe we can help a bit more in expanding the subscribers list. Be strong in the Lord and in the strength of his might."—Charles Boshart, Rogers, Ark.

"I continue to read with a great deal of interest SEARCHING THE SCRIPTURES. I think you are doing an excellent job with the publication."—Jimmy Tuten, Jr., Ft. Lauderdale, Fla.

"We enjoy your paper and think it is doing good."—Harris J. Dark, Nashville, Tenn.

"Allow me to take this opportunity to commend your publication, SEARCHING THE SCRIPTURES. . . . It is not difficult to determine that the paper will be an asset to the cause of truth, just from reading the one copy. And, knowing the reputation of those connected with the paper, I believe every issue will fulfill our expectations."—P. J. Casebolt, Akron, Ohio.

"I have enjoyed SEARCHING THE SCRIPTURES so very much. The attitude is wonderful, and the truth is taught. Thanks so very much."—Mrs. Justus Shull, Louisville, Ky.

"Please accept my sincere thanks for the January issue of SEARCHING THE SCRIPTURES. Naturally I have received many good things from previous issues, but the January issue to me

was like a hearty meal for a hungry soul."—J. F. Farley, Tampa, Fla.

"I enjoy the paper very much and I believe it will do good."—Gene E. Watson, Lynn Grove, Ky.

BOOKS FOR EVERY

CHRISTIAN



PHILLIPS PUBLICATIONS
P. O. Box 9095
Tampa 4, Florida

BOOKS FOR SALE

Scriptural Elders & Deacons (<i>Phillips</i>)	\$ 4.00
Book-Miller Debate (<i>Instrumental Music</i>) ..	2.50
Identity Of The Church (<i>Cook-Miller Debate</i>) ...	2.00
More Than Conquerors (<i>Hendriksen on Revelation</i>)	3.50
Peloubet's Bible Dictionary	4.00
What Is Wrong With Modern Marriage? (<i>Phillips</i>)	.75
What Is The Church Of Christ? (<i>Phillips</i>) ....	.25
Sermons By Pickup (<i>Harry Pickup, Sr.</i>)	3.00
Johnson's New Testament Notes (2 vols.)	6.00
Attitudes & Consequences (<i>Homer Hailey</i>)	2.75
Let's Go Fishing For Men (<i>Homer Hailey</i>) ...	2.50
Restoration Readings (<i>O. J. Swinney</i>)	2.00

FRANKLIN ROAD LECTURE SERIES

Delivered in Nashville, Tenn., October, 1959

Vol. I	Give Us A King (<i>Harris J. Dark</i>)	\$.20
Vol. II	Contending For The Faith and The Organization of The Church (<i>Charles M. Campbell</i>) .....	... .20
Vol. III	Speaking As The Oracles Of God (<i>Irven Lee</i>) .....	.. .20
Vol. IV	The All-Sufficiency Of The Bible (<i>E. L. Flannery</i>) .....	.20
Vol. V	Divisions, Who Is Responsible? (<i>James P. Miller</i>) .....	..... .20
Vol. VI	According To The Pattern (<i>Stanley J. Lovett</i>) .....	.20
Vol. VII	Church Cooperation (<i>Cecil B. Douthitt</i>) .....	.20
Vol. VIII	The Glorious Church And Its Purpose (<i>Curtis Porter</i>) .....	..... .20
Vol. IX	The Care Of The Needy (<i>Herschel Patton</i>) .....	.20
Vol. X	The Individual Christian's Responsibility (<i>Bennie Lee Fudge</i>) ....	.20
Vol. XI	When Should One Change? (<i>James A. Allen</i>) .....	.20

Only a few copies of the bound volume of *South-eastern News Letter* are left. This volume contains every issue of *Southeastern News Letter*—March, 1958 to December, 1959—which is a news record of churches, elders and preachers generally in the Southeast. The price is \$1.00. We will send one copy free to all who send us three (3) subscriptions to SEARCHING THE SCRIPTURES. If you just want a copy of the *News Letter* send us your name and \$1.00 now. There are not many left.

\$83,000 ORPHAN HOME HAS NO CHILDREN

We give below the most of an article which appeared as here quoted in the *Houston Post* on January 14th under a date line of Palestine, Texas. An abbreviated report of the same article appeared in the *Lubbock Avalanche Journal*.

The reason we give the article from the *Houston Post* is because it states the cause of the lack of applications for entrance into the home, whereas the one from *Lubbock Avalanche* does not give the whole statement. There is some information here that is not generally known and we think it is deliberately suppressed.

"PALESTINE—Two months after opening for business, the Cartmell Home for Children here is still awaiting the arrival of its first orphan resident.

"In fact, there have been no applications or inquiries received regarding admission since the home's board of directors announced Nov. 8th that it had been licensed to operate a home for orphans.

"The new \$83,000 brick cottage, with facilities for caring for 15 youngsters, has been locked almost from the day it was completed in the southwest section of Palestine. A house mother was on the payroll for three months, but became discouraged and resigned when weeks passed without an inquiry from prospective residents.

"The home for children was provided in the will of the late Miss Sara E. J. Cartmell, Palestine philanthropist, who left the bulk of an oil-rich estate to the people of Texas when she died in 1949.

". . . The wording of Miss Cartmell's will is pointed out by Royce Thompson, former FBI agent who manages the homes and estate, as the chief reason for the absence of applications to the children's home.

"The will stipulated that admissions must be neglected and destitute orphans. Thompson said a check with other children's institutions revealed that 95 per cent of their residents come from broken homes. Only about 5 per cent are orphans in the true sense of the word, he said.

"Our board has not given up, although we are yet to receive an inquiry concerning admission, the attorney said. We are proud of the facilities we have to offer. Maybe the word we're ready to operate hasn't gotten to the right people yet."

—From *The Defender*

taken from A. Hugh Clark, in *Caprock Bulletin*, Lubbock, Texas

One reason so many children are seen on the streets at night is that they are afraid to stay home alone.

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

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 II

MARCH, 1961

NUMBER 3

A CASE REVIEWED

Jas. P. Miller

A friend in Central Kentucky sent me last week a copy of the paper published by an orphan home in her part of the state. In this publication the superintendent states the case for not only his institution but as he puts it "the case for all the homes supported by the brotherhood."

He writes a most embarrassing article in which he contends for the superiority of the institution created by man over the home established by God. I have no reason to doubt our brother's sincerity. I really feel that he believes he has improved upon God's plan. He states the case for the institution over the home in three fields that cover every thing but *love*. Let us notice them one by one.

1. "We contend that the homes perform a service more effective than the average private home in developing habits of work and behavior."

Now this covers a broad field and simply says we can teach the children to work and behave better than their parents could have taught them and better than the rest of us are teaching our children. The writer tells of the work done by the children. They look after the farm, feed the hogs, look after the live stock, gather the eggs, clean the floors, etc. The larger girls help prepare the meals, serve the meals, wash the dishes, clean their rooms and the halls, iron the boys clothes, etc. Here is a quotation from the paper. "The children go to bed early and get up early. When the 5:45 a.m. bell rings they 'hit the floor'. Not many times are any of them called to get up. Do you call your children more than one time to get them up?"

Brethren stop and think! There is not an institution on earth where regimentation has its day that could not say the same thing. The identical statements could be made by a concentration camp or the army where there is a time to eat and a time to sleep and a time to "hit the floor". Some rules are fine but regimentation without flexibility is tyranny. It seems a little ironical also that the home that does not do as good a job in teaching its children to work is the home that makes the money to keep up the home that does the better job. Evidently the private home has done a pretty good job for it has (and often through the church much to our sorrow) furnished the institutional home with land, houses, live stock, hogs, trucks and tractors all listed in this one copy of the paper. It seems that the "thing formed is saying to the one that formed it, I am greater than thou"

Suppose for a moment that the private home is not teaching its children to work as it should and suppose that

the church is not preaching the gospel as it should. Would this mean that there is a better place to raise children and a better organization to preach the Gospel. The advocates of the Missionary Society thought so and evidently our institutional brethren think the same thing.

2. "We contend that the homes do a more effective work teaching good, moral behavior than the home."

Just think of this contention for a minute. The institution does a better job teaching morals. Why would this be true? Is it conceivable that a father and mother with the same Bible in their hands and the responsibility to raise their children in "the nurture and admonition of the Lord" are not as able to teach morals as the house mothers and the superintendent of so called homes? If this were true then the institutional home would be duty bound to hire only those who had been raised in such environment for they would have the better training and thus be better able to teach. Could it be that they take more time with the children than a Christian mother and father? Suppose this were true, we would need better taught parents so they could each their children. Not fewer parents so the children could have the advantage of a superior moral education in an institution. No! This home nor any other institution on earth has no access to one moral truth that is hidden from a private home and from the father and mother in that home who will answer to God for their children.

3. "We contend that the homes are more successful than the average private home in making Christians of the young people."

Here we have the real idea of the institutional brethren. These man-made organizations are to make Christians and thus save the world. This is what is said about "youth camps", "young peoples conferences", "colleges and orphan homes." They need to stop and consider for a moment. If our children have a better chance of becoming a Christian in an institution than at home the greatest favor parents could do would be to put their children there just as soon as possible. Most of us want our children to have the best possible chance in life and above all to be a Christian. If the best chance for this to come true, as is thus affirmed, is in such environment and out of the natural home it is time for the natural home to cease to exist. It is hard to keep our superintendent consistent on this point however for under this contention he makes the following statement. "This statement is no indictment of the private home. It is the best organization in the world—" Best for what? If these three contentions are true it is not the best place to teach "habits of work and behavior." The institution is supreme in this field. It is not the

best place to teach "good moral behavior," for here also the institution has it defeated. It is not the best place to "make Christians." Just how then is it the best organization on earth? Is it possible that it is the best organization on earth to just make the money and give to the man-made home so it can do a better job in all of these fields? Once again the Lord's Way is robbed of its effectiveness and the institution given credit for making Christians. Every reader can see the conclusion of this reasoning. The institution is not as good as the church of our Lord. To this all agree. The home is the best organization on earth. By admission, therefore, the conclusion is that the institution is the poorest way to raise a child. To this agrees the writer in the paper in his logic and every student of sociology who has thought on the subject today. As the mayor of Nashville said recently, "We want no orphan homes in our city".

Our brother in presenting his case has written an article that will embarrass his institutional brethren and that reflects the lack of true Bible knowledge so characteristic of those who stand with him. May this review lead him to see that these exaggerated claims for institutional care of children has not, is not and will not be true. Our brother's entire case rests in the wisdom of men without one verse of scripture to show that such institutions should be supported from the treasury of the church. How much better it would be to admit the human function of such organizations and let every man support them individually if he desires. In this way what good they could do would be realized and the church for which our Savior died saved from division and shame.

THE MILLER-VAUGHN DEBATE

Earl Fly, Orlando, Florida

Brother James P. Miller of Tampa, Florida, met Mr. Ray Vaughn of Orlando, Florida, in debate here for four nights, February 27 through March 2, 1961. Mr. Vaughn, who is of the Pentecostal Holiness faith, affirmed his "Jesus only" theory, and that baptism of the Holy Spirit, miracles and speaking in tongues all extend to this present age. Brother Miller denied these propositions and affirmed the opposite.

In spite of the disappointing lack of support from Mr. Vaughn's people, there was very good attendance each night. The audience was attentive, quiet and very orderly throughout the entire debate.

Mr. Vaughn almost completely ignored the many scriptural arguments presented by brother Miller and the refutation of his erroneous arguments. Most of the time he simply preached his "Jesus only" theory, even when he was supposed to affirm his other proposition. He desperately needed some help, but it never came. Mr. Welch, who is reported to be their best debater, was scheduled to moderate for him but he never showed up.

Mr. Vaughn claimed that we should have all things in the church today which were in the early churches, but he ignored the fact that they do not have elders or apostles, which was pointed out by brother Miller. In discussing the "Jesus only" theory, brother Miller presented many Bible passages which used such words as *both, another, we, us, these three, etc.*, which referred to the different persons in the Godhead. Mr. Vaughn ignored them and repeated his pet phrases and already answered arguments. It was obvious that many times he was desperately grasping for something to use up the time. Brother Miller was clearly the master of the situation at all times.

The Christians in this area who love the truth appreciate the good work done by brother Miller in the debate. We trust that much good will result.

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.

EDITORS

H. E. PHILLIPS	JAMES P. MILLER
P. O. Box 9095	2523 W. Diana
Tampa 4, Florida	Tampa, Florida

SUBSCRIPTION:

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

ADDRESS ALL COMMUNICATIONS AND
CHANGES OF ADDRESSES TO:

P. O. Box 9095
Tampa 4, Florida

Editorial . . .

H. E. PHILLIPS

An under-cover agent is one who does his work in secret. He does not appear for what he really is and his motives are entirely different from what they appear to be. In some cases in civil affairs under-cover work may be necessary, but in spiritual matters we cannot think of a single case where it is necessary. The Lord said to preach the gospel to every creature. This is not secret work. He also said to let our light shine that men may SEE what we do and glorify God in heaven. Whenever under-cover work is done it certainly is not upon orders from Christ the King and is not to the glory of God.

The church of the Lord is described as the kingdom of light. The light makes manifest. "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light" (Eph. 5:11-13). The Ephesians were one time children of darkness, but as Paul writes they were children of light and were told to walk as such—not to hide their lives (Eph. 5:8). The gospel of Christ is light because it is the word of Christ (II Cor. 4:4). As children of light and day Christians should walk in the light or by the word of the Lord (I Thess. 5:5; I John 1:7).

AH under-cover work in religious matters is of the devil and in his kingdom. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3:20, 21). The devil himself is a master at deception—"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:14, 15). Here is the change in appearance for the purpose of deception. As the Devil makes himself appear as an angel of light, so will those in his service appear. It follows that

when we see one flying under false colors—appearing to be what he is not—he is of the Devil and not of God

Under-cover work also requires secret mingling and mixing with those who are to be deceived Paul spoke of "false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" (Gal 2:4) These secret agents were *False Brethren*, and their purpose in coming in secretly was to bring true brethren into bondage The devil has his secret agents and they are still working to this same end Peter spoke of "false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (II Peter 2:1) Besides secretly spying out the liberty of Christians, they teach false doctrines secretly

When we see secret agents working among the church we need to cast the gospel searchlight upon them and their work to expose them before all The Bible calls such under-cover work *hypocrisy*, and hypocrisy will be dealt with in the judgment

Brethren, the time has come to expose all forms of hypocrisy in the church It is difficult to get false brethren to debate their cause because of their under-cover work in leading to apostasy Nevertheless we must wage a constant war against all forms of under-cover work and compel the false teachers to show what they really are We shall not be still and let evil workers destroy the church in our generation With drawn swords we shall fight to the last every false teacher and every false brother that the light of the glorious gospel may shine in all the world

Science and Truth

I Tim. 6:20-21

William D. Burgess

Some of the evolutionists have turned to the science of genetics (a branch of biology which deals with heredity and variations) for aid and comfort They have contended that the lower forms of animal life, in some way, changed and were able to produce individuals unlike themselves This is an essential posit on if the theory of evolution is to stand The evolutionist must have some sort of an answer to the question as to how all of the plants and animals come into being In an effort to answer this and related questions they turned to lean upon Lamarckianism or also called the doctrine of acquired characteristics An acquired character as the name implies, is a change produced due to environment use or disuse Acquired characteristics are very evident If an individual goes without shoes the feet will become tough and calloused This is an acquired character This character will not be passed on to the offsprings of the individual since it is not due to a change in the germ cell which carry the inheritance factors but merely brought about by the individual going without shoes A number of years ago Herbert Spencer wrote, "Close contemplation of the facts impress me more strongly than ever with the two alternatives—either there has been inheritance of acquired characters or there has been no evolution" Time and again the geneticists have proven to their own satisfaction that acquired characters certainly will develop but just as certain that they cannot be passed from parents to the offsprings. Try as they will the evolutionists find no comfort here'

Again, the evolutionists have attempted to use another type of change known to the geneticists as the recombination of characters When Gregor Mendel crossed two varieties of plants the characters from these two were expressed in the offsprings These characters were not exactly like either single parent but were re-combined, some characters like one parent and some like the other If we should cross a white disc and a yellow sphere summer squash some of the offsprings would look like one parent and some like the other We could keep this up and have produced white disc, white sphere, yellow disc and yellow sphere individuals Thus we see that the characters for shape and color are passed independently of each other We say that the characters are re-combined The parents can only pass on the characters that they themselves possess After all is said and done there is no comfort here for the advocates of organic evolution New characters must be developed before evolution could occur and in order for this to take place the parents must pass on to the offsprings things which they do not themselves possess Now this is just as easy, simple and logical as it would be for me to give you a gold mine, since I do not possess one

GIVING THE ANSWERS FOR OUR HOPE

Address questions to:
35 West Par Ave.
Orlando, Florida

I PETER 3.15

Marshall E. Patton

Question: Would not the two qualifications for an apostle in Acts 1:21, 22 rule out Paul?—A P

Answer: From the viewpoint of natural experiences, yes Paul, however, was made an apostle in another way

From the viewpoint of natural experiences there was no way under heaven for any man on earth to be made an apostle without the qualifications of Acts 1:21, 22 "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us must one be ordained to be a witness with us of his resurrection" Intimate association with Jesus both before and after his death would enable one to determine beyond all doubt whether or not the one seen after his death was the same as the one known so well before his death Such experience would enable one to testify "first hand" and as an 'eye witness' to the fact of his resurrection While all the apostles were miraculously endowed and guided in their teaching they, nevertheless, testified "first hand" under divine guidance to the fact of His resurrection

Paul's miraculous experience (Acts 9:3-6, 22:6, 8, 26:12-18) did for him what natural experiences had done for others, so that he, too, could testify "first hand" and as an eye witness" to the fact of the resurrection of Jesus

Paul referred to this miraculous experience by which he was made an apostle as an unnatural birth in I Cor 15:8 And last of all he was seen of me also, as of one born out of due time" Scholars and the original text sustain the view that the expression born out of due time" means an abortive birth In other words, he was made an apostle in an un-

natural way and time. His qualifications did not come from natural experiences as was so of the other apostles, but by way of a miracle. Nevertheless, he was an apostle (Rom. 1:1; 11:13; I Cor. 1:1; 4:9; 9:1, 2; 15:8, 9; II Cor. 1:1; 11:5; 12:11, 12; Gal. 1:1; Eph. 1:1; Col. 1:1; I Thess. 2:6; I Tim. 1:1; 2:7; II Tim. 1:1, 11; Titus 1:1).

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

HAMARTANO, "I SIN"-NO. 5

It has been noted that hamartano is used in the LXX both in non-religious and in strictly literal senses. In several passages the verb refers to breaches of civil law. The verb denotes breaches of the civil law on the part of Joseph's fellow-prisoners: "And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt [*hemarten ho archioinochoos ton Basileos*]," (Gen. 40:1). In Isa. 29:21 the verb signifies forced perjury, and in Judges 11:27 it denotes wrongs in international relations.

Most of the usages of *hamartano* in the LXX denote sin against God, either in the sense of the committing of sin, or in the sense of the deed of sin itself. Though the passage employs the noun *hamartiai* ["sins"], Isa. 59:1, 2 is a classic example also of the use of *hamartano* in the sense, "sin against God."

THE WORD OF GOD: POWERFUL AND SUFFICIENT - NO. II

(Read Isaiah 55:6-11) *George*

Lemasters, Barberton, Ohio

I move now to that division of this lesson which shall be of more importance to us as attention is now directed to the power and sufficiency of the word of God in conversion. One has but to read the following passages (Psalm 19:7; Rom. 1:16-17; James 1:21) to understand that the word of God is perfect unto the converting of the soul; that it is God's power unto salvation, and that receiving it in meekness will result in securing the safety of the soul. But we are not required to accept this at face value for we are abundantly supplied with examples in the New Testament. For instance, consider Paul's labors in the city of Corinth. Here, in a city that was so evil that it had become a synonym for the term "wickedness" itself, Paul came to labor in the cause of the master. He came not with excellency of speech or of wisdom but had determined to know nothing save Christ and Him crucified (cf. I Cor. 2:1-5). He contented himself with preaching the fundamental principles of the gospel and the glad story of redemption in Christ (cf. I Cor. 15:1-4). The result of this was that many of the Corinthians heard and were baptized (cf. Acts 18:1-8). That their conversion was genuine and from the heart is sustained by his description of them in I Cor. 6:9-11, where he contrasts their former life in sin with their present state in Christ. The word of God was powerful and sufficient to effect their conversion, and to cause them to turn from idolatry and wickedness and to serve the living God through the will of His Son.

There are now some questions to be answered. First, some are moved to inquire as to why the word is so powerful in this respect. In answer, I suggest that it is because God has designed it to be adapted to the nature of man in such a way that it appeals unto all the factors involved in conversion. Man is possessed of intellect, emotions, and will. The intellect evaluates the testimony and evidence presented in the gospel and either accepts or rejects. Once that testimony is accepted, the emotions are touched by those elements of the gospel designed to arouse them (the promises of God; the story of the cross), and these two factors will induce us to conform our will unto His, the result of which is conversion of the individual.

The second question is that which asks why all are not converted. In answer to this, appeal is made to the old adage which says, "The same sun which softens wax will harden clay". The working of the gospel is much the same way. There are those who are so hardened by the deceitfulness of sin that the gospel has no effect upon them. On the other hand there are others which can be moved by the principles of God's righteousness as revealed in the gospel. Hence, some are converted and others go on their way to perdition. Certainly we understand that the condition of the heart determines the receptiveness to the gospel message. The parable of the sower definitely teaches this (Mat. 13:1-9; 18-23). When, by the preaching of the gospel we can cause men to see their need for the Savior, and instill within them a desire to serve Him, then we can lead them to the Lord. This can be accomplished only by teaching them the word of God. Hence, Paul teaches that not many wise men after the flesh will be called; and that others having no love for the truth will believe lies unto their own damnation (I Cor. 1:26; II Thes. 2:1-12). It is not that God does not want them to obey; neither is it that God will not receive them. Rather, it is simply that the only drawing power that God has will not touch them by reason of the condition of their heart. We, therefore, would do well to consider the example of Ezra, for he had prepared his heart to seek, to do, and to teach the law of God. We would also do well to imitate the example of Samuel as he said, "Speak Lord, thy servant heareth".

With these things in mind then, is it any wonder that we despair at times when some even amongst the brethren want preachers to "water down" the preaching of the gospel in order to make it appealing unto those with whom it possesses no appeal in its purity? We manifest a supreme lack of wisdom when we will withhold from preaching the whole counsel of God in order to make the gospel popular with those to whom it is not popular in the form in which it fell from the lips of inspired men. That word is designed to call those who want to serve the Lord and to exclude those who do not. To labor under any other principle will thwart the purpose of God. A failure on our part to realize this and to thus "sugar coat" the gospel will not result in genuine confessions but rather in half converted members. It will bring within the membership of the church a soil which will become fertile ground in which the seeds of digression will germinate into the fruits of departure. Let us, therefore, cease to rely upon the elements of the social gospel and our display of material wealth in order to draw people to the Lord and return once again to the preaching of that word which is both powerful and sufficient to accomplish God's purposes in the affairs of men.

BENEVOLENCE AND THE CHURCH

By Harris J. Dark

PART II

HOW FUNDS SHOULD BE COLLECTED

Next we turn to how congregations did their chanty work for saints outside of then own number I Corinthians 16:1-3 says

"Now concerning the collection for the saints, [and I want you to notice it was for the saints It was not for sinners, but for the saints], as I have given order to the churches of Galatia, even so do ye Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come And when I come, whom soever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem "

This is in a letter to the church at Corinth, but it concerns a contribution to the poor saints who were in Jerusalem Here we are told specifically how the money was to be collected It was to be collected by each laying by in store upon the first day of the week as God had prospered him Note also that the congregation at Corinth was to select its own messenger to take its contribution to Jerusalem In those days it could not be sent by bank draft or by a check drawn on the account of the church, or by postal delivery because there were no such things The money had to be earned, literally, from one place to another. So Paul, directed by the Holy Spirit, says

whomsoever you shall approve, them will I send to bring your liberality unto Jerusalem "

So we are told how they were to get the money together for this purpose

PROVOKING TO LIBERALITY

This same incident is referred to at several places in the Bible This is Paul's first letter to the church in Corinth This matter was still in process of being earned out when he wrote them the second letter So he devoted chapters 8 and 9 of the second letter to a discussion of this same subject instructing and exhorting them to give liberally. I want to read you several verses now from these two chapters

' Moreover, brethren, we do you to wit [that is, we want you to know] of the grace of God bestowed on the churches of Macedonia, how that in a great trial of affliction the abundance of then joy and then deep poverty abounded unto the riches of their liberality For to then power, I bear record, yea, and beyond then power they were willing of themselves, praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints "

What are you doing, Paul? He's using the example of liberality on the part of the Macedonians to stir up the Corinthians to cause them to give more So he said

'And this they did, not as we hoped, but first gave then own selves to the Lord, and unto us by the will of God Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also Therefore, as ye abound in everything, in faith, and

utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love "

So here he tells us what he's doing—using the Macedonians to inspire the Corinthians And he wasn't compelling them to give He said, "I speak not by way of commandment " He didn't want them to give grudgingly, he was leaving it up to them, but giving them some mighty good reasons for being liberal in their contribution, he continued

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich "

Not only did he use the example of the Macedonians to inspire the Corinthians to liberality, but above all he used the example of Jesus Christ himself who gave all, even his life And he said

'And herein I give my advice, for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago Now therefore perform the doing of it, that as there was a readiness to will, so there may be a performance also out of that which ye have For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not For I mean not that other men be eased, and ye burdened, but by an equality that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality "

I always understood that to mean, until somebody tried to help me understand it otherwise, that Paul was simply saying, "You help the folk at Jerusalem now in their time of need It may be the tables will be turned, and there will come a time when you will need help from them "

"As it is written, he that had gathered much had nothing over, and he that had gathered little had no lack But thanks be to God, which put the same earnest care into the heart of Titus for you And we have sent with him the brother, whose praise is in the gospel through out all the churches, and not that only, but who was also chosen of the churches to travel with us with this grace [and we learn from I Corinthians 16 how that was done—each church choosing its own messengers] which is administered by us to the glory of the same Lord, and declaration of your ready mind avoiding this, that no man should blame us in this abundance which is administered by us, providing for honest things, not only in the sight of the Lord, but also in the sight of men Wherefore show ye to them, and before the churches, the proof of your love [for the proof of love is good work, you know] and of our boasting on your behalf For as touching the ministering to the saints, it is superfluous for me to write to you, for I know the forwardness of your mind, for which I boast of you to them of Macedonia "

Not only was he commending the Macedonians to inspire the Corinthians, but he had already commended the Corinthians to the Macedonians to inspire them So he said

I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many "

So it's not a sin to let others know what you give, if you do it for the purpose of inspiring them

"Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf,

Paul seems to be a little bit afraid that after he had commended the Corinthians so much, that when the time came, they would let him down and prove that his boasting had been in vain, so he's exhorting them not to let that happen

"Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting "

You kinda stick your neck out, you know, when you brag on people, because they may not come through and do like you thought they were going to

"Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness "

Remember that all of this is concerning that same contribution mentioned in I Corinthians 16 1-2

"But this I say, he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver."

And then he goes on throughout the remainder of this chapter further exhorting them to give liberally

Paul makes two other references to this particular matter As far as I know, they don't really throw any additional light on what we ought to do or how we ought to do it, but for the sake of completeness I'll call attention to them One of them is in his speech before Felix You'll find it in Acts, chapter 24 and verse 17, where he merely says that, "Now after many years I came to bring alms to my nation and offerings " That was after these churches in Macedonia had gotten the money together and Paul, along with others had taken it unto Jerusalem

He also mentions the same thing in the 15th chapter of the book of Romans was spoken before he went to Jerusalem That one in Acts was spoken after he had already taken the money But anyhow 111 read this one

"But now I go unto Jerusalem to minister unto the saints For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me, that I may be delivered from them that do not believe in Judaea, and that my service which I have for Jerusalem may be accepted of the saints " (vv 25-32)

SENDING TO THE ELDERS

There's one more case, and then we'll be through This one is found in the 11th chapter of the book of Acts The gospel had just recently begun to be preached unto the

Gentiles Some of those who had fled from Jerusalem because of persecution had gone as far as Antioch And when the church at Jerusalem (the ones that remained there)

learned about what was going on, they sent Barnabas Barnabas went on up to Tarsus and found Saul and brought him back to Antioch, and they met with the church there for a whole year And the latter part of that chapter says

"And in these days came prophets from Jerusalem unto Antioch And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth [or drouth, we would call it, or famine] throughout all the world, which came to pass in the days of Claudius Caesar Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea, which also they did, and sent it to the elders by the hands of Barnabas and Saul "

Note that they did not send it to the Board of Directors They did not send it unto the Superintendent, but they sent it unto the elders by the hands of Barnabas and Saul Now friends, from I Corinthians 16 1 2, we find out how the church got the money together to help poor people in another area From this we learn to whom the money was delivered It was delivered unto the elders In Acts chapter 6, we saw how, in that case, it was distributed by the deacons unto those that were in need

Beloved, this is what the Bible says about the charity work of a local congregation You see we have a pattern, both for work at home and for work abroad Now, of course, this pattern consists of examples in large measure. I can see only one way to deny that this constitutes a precedent for us to follow, and that is to say that these examples are not authoritative And yet we believe a binding pattern may be in the form of an example You know we do We've been declaring, and I think properly, all through these years, that the day for the observance of the Lord's supper is firmly established by apostolic example If the example of Acts 20:7 is a pattern for us to follow, why are not these examples, which I have lead to you tonight, a pattern for us to follow?

CONGREGATIONAL RESPONSIBILITY

Now notice some of the important features of this pattern I want you to note that the congregation, through its deacons, decided who would receive benefit and how much benefit and for how long That's an important point, for the Bible teaches that there are some who ought not be helped The widow who is not a widow indeed should not be helped as the one who is a widow indeed Paul says in II Thessalonians 3 10 that one who will not work should not be fed So, who should be helped and how much and how long is a question that must be decided

The responsibility of deciding that question depends or rests upon the congregation To shift to some outside agency the responsibility of making decisions as to what shall be done with the congregation's funds is to shift a responsibility which these examples place upon the local congregation itself. Now you ponder that thought. It has many ramifications, I'll let you make the application yourself. But I'm calling your attention to the fact that, through its own deacons the Jerusalem church decided who would be helped. They didn't send the money to somebody else and say you just do with it whatever you think best. They decided themselves who would be helped, and for how long, and for how much

SAFETY FIRST

Let's think now about the effect of following this Bible plan. Did you know that, if we follow these Bible examples, we are perfectly safe? Even if it were true that we're not expected to follow the examples of the New Testament churches and are free to do as we please, we could please to follow the pattern they set before us. In doing so we know we're safe. We preach "safety first" on other things; why not on this? Especially when it has already been demonstrated that this plan is sufficient to get the job done.

Furthermore, my beloved friends, following this pattern will never divide God's church. Conforming to the Bible examples will promote unity, and if everybody will do so, there won't be any division over this matter. Departure from such patterns caused division 100 years ago, and that division is represented in this block by the building down on the corner and by this one here. It was departure from such patterns as this that brought about that division. If brethren persist in another departure from such patterns, there will be another division. The Bible teaches that division is sinful. Unity—the Lord prayed for it, and we're commanded to attain unto it, to achieve it, and to keep it if we possibly can. Departure from Bible patterns has always caused or resulted in division, and it will always do so.

If you and I follow this pattern and do so diligently, fervently, humbly, meekly, patiently, in kindness instructing others who oppose themselves, then we will not be to blame for any division that may result.

Somebody may say, "Well, Brother Dark, what are you going to do when folks accuse you of not believing in helping the poor?" I'm just going to keep on doing what they say I don't believe in. "Well, what are you going to do when they call you some ugly names?" I'm going to pray that they may see the error of their way and turn away from it and do my best not to retaliate. I know we're standing on solid ground when we stay within the bounds of this Bible pattern. That's what I'm contending for, and I think I speak the sentiments of the elders of this congregation when I say that that's what we want to do.

I recommend to you tonight these things which I have read to you from God's word. I don't have any uneasiness or misgivings about them or their effect. I know they are right because I have read them to you as they are in your Bible. If you find fault with them, you won't be finding any fault with me. You'll be finding fault with the Bible, and I know that you don't want to do that.

There's one note of warning that I give to myself and to us—having the right pattern will not save us unless we work at the job. Just refraining from going out after an unscriptural pattern will not save us. If we don't do something according to the pattern that we propose to follow, we cannot be saved. "Faith without works is dead." Having the right plan to do nothing won't help any, will it? So, while we are contending for the faith once delivered to the saints, let us be sure that we are busy in the work required of the saints. After all, the best argument against any departure is an effective, active, and successful program of work in harmony with the scriptures.

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.

BOOKS FOR EVERY

CHRISTIAN

PHILLIPS PUBLICATIONS
P. O. Box 9095 Tampa 4,
Florida



BOOKS FOR SALE

Scriptural Elders & Deacons (<i>Phillips</i>)	_____	\$ 4.00
Book-Miller Debate (<i>Instrumental Music</i>)....	...	2.50
Identity Of The Church (<i>Cook-Miller Debate</i>)		2.00
More Than Conquerors (<i>Hendriksen on Revelation</i>)		3.50
Peloubet's Bible Dictionary	_____	4.00
What Is Wrong With Modern Marriage? (<i>Phillips</i>)		.75
What Is The Church Of Christ? (<i>Phillips</i>)	_____	.25
Sermons By Pickup (<i>Harry Pickup, Sr.</i>)	_____	3.00
Johnson's New Testament Notes (2 vols.)	_____	6.00
Attitudes & Consequences (<i>Homer Hailey</i>)		2.75
Let's Go Fishing For Men (<i>Homer Hailey</i>) . .		2.50
Restoration Readings (<i>O. J. Swinney</i>)		2.00

FRANKLIN ROAD LECTURE SERIES

Delivered in Nashville, Tenn., October, 1959

Vol. I	Give Us A King (<i>Harris J. Dark</i>)	_____	\$.20
Vol. II	Contending For The Faith and The Organization of The Church (<i>Charles M. Campbell</i>)	_____	.20
Vol. III	Speaking As The Oracles Of God (<i>Irven Lee</i>)	_____	.... .20
Vol. IV	The All-Sufficiency Of The Bible (<i>E. L. Flannery</i>)	_____	.20
Vol. V	Divisions, Who Is Responsible? (<i>James P. Miller</i>)...		.20
Vol. VI	According To The Pattern (<i>Stanley J. Lovett</i>)	_____	.20
Vol. VII	Church Cooperation (<i>Cecil B. Douthitt</i>)	_____	.20
Vol. VIII	The Glorious Church And Its Purpose (<i>Curtis Porter</i>)	_____	.. .20
Vol. IX	The Care Of The Needy (<i>Herschel Patton</i>)	_____	.20
Vol. X	The Individual Christian's Responsibility (<i>Bennie Lee Fudge</i>)....		.20
Vol. XI	When Should One Change? (<i>James A. Allen</i>)	_____	.20

Only a few copies of the bound volume of *Southeastern News Letter* are left. This volume contains every issue of *Southeastern News Letter*—March, 1958 to December, 1959—which is a news record of churches, elders and preachers generally in the Southeast. The price is \$1.00. We will send one copy free to all who send us three (3) subscriptions to SEARCHING THE SCRIPTURES. If you just want a copy of the *News Letter* send us your name and \$1.00 now. There are not many left.

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.

The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM..."—Acts 14:27

BROOKS WEBB is the new preacher for the Hickory Heights congregation in Lewisburg, Tenn. He publishes a bulletin called *Hi-Lites* that contains much valuable information. WEBB formerly preached in Indianapolis, Ind. . . . LINDY McDANIEL, star of the St. Louis Cardinals, is not only a faithful Christian but a contributor to some of the papers published by the brethren. McDANIEL has been called the best relief pitcher in baseball today. . . . FRANK JAMERSON preaches for the church in Richmond, Virginia. JAMERSON is a former student of Florida Christian College and is doing a good work in this historic southern city. . . . Plans are in the making for another debate between Roy Cogdill and Guy Wood at Newbern, Tenn. Watch *SEARCHING THE SCRIPTURES* for future announcement. . . . HUGH CLARK of Lubbock, Texas will return to the Holden Heights congregation in Orlando, Florida for a second meeting soon. CLARK conducted a very successful effort with this congregation a few years ago . . . IRVIN HIMMEL continues to publish the paper *APOSTOLIC DOCTRINE* with offices at 900 Smithshire, St. Louis, Mo. This is a 16 page monthly well written and well edited. The price is \$2.00 a year or \$1.50 in clubs. . . . NAT COOPER now working in Coleraine, North Ireland will be coming to the states soon. Nat is a native of Ireland and went back several years ago to work in his own country. While at Florida Christian College he married a Florida girl. . . . JIMMY TUTEN, JR. preaches for the Northwest congregation in Ft. Lauderdale. When in that city worship with them. . . . JOSEPH COX will preach for a new congregation in Louisville. This is in the Fairdale section. . . . ROY COGDILL closed the lecture program at Florida Christian College March 10 with a great sermon on Victorious Faith. . . . BILL REEVES who works with the Spanish congregation in Miami, Florida baptized three in February. REEVES is thought by many to be the ablest preacher of the Spanish language in the brotherhood. . . . B. G. HOPE fell on the ice and suffered a broken arm. HOPE has his share of misfortune but seems to have the ability to bounce back and still do a great work. He will hold a scheduled meeting in Bradenton, Florida when he recovers completely. . . . HARRY PICKUP, SR., working in a meeting with the Pine Hills congregation where JERRY BELCHICK is the local preacher. This is a new congregation and is making fine progress. . . . RICHARD DEWHIRST, evangelist for the Bedford, Ohio group reports steady progress in a hard field. Morning audiences reach 150 and the collection is sometimes in excess of \$300.00. JAMES P. MILLER preached in a meeting with the downtown congregation in Lawrenceburg, Tenn., March 19-26. E. L. FLANNERY works with this old and respected church.

JAMES P. MILLER, Tampa, Florida-Brother BYRON CONLEY of Bartow, Florida will do the preaching in a meeting with the Seminole congregation in Tampa, April 16-23. Brother Conley is one of the best loved preachers in the state of Florida and has baptized more people as the result of his preaching than any of his contemporaries. The time for all the evening services including Sundays will be at 7:45. Different song leaders in the Tampa area will conduct the singing each night. All are invited to attend this meeting. The Seminole meeting house is located at Rome Avenue and Wishart Boulevard in Tampa's north side.

GOSPEL MEETING-A. HUGH CLARK of Lubbock, Texas will preach in a gospel meeting at Holden Heights congregation in Orlando, Florida, April 2-9. Earl Fly has recently moved to labor with the Holden Heights church from Belmont Heights, Tampa, Florida. Marshall Patton, now with Par Avenue church in Orlando, was formerly with the Holden Heights congregation. A 77 year old lady was recently baptized at Holden Heights. This church is growing spiritually and in numbers; peace and harmony prevail among the members.

Gene E. Watson of Lynn Grove, Kentucky has some good used books to sell at a reasonable price. If interested, write to him in Lynn Grove.

MILLER-VAUGHN DEBATE

The discussion between James P. Miller and Ray Vaughn of The United Pentecostal Church was held in the Howard Junior High School auditorium in Orlando, Fla., February 27, 28 and March 1, 2.

The crowds ran from 400 to 600 people for the four nights of the debate. This was the second debate in this same building for Miller who met Morris Butler Book on the music question in 1954. The question is often asked: do these discussions do a great deal of good? The answer has to be yes if they are conducted in the right manner. Debating is not only an opportunity to refute error, but it is a wonderful opportunity to preach the truth. The United Pentecostal Church teaches that Jesus is the only person in the Godhead and that baptism can only be administered in the "name of Jesus". They also contend that. Baptism in the Holy Spirit and miracles continue until this present time. A full report of the debate will appear in the columns of *SEARCHING THE SCRIPTURES*. Watch for it.

DENNIS REED of Birmingham, Alabama will be in Rockingham, North Carolina in a gospel meeting April 3-12, and in a meeting at New Bern, North Carolina April 24-30. Brother Reed recently moved to the Birmingham area from Palatka, Florida.

THE SELF WRITTEN EPITAPH

by Benjamin Franklin's Biographer
(Submitted by Joe Farley, Tampa, Fla.)

Benjamin Franklin Printer
Like the cover of an old book,
its contents town out and stripped
of its lettering and gilding

Lies here food for worms for it
will (as he believes) appear
once more

In a new and more beautiful
Edition, corrected and amended

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 II

APRIL, 1961

NUMBER 4

DOST NOT THOU FEAR GOD?

H. E. Phillips

When Jesus was crucified there were two malefactors crucified with him, one on the right and the other on the left. As they were being executed these two men talked with Jesus and with each other. "And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss" (Luke 23:39-41).

We are frequently guilty of condemning others for a certain deed and justifying ourselves in the same deed. "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?" (Rom. 2:21, 22). A certain lawyer tempted the Lord by a question concerning eternal life. When Jesus referred him to the law under which he lived and asked him what it said, the lawyer was compelled to answer by stating the law. Jesus responded that this was right and he should do it. This man tried to justify himself: "But he, willing to justify himself, said unto Jesus, And who is my neighbour?" (Luke 10:29). Men are still trying to justify themselves in sin, and at the same time they condemn others doing the same thing. But each of us will be judged by every deed of the body and without partiality.

To the question of one of the malefactors, "Dost not thou fear God, seeing thou art in the same condemnation?" I wish to give attention for the rest of this article. The fear of God is gone from the hearts of many today. They do not fear His word, His power, His judgment. They appear to think that they will not have to account for their conduct as others will have to do. Perhaps one of the major problems in the church today is the lack of fear for God. The kind of discipline required in the early church produced a fear in the hearts of men which caused them to respect and obey God. If we could only see others in the same condemnation as some in the New Testament, probably we would fear God as we should.

The condemnation of Judas, one of the twelve, is a good place to begin. In Luke 22:3-6 the record says he communed with the chief priests regarding the betrayal of Christ into their hands for the amount of money agreed upon between them. Satan was the force that guided Judas to this evil plan. He fell by transgression (Acts 1:25). He betrayed

Christ with the sign of friendship—a kiss (Matt. 26:48, 49). This evil deed has been written by the inspired pen and preserved for all generations who shall live upon this earth; it is a matter of eternal record. Nobody loves Judas for the deed which he did; nobody thinks of him as an honorable man. Now the question is: What about those today who are doing about the same deed? There is no need to try to deny this fact because it is evident nearly everywhere. Men will sell the Lord for as small or even a smaller price than Judas got. For the sake of personal advantage in one form or another many will sell the Lord without hesitation. Do they not fear God? Do they not know that their evil deeds are as much against God as that of Judas?

The case of Demas also affords a good example of the lack of fear of God today. Demas was a companion of Paul at one time and was faithful in his work and life. In the Colossian letter he with Luke sent greetings (Col. 4:14). In the letter to Philemon Paul spoke of him as his fellow-labourer (Phile. 24). He was at one time a faithful fellow worker with Paul, but the story had changed when he wrote to Timothy in the last of the second letter: "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica . . ." (II Tim. 4:10). By forsaking Paul he was forsaking the great work Paul was doing, and by forsaking this work in the kingdom of Christ he was forsaking Christ. In addition, John said to "love not the world, neither the things that are in the world. If any man" [this would include Demas or any other man] "love the world, the love of the Father is not in him" (I John 2:15). James says that "friendship of the world is enmity with God." He says further, "Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

Many thousands have followed Demas in forsaking the work of the Lord to return to the "powers of darkness" from which they had been delivered. They are in the same condemnation as Demas. Many have left the church entirely and now make no claim to being Christians. Where is their fear of God? Many have become friends of the world and at the same time keep their "membership" in the church. These are much more hypocritical than Demas. To those who are following the course that Demas took we ask, "Dost not thou fear God, seeing thou art in the same condemnation?" Unfaithfulness has its wages—"The wages of sin is death" (Rom. 6:23).

The condemnation of the church at Laodicea was the result of lukewarmness. In Revelation 3:14-18 the story is told. This is the history of self-conceit and self-satisfaction. We have so many in congregations over the world today who are satisfied with themselves and their worldly achievements that they ignore the need for further study and development

in the work of God. While Laodicea said, "I am rich, and increased with goods, and have need of nothing;" they did not realize that they were in a wretched condition, "and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). This is an exact picture of some of the "big" churches among us today. They boast of their position in the world, of their wealth and power, but before God they are in need of nearly everything that would make them churches of Christ. In their conceit and satisfaction the Laodiceans did not have the zeal and interest God required of them. The only answer is to "be zealous therefore, and repent" (verse 19). To these lukewarm churches we ask, "Doth not thou fear God, seeing thou art in the same condemnation?"

Lukewarmness is also an individual problem. Many individuals in every congregation have never been hot since a few weeks following their conversion. They live by the philosophy that one needs only to be baptized and have his name on a church register somewhere. We see what the end of such a course is by reading the words of Christ to the Laodiceans. The examination of one's self often in the light of God's word will help the honest soul to escape the condemnation of lukewarmness and unfaithfulness. These are days of great evil; these are trying times for those who would serve the Living God. If in any way your life falls into the pattern of any of these evil and condemned persons in New Testament times, the only escape is in the fear of God and obedience to His word. Ask yourself, "Doth not thou fear God, seeing thou art in the same condemnation?"

AN UNSOLICITED LETTER

Levelland, Texas
 March 15, 1961

Dear brother Phillips:

Your book "Scriptural Elders And Deacons" is a work brethren have been in need of for some time. I am very happy to own a copy for myself, and I shall do all that is possible to introduce it to elders everywhere.

I believe to circulate your book would be one of the most effective means of combating institutionalism today.

I just wanted you to know some one does appreciate all the many hours of study, and work you put into the book. And I do hope the book enjoys a wide circulation.

Brotherly, ss/ E.
 Paul Price

SPECIAL OFFER

For one month we will offer *Scriptural Elders And Deacons* at a 25% discount. This book is cloth bound, over 300 pages and has a Scripture index in the back. The retail price is \$4.00. Until May 30 this book can be purchased for just \$3.00. Send your order now! After May 30 the price will be \$4.00 per copy. Order now from Phillips Publications, P.O. 9095, Tampa 4, Fla.

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.

EDITORS

H. E. PHILLIPS	JAMES P. MILLER
P. O. Box 9095	2523 W. Diana
Tampa 4, Florida	Tampa, Florida

SUBSCRIPTION:

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

ADDRESS ALL COMMUNICATIONS AND CHANGES OF ADDRESSES TO:

P. O. Box 9095
 Tampa 4, Florida

Editorial . . . JAS. P. MILLER

WORSE THAN DUNKIRK

The "Million for Manhattan" program which is the model for high pressure money raising among the brethren has now hit a real snag. After brethren all over the land have given almost one half million just to buy the land, the city of New York has passed a zoning law that may make part of the land useless. In an emergency report the Manhattan congregation announces to the brotherhood that unless another half million is forthcoming without delay all is lost, and in their own words, the defeat will be "worse than Dunkirk". In reading their emergency report the following facts are clearly stated: Ten thousand gifts have been received, \$480,793.57 has been contributed, and the land that the church now holds is free of debt and by their own admission is worth one million dollars. Think of it, a church worth \$1,000,000.00 telling the other churches of the brotherhood that unless you send \$500,000.00 more right away the result will be WORSE than Dunkirk. It seems to this editor that the "on the march" brethren who have helped promote the first half million are duty bound to promote the second amount or admit that they have led the brotherhood to Dunkirk. From reading the report it seems that the fee for the architects alone is \$30,000.00 or more. Here is the statement "A \$30,000.00 portion of architect's fee is on hand ready to be paid when due." We are all ready to admit that things are higher in the largest city in the land, but many of us have worked in the great cities also and have seen the Kingdom spread without a million dollar building and a thirty thousand dollar architect. Many of us have preached with just enough support to buy bread. Our promotional brethren miss no cue, and among the many suggestions we find is this one: "If Churches of Christ would give only 25% of what they now have in the bank, this job would be done in a year." It is now up to the prominent brethren who influenced churches to give \$160,000.00 in a single day four years ago, or the brotherhood will be stranded on the beaches of Despair.

All of this shows the foolishness of the "big thinking" that swept over the church after World War II. The Lord's money is being wasted every day in an attempt to make an impression and show before the world. It is quite possible that when and if the Manhattan church gets its million dollar building, it will be like one of the new buildings in Cleveland that will seat almost 1,000. Your editor was present for a morning service in a meeting last fall when the preacher for the Manhattan church was doing the preaching and the audience numbered 27, counting yours truly and the preacher who went with him. Remember you older and more influential brethren, it is \$500,000.00 or not just Dunkirk; it will be worse than Dunkirk! Here is Manhattan's estimate of what would happen. "If we shall fail to meet the new deadline, it would be comparable to Dunkirk in World War II. We would go on to win anyway, but irreparable loss and delay would be sustained. Souls dying without the Lord, our whole mission program everywhere compromised, and a psychological set-back that might last a generation—these are the sad prospects if we should fail." Who knows, if the money is not forthcoming they may ask next for \$30,000.00 to pay the psychiatrist instead of the architect. After all it will take a lot of money to heal an entire generation.

COMMENTS TO EDITORS

"We enjoy your SEARCHING THE SCRIPTURES and count it as one of the best."—Mr. and Mrs. Joe Larkins, Dickson, Tenn.

"Appreciated the copy of SEARCHING THE SCRIPTURES. Inasmuch as I am a subscriber, I passed the copy on to another prospective subscriber. Would like to see the paper enter every home in the city. It is excellent in mechanics, and unsurpassed in content."—Brooks C. Webb, Lewisburg, Tenn.

"I just read 'Benevolence And The Church' by bro. Harris J. Dark—Reads like brethren wrote and talked 56 years ago when I obeyed the gospel—and none of my people or my wife's people were members of the church. I was then 24 years of age."—John B. Odom, Parrish, Ala.

"I have enjoyed your paper very much and I think it is fine."—Mrs. Clara O. Tuberville, Dickson, Tenn.

"We consider the paper very helpful and instructive and wish you success in its publication."—Vernor Gowin, Tampa, Fla.

"You are putting out a good paper, keep up the good work."—Walter N. Henderson, Meridian, Miss

"We all enjoy the paper very much."—Mrs. R. H. Tuggle, Nashville, Tenn.

FLORIDA CHRISTIAN COLLEGE

Thomas G. O'Neal, Jasper, Alabama

"Ancient Faith and Modern Thought" was the theme of the Fifteenth Annual Lecture Series conducted on the campus of Florida Christian College during the week of March 5th.

Brethren were there from all over our great country—from the Atlantic to the Pacific, from the Canadian border to the Gulf of Mexico. The beautiful new and modern Hutchinson Memorial Auditorium was filled each evening as the speakers investigated with the audience some of the most important topics of our day. As I pen these lines, I can think of scores of faithful gospel preachers, who for one

reason or another were unable to attend this feast of good things.

This year instead of the usual Open Forum on Round Table Discussion in the afternoon, the program was a Panel Discussion. The panelist would discuss the different questions among themselves and then the audience was permitted to add points to what the panelist had given, or ask questions to the panel about some point made. Each panelist came forward with a concise direct answer to these questions. An excellent attitude prevailed during these programs. The attitude that is so prevalent many times on a program of this type was absent for these panels. There were no know-it-all's present. Never was anyone trying to trap and expose someone just to show their ability over another. Each individual whether on the panel or in the audience showed a desire to know more about the teaching of the New Testament, and what is written therein. The attitude of all was to seek additional help and information on different points. Truly, an attitude such as was present here needs to be had whenever and wherever brethren come together to discuss the word of the Lord. Such an attitude as was displayed at F.C.C. cannot help but result in much good.

Thursday of this week was "Alumni Day". All speakers except for one were alumni of the college. Those present were thrilled to hear those who had attended F.C.C. in days gone by tell of their efforts to preach the grand Old Story to those beyond the seas. After hearing the speakers on Thursday, one is made to realize the caliber of those who have attended F.C.C. They spoke with power and convictions—convictions not for sale.

Two things impressed this writer while he was on the campus. First, was the attitude of the President of F.C.C. While others would have been sitting on the platform before hundreds in the limelight, this was not true of F.C.C.'s President. While others were speaking, he was in a very unnoticed place back in the auditorium. There was no back-slapping, big "I's." and little "you's" with him. In fact if a complete stranger were to come to the campus, I don't believe he would have ever picked out the President of the school. With F.C.C.'s President, James R. Cope, there is no fan-fair, and drum-beating. In a humble, unnoticed way, he performed well his work of keeping things working with clock precision.

Second, is the attitude of F.C.C. *She Recognizes Herself as a Human Institution!* F.C.C. with all who have part with her, recognize that she is human in origin. In a day when every other college operated by brethren is making every desperate effort to get into the budget and treasury of congregations of the Lord, it is refreshing to see one *openly* and *unashamed* to admit that she is human in origin and *does not want to attach herself on to the church*. Florida Christian College is the only college to this writer's knowledge operated by brethren that does not solicit nor accept contributions from churches! With this attitude I believe faithful brethren will be willing to support her. May F.C.C. always hold to this conviction—a conviction that will not be sold for any price. Should she as some human institutions have done depart and come down from this lofty conviction, may her doors be closed to open no more!!

I would like here to state that I am not an alumni of F.C.C. and that the administration of the school has not asked me to write this—they do not know that this is being prepared.

WHAT HAPPENED TO THOSE "DIFFERENCES"?

P. J. Casebolt, Akron, Ohio

One of the first sermons ever I preached was one entitled, "Differences Between the 'Christian' Church and the Church of Christ." I still preach it, with little change in the outline. However, I find it takes me longer to preach it now, because the source and amount of material has increased with the years.

Not many years ago, nearly every preacher's repertoire included a similar sermon. Most "lectures" and gospel meetings were characterized by a presentation of this theme. Many able men clearly defined the differences existing between these two groups. Some still do. Saints were edified, confused truth-seekers were enlightened as to the identity of the true church, and digressive brethren were restored to their first love.

"WHERE ART THOU?"

If these sermon outlines could speak, what interesting stories they could tell! Some would cry out from dusty shelves, where they are yellowing with age. Others would complain that they have been so mutilated and censored by their authors that they bear little resemblance to the original outline. As badly as the church needs good sermons, let us see if we can salvage a few of these.

CAUSE AND EFFECT

There must be a reason for this condition. We either need to preach these sermons again, or make public confession that we have misrepresented the "Christian" Church. I believe there are several reasons why sermons on this subject are few and far between.

One reason is that there is very little difference between some still calling themselves churches of Christ, and the "Christian" Churches. Naturally, if one doesn't have enough material with which to make a good public announcement, he could hardly be expected to preach even a "sermonette" on the subject! Even the difference of instrumental music in the worship is insufficient, for some believe it is all right too, and have it in the building now, just waiting to use it for something besides funerals, weddings, and "social hours." Such cannot afford to condemn the "Christian" Church, "for wherein thou judgest another, thou condemnest thyself; for thou that judgest does the same things" (Rom. 2:1). Notice, that word "things" is plural.

Some can see that if they continue to preach the truth about the digressive actions of brethren in the last century, that they will at the same time label themselves as the troublers of Zion in our day. Yes, it is still true that those who INTRODUCE their divisive institutions and practices among churches of Christ are the ones guilty of piercing and rending the body of Christ. THEY KNOW IT TOO, and that is one reason you hear little from them about the "Christian" Church. Some of these have even debated digressive preachers in the past, but could not now consistently use the same arguments, for fear some of the brethren might attend!

BACK UP, AND PREACH

If you don't think some of the foregoing statements are true, just try preaching on the subject. You will get more criticism from brethren in many places than we used to get

from members of the digressive movement. I may hear from some of them as a result of this article. I did the last time I wrote on this subject.

Yes, the actions of some of our brethren embarrass us before the world, but do not let that discourage you. One of our most effective weapons for truth is reminding brethren of those principles espoused in the Restoration Movement of the last century. Back up, and PREACH!

THE ONE CHILD ELDER

Jimmy Tuten, Jr.

In the January issue of this periodical there appeared an article which I submitted, entitled: "The Elder And His One Child." Knowing that this is a question that has never been settled to the satisfaction of everyone, and in all likelihood, never would be, I offered the material hoping that others would write upon the subject. I personally feel that it needs further discussion and study. I did not offer the article with any desire to see the subject "debated" through these pages nor with the spirit of dogmatism. Brother Charles Boshart of Rogers, Arkansas has taken me to task in the January issue of this paper and while I appreciate the spirit of the writing I feel that he has misrepresented me. He has given us a few things to consider which bring us closer to an agreement, but his arguments were not conclusive. In response to his article I would like to make a few comments and after having written this review I do not intend to carry the arguments further. I do not want to impose upon brethren Miller and Phillips.

In his introduction, brother Boshart stated what he believed to be the thesis of my position, i.e., that an elder "may have all the other qualifications listed in I Timothy 3:1-8 and Titus 1:5-9 but if he does not have more than one believing child he is not qualified to serve as an elder." May I suggest that this statement ASSUMES that which we are seeking to prove? Also in this discussion we are not concerned with the "other" qualifications. If the passages under discussion will not admit the singular then the other requirements would be of little value. One might just as well say that a widow who is 59 years old could be supported by the church since she meets "all the other qualifications" (I Tim. 5:3-10). There is a big difference in stating that a man MUST have "believing children" and in the statement that brother Boshart made in his introduction. His statement leaves me with the impression that "if a man has all the other qualifications then the number of children are unimportant". I am sure that this is not his position. Let us be careful that we do not "water down" these qualifications in our attempt to fit them in with our "human reasoning".

It is stated that my position "is based, primarily, on the claim that the term 'tekna' is susceptible only of a plural application". The author further states under the caption, "The Issue Defined And Argued" that the issue is "Does the New Testament use this plural form 'tekna' so as to include a singular application?" He then charges me with submitting "material that is off the issue". Brother Boshart is mistaken, for what he claims to be the issue is not the issue! The issue restated is: will "tekna" as used IN THE CONTEXT on the pages under discussion admit the singular? Because the word is used in both ways in the New Testament does not mean nor prove that it can be used both ways in these two passages. The context must determine its use. James R. Lamb in SCIENTIFIC METHOD OF BIBLE STUDY, P. 201, says: "Every principle word is limited by its grammatical relation

to the other words composing the verse in which it occurs, to a single meaning, and has but one application". Even brother Boshart's authority (Milligan, REASON AND REVELATION) tells us to "consult the context" (P. 305). We repeat that the issue is will the context of I Timothy 3:12 allow a singular translation of the term "tekna"? Brother Boshart has not dealt with the passages under discussion.

Then again, I have been charged with departing from "the legitimate principles of hermeneutics" by denying "that other passages may be introduced". Brother Boshart misunderstood me for I have not denied the use of other passages but simply stated that I fail to see how the introduction of other passages would help our study. Brethren are prone to show how "tekna" is used in other passages but fail to deal with those under discussion. This is what I had reference to. A great part of brother Boshart's article was off course as a result of this misunderstanding. His point about my using "other passages" is granted.

Our brother says that "the testimony of the scholars to whom brother Tuten referred on this point is accepted". If brother Boshart accepts my testimony then he has conceded his point. I introduced them because they said that "tekna" as used in I Tim. 3 will not admit the singular. Among others, here is the question each of the scholars referred to, received: "In the same chapter (I Tim. 3) the word for 'children' is 'tekna'. Will 'tekna' admit the singular at all? . . . Will the word in this verse admit the singular?" One can see that the answers given did not deal with "tekna" as used in the whole of the New Testament, but as used in the context of I Timothy 3. This point was made clear in my article presented last January. Since brother Boshart accepts the testimony of my scholars and that testimony states that "tekna" as used in the context of our study will not admit the singular, brother Boshart and I are in agreement. An elder must have a plurality of children.

Concerning the comments on the "safe course" argument, I am not aware of anyone who claims that it is a universal mode or means of arriving at a conclusion. The very nature of the statement, "I feel that it is a safe course" shows that one cannot be dogmatic about it. This type of reasoning, while used from time to time, certainly will not apply in every case. I am sure that brother James P. Needham understands that this is not an infallible rule of hermeneutics even though he applied it to "Perversion of the Lord's Supper". On page nine of the same issue in which brother Boshart's writing appeared, brother Needham in discussing the "Elements" says: "Some say it doesn't matter whether one blesses the bread before he breaks it or not, but how do we know this? What scripture would be used to prove it? *Wouldn't it be much safer* (italics mine, J.T.) to keep matters as they are revealed?". I agree with brother Needham for certainly the "safe course" argument does not prove too much here. I fail to see the parallel between the scriptures used to disprove the "safe course" argument and our application of it with reference to the elder.

I look forward to hearing from brother Boshart again on this matter and trust that he will show us by "legitimate rules of hermeneutics and the process of exegesis" that the context of I Timothy 3 and Titus 1 will allow a singular application of "tekna".

We thank the editors of SEARCHING THE SCRIPTURES for allowing both sides to be heard.

GIVING THE ANSWERS FOR OUR HOPE

Address questions to:
35 West Par Ave.
Orlando, Florida

I PETER 3:15

Marshall E. Patton

Question: Does Luke's use of the term "wife" in Acts 24:24 mean such a relationship was approved by God?—A.P.

Answer: No! Luke simply used the term "wife" in an accommodative sense. In view of the loose marriage and divorce laws of that day Drusilla was regarded by the world in general as his wife. Luke simply referred to one who according to this popular concept would be regarded as Felix's wife. The following quotation reveals to us the true state of affairs:

"And when Agrippa had received these countries as the gift of Caesar, he gave his sister Drusilla in marriage to Azizus, king of Emesa, upon his consent to be circum-cised; for Epiphanes, the son of King Antiochus, had refused to marry her, because, after he had promised her father formerly to come over to the Jewish religion, he would not now perform that promise. He also gave Mariamne in marriage to Archelaus, the son of Helcias, to whom she had formerly been betrothed by Agrippa her father; from which marriage was derived a daughter, whose name as Bernice.

"But for the marriage of Drusilla with Azizus, it was in no long time afterward dissolved upon the following occasion: While Felix was procurator of Judea, he saw this Drusilla, and fell in love with her; for she indeed exceed all other women in beauty; and he sent to her a person whose name was Simon, one of his friends; a Jew he was, and by birth a Cypriot, and one who pretended to be a magician, and endeavoured to persuade her to forsake her present husband, and marry him; and promised, that if she would not refuse him, he would make her a happy woman. Accordingly she acted ill, and because she was desirous to avoid her sister Bernice's envy, for she was very ill treated by her on account of her beauty, was prevailed upon to transgress the laws of her forefathers, and to marry Felix; and when he had had a son by her, he named him Agrippa" (Josephus, Antiq., b. XX, ch. VII: 1, 2).

When we compare the above with the teaching of Christ (Matt. 5:32; 19:9), we see clearly that they were living in adultery. Hence, in the true sense Drusilla was not his wife, and the relationship, therefore, was without God's approval.

Jesus used the word "husband" in an accommodative sense in conversation with the woman at Jacob's well: "Go, call thy husband, and come hither" (John 4:16). For this woman five marriages had been dissolved—maybe because of death and maybe because of divorce. The circumstances reflect upon her character and imply somewhat that it was caused by her own guilt. One thing is certain according to Jesus: "he whom thou now hast is not thy husband" (John 4:18). In verse 16 Jesus referred to him as her husband in the accommodative sense—in consideration of the general concept of that day—but when she said "I have no husband," Jesus assured her that in the true sense that was so: "in that saidst thou truly."

So it is with Luke's use of the term "wife" in Acts 24:24—it is used in the accommodative sense, and, therefore, does not imply endorsement of the relationship.

THE WORD OF GOD: POWERFUL AND SUFFICIENT

NO. III

George Lemasters, Barberton, Ohio

In the first articles of this series we noted how that a failure to abide in the power and sufficiency of the word of God has always characterized the human family, and that the inevitable and uniform result was that of spiritual calamity and moral decay. We then pointed out how that the word of God is powerful and sufficient and applied this principle to the creation of the material worlds, and also to the conversion of an individual. From this we then brought forth the exhortation that this is no time for the "watering down" of our preaching of Biblical principles, and reliance upon things material to win people to Christ, but rather that it was a time for our firm stand on a "thus saith the Lord" in all things. In this article I should like to further direct your attention unto the power and sufficiency of the word of God, particularly in its ability to discipline the lives of individual Christians.

As we appeal to the scripture, note please, this evident thought; that those early disciples who were led to the Lord by the apostles, were converted by preaching which had Christ as its center and circumference. He was the center of their lives and, furthermore, their conduct was circumscribed by his teachings. Unto them, He was all in all and their own self discipline and the purity of the Lord's church was their first love. I think that no better expression of this is to be found than in the language of Paul as he said, "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).

The word of God became the disciplining force in their lives, for first, it set forth the demand for holiness. Paul points out that we are called by the gospel (II Thes. 2:14); that this calling is holy in its nature (Titus 1:9); and that those who are obedient unto this word are sanctified and called to be saints, that is, called unto a life of holiness unto which they had been set apart (I Cor. 1:1-2). Moreover, it would be hard for one to read such passages as Eph. 4:17-24 and I Peter 1:13-16 without understanding that the word of God expresses his demand for the holiness of his people. The second point of consideration here is that this word sets forth the pattern of holiness. Paul says, "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. 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. 12:1-2). Here, the fundamental principle of the pattern of holiness is stated and the hortatory portions of all the epistles conform to it. Thus, that word not only expresses the demand of God for our holiness, but also establishes a pattern whereby we can measure ourselves to know whether or not we meet that demand.

With these two points established, note now that this word is capable of revealing us unto ourselves, manifesting

our short comings, and at the same time gives us incentive to correct the errors in our lives. The first part of this statement I base on James 1:21-25; Heb. 4:12-13. There we are informed that the word of God will reflect the nature and character of our lives in much the same way that a mirror will reflect the physical features we possess. If we will but allow it, this word will pierce into the innermost recesses of our hearts and minds and lay us naked and open unto ourselves. It will reveal unto us what we are and at the same time contrast that with a revelation of that which God expects us to be. But the word does not stop here. I have said that it furnishes us with the incentive to correct the errors it exposes in our lives. A reading of Rom. 2:5-11 will establish this firmly. There, as the apostle sets forth the principles concerning the judgment of God, he points out just what the alternatives of the judgment will be. He affirms that, "to them who by patient continuance in well doing seek for glory and honor and immortality", God will give them the reward of "eternal life". On the other hand, unto those, "that are contentious, and do not obey the truth, but obey unrighteousness", God will visit them with "indignation and wrath, tribulation and anguish". Furthermore, this judgment will be rendered unto every man, and at that without respect of persons on the part of God. Here is the incentive for one to correct the errors of his life.

Now then, since this word sets forth the demand for holiness; establishes the pattern of holiness; so reveals us unto ourselves that we may see our shortcomings and then furnishes the incentive for correction; I affirm that it is powerful and sufficient to discipline the lives of the individual Christians. It effectually worked in the early church and I am certain that whatever it accomplished in the primitive disciples, it is yet capable of accomplishing in us if we will but let it have free course in our life.

This again brings us to some questions involved. It is sometimes asked, "Why are not Christians maintaining the standard of righteousness revealed"? Again I answer that it is a condition of the heart. Paul said, "Take heed, brethren, lest there be in any one of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12). This evil heart of unbelief can creep into any one of us and when it does, departure follows. This is all the more reason for genuinely converting individuals with plain preaching of the word of God that we might have some foundation upon which to build, and to ward off the creeping in of unbelief. But I suggest to you that if we can but retain the same kind of heart within us that allowed that word to first convict and convert us to the Lord; then we can have the kind of heart necessary that the word may discipline and mold us into that which will be "meet for the Master's use". I further suggest that every one of us, whether we stand in the pulpit, before classes, or just in our every day walk of life—we need, I say, to intensify our efforts to exhort and encourage one another to hold to the high standard of holiness prescribed by the Lord. It is only in this way that we can wage an effective warfare upon the multiplicity of evils that run rampant in our time. Let us cease to compromise on moral issues, but rather, let us stand four square on that which the word of God teaches. It was powerful and sufficient to uproot the evils in the lives of the early saints and it is the only thing that will perform that task today. There must be no room either in the pulpit or printed page; in the classroom or the home; for that kind of teaching which would cause the saints of God to compromise with the world and be wooed away from Him who died that we might have life.

The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM..."—Acts 14:27

TOM BUTLER is on the Lakeland radio station WLAK 1430 k.c. twice daily. At 8:05 in the morning and 12:30 at noon. Brother Butler has had much experience at this work. . . . HOMER HAILEY in a spring meeting with the Lake Wire congregation in Lakeland, Florida where Butler preaches. . . . The SHELTON BEACH ROAD church in Saraland, Alabama publishes a four page paper called *The Bible Instructor*. . . . ROBERT WELCH preaching in a meeting with the Harding Street church in West Hollywood, Florida. WELCH works in Nacagdoches, Texas. . . . JAMES R. COPE to preach in a gospel effort with the North Miami Avenue congregation in Miami April 17-23. BOBBY THOMPSON is the local man there. . . . HARRY PICKUP, JR. of Denver, Colorado in a March meeting with the East Hills church in Pensacola, Florida. CLAUDE WILSFORD is doing a good work with the East Hills congregation. . . . C. L. McLEAN working with the Romulus, Michigan congregations reports several baptisms and restorations. . . . J. T. CHRISTIAN laboring with the West Point, Miss, brethren while CLIFFORD McLEAN is at East Gaines. . . .

DIESTELKAMP NARROWLY MISSES DEATH IN LUMUMBA DEMONSTRATION

The following letter from sister Leslie Diestelkamp was written to brother and sister Elmer Ferris of St. Charles, Mo.

February 18, 1961

Dear Aunt and Uncle,

No doubt you have heard of the demonstrations in Lagos. 20,000 natives marched from the mainland to Lagos Island protesting the death of Lumumba. It was supposed to be a peaceful demonstration. They carried a mock coffin of Lumumba and planned to put it in front of the American Embassy. No one can control a mob like that. They smashed windows and doors in the American Embassy, the Bank of America, the Chas. Manhattan Bank, and the American Library, besides, some other buildings. Every car stopped by traffic that contained a *white person* was attacked and cars were damaged.

Leslie and brother Ebong started to Lagos to preach Thursday evening. Just before they got to the only bridge that leads to Lagos, a cyclist (policeman) waved frantically with his arms and yelled, "Turn back". By the time Leslie stopped, the cyclist was quite a way back but still waving to go back. Leslie had Ebong to ask others nearby what was wrong. The natives told him that "There was trouble and that they were killing the white people in Lagos". We are grateful to that cyclist that caused him to stop before he entered the bridge because there is no way to return after getting on it in the line of traffic.

It seems any white person is regarded as Lumumba's murderer. Especially is America being blamed for most of the trouble. America furnished the money, you know! It is disgusting and as one headline in one of the newspapers read, "No one is Happy" here.

We are thankful that we are all well. The Halls are too. They were going to the East Sunday for a week, but have cancelled it for awhile. Leslie cancelled his trip to Ibadan. Ibadan is to have a *peaceful* demonstration tomorrow. Per-

haps more cities will follow suit. Onitsah has already had a demonstration.

Leslie and Alice Diestelkamp P.M.B.
1080 Apapa, Lagos, Nigeria —From *The Defender*—St. Louis, Mo.

Two baptized at Spring and Blane in St. Louis February 5. . . . HAROLD HOWARD of Dickson, Tenn. in a meeting in February at Kennett, Mo. with JIMMY YOPP. . . . BOB CRAWLEY the preacher at Cortez, Florida for a meeting in February. . . .

This unusual report comes from the Bradenton *Florida Reminder* where OAKS GOWEN works.

A SUCCESS STORY

An unusual announcement was made last November at the time Mr. and Mrs. Walter Zipperer were baptized. At the request of Mr. Zipperer it was announced to the congregation that he was seeking other employment and would continue in his present position no longer than necessary. You see, Mr. Zipperer at the time worked for a beer company. It is, therefore, a real joy to announce to one and all that Brother Zipperer is no longer connected with this unsavory business of hand-lying beer. Walter is now associated with the HOLSUM BREAD COMPANY. We now, with him, can recommend the using of the product which he handles to his children, our children and yours.

We are all proud of Walter and Annett Zipperer, they are among our finest young couples. That they are walking in truth, growing in grace and knowledge of our Lord Jesus Christ, is apparent to all. May the Lord continue his blessings upon them, and upon all such as walk in the truth.

OLIN KERN leaving the work at Berea, Ohio to move to Charlotte, Tenn. the first of July. Kern has done a good work in Northern Ohio. . . . MORRIS NORMAN preacher for the Rosebank church in Nashville to move to Plant City, Florida to preach for the church there. . . .

PINE BLUFF MEETING—James P. Miller, co-editor of *SEARCHING THE SCRIPTURES* will do the preaching in a meeting with the church that meets at 1212 west 6th Street in Pine Bluff, Ark., April 30th through May 10. Leonard Tyler preaches for the 6th Street congregation. All readers of the paper are invited to attend the services and hear Brother Miller.

ROSS SAUNDERS—We moved to Lebanon, Kentucky and began work the second Sunday of January. This move brought to a close what was, for the most part, a very pleasant work in Plant City, Florida. We lacked less than two months of working there four years, which we feel were very profitable in many ways. It is our prayer that the work will continue to grow upon the principles of the "common faith", void of all tendencies to go "beyond that which is written." The work in Lebanon looks very good. Thus far, there have been seven confessions of error and one baptized into Christ.

For these we rejoice. The potential here looks very promising. We extend our prayers for the work in Florida and ask you to pray for us.

CHARLES CAMPBELL was preaching on March 19 for the new congregation at Woodbury, Tenn. . . . GUY McDANIEL busy in the work at Horse Mountain, Shelbyville, Tenn. . . . RADFORD PETTY working at Coral Gables with a membership of 22 saints. This is a suburb of Miami and the work will grow. . . . RONALD MOSBY continues to baptize at Rantoul, 111. ALBERT ROBINSON hard at work at Asheville, N.C.

HOW MANY

The question is often asked in these trying times, how many preachers believe in the all sufficiency of the church and stand against human institutions supported from the treasury of the church. We have no way to know but if all the things they did each month that we know about were printed in SEARCHING THE SCRIPTURES there would be no room for the articles. We try to be fair and call attention briefly to the activities that will interest our readers. If your "doings" are not given space send us the news.

The Editors



AZALEA PARK CHURCH OF CHRIST

The Azalea Park church of Christ plans to begin holding services in their new building in April. The congregation began in February of 1959 with services held in the auditorium of an elementary school. Forty-two were present for the first service and James E. Gunn has been the preacher for the congregation since its beginning. The average attendance is above one hundred with a record of one hundred thirty-six.

Three acres of land were purchased on Lake Underhill Drive, in the middle of the rapidly expanding East side of Orlando, soon after the congregation began meeting. Last Summer it was decided to issue forty thousand dollars in five per cent interest bearing bonds to erect a building on the property. Thirteen thousand dollars remains to be sold of the bond issue. The exterior of the building has been completed and some of the interior work has been done. When the remainder of the bonds are sold the balance of the work will be accomplished. The auditorium will seat two hundred seventy with two overflow rooms that have accordion doors seating an additional fifty. There are also seven classrooms, a nursery and an office. The entire building will be air conditioned. The contemporary design of the outside of the building is also carried through to the interior. Much of the work has been accomplished by members of the congregation and those of sister congregations in the city.

Science and Truth

I Tim. 6:20-21

William D. Burgess

In an effort to support the theory of organic evolution the area of embryology has been pointed to as the area where "proof" is plentiful. Because of the likeness among members of the plant kingdom and likeness among members of the animal kingdom many feel that the likeness must be due to evolution. By the same token there are others who contend that since God created all things that it is only normal that there be likeness in His creation. It is said that the work of an engraver is so characteristic that it is almost as if he had signed his name to his work. Telegraph operators have a characteristic way of operating the key as they send their messages. Many would overlook these and contend that they are immaterial and that likeness among the animals, for instance, can only be explained by the theory of evolution.

In 1868 Ernst Haeckel announced the recapitulation theory. This theory declares that an embryo of any species undergoes in its development the evolutionary history of its race. Stated briefly, "ontogeny recapitulates phylogeny." There are many problems here. For instance, as embryos are compared from different animals, some structures appear later, earlier or not at all and this caused the theory to eventually die. Although the theory as such is generally rejected today some have substituted organs or systems for whole animals and contend that a certain organ goes through the various stages in the evolutionary climb. They point to certain specific organs or structures and say this is "proof" of evolution. Where the organs differ or show no possible relationship they are ignored. It seems that if the recapitulation theory is true in one system that it would be true in all systems of the organism; not in just a few "chosen" ones. As far as records show the wings of a bird have never developed into an arm or a leg and the gills of a fish have never turned into lungs. Not even one single time. Evolutionists claim that man is higher on the evolutionary ladder than either of these yet we know that the human embryo never has gills or wings.

In order to get help from embryology the evolutionist must suppress, ignore and refuse to admit to a great deal of truth that is easy to see. Such an attitude is not unheard of among individuals in many areas as they attempt to distort and corrupt the truth in order to "get their point across".

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, down-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

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 II

MAY, 1961

NUMBER 5

THE SECOND CHAPTER OF ACTS

Jas. F. Miller

More prophecy is fulfilled in Acts the second chapter than in any other chapter of the Divine record. Four great events are recorded and four great fundamentals of the religion of Christ are dealt with. I suggest that they are as follows:

1. The establishment of the Church for which Christ died.
2. The descent of the Holy Spirit, and the gospel that came with it.
3. The beginning of the reign of Christ on David's spiritual throne, the only throne he will occupy.
4. The first complete divine answer to the question, "What must I do to be saved?"

THE BEGINNING OF THE CHURCH

Now, let us deal with the first: The establishment of the New Testament Church. As we study the following scriptures we will see that Joel the second chapter is fulfilled in Acts two. We will see that Daniel 2:44 is fulfilled in Acts 2. We will see that Isaiah 2:3 and Mark 9:1 are fulfilled, along with Matthew 16:17, 18. And that all of these scriptures deal with the beginning of the Church or Kingdom of Jesus Christ. Notice that we say the Church or Kingdom, for they are one and the same thing and when the Church was established, the Kingdom to be yet future in the light of Mark 9:1. It was to come in the lifetime of those standing there, and was to come with Power, and when the Kingdom came, the Power came, and the Church and the Kingdom was established. To prove these things, let us turn to the scriptures.

Isaiah 2:1-3, tells us where: In Jerusalem. (The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.)

Daniel 2:44, tells us when: In the days of these kings, "And in the days of these Kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people, but it shall break in

pieces and consume all these kingdoms, and it shall stand forever."

Joel 2:16, 17, tells us how: Pours out his spirit; when—in the last days. "But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

Mark 9:1, tells us how—The kingdom was to come with power; and when—In the life time of those that stood by. "And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."

THE HOLY SPIRIT

Now, let us deal with -the second event: The descent of the Holy Spirit. Notice that the Holy Spirit came in cloven tongues like as of fire. When the Holy Spirit descended the apostles began to speak in other tongues as the Spirit gave them utterance. Special emphasis needs to be put on the fact that these tongues were definite languages (See Acts 2, verse 6). These languages were unknown to the apostles, and the multitude knew this, for they exclaimed that all of the apostles were Galileans and could not know all the tongues or languages of those assembled (See verse 7). This speaking was not a meaningless babble but an intelligent rendition of every language of the multitude from all the countries listed in the second chapter, verses 7 to 10.

Again I remind you that the Kingdom was to come when the Holy Spirit came, and the gospel was to be preached with all its power when the Spirit was sent down from heaven. This is what Peter, in I Peter 1:12, declares when he states that the gospel was sent down by the Holy Spirit. "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." Acts 1:6-9: "For John truly baptized with water; but ye shall baptize with the Holy Ghost, not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in

all Judaea, and in Samaria, and unto the uttermost part of the earth."

CHRIST ON DAVIDS THRONE

The third great lesson: In Acts the second chapter we find the beginning of the REIGN OF CHRIST ON DAVID'S THRONE. Peter declares this to be an accomplished fact. He quotes from David to show that Christ was to be raised up to sit on his throne, and says that Christ is at the right hand of God exalted. An unbiased reading of the following verses will convince any man with an open mind and an open Bible that Peter avows the seating of Christ on the throne of David, to be king over his kingdom, is now accomplished. The throne of David is spiritual, and in heaven, and Christ is now king over the Church, spiritual Israel. Let us prayerfully read and study the following verses. Acts 2:39-36: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before He spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

WHAT SHALL WE DO?

Let us now call your attention to the fourth point in the things that we can learn from the second chapter of Acts of the Apostles. We find that it teaches what all men must do to be saved. We find that baptism looks forward to the remission of sins, and this caused Paul to say that Ananias told him to arise and be baptized and wash away his sins (Acts 22:16).

To show that several translations render the preposition "Unto" instead of "for" consider the following: *King James Version*: "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

American Revised Version: "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." *Twentieth Century New Testament*: "You must repent," Peter answered, "and must every one of you be baptized in Jesus Christ's name for the forgiveness of your sins; and then you will receive the gift of the Holy Spirit."

Thus we see that when a man believes the gospel, repents of his sins, and is baptized into the name of the Father, the Son and the Holy Spirit, he is baptized UNTO the remission of his sins, or unto the washing away of his sins. He is not baptized because his sins are already forgiven or because he is already saved, but that he might be saved or washed in the blood of the Lamb. No man, therefore, can be a child of God until his sins are washed away in New Testament baptism.

Searching The Scriptures

Published Monthly At
Tampa, Florida

Entered as second class matter at U. S. Post Office at Tampa, Florida, under the Act of March 3, 1879.

EDITORS

H. E. PHILLIPS
P. O. Box 9095
Tampa 4, Florida

JAMES P. MILLER
2523 W. Diana
Tampa, Florida

SUBSCRIPTION:

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

ADDRESS ALL COMMUNICATIONS AND
CHANGES OF ADDRESSES TO:

P. O. Box 9095
Tampa 4, Florida

Editorial . . . H. E. PHILLIPS

ATTENTION PLEASE!

Many of you who have received SEARCHING THE SCRIPTURES almost from the first issue have received it at the expense of a friend or relative. Someone paid for your subscription and requested that it be sent to you. Some are now re-ceiving the first issue of this journal, and it is being sent by a friend or relative. Those of you who have been receiving SEARCHING THE SCRIPTURES for several months or a year should now subscribe for yourselves and also send it to some of your friends. This is an opportunity to help interest some-one else in God's eternal truth as we "search the scriptures" together.

Let me suggest the following as a help to us in spreading the word of God and a help to you and your friends in your search for divine truth:

1. If you have been receiving this journal at the expense of another for some time, subscribe right now for yourself for another year. In many cases your time has expired and your subscription must be renewed if it continues to come to you. Do this now to avoid dropping your name from the mailing list.

2. If you have just recently started receiving this journal, send it to some of your friends for one year. The subscription rate for three names is \$5.00 for one year. At the single subscription rate it is \$2.00 per year.

3. If you have recently renewed your own subscription, send us the names of three of your friends of relatives together with \$5.00 and they will begin at once to receive SEARCHING THE SCRIPTURES. Some friend has helped you, now help a friend by sending his subscription right now!

o o o

There is quite a difference in searching for the *truth* and in searching for *proof* of what one wants to believe. In

religion and politics, perhaps more than in any other field, men and women close their ears and eyes to any evidence that does not agree with their preconceived ideas and beliefs. Why is this true? Why will not a man who professes to search for all truth be willing to go to any reasonable effort and expense to find it? Why will he refuse to examine evidence touching the subject about which he professes to search for the truth? *Prejudice* is the only reasonable answer. When Paul addressed his countrymen from the stairs in Acts 22, they listened until he touched a subject they all were prejudiced about—the Gentiles. "And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live" (Acts 22:22). They would hear no more evidence because it did not agree with their own beliefs at that point.

When Stephen spoke to the Jews about their disobedience they refused to hear him on the matter. "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth" (Acts 7:54). "Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord" (Acts 7:57).

Prejudice will keep millions of people out of heaven because it will keep them from searching the Scriptures daily. If one is ignorant of the gospel of Christ, he does not have the power of God to save (Rom. 1:16). Today people are not ignorant of divine truth because they cannot read and reason; it is not because they do not have the evidence available, but the reason is largely due to their own refusal to search for the truth. Truth does not have anything to fear. It will eventually be the victor in every battle. It is better to know the truth of God, even if one has to change his entire life like the apostle Paul did, than to go through life opposing truth simply because he refuses to examine all truth wherever it may be found. "Ye shall know the truth, and the truth shall make you free" (John 8:32).

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

HAMARTANO, I SIN"—NO. 6

The observation, as it were, of the company that a word keeps, often assists in the understanding of the usage of that word.

The familiar Old Testament equation of sin and disease results in the equation of *hamartia* and *holi*, a Hebrew word usually rendered "disease": "Surely he hath borne our griefs (*hamartias*, for the Heb. *holi*, "disease"), and carried our sorrows," Isa. 53:4. The RSV follows the AV in rendering *hamartias* "griefs," adding the note, "sicknesses."

The equation of sin and disease leads naturally to the healing of sin in the LXX rendering of the following: "the Lord will heal thy sins (*iasetai kurios tas hamartias sou*)." The Hebrew text is curiously rendered "That then the Lord thy God will turn thy captivity . . ." in the AV. The RSV renders the Hebrew "then the Lord your God will restore your fortunes," Deut. 30:3.

I MARVEL

GAL. 1:6

James P. Miller

As I sit at the editor's desk the wonderful things taught at the Florida Christian College lectures are still ringing in my ears. Forty six men from 11 states took part in this March series in the new auditorium on the banks of the Hillsborough river on the campus of the school. I marvel that men coming from so many places and from different circumstances of life could be so united in thought and belief. These were not young men, neither were they old. Most of them could be considered as in early middle life and all were men of ability. They are of that number that think for themselves and are not afraid of the pressure of a modern brotherhood. They were almost without exception men who believed in the all-sufficiency of the church purchased by the blood of Christ. As I sat and listened to them uphold the word of God and magnify his Son I could not help but think what a force they are for truth. How blessed the church is today to have them and to feel their influence for right, and to take courage from their boldness. I thought also of those who stand with them all over the world. Preachers numbering into the hundreds and brethren by the thousands, who have not been carried away by the drive of Institutionalism and Liberalism in this age.

The theme of the lectureship was "The Ancient Faith and Modern Thought." As speaker after speaker discussed Atheism, Protestantism, Intellectualism, Communism, Humanism, Materialism, and Supernaturalism as opposed to the Gospel of Christ I thought of Paul's warning to the Corinthian church in the the first chapter and verse 21, "For 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." Oh! how we need to heed the warnings of those who point out this worldly threat to the very foundations of faith. Instead of moving with the tide, as so many brethren are doing, we need seek out the "ancient landmarks."

I am truly sorry for brethren who are saying they no longer need chapter and verse for what they do in religion. They are casting aside the sword that alone can defend them and carry the battle to victory. One man with Bible authority for what he teaches will ultimately be more than a match for 1,000 who have no authority. How well this truth was established in the division of the 19th century. The brethren who stood opposed to the Missionary Society and the Organ were sadly outnumbered and in many places were only a hand-full, yet they had something that caused them to become in a few years the aggressor instead of the vanquished. This something was authority for all that they taught and practiced. Think of going into a new community and challenging the sects to meet the truth revealed in the New Testament and knowing all the time that if they call for the verses that justify human institutions attached to the church and organizations of churches larger than the local congregation the preacher will be helpless.

Some of the large papers and schools among us are constantly assuring their people that the brethren opposed to these innovations are few in number. This is not the question. The question is, are they right? If they are right and were only 10 by count they would be more than a match for those who are wrong and the host who have gone "beyond what is written" would have to flee. Just think of a

gospel preacher who all of his life has been willing to defend what he preaches having to run and keep running. Brethren stop and think for just a moment. Are you willing to give up the very ground that has made the truth victorious these many years? Are you willing to stop preaching on "Scriptural Authority," "How the Bible Teaches," "Making all Things According to the Pattern," "Making it as Sure as You Can" and that grand old sermon on the "Course to Pursue to be Infallibly Safe"? In many churches today just to announce these sermon topics would bring a storm of protest from the institutional brethren and many preachers have been told they can not use them. The reason is clear: brethren who do not want this kind of preaching are no longer concerned about Bible authority. They do not want to be reminded that the word of God teaches by command, example and inference and by these ways only. They can not find their human institutions in them. The pattern gives them concern no longer for they openly argue in the "market place" that there is no pattern. After a century of preaching on making it sure they are now willing to take any chance that will foster their cause and even run the risk of calling their brother a fool. The thousands that came forward when Franklin's sermon on the Infallibly Safe Way was preached have been forgotten and the Gospel Sword will no longer cut for its edge is dull and the arms that seek to hold it are compromised.

Who can deny that the future is in the hands of Him who "does all things well" but I marvel that God still has those "who have not bowed the knee to Baal" and who still preach the grand old sermons that filled the heart, convinced the mind and moved the lost to obey the word of God.

THE WORD OF GOD: POWERFUL AND SUFFICIENT

NO. IV

George hemasters, Barberton, Ohio

In the first three articles of this series it has been pointed out that the word of God is powerful and sufficient to: (1) create and uphold the material universe; (2) convict and convert individuals from sin and secure for them safety for the soul; and (3) so discipline the lives of Christians as to mold them into the kind of men and women that God desires them to be. In this, the final article, your attention is directed to the fact that the word of God is powerful and sufficient to keep the church pure.

So long as "the devil, as a roaring lion, walketh about, seeking whom he may devour" the purity of the church in doctrine and practice will be threatened. And, the kingdom of God, though pictured by Isaiah as a kingdom of peace (Isa. 2:1-4), must at the same time retain its militant and aggressive spirit against that which is evil. There is a common enemy against which the servants of the Lord must do battle, and this enemy is defined by Paul. In II Cor. 10:3-5, he says, "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ". Further, in Eph. 6:10-12, he continues by saying, "finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God that ye may be able to stand

against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rules of the darkness of this world, against spiritual wickedness in high places". We should, therefore, beware when a spirit of pacificism creeps into the ranks of the disciples of Christ, for this enemy was common to them in the first century and it is likewise common to us today. There must be no compromise for the Lord's terms are "unconditional surrender" on the part of evil. Further, we should not be deceived into thinking that all of those who are in the camp of the enemy are without the church! It seems that there have always been those in the body of Christ who would exalt themselves against the knowledge and wisdom of God, and against them likewise we must wage a never ending battle. No quarter is to be asked and none is to be given.

But the apostle does not stop with giving the information concerning who the enemy is, but goes on to provide us with weapons of warfare as he describes the Christian armor. Part of this armor is defensive in nature, as he speaks of our girding our loins with the knowledge of truth; adorning ourselves with the breastplate of a righteous life; having on our feet the preparation of the gospel of peace; using our faith in God as our shield; and taking our hope of salvation as a protective helmet. He then defines our offensive weapon as he encourages us to take the "sword of the Spirit, which is the word of God" (Eph. 6:13-17). You will note at once that the weapon with which we bring to naught the forces of evil and of error is the word of God. Truly it is powerful and sufficient to accomplish this task. Let no man be deceived into thinking that anything short of this will do the job, for it will not. There is no room for trust in worldly wisdom, for the wisdom of this world is the enemy, and the wisdom of God as revealed in his word is that which we seek to exalt. This is no time to trust in the writings of prominent brethren of this or any other generation. This is the time to trust in the word of God and every true soldier of the Lord should have it buckled to his side and ready for spiritual encounter. Here, do not let it be surmised that I speak disparagingly of the writings of good brethren at any time, for such is not my intent. Their writings, if in harmony with the will of God will simply add to the myriad of voices that cry out against evil, but they are not the authority. The authority, both theirs and ours, is the word of God.

To see this principle manifested by way of example we have but to look at the conduct of Paul. In Acts, chapter twenty, as he conversed with the elders of the Ephesian church, he warned them of the falling away that was to come (vs. 28). Then in verse 32 he stated that which would have prevented the apostasy as he said, "And now I commend you to God, AND TO THE WORD OF HIS GRACE, which is able to build you up and give you an inheritance among all them that are sanctified". According to Paul, the word of God could have maintained the purity of the church. This same thing is evidenced in his writing to Timothy. In I Tim. 4:1-3 he spoke of certain departures from the faith which would occur. Then in the closing verses of that chapter he admonished this young preacher to "take heed unto thyself and UNTO THE DOCTRINE, continue in them: for in doing this thou shalt both save thyself and them that hear thee". By Timothy's patient continuance in the doctrine, both personally and by preaching, a correcting influence would be brought to bear against the departures previously mentioned.

This lesson would not seem complete, however, without at least pausing to read the apostle's charge to the young preacher in his second epistle. Paul is now the aged apostle;

imprisoned, presumably at Rome, for the cause of the Master whom he had so faithfully served. Aware of the fact that he is soon to face the grim reaper at the hands of the Romans, he pens these final words of encouragement to one who had labored with him in the gospel, as a son would labor with his father. He begins by saying, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give to me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:1-8). It is here an evident thing that inspiration declares, namely: that the preaching of the word of God would maintain the purity of the church and also secure for the body of Christ an entrance into the portals of Glory, when the Lord should come to redeem his own. Thus the word of God that was powerful and sufficient in the creation of the worlds; in the conversion of the sinner; in the disciplining of the Christian; is in like manner powerful and sufficient to keep the church pure. May God help us to cleave unto and to practice this sublime truth.

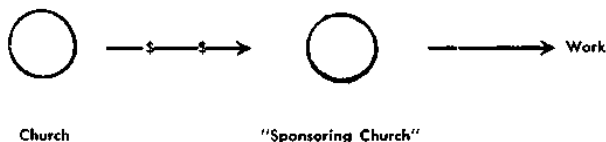
"THE SPONSORING CHURCH"

NO. I

Thomas G. O'Neal, Jasper, Alabama

The "sponsoring church," a product of our time, is here to stay! It will not pass away. Those who are promoting the "sponsoring church" arrangement have not removed the idol from their hearts, they don't intend to give up this modern system. The authority for a "sponsoring church" is found on the blank page of your New Testament.

What is a "sponsoring church?" It is not a local congregation doing her work; it is not a local congregation doing her own work which she was financially unable to do and was enabled to do it by a contribution from another congregation, as was the case of the Jerusalem church, I Cor. 16:1-4; Rom. 15:25-30, II Cor. 8, 9. A picture of a "sponsoring church" might help here to show what it is.



A "sponsoring church" is defined by J. D. Thomas in his book, *We Be Brethren*, page 255 as follows: "One congregation that especially oversees a project, such as a mission activity, in which other congregations have an interest and to which they voluntarily contribute regularly. Normally the contributing churches send their money through the sponsoring-church and the missionary receives all his salary in

one check, however this is not a necessity. The fact that other churches contribute to a project that is overseen by the elders of one church is the central idea." In other words it is a church that controls and oversees a work and receives funds from one or many churches so that it may carry on this work. At least, that is what the "sponsoring church" means now.

The "sponsoring church" made its appearance, was tried, but was rejected by those who wanted to "walk by faith." Earl West wrote in *Search for the Ancient Order*, Vol. II, page 424, "Beginning in 1867, it had been the practice of the churches to put the work each year under the elders of one Texas congregation. The work was under the Sherman church perhaps more than any other one congregation." In 1910 the church at Henderson, Tenn., decided to become a "sponsoring church" and oversee an evangelist in West Tennessee, calling upon other churches to send them funds to operate with. David Lipscomb wrote in the *Gospel Advocate*, 1910, page, 364, "Now what was that but the organization of a society in the elders of this church? The church elders at Henderson constitute a board to collect and pay out the money and control the evangelist for the brethren of West Tennessee."

Since the day of 1910 and the "sponsoring church" of Henderson, Tenn., there have been many other "sponsoring churches". Some of these would be on a local level, some on a state level, and still others on a nation-wide level. Probably the most outstanding "sponsoring church" of our day is the Highland church in Abilene, Texas, which puts on the "Herald of Truth" being enabled to do this by contributions she receives from other congregations, numbering over 1,000.

Some have contended the great commission as given by our Lord *cannot* be carried out without the "sponsoring church" or some arrangement like it. However, the churches in New Testament days did a beautiful job of preaching the gospel to the world without some arrangement like the "sponsoring church" (Col. 1:5-6; 23).

In another article, we want to look at an enlargement of the "sponsoring church" and in a third article why this arrangement is unscriptural.

A BISHOP WORSHIPS AT THE ALTAR OF THE UNKNOWN

John Gasaway, Gordon, Georgia (The Life Line, March 1, 1961)

In the *Macon Telegraph* of February the thirteenth, there was the following article.

"Religious myth is one of the avenues of faith, the Right Rev. James A. Pike said Sunday, and 'has an important place in the communication of the Gospel.'

"He spoke of the 'myth of the garden of Eden and of its value in explaining the nature of man. This was, he said, the use of a myth to explain a 'complicated truth.'

"Yet I do not know a single member of the Anglican communion—bishop, presbyter, deacon or layman—who believes this story literally,' Bishop Pike said in a pastoral letter which he ordered all rectors and vicars of his diocese to read Sunday.

"He described the Virgin birth as a myth which churchmen should be free to accept or reject. Another, he added, is that of the existence of a 'three-level universe, with a flat earth, hell below and heaven above.'

"The Episcopal leader said he was speaking out to his 'dear people' in answer to statements made against him by Georgia clergymen and others.

" 'I have no desire to prevent these various individuals from urging on their faithful the various non-essential beliefs and practices,' he said. 'I do not know—from On High—that they are wrong in asserting their particular interpretations.'

" 'I know that mine are within the limits of doctrinal orthodoxy permitted in our communion.'

" 'Agnosticism is an important part of true religion. It would be presumptuous for us to assume that the millions upon millions of human beings who have not heard of Jesus Christ will be assigned to eternal perdition.'

" 'Some of us, including your bishop, assume that a good God would not behave in such a fashion; others, like the present heresy-hunters, may wish to assume that He would—but who knows God's plans for others?'

"He contended that 'Our Church has long left room for differing degrees of acceptance as to the details of the narratives later inserted (by humans) into the Gospel accounts.'"

Of all the infidelity this is the worst that I've ever seen. No man could make an attack on the God above and the Bible which we love any more vicious than this attack that this so-called religious agnostic has made. And to think that we have some of these in the good old South, even in the community in which we live. The very idea of a religious leader remarking that "religious myth is one of the avenues of faith, and has an important place in the communication of the Gospel."

Webster defines a myth as "(1) A legendary story, serving to explain some practice, belief, etc., as in connection with religion; as the myths of ancient Greece. (2) A person or thing which exists only in one's imagination; as, Are fairies myths?" He then describes a legend as "A story coming down from the past that is widely accepted as true but is questioned by historians." Bishop Pike in essence states that faith and the communication of the Gospel is dependent upon a story that exists only in one's imagination. Compare then Peter's statement with that of the Bishop. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21). I wonder if the "great Bishop" thinks that the Holy Ghost is a story-teller. And that, a story that is only in His imagination. It is no wonder that so many of our young people in universities are infected with atheism and infidelity. Such as this is but a shot in the arm to the unbeliever.

It would be interesting to hear this "Learned Bishop" give his statements in regard to the creation of the world. Is this myth too? How about the resurrection of Jesus Christ, Mr. Pike? Is it too a myth? I wonder if this man has ever read that wonderful statement of the Apostle Paul in the Hebrew letter, "By FAITH we understand that the worlds have been framed by the word of God" (Heb. 11:3). Mr. Pike needs a little faith and then he would not have to explain away the Word of God as being a myth. Or else the poor man is ignorant.

One of the greatest causes for men not accepting Jesus Christ as their Saviour is that they do not know who Christ is, what He said, what He has done; they know nothing of His glory and love, His grace, and power, and Godhead. If they do not know they cannot believe. The Apostle Paul in his greatest defense of the Word of God, said that the Scriptures, inspired of God, were first of all profitable for teaching, that is, for teaching the truth; and if one does not know the truth, how can one believe "Faith cometh by hearing, and hearing by the word of God." Mr. Pike needs faith. But instead he appeals to Agnosticism.

In thousands and thousands of Protestant churches today (we are not criticizing but simply state a fact which everyone knows) the Word of God concerning Christ and salvation and the wonderful works of God is not expounded, unfolded, and explained from one year's end to another. There are congregations of a thousand or fifteen hundred people today who, from the first Sunday of January to the last Sunday of December, hear nothing about the creation of the world, divine plan for saving men, or of the grace of Jesus Christ. They instead substitute sermons of international peace, a new world order, a love for humanity, sociology, the wonders of science, the various popular phases of philosophy, attacks upon capital, unions, prohibition, lessons on economic problems, or about various holidays of the church, or why men should go to church. If the Bible is mentioned, in many places it is with a tone of apology, with some additional warnings that men should not put too much confidence in what it has to say. Young people of today are much in ignorance of what the Bible teaches; they may know a lot about science, psychology, mechanics or history, but they hear nothing about the Bible. They are growing up in a heathen atmosphere, and if all they know about the Bible is what somebody has critically said about it, they will never open its pages and read for themselves. What can one expect but a deep midnight of gross darkness, resulting from such ignorance? What the Episcopalian church and the "great Bishop Pike" need to do to gain faith in the Word of God is to throw away their creeds and their Prayer Book and study the Bible fervently.

From the Bishop's statements he is worshipping at the altar of The Unknown as were the Athenians. Their God was called Agnosta, The Unknown. This is the God that Mr. Pike and his cohorts worship. He says, "Agnosticism is an important part of true religion." His proof is that God would not assign to eternal perdition millions and millions of human beings who have not heard of Jesus Christ. Again the Bishop is ignorant of the Scriptures. He needs to be acquainted with II Thessalonians 1:7-11. "And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that KNOW NOT GOD, and to them that OBEY NOT the gospel of our Lord Jesus: who shall suffer PUNISHMENT, even ETERNAL DESTRUCTION from the face of the Lord and from the glory of his might." Evidently Mr. Pike and the Apostle Paul worship not the same God.

Our Lord came that we might know God. The Gospel of John was written that we might know that Christ was the Son of God. The Apostle Paul spoke again and again of the things we "know" as believers—we know God, we know the peace of God, we know the love of Christ, the grace of our Lord Jesus, the power of His Resurrection, that the trying of our faith worketh patience, that God is righteous, that we are of the truth, that God hears us, that we are loved of God and that we are born of God. Mr. Pike, was the Apostle Paul a heresy-hunter? Or the Holy Ghost who wrote the above facts?

Mr. Pike states, "—but who knows God's plans for others?" Again his ignorance shows. Listen to Paul again, "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If you have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; . . .

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God" (Eph. 3:1-6, 9). Yea, surely Mr. Pike is worshipping at the altar of The Unknown.

SCENES AT THE RIVER OF JORDAN

Warren Rainwater, Pensacola, Florida

The river of Jordan is known better perhaps than any river in the world. It does not compare with many other rivers in size or length but makes its mark in the minds of men and women nowadays because of the scenes that transpired there and are recorded for our information today upon the pages of inspiration. Drawn on the curtain of time is the scene of the crossing of the Jordan by the hand of God when the river was high by the Israelites under the guiding hand of Joshua. Other scenes are pictured upon the pages of Holy Writ and they all have a part in making this river stand out in our minds as one of the most important rivers of all time.

The scene that impresses me most, and shall be the theme of this treatise, is the one that happened on the banks of the Jordan in the plain of Moab. The progress of the Israelites had finally come to rest upon the plains of Moab, which were on the banks of the Jordan. No doubt Moses was pleased at the sight of the river, knowing that to cross over was to be in the land of milk and honey. Many years had been spent in hardships and disappointments to bring a stiff-necked people to the place where the land of their inheritance was in sight.

But alas! Moses was not to go over into the promised land. In Duet. 34:1, 12, we have a record of the death of that great man of God. He left his people and ascended the mountain until he came to the summit of Pisgah. From that vantage point, God showed him all the land of Gilead, unto Dan, and all of Naphtali, Ephraim, Manasseh, and Judah unto the sea. Then he looked to the south and the plain of the valley of Jericho. The God of heaven allowed him to see all that had been promised to Abraham. But he was not allowed to go over. Surely this was a great tragedy in the life of Moses. However, Moses was not allowed to cross over into the land because he had disobeyed God!

In Numbers 20:12, we learn of the failure of Moses to obey God and he was now to suffer for his sin. Moses died in the mountain and was buried by God and no one knows where his grave is located. This is one of the most tender scenes of the Old Testament. Even though we view it with great sorrow, it has a great lesson in it for the souls of men today.

Let us take another look at the scene that we have just described. This will teach us a lesson (much needed today) of how God deals with men when they don't follow his instructions. Who can say that God was unjust in refusing his servant the right to go over into the promised land? Many of us, no doubt, would have passed over the transgression and forgotten the sin of Moses completely because of the many years of service to God. But God saw fit to prohibit the passing over into the land beyond the Jordan because Moses sinned.

We must learn from this lesson that God will not allow his children to take his commands lightly. They may seem to be of no real importance to us in relation to some other command, but ALL commands of God are important and necessary to have fellowship with God. Moses understood the command in the first place and he couldn't say, "I don't

understand." Many times we try to justify self on the basis that we don't fully understand what God wants us to do regarding this or that. Paul takes care of that excuse in his instructions to Timothy when he said, "Study to show thyself approved unto God . . ." A lack of understanding on our part when we could know our duties will not please God.

The Israelites received the needed water but Moses still had to bear the consequence of his sin. We can do the same thing today in preaching the gospel. The gospel can be preached and it find lodging in the heart of an honest person and save his soul, but the person preaching can be a cast away by circumventing the plan of God for preaching the gospel. This point needs to be made clear to as many as possible. This principle can also be applied to the acts of charity of a Christian as well as a congregation. God expects us to do his will but also to do it according to his divine directive. Someone cries out, "But look at the good it is doing." May I suggest that many things may look good to us but may be a horror to God. Nothing is good for the church to do in the sight of God except that which is an assignment. That is why it is wrong to use an instrument in the worship. No assignment! The faithful saints of yesteryear moved away from the Missionary Society because no assignment could be found in God's Word for such an arrangement. That is why faithful brethren are moving away from a similar program today found in the Herald of Truth radio and T.V. arrangement. There is no assignment for the churches to function through one eldership or congregation. Can the gospel be preached that way? Yes! Will a person who hears the gospel and obeys it as it is preached on such a program become a Christian? Yes! Well, What is wrong then! Why was Moses refused the right to enter the promised Land? Did the people get water from the act of Moses? Yes! Well, Why wasn't it all in order? To ask the question is to answer it.

Dear Friend, the next time some project is suddenly thrust upon you by someone from afar or perhaps near, take a good look at it. First of all determine whether it is within the realm of Christian duties and then take another hard look to see whether it can be done or is being done according to the Word.

Science and Truth

I Tim. 6:20-21

William D. Burgess

The days of creation and the day of God's rest in Genesis 1 and 2 have been a great source of concern and speculation by those who espouse the theory of organic evolution. Many of this belief contend that the days of creation were not normal days, but were great periods of time and were only called "days". They ask if it would be impossible for these "days" to actually be eons in which God effected creation through a process of evolution. We know that the term "day" is used to mean a time longer than the twenty-four hour day. This can be seen by its usage in Genesis 2:4. The evolutionists contend that since the sun was not made until the fourth day that the three preceding days could not be considered ordinary solar days of twenty-four hours.

Let us consider these positions. It is generally accepted that in Biblical interpretation that we accept a word for its general meaning unless there are reasons in the form of acceptable evidence to interpret it otherwise. There is no evidence that the word "day" as used in the description of ere-

ation is anything more or less than a day, a solar day, as we accept it in our present time. Even though the sun does not shine in some parts of the world for a period of months this does not mean that in these areas the days are months in length. If this were done we would be forced to contend that a day in Tampa, Florida is twenty-four hours in length (if the sun shone its normal time), while the day at the North or South Poles would be about six months in length. In Tampa we would have 365 days a year but at the Poles we would have two days a year!

God, according to Genesis 2:1, rested from His work on the seventh day. In Exodus 20 God gives instructions to "remember the sabbath day, to keep it holy". He contends that He labored for six days in creation and rested on the seventh. He then gives this seventh day, not an eon of time, to His people and this day of twenty-four hours was observed by Israel through the ages. There appears no evidence here that indicates the days of creation differ in length from the seventh day which Israel observed or from our present twenty-four hour solar days of today.

CORRECTION

We stated that the sermon on "Benevolence" by brother Harris J. Dark, which appeared in two parts in SEARCHING THE SCRIPTURES in the February and March issues, was delivered at Perry Heights church where he now preaches. Instead he delivered this sermon at Lebanon Road congregation where he labored before the Perry Heights church started in November, 1960. There were 58 members when this congregation began meeting; now there are 132 members and a record attendance of 210.

STATEMENT ABOUT WINSTON J. MASSIAH

Several reports have gone out from me about the work and needs of Winston J. Massiah in connection with the establishment of the church and the preaching of the gospel on the island of Barbados in the British West Indies. In these reports funds for his support were requested. Now it becomes necessary for me to retract all recommendations of Winston J. Massiah and to request all support for him be immediately terminated. I must confess that much of the information concerning his work, his life and educations which has been passed on to you from him has been untrue.

He has divided the church in Bridgetown, Barbados, failed to follow the recommendations of those who sent and supported him. He tried to stir up racial strife and hatred. Even though he was adequately supported he used various means of obtaining money for his own personal use. He did this by special collections, soliciting from individuals and churches and other methods which indicate to me gross dishonesty.

He has made false charges against men in the Barbarees Hill Church and his friends who have been most kind to him. He has used an editor whose reputation is questioned and whose paper is of low standard to attack the church and some brethren who have gone down there to give assistance to the cause of Christ.

I was told by his close relatives and friends of long standing that he is the father of children out of wedlock, that he was involved in an affair with a young woman since he

has been preaching in Barbados and that he has two living wives. With the information I have, it is my opinion the whole adult life of Winston J. Massiah has been one of debauchery, deceit and duplicity. His relationship with the Barbarees Hill Church and those responsible for sending him to Barbados has been completely terminated.

There remains a faithful remnant of fifty members. These brethren have been carrying on the work and worship of the church by themselves. To be sure they are babes, but they have shown remarkable growth and development since they have been freed from the leadership of Winston J. Massiah. They have requested brother Conley and me to assist them in securing a man to go down there and help them. We are trying to find a man and raise his support. If you are interesting in helping in this work, will you please write me, whose address is P. O. Box 1713, Lakeland, Florida.

/s/ THOMAS G. BUTLER

WINSTON J. MASSIAH

Of vital importance to the churches of Christ are the facts concerning the sins of Winston J. Massiah at Barbados.

Not long after Massiah went to Barbados in 1957, rumors came from there of his many sins. The reports were of his dishonesty; promiscuous lying; misuse of church funds; multiple collections, including one for the "pastor"; his overbearing, domineering attitude; insulting and running off those calling in question his actions; his being over-married; his past life being immoral and those immoral practices being continued; his buying an expensive car and still calling for \$1,200 from brethren here in the United States to buy a second-hand car, as though he had none; his pretending to repent of his sins while continuing in them and disregarding brethren who were supporting him and planning his work; and last but not least, his shameful dividing of the church.

As to the truth of these rumors, may I say that brother Chesley Anderson and I spent approximately five months during last year working with the faithful brethren in Barbados, and with deepest regret we found that too many of such reports are true, as well as many not previously reported.

Brethren, this man should not be supported.

/s/ BYRON B. CONLEY

January 21, 1961

The present condition of the church in Barbados is very good.

The shameful and sinful division caused by Massiah last summer left the brethren who wanted to be faithful in a stunned, shocked, and confused condition. Attendance dropped very low at times, and encouragement and leadership were greatly needed.

Brother Chesley Anderson and I were heartily welcomed on the island of Barbados. The fact that brethren here in the United States remembered them and had come to their rescue gave them a new lease on life.

We were in a meeting with them each night for six weeks, as well as Bible classes, preaching services, and song drills for over three months.

There are twenty-five men who are faithful, besides women and children. Most of the men will take an active part in the services. Some are very able Bible students; a few are good speakers and teachers. One is an excellent song leader and teacher.

As the church is only three years old, the members are inexperienced, and they need an older, Christian man who is a sound, patient, and capable leader to work with them for awhile. There are many fine opportunities among those thousands of people on the island of Barbados for preaching the gospel.

We sincerely urge brethren here in the United States properly to assist and encourage them for awhile, as a fine work is already started there. There is every reason to believe that the cause of Christ can be built up and spread through the islands of the West Indies in the years to come.

/s/ BYRON B. CONLEY

IS IT A SIN?

Jas. P. Miller

In our generation when so many problems cover the church of our Lord like a raging sea we need to stop for a moment and consider the following questions before we hurl charges and accusations against our brethren.

1. Has it become in our time a sin to take the safe course in all matters that deal with the religion of our Lord? If this is not a sin, but a wise course to follow, is it right to seek to destroy the brethren who want to be safe and sure?

2. Is it still a sin to offend our brother for whom Christ died? If it is, are we offending when we demand of them to follow plans that are against their understanding of the word of God?

3. Do we still need chapter and verse for all we do in the name of religion? If this is still necessary why have brethren that seek to bind human institutions and unscriptural arrangements on the church not found the chapter and the verse that tells us that these things are right?

4. Is the church of the Lord all sufficient to do her work? If the answer is yes is there a human organization on earth that is necessary?

5. Did the early church under the apostles feed the widows and fatherless and see to the needy without any man made plan? If they did why would we not be able to do the same thing today?

6. If man mad homes for the aged, widows and orphans, hospitals, youth camps supported by the church and such like are a real asset to the church why were they not started by the inspired men who laid the foundation? Is it no longer necessary to take "heed how we build thereon?"

7. If peace can be had by placing the support of all of these things on an individual bases and this will save the blood bought church from division, can one go to heaven and not be willing to save the body from being torn asunder?

8. Do we still loose God when we go beyond the "things that are written" (II John 9)? If we do who among us is guilty of going beyond?

9. Who makes us differ; the man who introduces something that he cannot find in the word of God or he who opposes that which he cannot find?

Brethren, a serious answer to questions like these will help us save the body of Christ from another major division in our time. WHAT WILL YOUR ANSWER BE?

MEETING AT FOREST HILLS

Tampa, Florida

Beginning May 7 and continuing through May 12 there will be a series of lessons at the church of Christ in Forest Hills on *current problems* facing the church. These lessons will deal directly and scripturally with the "issues" as we would do with any other problem in Christianity.

Services will begin each evening at 7:45 p.m. The subjects to be discussed are as follows:

ESTABLISHING DIVINE AUTHORITY (What is divine authority? How do we determine when a thing is scriptural?)

CHURCH ORGANIZATION AND AUTONOMY (What is scriptural church organization? What does congregational autonomy involve?)

COOPERATION OF CHURCHES OF CHRIST (What is wrong with the Missionary Society? What is wrong with present cooperation such as the Herald of Truth, Gospel Press, Sponsored missionary activity, etc.?)

CHURCH ACTION VS. INDIVIDUAL ACTION (What the duty of the individual is and what the church can not do.)

BENEVOLENT RESPONSIBILITIES OF THE CHURCH (What is the right and wrong of orphan and widow care?)

DEVELOPMENT OF APOSTASY AND PRES- ENT ATTITUDES

You are invited to attend these lessons presented by H. E. Phillips who labors regularly with the church in Forest Hills.

WATCHING FOR FAULTS

"When I was a boy," said an old man, "I was often very idle, and used to play during the lessons with other boys as idle as myself. One day we were fairly caught by the master. 'Boys,' he said, 'you must not be idle; you must attend closely to your books. The first one of you who sees another boy idle will please come and tell me.'

"Ah," I thought to myself, "there is Joe Simmons, whom I don't like; I'll watch him, and if I see him off his book I'll tell the teacher.

"It was not long until I saw Joe look off his book, and I went up at once to tell the master.

"Indeed," said he, 'how did you know he was idle?'

"I saw him," said I.

"You did? And were your eyes on your book when you saw him?"

"I was caught, and the other boys laughed, and I never watched for idle boys again."

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.

The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM ..."—Acts 14:27

W. C. SAWYER has resigned his work at Park Street in Bowling Green, Kentucky. Brother Sawyer has the respect and confidence of Christians in that part of the state and has done a good work at Park Street. It has not been announced where he will move. If you should be interested in securing his services you may contact him at the Park Street church, Park and 13th Streets, Bowling Green, Kentucky.

C. L. McLEAN, Romulus, Mich.—The work is doing good here in Romulus. We had a record crowd last Sunday for this year-141 present, one was restored. . . . PAUL BROCK reported a good meeting recently with the church at Cooper, Texas, with five baptized and two restored. JAMES PLEASANTS is the preacher for this church. . . . ROY E. COGDILL of Oklahoma City, Okla. was in a meeting at the Lakeshore church in Jacksonville, Fla., April 23-30. . . . OSBY WEAVER of Dallas, Texas was in a meeting at Gary, Ind. where GLENN L. SHAVER preaches beginning April 9. . . . GROVER STEVENS was in a gospel meeting April 3-12 at Glendale, Ariz. . . . A. C. GRIDER of Louisville, Ky. was in a gospel meeting at Palmetto, Fla. April 17-26. . . . EUGENE BRITNELL is to be in a meeting at the church on Preston Highway in Louisville, Ky. where A. C. GRIDER preaches, May 3-12. . . . RUFUS R. CLIFFORD of Nashville, Tenn. preached in a meeting at Valley Station, Ky., the last of March.

HOMER HAILEY of Tampa, Fla. closed a good meeting at the Eastland church in Nashville, Tenn. the middle of April. RUFUS R. CLIFFORD is the preacher with this congregation. . . . FOY E. WALLACE, JR. preached in a meeting with the Oak Grove church near St. James in late March. He is to be at Dixon Springs, 111. following this meeting.

HERBERT H. THORNTON began work last fall with a small congregation in Baton Rouge, La. At the time he did not have enough support to take care of his family, but went into that field anyway. He now lacks \$125.00 per month having enough to take care of his family and the necessities of life. If you are interested in helping in this work, contact him at 9158 Baker Dr., Westminister Subd., Baton Rouge, La. for a full report on that work and his needs. Brother Thornton is a fine gospel preacher who stands for the truth.

HUGH DAVIS of Lake Wales, Fla. was in a meeting at North Street in Tampa early in April. PAUL ANDREWS is the preacher with this congregation. . . . JAMES R. COPE will be in a gospel meeting at Westvue in Murfreesboro, Tenn. June 18-23. RICHARD WEAVER is the preacher at Westvue. . . . BROOKS WEBB spoke in a meeting at Hickory Heights in Lewisburg, Tenn., where he recently moved April 16-23. . . . ROBERT JACKSON of Nashville, Tenn. was in a meeting at Mooresville Pike in Columbia April 17-26. . . . JACK HOLT of Cullman, Ala. closed a good meeting at Henderson Blvd. in Tampa April 16 and began another meeting at the Florence Villa congregation in the same city April 17. . . . BYRON CONLEY of Bartow was in a good meeting at Seminole congregation in Tampa April 16-23. There were excellent crowds for a morning service at 10 a.m. each day during the week. . . . JOHN IVERSON of Port Arthur, Texas was in a gospel meeting with the Nebraska congregation in Tampa April 23-30. C. L. OVERTURF, SR. is the preacher for this church. . . . J. FRANK INGRAM will speak in a

gospel meeting at the MacDill congregation in Tampa April 30-May 7. Ingram is with the West Hill congregation in Pensacola. COLIN WILLIAMSON is the preacher with the MacDill church in Tampa.

FRANKLIN PUCKETT of Dyersburg, Tenn. spoke in a gospel meeting at East Florence church in Florence, Ala. April 23-30. . . . HOMER HAILEY will be the speaker in a meeting at First Street in Florence, Ala. June 4-11. . . . E. L. FLANNERY spoke in a meeting at Ardmore, Ala. early in April. . . . FRANKLIN PUCKETT will be in a gospel meeting at Meridian, Miss, beginning May 7. WALTER N. HENDERSON is the preacher for this congregation. . . . WARD HOGLAND of Houston, Texas was in a gospel meeting at Sunnyvale, Calif. April 24-30. . . . HUGH DAVIS of Lake Wales, Fla. was in a meeting at the Northside church in Lakeland, Fla., April 23-30.

James P. Miller, co-editor of *SEARCHING THE SCRIPTURES* will preach in a meeting with the Temple Crest congregation in Tampa May 14 through the 21. Rymer Knight is the preacher for this church located on 40th Street on the north side of Tampa. The time of the services will be 7:30 each evening.

HAS GOD SPECIFIED THE TOOLS?

Lindsay A. Allen Sr.

In the June issue of *Gospel Defender* Malcolm Hill has an article entitled "Caring for the Needy as Simple as Noah Building the Ark". The author labors to show that since God did not specify the tools Noah was to use to build the ark, leaving these things to Noah's judgment, likewise God has not specified the "tools" (place, care, etc.), we are to use in caring for the needy. Therefore, according to the author, we are at liberty to set up any kind of human arrangements or institutions in order to carry out God's command to care for those in need.

The author begins his article by saying "brethren have continually asked for book, chapter, and verse for the establishing of such homes as Tennessee Orphan Home, Childhaven, and other homes among us". I do not know where the author secured this information, or who these "brethren" are to whom he refers. I have both read and heard a number of discussions on these matters and I must confess that I have never heard of a single request for "book, chapter, and verse for establishing" orphan homes, homes for the aged, hospitals or any other kind of benevolent or charitable organization. Men are at liberty to establish as many of these institutions as they choose and may do so without Bible authority. The writer of the article misses the point entirely. This is not a matter of controversy. The thing we are concerned with is this: where is the "book, chapter, and verse for establishing" any kind of institution or organization through which the New Testament church is to operate and fulfill its divine mission? We are asking for the "book, chapter, and verse" where any church of the New Testament

during apostolic times performed its work of evangelism, benevolence, or edification through any human organization or institution? The real point of controversy is this: is the church all-sufficient and fully equipped to do the work God has assigned it, or must the church depend upon human institutions and organizations to accomplish its work and fulfill its mission? Let the brother answer.

Coming to the matter of Noah and the ark, and the benevolent work of the church, the writer has this to say: "Caring for orphans is just as simple as Noah's building the ark. A brief comparison will reveal such. (1) God told Noah to build the ark (Gen. 6:14). This was a matter of faith. God had plainly told him to do it. God has set forth plainly that His people are to care for the needy (Jas. 1:27; Matt. 25:33-36, Gal. 6:10). Hence, caring for the needy is a matter of faith. (2) God's command to Noah to build the ark would of necessity demand that he have some kind of tools with which to work. We are not able to determine exactly what kind he used, but he evidently used some. Who would be so foolish as to ask, 'Where did he get his authority for using these tools?' Included in the command was the authority to use the tools necessary to accomplish the command. God has commanded his people to care for the needy. This command of necessity demands that tools are necessary. The needy must have a house. Needy children must have someone to watch over them, etc. Now, would anyone be foolish as to ask where we get the authority for doing such? The very fact that God has demanded that His people care for the needy would of itself include the tools with which they are to perform this work.

Since "caring for orphan, is just as simple as Noah's building the ark" it is rather amazing that the author has missed the point and made the wrong application. Let us study and think for a moment. God commanded Noah to build the ark and, so far as we know, gave no directions or instructions concerning the number or kinds of tools he was to use to carry out this command. Noah was at liberty to select the kinds of tools necessary to build the ark. However, although Noah was at liberty to choose the kind of tools he used, he was NOT AT LIBERTY TO BUILD ANOTHER ARK. Neither was he at liberty to change in any way the pattern God had given for constructing the ark. Let us keep clearly in mind the distinction between the ark and the tools. In like manner, God has charged the church with taking care of its own, (I Tim. 5:16), and has not specified the "tools" to be used to carry out this command. By this we mean that God has not specified the "how" which includes the place, type of care, etc. to be employed. The church is free, under its elders, to use the type of care and the means necessary to obey this command. However, this freedom in the use of "tools" does not give the church the liberty to set up another organization or institution through which to do this work. The lesson is clear. Noah was free to select the tools he desired but he was not free to build another ark or to change the plan God gave for building the ark. In like manner, the church is free to use the tools necessary to care for the needy but does not have the liberty to build another organization to do this work. The present controversy is not over "tools" but over "arks". Such human arrangements as Tennessee Orphan Home and Childhaven are not tools but are benevolent organizations. Such organizations must of necessity select the kind of tools to use to care for those who are committed to them. In other words, such benevolent organizations must select the place, type of care, personnel, etc., necessary to adequately care for those placed under their supervision. The institutional orphan home is no more a tool

than the ark was a tool. We may choose our tools but we must not go about building additional "arks". Let us strive to be faithful as was Noah. "Thus did Noah; according to all that God commanded him, so did he."

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.

SUWANNEE RIVER SUMMER CAMP

Ten miles north of Chiefland, Florida on U.S. 19

This summer camp is not a church activity! It is operated by men with 30 years experience: Paul Andrews, Tampa, Fla.; Bob Owen, Tampa, Fla.; Frank Andrews, Floral City, Fla. This summer camp offers a real vacation for boys and girls ages 9 to 18 and will consist of two weeks vacation, July 9 through 22, 1961. The application below will contain the information necessary to make the arrangements to attend one or both weeks.

The attractions are Christian companionship, Bible classes, devotions and singing, Bible quizzes, games and talent shows, Hillbilly and Western musical programs, boat riding, horseback riding, canoeing, swimming and fishing. There will be daily rides on old-fashioned horse-drawn wagon, hay rides, coon hunts, sports, hikes, awards and camp fires.

Adequate, modern facilities are available with competent, experienced men and women to supervise the activities, life guards and insurance will assure safe and enjoyable vacations at this summer camp. If interested complete the form for application below and mail it to the indicated address.

Application for Suwannee River Summer Camp

(Check one)

- FIRST WEEK — July 9-14
- SECOND WEEK — July 16-22
- BOTH WEEKS — July 9-22

Last Name First Sex

Mailing Address

City and State Phone

Signature of Parent Age

1. I am enclosing \$10.00 to reserve my room and will pay the balance when I arrive. 1st Wk. 2nd Wk. Both
2. I am enclosing \$25.00 which is the complete fee for first week second week
3. I am enclosing \$45.00 which is my complete fee for two weeks

Rush this application to:

FRANK ANDREWS, P. O. BOX 513, FLORAL CITY, FLA.

Date

Hurry! Only 75 Applications Can Be Taken

SOME QUOTABLE QUOTES

Oaks Gowen, Bradenton, Florida

"A congregation has no right to build anything larger than it is able to support. It has no right whatever to bind any other congregation to any program of work of its own selection. Each congregation must retain its autonomy. Any effort that destroys the independence of the local congregation runs straight toward sectarianism, if not Romanism." - E. R. Harper Via Tulsa Lectures, p. 113, (1938)

"For one church to help another church bear its own burdens, therefore, has scriptural *precedent*. But for one church to solicit funds from other churches for general distribution in other fields or places, thus becoming the treasury of other churches, is quite a different question. Such procedure makes a sort of society out of the elders of a local church, and for such there is no scriptural precedent or example."

-Foy E. Wallace, Jr. Gospel Advocate, May 14, 1931

"This is something wholly unheard of in the New Testament. In not one single church of the New Testament did even the elders propose to take charge of other churches or their money ..."

-E. G. Sewell Gospel Lessons and Life History, pp. 286, 287. (1908)

"When I am preaching for some church and condemn instrumental music, and some brother says nobody here believes in musical instruments, then I condemn infant baptism, and no one says a thing about it, or when I condemn sprinkling, no one says anything, then I grow suspicious. Such churches are but feeders for the digressive city churches. Why say no one here believes in instrumental music, and, therefore, you should not preach on it? That is the very reason it ought to be done . . ."

-C. M. Pullias, (1928)

SPECIAL OFFER

For one month we will offer *Scriptural Elders And Deacons* at a 25% discount. This book is cloth bound, over 300 pages and has a Scripture index in the back. The retail price is \$4.00. Until May 30 this book can be purchased for just \$3.00. Send your order now! After May 30 the price will be \$4.00 per copy. Order now from Phillips Publications, P.O. 9095, Tampa 4, Fla.

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.

BOOKS FOR EVERY CHRISTIAN



PHILLIPS PUBLICATIONS
P. O. Box 9095 Tampa 4,
Florida

BOOKS FOR SALE

Scriptural Elders & Deacons (<i>Phillips</i>) _____	\$ 4.00
Book-Miller Debate (<i>Instrumental Music</i>) _____	2.50
Identity Of The Church (<i>Cook-Miller Debate</i>) _____	2.00
More Than Conquerors (<i>Hendriksen on Revelation</i>) _____	3.50
Peloubet's Bible Dictionary -----	4.00
What Is Wrong With Modern Marriage? (<i>Phillips</i>) _____	.75
What Is The Church Of Christ? (<i>Phillips</i>) _____	.25
Sermons By Pickup (<i>Harry Pickup, Sr.</i>) -----	3.00
Johnson's New Testament Notes (2 vols.) _____	6.00
Attitudes & Consequences (<i>Homer Hailey</i>) _____	2.75
Let's Go Fishing For Men (<i>Homer Hailey</i>) _____	2.50
Restoration Readings (<i>O. J. Swinney</i>) _____	2.00

FRANKLIN ROAD LECTURE SERIES

Delivered in Nashville, Tenn., October, 1959

Vol. I	Give Us A King (<i>Harris J. Dark</i>) _____	\$.20
Vol. II	Contending For The Faith and The Organization of The Church (<i>Charles M. Campbell</i>) _____	.20
Vol. III	Speaking As The Oracles Of God (<i>Irven Lee</i>) _____	.20
Vol. IV	The All-Sufficiency Of The Bible (<i>E. L. Flannery</i>) _____	.20
Vol. V	Divisions, Who Is Responsible? (<i>James P. Miller</i>) _____	.20
Vol. VI	According To The Pattern (<i>Stanley J. Lovett</i>) _____	.20
Vol. VII	Church Cooperation (<i>Cecil B. Douthitt</i>) _____	.20
Vol. VIII	The Glorious Church And Its Purpose (<i>Curtis Porter</i>) _____	.20
Vol. IX	The Care Of The Needy (<i>Herschel Patton</i>) _____	.20
Vol. X	The Individual Christian's Responsibility (<i>Bennie Lee Fudge</i>) ....	.20
Vol. XI	When Should One Change? (<i>James A. Allen</i>) _____	..... 20

Only a few copies of the bound volume of *Southeastern News Letter* are left. This volume contains every issue of *Southeastern News Letter*—March, 1958 to December, 1959—which is a news record of churches, elders and preachers generally in the Southeast. The price is \$1.00. We will send one copy free to all who send us three (3) subscriptions to *SEARCHING THE SCRIPTURES*. If you just want a copy of the *News Letter* send us your name and \$1.00 now. There are not many left.

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 II

JUNE, 1961

NUMBER 6

ON BUILDING UP THE CHURCH

H. E. Phillips

"That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may GROW UP into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, MAKETH INCREASE OF THE BODY UNTO THE EDIFYING OF ITSELF IN LOVE" (Eph. 4:14-16).

A favorite slogan today is: "Get the church on the March." By this is generally meant: "Let's get the church to doing bigger things in bigger ways and keep reaching for bigger and better goals." No one resents or objects to a scriptural and sound growth of the church both in numbers and in spirit. In fact, that is the very goal every sincere Christian desires and labors toward. If calling in question this idea of putting the church of the Lord "on the march" in the sense of adding all sorts of "programs" to win approval of men, causes some to charge us with being against the growth and progress of the Lord's church, be that as it may. We are NOT against scriptural growth; we oppose modern innovations that are called growth. We speak against the methods employed and the goals set by these churches "on the march." When we have to serve doughnuts and coffee following "worship" to get the crowds; or when we have to join the "Little Angels Softball League" and dress "our young people" in their "church uniforms" to plan the Methodists, Episcopalians, Presbyterians, etc. in order to "save" our young people; or when we must build, maintain and promote "Hobby Shops," "Church Camps," and "Church Play Grounds" to "win souls for Christ," we are not growing in the grace and knowledge of our Lord; we are "on the march" in reverse—we are marching straight toward apostasy.

In New Testament times the "word of God increased; and the number of the disciples multiplied in Jerusalem greatly." (Acts 6:7). This was accomplished by sound, firm preaching of the gospel, and only that. No schemes or worldly appeals were made, yet the church grew greatly. "And believers were the more added to the Lord, multitudes both of men and women" (Acts 5:14). That is the kind of "marching forward" we need today. The preaching must be the kind that draws the line between right and wrong.

Also, one of the greatest means of the church growing in New Testament days was the strict discipline of the unruly and false teachers under the direction of the apostles. There is no doubt about it: the church really "marches forward" under sound gospel preaching and proper discipline of all who walk not uprightly according to the truth of the gospel. When death was administered by the Lord upon Ananias and Sapphira for their sins against God, as recorded in Acts 6, "great fear came upon all the church" and "the believers were the more added to the Lord." (verses 11, 14). We are commanded to withdraw from every brother who walks disorderly and not after the word delivered by the apostles. (2 Thess. 3:6). But it is not now considered "expedient" and "diplomatic" to enforce scriptural discipline in the church "on the march." Don't speak against the modern dance; don't oppose divorce and remarriage; don't preach against social drinking and the like. To do this will drive people away and we will not grow as we should! Apparently this is the philosophy of these modern day "growing churches."

Another view generally held by many churches is that NUMBERS and CONTRIBUTION are the only real gauge of growth. Nearly any effort to get more people in attendance and raise the weekly contribution is deemed scriptural. By this standard the church at Philippi was everything but a growing church because they were in poverty as compared to some when they sent relief to the poor saints. Yet this church was commended by Paul in his letter to them. The church in Smyrna was suffering tribulation and in poverty, but in Revelation 2 Christ said "thou art rich" as he spoke of their spiritual condition. Not one word of condemnation was spoken against this church which did not have the "sign" of a growing church. In the same connection the church of the Laodiceans considered themselves "rich, and increased with goods, and have need of nothing," but the Lord said they were "wretched, and miserable, and poor, and blind, and naked." (Rev. 3:17,18). This "growing" church was sickening to the Lord, if, indeed, growth is determined by the wealth of a congregation.

The constant begging, employing of schemes, and setting and raising of goals to increase the revenue of a congregation is a very common practice of the "marching" church of today. We are not speaking against the scriptural teaching on the obligation of each member to give of his prosperity liberally on the 1st day of the week. This must be done to obey God. I Corinthians 9 shows that the church is to support the preaching of the gospel, and chapter 16 shows that there are obligations to relieve poor saints who are really in need. But we are here speaking of the over-emphasis on the financial standing as an indication of a "growing church." Many ex-

tremely wealthy churches are far from growing in the way that pleases God; they are simply growing as the Catholic Church—growing wealthy but not spiritually.

As to the increase of "members"—large numbers—as a sign of a growing church, this, like that of the financial measurement, is often over-emphasized. No one can say that the increase in those being added to the church as in Acts 2:41,47 is wrong, or that it is not an indication of good growth. However, to ignore all other elements and make this one test of a growing church is wrong. The various denominations are increasing in numbers, but all the while they are thus increasing they are declining in morals and religious conviction. I personally know of some congregations that have steadily, and even rapidly, grown in numbers during the past five years, but there is far less spirituality and conviction among the members that are being added. Yes, they have even grown in weekly contributions. Even though having a much larger membership, and much more financial power, these churches have NOT grown; they are not "on the march" in a scriptural sense. We want the "number of disciples" to "increase greatly," but we want this growth to be on a sound basis with deep spiritual conviction. Spiritual growth is the kind that counts, and this kind of growth will produce the increase in numbers without all the "extra aids" used by many today.

One other disgusting practice that grows out of the concept that numbers prove growth is that of proselyting members from other congregations. Many preachers become so busy trying to convince members of other congregations that they should leave and "place membership with us" that they have little or no time to teach the lost the word of salvation. It is possible that these preachers are more interested in making a personal reputation of making the church "grow" than in converting souls to Christ. They are especially gifted in "selling" the faithful and prosperous Christians of other congregations on the idea of "coming over to help us." Perhaps you have been approached by some preacher of another congregation with, "We need you more than they do." "We are small and you will be happier with us because you can do more." "We will give you a class to teach, etc., etc."

Now let me make this one thing clear: Any time Christians are attending a place where error is taught and are themselves teaching and practicing error, it is the duty of any gospel preacher, or anyone else, to teach against sin and try to save as many as possible. If a congregation is teaching the false doctrine of Premillennialism, any true preacher of the word will try to teach and save as many as possible from that congregation. But the "sheep thieves" operate on an entirely different level; they are trying to persuade *faithful* members from other congregations to leave and "come with us." They are not trying to convert a sinner to the truth. They are robbing other churches to "build up" their own congregation.

The verses read at the beginning teach that the speaking of the truth in love, the fitly joining together of each member supplying what he can to the growth of the body, and the edifying of itself in love are the means of spiritual growth. Proper growth of the church includes individual growth in knowledge of truth by each member. If such spiritual growth is obtained, the growth in number and financial ability will follow.

NOTE CHANGE OF ADDRESS

The new address is P.O. Box 17244, Tampa, Florida. Send all correspondence for Searching The Scriptures and Phillips Publications to this new address.

Searching The Scriptures

Published Monthly At
Tampa, Florida

Entered as second class matter at U. S. Post Office at Tampa, Florida, under the Act of March 3, 1879.

EDITORS

H. E. PHILLIPS
P. O. Box 17244
Tampa, Florida

JAMES P. MILLER
2523 W. Diana
Tampa, Florida

SUBSCRIPTION:

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

ADDRESS ALL COMMUNICATIONS AND
CHANGES OF ADDRESSES TO:

P. O. Box 17244
Tampa, Florida

Editorial . . . H. E. PHILLIPS

One of the greatest joys in the work of the Lord is to find a church working at peace among themselves. "And be at peace among yourselves" (I Thess. 5:13). The kind of peace that really counts comes from God. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27). "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7). "For God is not the author of confusion, but of peace, as in all churches of the saints" (I Cor. 14:33). This peace that comes from God is bound upon His children by commandment. "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9). "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (2 Cor. 13:11). "Endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful" (Col. 3:15). "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19). "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psa. 133:1). "Woe unto the world because of offences! for it must needs be that offences come; but woe to the man by whom the offence cometh!" (Matt. 18:7).

While we speak about peace in the church, it is not to be understood from this that the Bible permits Christians to be at peace at any cost. Sometimes it is impossible to be at peace with some. Even Jesus, who is the real source of the peace we are speaking of, said he came to bring the sword rather than peace in some instances. "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10:34). When it is a matter of right and wrong there can be no peace or compromise with them. Jesus came to make war and not peace with evil. Paul said, "If it be pos-

sible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). This statement implies that in some cases, and with some men, it is not possible to be at peace. But just as far as possible Christians ought to strive to have peace, but not to the point of compromising with any evil or false doctrine. This peace must be "among yourselves." The so-called peacemakers of our day in the church would have us all compromise with the practices and doctrines of liberal thinking brethren in about any departure they wish to promote. The idea is not to oppose the "great" and "big" preachers and churches, but just go along with them and do not cause trouble by bringing up the matter. If it be a matter of faith, we SHALL bring up the matter, and besides that we shall PRESS the matter until the unscriptural teaching and practice have been stopped. We strive for peace among brethren, but only on the Lord's terms.

Science and Truth

I Tim. 6:20-21

William D. Burgess

There appears to be evidence that the days of creation were days of ordinary length since there is mention of "evening and morning." If these days were, as some contend, thousands or millions of years in length this would present quite a problem. In Genesis 1:16 we read that two great lights were made, one to rule the day and the lesser to rule the night. Since these days were divided, according to Genesis 1:15, into "evening and morning" we would have to assume that the sun came up but did not go down for a few thousand or a few million years!

There is another problem if we assume the "days" were eons of time. The plants were brought about on the third day of creation and the sun on the fourth day. Plants must have sunlight in order to produce their food through a process of photosynthesis. Animals are dependent upon plants as a basic source of food. Carnivorous animals are ultimately dependent upon plants for food which are, in turn, dependent on the sun. It is inconceivable, in the light of the knowledge we have in this matter, that plants and animals could exist for these millions of years without energy supplied by the sun. It is contended that the plants could have been supplied by the "light" of Genesis 1:3. If this was done it would be necessary to contend that plants were supplied by this "light" for a great and unknown period of time and then their dependence was transferred to another source of energy, the sun, at the end of this period of time.

God tells Israel in Exodus 20 to observe the Sabbath Day because He rested from His labor on the seventh day. There is no evidence that either God or Israel observed a period of time longer than our normal day of today. Even "days" of millions of years would hardly satisfy the evolution theory. Even the evolutionists are not in agreement as to the millions of years needed for the evolution of living organisms, according to their own theory. The evolutionists readily admit that they are not sure of the time necessary for the events of their theory to come to pass. They willingly or unwillingly must admit that they cannot be sure that their theories answer the questions as to how these organisms came about in the first place. In light of the lack of evidence to support their theory, they are ready to say that they are at least sure that the creation did not occur in seven solar days as indicated by

the record in Genesis. This attitude is neither new nor limited to this area of discussion. Men have always been ready to reject evidence that does not aid their positions or beliefs.

BIBLE ANSWERS TO BIBLE QUESTIONS

By E. L. Flannery

I. WAS PAUL SENT TO BAPTIZE?

Paul was sent to preach the gospel. He preached Christ. He preached Christ's will. He preached baptism washes away sin, puts us into Christ, into his death. Paul was inspired by the Holy Spirit and hence equipped to reveal God's will. Any uninspired Christian helper of Paul's could attend to the baptizing, just as uninspired men could attend the widows table in Jerusalem, leaving the apostles free to preach and teach. Had the apostles become waiters, which they were capable of doing, it would have left the preaching of the gospel undone, because uninspired men were not capable of revealing God's will. However, Paul himself was baptized to "wash away" his sins (Acts 22:16) and he did baptize some folks, Crispus, Gaius, the household of Stephanas. But he let others handle that part, for he was sent primarily to *preach* the gospel, letting his helpers assist believing sinners to *obey* the gospel.

II. IS BAPTISM PART OF THE GOSPEL?

Certainly. Jesus said, "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." (Mark 16:15-16). Philip preached the gospel to the Eunuch, and his first question was, "What doth hinder me to be baptized?" (Acts 8:36). Some mis-teach Paul's statement, "For Christ sent me not to baptize, but to preach the gospel" (I Cor. 1:17) to mean that baptism is no part of the gospel. They write up a syllogism like this:

1. Christ sent Paul to preach the gospel.
2. He did not send Paul to baptize.
3. Therefore, baptism is no part of the gospel.

This sounds very "logical" but it is in error. To keep it in proper order it should read like this:

1. Christ sent Paul to PREACH.
2. He did not send Paul to BAPTIZE.
3. Therefore, PREACHING is not BAPTIZING, or to PREACH is not TO BAPTIZE.

Now it is true when a man is preaching the gospel he is not engaged in the act of baptizing. Paul was to engaged in preaching, others could baptize those who believed and repented. Paul feared some would not see that baptism was to be in the name of Jesus, in the name of the one CRUCIFIED, and wrote, "Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius, Lest any should say that I had baptized in my own name. For Christ sent me not to baptize, but to preach the gospel . . ." (I Cor. 1:13-17). If God forbid Paul to baptize why did he baptize a few? If baptism is not essential to salvation, no part of the gospel, why did Paul "re-baptize" 12 men who had received John's (the Baptist) baptism, baptizing them in the name of the Lord Jesus? (Acts 19:1-5). Baptism may not seem logical to men, but we do not walk by sight (human reasoning) but by faith; by what the new testament plainly teaches. It was not "logical" to deliver the Israelites by going through the Red Sea, but God chose that way. It is not "logical" that Naaman could heal his leprosy by dipping in Jordan, but God located

his healing there. It may not appear "logical" to men today that baptism is essential to salvation to the alien sinner, but that is where God has chosen to forgive a penitent believer. God has revealed this unto us by his new will, the new testament. It is a matter of faith whether we believe it or not. We affirm that the new testament teaches that water baptism is essential to the salvation of the alien sinner. Who will deny it in light of the scriptures?

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

Hamartano, "I sin"—No. 7

In the LXX *hamartano* is equated with the Hebrew *ma'al*, "act unfaithfully:" "And it came to pass, that in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed (LXX, *hemarton*) against the Lord," II Chron. 12:2. The RSV is faithful in following the Hebrew and rendering the text "because they had been unfaithful to the Lord . . ."

Further equations of *hamartia* and idolatry of deserting Jehovah to play the harlot are seen in two passages in Ezekiel: ". . . Son of man, seest thou what they do? even the great abominations (in Codex A, *hamartias*) that the house of Israel committeth here?" Ezek. 8:6. The latter passage in Ezekiel reads: "Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations (in Codex A, *hamartias*) more than they," Ezek. 16:51. In both of these passages the sin of idolatry is meant: deserting Jehovah to play the harlot.

"THE SPONSORING CHURCH"-NO. 2

Thomas G. O'Neal, Jasper, Ala.

In a previous article, we called attention to the 'sponsoring church'. This article showed how the 'sponsoring church' was a product of our time; that it had been tried in days gone by and rejected. For the benefit of our reader who did not see the last article, a 'sponsoring church' is a church through which other churches or a church work in performing her work. This is the meaning that has been given to the 'sponsoring church' in our time.

We want in this article to look at an advanced step in the 'sponsoring church' concept. In the *Firm Foundation*, March 1, 1960, Pages 136-137 can be found this advanced concept of the 'sponsoring church'. In order to preach to those in foreign countries, a campaign was launched to raise one million dollars for each of the following places: South & Latin America, Africa, Europe, Middle & Near East. This drive is called "THE MILLION FOR THE BILLION."

Taking the lead in this effort is the Gladstone church in Frederick, Okla. This church proposes to do the following in the campaign: 1. "Find out the needs of each Asian or Australian project whose sponsoring congregation volunteers to receive and disburse money from this million-dollar campaign." 2. "Donate the advertising of their needs to churches,

preachers and members everywhere." 3. "Those who participate in this campaign are invited to send the money raised or contributed directly to the church sponsoring the particular Asian or Australian project they have chosen voluntarily to help." 4. "Contributors are invited to report to Frederick the amount of money sent to the sponsoring church. The reason for this reporting is to keep the record straight." 5. "Sponsoring churches whose names appear below are invited to send a report of the money received through the efforts of this campaign." 6. Thus, while the Frederick elders continue to record and digest these reports and further advertise these needs to the brotherhood the churches sponsoring projects will exercise freely their autonomy to disburse these funds as their respective projects may require."

However, there are "three things the Gladstone Elders wish to emphasize:" 1. "All reporting of funds sent or received will be strictly voluntary." 2. "The Gladstone Church of Christ does not seek to receive funds." 3. "This campaign in no way is designed to take the place of other efforts churches interested in Asia now have in progress, or will have in progress in the future."

There are two things about this arrangement that should be kept in mind: 1. All of this sending and receiving is on a voluntary basis! 2. The Gladstone elders at present do not want to "seek to receive funds." This writer wants to know what would be *scripturally* wrong if the sending and receiving was not on a voluntary basis and these elders did receive funds? (I am sure more brethren than just this writer would like this question answered!)

THE EIGHTH CHAPTER OF ACTS

Jas. P. Miller

In my last article I suggested that the second chapter of Acts carried four great lessons:

1. The beginning of the New Testament Church.
2. The work of the Holy Spirit.
3. The beginning of the reign of Christ on David's throne.
4. The answer to the question, "What must I do to be saved?"

Now let us study the eighth chapter of Acts. We will find that three of these lessons are continued.

1. Philip is preaching the Kingdom of Heaven.
2. The Holy Spirit is at work converting men.
3. Men and women believe and are baptized and thus are saved.

Read the first four verses for the setting. "And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed them to prison. Therefore they that were scattered abroad went everywhere preaching the Word" Notice that the preaching of the Word is the work of those early Christians and they were ready to sacrifice that the Word might reach fallen mankind. The work of Philip, the preacher in the three cases of conversion recorded in this eighth chapter, begins with these words: "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." Now let us notice the order of New Testament preaching:

1. Philip preached Christ.
2. They gave heed to the words he spake because they saw and heard the miracles that he did.

This was the order of all New Testament day preaching. The gospel was God's power to save, Romans 1:16. The miracles that accompanied the preaching of the gospel were to make men believe that high heaven had given its indorsement to the speaker.

If many denominational preachers are correct, men were saved when they believed, but the Bible does not so teach. Let us continue our study. Acts 8:9-12: "But there was a certain man, called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women."

Notice now that the people believed the word that Philip spake and were baptized, both men and women. We found in the study of the second chapter that the men on the Day of Pentecost were commanded to repent and be baptized in the name of Jesus Christ for the remission of their sins. We find here that both men and women believed and were baptized. Christ gave the great commission as recorded in Mark 16:15,16, in these words: "Go into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved." It is not surprising then that the preaching of Philip caused men and women to believe and to be baptized, for this is what Christ commissioned him to preach. This is what all men and all women must do to be children of God. Christ declared it, and the apostles preached it.

SIMON

See now that Simon does exactly the same thing, verse 13: "Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done."

Now, let us ask the question, "Was Simon a saved man?" Well, put it to the test:

Christ said, Belief plus baptism equals Salvation, Mark 16:16:

Simon Believed, was baptized and thus was saved.

Men who deny that a child of God can fall from grace, deny this, but if Christ spoke the truth, Simon met the requirements and was a helpmate of Philip in his work in Samaria.

After the apostles came down from Jerusalem, Simon, who had been laboring as a child of God, was tempted and tried to buy the power of the Holy Spirit with money." Hear the record. "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying. Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent therefore of this thy wickedness: and pray God, if perhaps the thought of thine heart may be forgiven thee: For I perceive that thou art in the gall of bitterness, and in the bond on iniquity."

THE SECOND LAW

The second law of pardon is here found, namely, repent-

ance and prayer. We have already found that the sinner must take the following steps to be saved:

He must believe (Mark 16:16).

He must repent (Acts 2:38).

He must be baptized (Mark 16:16, Acts 2:38).

John had this to say, in I John 2:1, "My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Thus, when man sins, the law that Peter lays down here is the rule to follow:

He must repent (Acts 8:22). He

must pray (Acts 8:22). Christ

will intercede (I John 2:1).

The little child who disobeys his parent returns and says, "Father, I am sorry: forgive me." The father gladly forgives the child. God stands ready to forgive also. Therefore, the sinner must do one thing, and the erring or disobedient child must do another to be forgiven and be reconciled to God.

THE ETHIOPIAN EUNUCH

The last case of conversation found in the eighth chapter, is one of the most famous in all the Bible: The conversation of the Ethiopian eunuch. We will take up the story in the thirtieth verse. "And Philip ran thither to him, and heard him read the prophet Esaias, and said. Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this. He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgement was taken away; and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth and began at the same scripture, and preached unto him Jesus."

Observe that we have this simple statement, "And preached unto him Jesus." That is all that Philip preached. Now listen to the record. "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?"

There is only one answer to this principle. When men preach Christ, they preach baptism into Christ (Galatians 2:27). No man preaches Christ as Philip and the apostles preached Him unless they preach that by baptism we are baptized into Christ and thus put on Christ. "And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said. I believe that Jesus Christ is the Son of God." That is the good confession. Now let me read Romans 10:9,10, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shall be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Now, notice scriptural baptism exactly as it should be practiced today. This is the ONLY way that the Bible approves, Acts 8:38-40: "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch: and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus; and passing through, he preached in all the cities, till he came to

Caesarea.

SUMMARY

Sinner, friend, no man needs to comment on this plain example of conversion. It is easy and clear for all. Trace the steps of the eunuch and we find that he Believed the gospel, Confessed his Savior, Was buried with his Lord in baptism. Thus we find the following steps unto salvation recorded in Acts 2 and Acts 8:

The Pentecostians	Repented—Baptized—Saved
The Samaritans	Believed—Baptized—Saved
Simon	Believed—Baptized—Saved
The eunuch	Believed—Confessed—Baptized—Saved

Can any man say more? Will you resolve now to obey the gospel?

Believe with all your heart that Christ is the Son of God.
Repent of your every sin.
Confess his name.
Go down with Him into the waters of baptism, to be born of water and of the Spirit.

OTHERS SEE THE GATHERING STORM

(We noticed that the editorial in the Firm Foundation of May 2, 1961 by brother Reuel Lemmons gives a good picture of the "Gathering Storm" which so many have ignored for too long. In this we stand with brother Lemmons. Following is the editorial in its entirety.)

THE GATHERING STORM

Some three or four years ago we expressed the opinion on this page that certain brethren would allow "the issue" of church support of a private enterprise to be fought out on the orphan home level, where highly emotional values can be brought to bear, and where they can, and do, overshadow reason; and that later, when these brethren thought the time was ripe, the pitch would be made to put the college in the budget upon the basis that "church support of a private enterprise has already been proven." The low rumblings of the gathering storm have been heard for some time now, and more recently there have been flashes of lightning!

There are indications that some seem bent upon forcing the issue. We hope they do not. We do not believe any sizable segment of brethren are willing to let the "college in the budget" become a wedge to divide hundreds of congregations.

Colleges are expensive things. The never ceasing struggle to secure funds for their operation would cause most anyone to cast longing eyes upon an ever ready source of income raised by others and simply ear-marked. It is part of the business of the church, and of faithful elders of the church, to guard the church treasury against the designs of any and all who would dip fingers into it unscripturally.

Part of the present pressure has been generated by "the issues" of our times. Discussions of orphan homes and colleges have begotten a rash of both. Now, many are thinking of starting an orphan home. Many others are thinking of starting colleges. No doubt the discussions have generated this thinking. If anyone wishes he can start either, and then lay it on the doorstep of the church and say, in effect, "this is your baby; you take care of it," then the Lord alone knows where this trend may lead.

There has been much concern expressed recently regarding the beginning of so many new projects. All must be financed, and all sponsors and promoters seem to feel that they can go straight to "the brotherhood" for funds upon which to oper-

ate. Even most small groups wanting to build a church building seem to feel that this is the way to raise money. To say the least of it, this is an unhealthy trend. A feeling seems to be developing that the church is a sort of benevolent rich uncle whose sole happiness comes from dropping shekles into outstretched hands!

Maybe we are forgetting the purpose and mission of the church. The church was never intended to be institutional fodder. While the church may be benefited by many institutions, it is dependent upon none of them, and obligated to support none of them. Let us always bear in mind that our projects are simply that—our projects. The church does not depend upon any of them for either its existence or its growth. When any of these projects reach the point where they pose a danger to the unity of the church, it is time for them to be disbanded and folded up. Other arrangements can, and will, take their place. We must never become so wedded to our projects that we give them precedence over the church.

Some storm clouds blow over, and we hope this one will. But the continued rumblings we hear from pulpits and papers and preachers and people makes us to feel that the waves ahead may be rough on the old ship of Zion, and that in the path ahead there may be the rocks of institutionalism. Elders of the Lord's church in whose hands the helm is held up must keep a sharp lookout posted.

GIVING THE ANSWERS FOR OUR HOPE

Address questions to:
35 West Par Ave.
Orlando, Florida

I PETER 3:15

Marshall E. Patton

"SIN UNTO DEATH"

QUESTION: Brother Patton, will you please give us an article in SEARCHING THE SCRIPTURES explaining the "sin unto death" in I John 5:16?-B.C.M.

ANSWER: In answering this question I do so in recognition of the fact that it is a difficult passage and that commentators differ widely as to its meaning. Space limitations forbid my identifying and replying to the many positions taken on this verse. Brief notice of one or two must suffice. However, I assure the reader that if he should desire an examination of any one of these positions in the light of Scripture, I shall be happy to comply with such request when directed to this column. Now, let us notice the verse:

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." (I John 5:16).

Perhaps the most popular position is that which makes the "sin unto death" identical with the "blasphemy against the Holy Spirit" in Matt. 12:31. This I deny with emphasis and without doubt. Another popular position limits the "sin unto death" so as to include only those concerning whom "it is impossible to renew again unto repentance." (Heb. 6:4-6). I believe, however, that it is more general in its application.

The subject under discussion in the context is PRAYER—For what may a Christian pray with assurance of being heard and answered? The answer to this question is in verses four-

teen and fifteen: "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." (I John 5:14,15). The conditional phrase, "if we ask any thing according to his will," is very significant and demands a clear understanding in order to arrive at truth on this subject.

It is God's will that all our petitions be overruled to our good. In Him we may have confidence that all our prayers will be answered to our good—maybe not the way we expected, but, nevertheless, in a way which in his wisdom is best for us. (II Cor. 12:7-10).

When it comes to the matter of praying for "life" (spiritual life or the forgiveness of sins) in behalf of a brother, God's will must be respected here as in all other matters. Early in this epistle John has shown what God's will is concerning forgiveness for the erring brother. He says such may be cleaned of all unrighteousness, IF he confesses his sins (I John 1:7-9). This confession, in the light of the context and other passages, necessarily implies a penitent confession. Thus, in the final analysis—no matter how willing and anxious God and all others are to forgive—God has made the erring brother's "life" (forgiveness) depend upon his own will. Of his own volition he must repent and confess! Until this is done we need not expect prayer for "life" in his behalf to be answered. No prayer of any person can possibly cancel the erring brother's free will. Such a brother is in rebellion to God the ultimate end of which is the "second death" (Rev. 20:14,15), hence, is "sinning a sin unto death." Such a sin, then, is one of which a person will not repent.

However, when the guilty brother repents of his sin and confesses the same unto God or unto God and the brethren, as the case may demand, his prayer and that of all others in his behalf will be answered. The sin for which forgiveness is sought is no longer "unto death" since it is one of which the guilty has repented. For such a person John says ask and "life" (forgiveness) shall be given.

In this verse John simply would have us to know that prayer on the part of one person will not substitute for repentance on the part of the guilty—either in life or after death—Catholic doctrine to the contrary notwithstanding.

There are things we may do and for which we may pray that might lead the erring brother to repent. To this end we should work and pray, but do not expect your prayer to take the place of repentance on his part. Until he repents he is "sinning a sin unto death" and prayer for "life" (forgiveness) on his part is to no avail. Such is contrary to God's will. However, if he repents, hence, is no longer sinning unto death, ask for "life" (forgiveness) for him—it shall be given!

DO JUSTLY, LOVE MERCY, WALK HUMBLY

F. F. Locke, Lawrenceburg, Tenn.

I would like to discuss a verse of scripture found in Chapter 6, Verse 8 of Micah, it is as follows: "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to DO JUSTLY, and to LOVE MERCY OR KINDNESS, and to WALK HUMBLY WITH THY GOD.

DO JUSTLY. What is it to do justly? Here are some of the elements of doing Justly: Be benevolent and charitable. Always have a spirit of cheerfulness. Always do our best to be good citizens. Be content. What ever we do be consecrated, and have courage of our convictions. Never allow ourselves to be covetous. Always be diligent. Be honest, and

obedient. Be efficient in everything we do. Always tell the truth. Do not be false witnesses. DO NOT SOW DISCORD. THAT IS TERRIBLE.

PRACTICE FELLOWSHIP. Be prayerful. Have pride in what we do. I do not mean haughty, I simply mean to do what ever we do to the extent that we will be proud of what we have done and not be ashamed.

Always be prudent, and have the spirit of purity. Be penitent, and always do the best we can in everything. Train ourselves to be righteous. Not mind sacrificing ourselves and our means for God's plan. Serve our fellow man and give GOD AND JESUS CHRIST THE GLORY.

Always examine ourselves and be mindful of ourselves so that we can keep ourselves under control at all times. Be sympathetic. Guard against temptation. God will not allow us to be tempted beyond that which we are able to bear, but we must guard ourselves at all times against worldliness.

Be friendly and forgiving, practice gratitude. Try to always be happy and not lazy and slothful. Help to make good homes. Not be hypocrites. Never be idle, but keep busy doing good all the time. Practice fidelity. Study the Bible and be apt to teach. Practice integrity. Be joyful. Be liberal. Have love. Not be lustful. Carry no malice in our hearts. Be meek. One of the Beatitudes is BLESSED ARE THE MEEK FOR THEY SHALL INHERIT THE EARTH. Be patient, steadfast, and zealous. Do not forget to worship, and always give God and Jesus Christ the Praise, Honor and Glory for everything.

MERCY OR KINDNESS

Small kindnesses give greater charm to character than the display of great talent and accomplishments.

I wonder why it is that we are not kinder and more merciful to each other. It is so easily done, and the world needs this badly.

We should guard ourselves so that we know how to give without hesitation—How to lose without regret—How to acquire honesty and kindness always showing mercy to those with whom we deal.

Life is made up not of great sacrifices of duties, but of little things such as smiles, kindness and mercy and small obligations given habitually. This is what preserves the heart and secures comfort.

Industry, economy, honesty and kindness or mercy form a quartet of virtue that will never be improved upon.

We do not pass through life but once, and if there is any kindness or mercy that we can do to our fellow beings, let's do it because we will not pass this way again, and if we do not do it now it will be everlastingly too late.

When you find yourself over powered by melancholy and restlessness go out and do something kind or show some act of mercy, and will find that this is the best tranquillizer you can get.

Our greatness is measured by our kindness or mercifulness and consideration and tolerance we have for others.

The world measures us by our kind looks, kind words, merciful acts, even if nothing but warm handshakes.

We are all sowers of seed, and seeds of kindness and mercy, goodwill and human understanding, when sown in fertile soil spring up into untold fruits that will never fade out.

Kindness or mercy practiced by ourselves is the honey that blunts the sting of unkindness or unmercifulness in others. Shakespeare said, "Sweet mercy is nobility's true badge."

Only acts of kindness or mercy will give us peace and a joyful life. BLESSED ARE THE MERCIFUL FOR THEY SHALL OBTAIN MERCY.

Humility is the part of wisdom and is most becoming in men.

We bask in the sunshine of accomplishment and lose the spirit of humility which helps us visualize all the factors which have contributed to our success.

It is no great thing to be humble when you are brought low; but to be humble when you are praised is a great and rare attainment.

There are three things that we can hold fast and prize: 1. Gentleness. 2. Frugality. 3. Humility, which keeps oneself from putting oneself before others. Be gentle and you can be bold; be frugal and you can be liberal. Avoid putting yourself before others and you can become a leader among men.

We should not lose ourselves in vainglorious schemes for changing human nature all over the planet. Rather we should learn to view ourselves with a sense of proportion and Christian HUMILITY before the enormous complexity of the world in which it has been given us to live. Humility leads to strength and not to weakness. It is the highest form of self-respect to admit mistakes and to make amends for them.

We come nearest to the great when we are great in humility.

Pride is a deeply rooted ailment of the soul. The penalty is misery. The remedy lies in the sincere, lifelong cultivation of humility, which means true self-evaluation and a proper perspective toward the past, present and future. Some persons are always ready to level those above them down to themselves, while they are never willing to level those below them up to their position. But he that is under the true influence of true HUMILITY will avoid both these extremes.

Praise those that are worthy of rising, and acknowledge those that are worthy of praise.

Lack of proper HUMILITY, which is the fundamental aspect of Christianity is the reason many men fail to display the courage and foresight that comes through complete faith in God.

Greatness is a two-faced coin, and HUMILITY is the reverse. **WE MUST BE HUMBLE TO BE ACCEPTABLE IN THE SIGHT OF GOD.**

In closing I would like to say that we can find in the New Testament by reading it carefully without prejudice what it is to **DO JUSTLY, LOVE MERCY OR KINDNESS AND WALK HUMBLY WITH OUR GOD.** If after reading the scriptures, we find that we are not doing so, simply do like Paul of olden times when he realized that he was not doing right. When he said "WHO ART THOU?" the answer was, "I am Jesus whom thou persecutest." **IMMEDIATELY** he answered, "What wilt thou have me to do?" If we have that spirit, then we will have no trouble following old Mica's quotation. "I HAVE SHEWED THEE O MAN, WHAT DOTHTHE LORD THY GOD REQUIRE OF THEE, BUT TO DO JUSTLY, LOVE MERCY OR KINDNESS AND WALK HUMBLY WITH THY GOD."

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 before me on the editor's desk a little pamphlet announcing in bold type "THE GREAT PREACHERS SERIES." Interested in great preachers, I opened the page expecting to find the announcement telling more of some of the giants of the past or perhaps the apostles, but behold there were the pictures of seven preachers of today. Under the picture of each of these great preachers was a small paragraph telling why he was a great preacher. Here are all of the reasons given. Some where television and radio speakers, others were listed as world travelers, orators, editors, brilliant scholars, lecturers, presidents and vice presidents, lectureship directors and prominent evangelists. To be sure all of these in their rightful place are wonderful recommendations, but one is strangely missing. The one that is not there is the DEBATER. Not one of the men who are carrying the fight for the institutional brethren was named. Not a one of those who in the heat of the day are serving as the "hatchet men" of the "New Frontiers" was given.

I marvel that these men cannot see "the handwriting on the wall." There will be no place for their talents in the new order of things. The brethren will no longer believe in debating or contending for the truth. All seven of the ones named are on the sweeter side and can show no scars of battle. There are no dents in their armor and no wounds in their bodies. They have made a career out of preaching to the church and for it. The only opposition they encounter is from sound brethren who are opposed to their selling the blood bought church into the hands of the denominations. They are not willing to meet this opposition face to face.

No, in the new order there will be no place for those who want to contend for the faith and the very ones who are carrying the load for these great preachers today will not be welcomed in their pulpits tomorrow. I cannot help but marvel.

NOW IS THE TIME TO OBEY THE GOSPEL

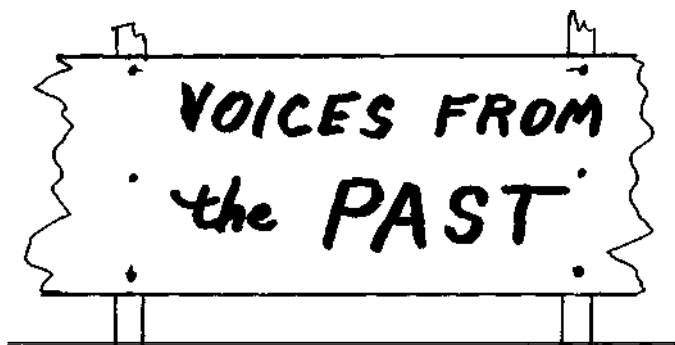
"Not yet," said the youth. "I don't want anything to interfere with my pleasure. When I grow older I'll think about my soul."

"Not yet," said the young married man. "I am just beginning to do well in my trade. When I see by business prospering, then I shall have more time."

"Not yet," said the middle-aged business man. "I have worked so hard getting my business to where it is today. I want to take it easy a while and devote more time to recreation."

"Not yet," said the gray-haired man. "Somewhere along the line I have picked up some bad habits I will have to conquer first. Then too, it would involve several changes, and when you get to my age changes are difficult and you don't want to make any."

And so he lived without God and died without hope. How sad. His big sin was procrastination. Is that yours too? "Today if ye shall hear his voice, harden not your hearts."—selected



(This article appeared in the Gospel Guardian, April 29, 1954, page 3.)

ANOTHER NEW IDEA FOR THE CHURCH

H. E. Phillips

Brethren, I think I have another new idea for a combined program of churches of Christ in America. I have been read-about and listening to all the "wonderful" plans and arrangements "we" have made to do greater work in the church, and I have an idea for a "needy" work that will put our name before the world—and it is as scriptural as all "our" other great works. Honestly, with all the new ideas and plans we have to do the work of the church, we can't miss.

Now my plan is this: First, I realize that I must get a "sponsoring" church somewhere, but that should be easy with so many big churches eager to "sponsor" something big and new. Surely some "Board of Elders" or "Planning Committee" will see the possibilities of this great work and "sponsor" me and my program. Of course, I want it to be scriptural, so it must be under an eldership somewhere.

Now here is what the work is: We are neglecting to feed the poor and care for the sick as we should. Thousands all over this country are not being cared for as they should be. This is the WORK OF THE CHURCH to care for the poor and sick. Never can anyone say I "created" all these poor and sick people; it is as much an emergency as at any time and place in the world where poor and sick people are. Now we want to get the best workable plan to do this work. My plan is to get the "sponsoring" church to take the "oversight" of all phases of the work; that would make it scriptural. This eldership would employ and oversee all personnel: the treasurer, secretaries, doctors, nurses, chef and cooks, tailors and dress makers, collecting agents, and advertising men. Not only would this eldership oversee all this, but they would personally check all food, clothing, and medicine. We could call this "The Angels of Mercy." Now since this IS the work of the church, and since it WAS NOT an emergency created by any one church, and since it IS "under an eldership," *it is scriptural*.

We could set the budget for the first year at Two Million Dollars. It would take that much to reach all over the country and do the kind of job we want to do. The plan to raise this money would be the same as "we" have used in our other "big" programs. We could get the "sponsoring eldership" to contact 10,000 churches and have them "cooperate" in this program by sending regular contributions to the sponsoring church. Each "contributing" church could have its preacher or some member to contact each member of that church and solicit a contribution. Each church in turn could send the

amount to the "sponsoring" church. All checks should be made payable to: "Angels of Mercy," or to the eldership of the "sponsoring" church. Also, if any preacher or church knew of any poor or sick, they could get in touch with the eldership of the "sponsoring" church and "The Angels of Mercy" would dispatch some workers to the territory immediately to do the job. This plan would work because it has been proven. The Salvation Army, the Red Cross, and the Christian Welfare Board are all proof that it will work. We could do a much bigger job in less time with less money by this plan. Why not start it? Just think of how much more could be done in a disaster area by this program. It is the work of the church to care for the poor and sick. If someone objects that the church should only care for her own poor and sick, this plan would still be more effective to do "big" things.

By now nearly every one who has read this far is objecting to such a plan for the churches of Christ to do benevolent work, and they should. I doubt that very many would approve of this method of doing this work of the church. Someone may say, where is the Bible authority for such a method, and where is the Bible example? Another would object that such a plan would deprive the local churches of doing their own work in their own locality.

Now if the church can "Care for Orphans" through church supported "Orphanage Societies," or "Mission Work" in the foreign fields through church supported "Missionary Societies" (for this is what some of them are); and do "Home Evangelistic Radio and Television Preaching" through "Nationally Supported Elderships," why cannot the church have a "National Welfare Board" called ANGELS OF MERCY, under a "Nationally Supported Eldership?" I don't see any difference in any of them in principle.

The truth is, none of these organizations have any scriptural authority to exist. If one of them can be proved by the scriptures, all of them can. The absurd plan I outlined is as much scriptural as any of the church "sponsored" Missionary Societies and Nationally Supported Radio Programs. The Lord Jesus Christ, who, by the way, is still Head over "all things" to the church, never intended such "methods" to be used to do the work he outlined for the church to do. I am certain of that for the Bible will furnish us in "all things" to life and godliness, and will completely furnish us to every good work (2 Peter 1:3; 2 Tim. 3:16,17); and the Bible is as silent as the grave on any such combined organizational power in one church or a human institution to do any phase of the work of the church. Each local church should perform its work in its own community, according to its own ability, and to the extent of the oversight of its own eldership. There must be no relation of one church to another in any work that would impose upon the absolute autonomy of each local church. That is the Lord's way, and it is the best way. We cannot improve upon any plan or organization for the work of the church above the plan given by the Lord, that each church do its own work in its own locality under its own eldership. If any church should need help to do its own work in its own community, other churches may help by sending aid to be used by that church in the realm of its own work under its own elders and not beyond. We will do well to stop and survey our position in these matters before we reach the departure from the faith that divided the church a half century ago. If we continue in these practices the church will have "headquarters" somewhere in the United States in some "Super Eldership" in the next twenty-five years. One departure leads to another. Where will we stop?

The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM ..."—Acts 14:27

OLIN KERN is moving from Berea, Ohio to work with the church in Charlotte, Tenn. . . . HOWARD McCUTHEON has moved to his farm near Tennessee City in that same section and will be busy with the churches there. . . . HAROLD HOWARD reports, "Everything is still going fine with the work here. We have had a number of responses recently and broke another record in the Bible Study just two weeks ago." . . . BOBBY THOMPSON was the preacher in a meeting with the new congregation in Coral Gables, Florida. This is the location of the University of Miami and the work there is off to a good start. . . . L. E. SLOAN of Palmetto, Florida, preached in a meeting with the 7th Avenue congregation in Miami the first part of May. This effort closed on May 14th. . . . BYRON CONLEY baptized 5 in the meeting at Seminole in Tampa the latter part of April. The meeting was the best attended in the long history of the church in that Florida city. . . . CONLEY will do the preaching in a meeting with the small congregation at Ruskin, Florida the last half of May. The church at Ruskin has had a struggle and anyone moving to that city would do well to help in the work.

EARL FLY reports baptisms regularly in the work at Holden Heights in Orlando, Florida. . . . HUGH DAVIS of Lake Wales, Florida will preach in their fall meeting starting November 5th. . . . BILL LAMBERT of Fultondale, Ala., was guest speaker at the congregation where W. C. HINTON preaches in Atlanta. This new congregation meets in the Decatur Federal Saving building at 1807 Chandler Rd. in Decatur, a suburb of Atlanta. . . . CECIL DOUTHITT preaching in a meeting with the Haldeman Ave. church in Louisville where he worked so long. . . . EUGENE BRITNELL was in a meeting with the Preston Highway congregation in that same city. . . . FRANKLIN T. PUCKETT is to do the preaching at St. James, Mo., July 2-11. Readers take notice . . . HOMER HAILEY will be the speaker in an effort with the Wendell Avenue congregation in Louisville June 25-July 2nd. . . . W. H. ROY is the preacher for the church in Titusville, Fla., where BYRON CONLEY has recently held a meeting. . . . The North Street congregation in Tampa plans new class rooms and on May 1st had a contribution of \$639.37. They will have a Vacation Bible School the week of June 12th. JIM COPE and JOHN WITT will work in the school. . . . GROVER STEVENS of Spring and Blane in St. Louis had several additions in a meeting with the Jackson Heights Church in Columbia, Tenn., where T. T. CARNEY labors.

FERRELL JENKINS was sent by the Spring and Blane congregation to Memphis to preach in a meeting with the Whitney Avenue church where JAMES L. GAY is working. . . . LEONARD TYLER of Pine Bluff, Ark. is to be in Indianapolis for a series with the Belmont congregation. . . . RUFUS CLIFFORD of Eastland in Nashville was in two meetings in the last few weeks. He baptized 11 and restored 7 in a meeting with the Valley Station church in Louisville where HAROLD SAVELY preaches and then worked in another effort at Mt. Pleasant, Tenn.

LESLIE DIESTELKAMP and family will leave Nigeria about the first of July. He has done a great work in that country. . . . HOMER HAILEY to be with Spring and Blane in St. Louis, June 12-21st. . . . The church in Newbern, Tenn., where CONNIE ADAMS works in publishing a bulletin

called the *Admonisher*. The address is P.O. Box 72, Newbern, Tenn. . . . FRANK INGRAM was in a meeting with the MacDill congregation in Tampa in May. 4 baptized, one restored. . . . Nine responses so far in 1961 is the record of the church in Romulus, Mich., where C. L. McLEAN labors. . . . FERRIS SMITH of Birmingham is to be the speaker in a meeting with the Norwood congregation in Knoxville, Tenn. with WILLIAM H. LEWIS. Dates for the meeting June 18-24. . . . ROBERT JACKSON of Nashville is to preach in a meeting with the Academy Street church in Dickson starting June 10th. . . . JAMES P. MILLER co-editor of the paper was in a meeting with the 6th Avenue church in Pine Bluff, Ark. LEONARD TYLER has worked with the church there for the last 13 years and has done a wonderful job. The church is sound in the faith with good elders and deacons. There were 6 additions in the meeting. . . . MILLER followed the Pine Bluff meeting with a series with the Temple Crest congregation in his home city of Tampa. RHYMER KNIGHT preaches for the Temple Crest Church. . . . BOB TUTEN at Warner Robins, Georgia, PAT FARISH at Concord, N.C., and ALBERT ROBINSON in Ashville, N.C. are all good men working hard fields and making progress. . . . Records are being broken at Par Ave. where MARSHALL PATTON preaches almost every Lord's Day now. . . . Wm. R. LAMBERT in a meeting in Concord, N.C. the last days of April.

The special series on the issues before the church today in which H. E. Phillips did the preaching with the Forest Hills church in Tampa was well attended and received. Brother Phillips spent long hours in preparation for these sermons and this work showed in the clear and kind way the material was presented. Every phase of the Institutional and Co-operation problem was discussed in full with every statement made from others documented. Much good was done by this series. I am hopeful that brother Phillips will make himself and his material available to brethren over the nation who want a fair and kind series on these vital subjects. They will not be disappointed. JPM.

The following table will show the steady progress that the College View congregation is making in Florence, Ala. CURTIS FLATT is the preacher for this new church. They are now in the process of building a new house of worship and have as bright a future as we can find anywhere.

FOR THE RECORD

	8 A.M. Classes	8:30 A.M. Worship	5:15 P.M. Worship
January	151	172	160
February	156	190	168
March	168	211	171
April	178	215	200

A complete lectureship on all issues before the church was recently conducted with the McArthur Heights Church in Jasper, Ala. In addition to THOMAS G. O'NEAL, the preacher for the church there, the following men took part. CURTIS FLATT of Florence, Ala., JOHN T. LEWIS of Birmingham, Ala., PRYDE E. HINTON of Dora, Ala., HOLLIIS CREEL of Albertville, Ala., BOB CRAWLEY of Bir-

mingham and QUENTIN McKAY of Birmingham. This series was held in April 23-29. . . . JACK FROST baptized two at Milledgeville, Ga. last month.

Brother BAXTER EVANS and his family begin work with the church at Mango, Fla., as of May 1, 1961. Bro. Evans' address is: P.O. Box 284, Mango, Fla., Phone no. 49-2001. "Along with the church here we extend an invitation to all our friends and neighbors, to come study with us the truth of God's word." . . . A. HUGH CLARK preached in a meeting in East Columbus, Miss, and 12 were baptized. . . . EARL FLY will be in a meeting at Umatilla the first of June.

ROSS SAUNDERS-

The work at Lebanon, Kentucky, continues in a fine way. It was my privilege to speak in a gospel meeting here, in which two confessed wrong and one was baptized. One of the elders said the attendance was the best in ten years if not in the history of the congregation. This was because the members worked for it, which is indeed encouraging. Thus far this year, we have broken all of the attendance records, except one (during a meeting), in the church's history, and twelve have confessed wrong and two have been baptized into Christ. For this we rejoice and ask your prayers that Christ may continue to be glorified here.

Also, I take this opportunity to express my appreciation, though a little late, to all my beloved brethren who were so kind and helpful when looking for a place to move. All of my inquiries were answered. This is indicative of the closeness of brethren who love the truth and are willing to sacrifice themselves in defending the truth against innovations of any description which seek to destroy the purity of the Lord's church and the attitude of scriptural authority for that which we do. It is pathetic that this bond of interest for one another cannot be universal among preaching brethren.

A. H. Payne, East Columbus Church of Christ, Columbus, Mississippi. May 5, 1961—We are happy to report 12 baptisms during the month of April, 10 of which occurred during our meeting with A. Hugh Clark of Lubbock, Texas. Also, one man was restored and one lady identified with the church.

Aubrey Belue, Jr., Griffith, Indiana, will be working with the Columbus Air Force Base church the week of June 18. A number of East Columbus members have and are working in connection with this group. We would appreciate any interested contacts that you might have in that community. Send your letters to me at the above address.

AKRON, OHIO, May 1—"Have held meetings at New Martinsville and Martinsburg, W. Va., this spring, with six baptisms, two restorations. Have five more meetings this year. Five additions here at Kenmore recently." P. J. Casebolt, 2245 9th St., S.W.

MORRIS NORMAN, Plant City, Fla.—I began work with the Plant City church of Christ the first Sunday in April, having moved from Nashville, Tennessee where I worked with the Rosebank congregation. The church here in Plant City is having its vacation Bible school June 12-16 with night sessions 7:15-8:30. There will be two adult classes. I will teach a class on "The Christian Home" for young adults and Ed Britt will teach the epistle of James to the older adults.

RUFUS R. CLIFFORD, Eastland church, Nashville, Tenn.—Homer Hailey, Tampa, Florida preached in the spring meeting for the Eastland church, Nashville, Tenn. Crowds were large. More than 30 preachers attended. Two were baptized, two placed membership. There were 11 baptisms and 7 restorations during my meeting with the church in Valley

Station, Ky. in March. Harold F. Savely and the church there are doing an outstanding work. From April 17th through 26th I preached in Clintwood, Va. One was baptized. From May 7th through 14th I was with the Locust St. church, Mt. Pleasant, Tenn. Five answered the invitation. Delton Porter is the evangelist. Beginning June 18th I will be with the Loraine Ave. church, Cleveland, Ohio in a meeting. Two have been baptized and three restored at Eastland church in the past three weeks.

HERBERT THORNTON, Baton Rouge, La.—Brother B. J. Thomas of Haynesville, La. was with us in a meeting April 30-May 5. We had good attendance at each service, and several non-members attended. We feel we had a good meeting even though there were no visible results. We had a record number in attendance of 54 on the 30th of April. My address after the 1st of June will be: 9250 W. Inniswold Dr., Baton Rouge, La. I still need some support in my work here.

COMMENTS TO EDITORS

"I certainly enjoy reading *Searching The Scriptures* and the good it does defending the truth. I know that when I study with good brothers who write for *Searching The Scriptures*, I study in good company in the Lord."—L. N. Clifford, Nashville, Tenn.

"This is a fine paper. I deeply appreciate the good work you are doing. I hope it will continue to grow and reach into every section of the country. Such soundness and fairness can do nothing but good—we need more of it."—Granville W. Tyler, Decatur, Ala.

". . . It's one of the best papers I have ever read."—Mrs. J. B. Boswell, Bowling Green, Ky.

"*Searching The Scriptures* is among the most enjoyable and profitable papers I receive."—Ross Saunders, Lebanon, Ky.

"Today I received the March and April edition of *Searching The Scriptures*. After reading 'A Case Reviewed' in the March paper I thought—'Boy, I've got to send in my renewal.' Then I read 'Worse Than Dunkirk' and thought—I'll do it right now! So I am enclosing my \$2.00. *Searching The Scriptures* is getting better, and better, and better!"—Wm. E. Wallace, Poteau, Okla.

"May the Lord richly bless you brethren for the fine work that you are doing. We enjoy receiving *Searching The Scriptures* very much."—Ray Brown, Newport, Ark.

"Enjoy and get a great deal of information from *Searching The Scriptures*"—Joe Young, Florence, Ala.

"I really enjoy *Searching The Scriptures*; it is dedicated to the truth, the whole truth, and nothing but the truth, but that is to be expected since two of the most dedicated men in the brotherhood are publishing it. I know you will continue to do a wonderful work through its pages." D. W. H. Shelton, Tampa, Fla.

"I like the paper and feel that you are doing a good job. Keep up the good work."—Ward Hogland, Houston, Texas.

AUTHORITY OF A SINGLE CONGREGATION: A single congregation of the Lord in any community can administer and execute the work of the Lord in all its parts. This is true of every congregation. When assembled it is a divinely-authorized body to act in the matters of the kingdom of God. There is no other divinely-authorized body on earth to act in matter of the kingdom of God. This body is under the old commission from the Lord: "Observe all things whatever I have commanded you." (Benjamin Franklin, Book Of Gems, page 243).

IT IS WRITTEN

D. W. H. Shelton, Tampa, Fla.

Just as long as the Bible lies closed we may look at it, think about it and talk about it all our lives and we will never know one thing about the God of heaven, nor what He wants us to be and do.

It has been said truly that the Bible is not something to be worshipped; it means a great deal more than just that. A savage might bow down to a telescope and worship it, but an astronomer would know better, he would know that a telescope was not made to look *at* but to look *through*. Christians know the Bible like that, they know it must be looked through, for with the Bible we find God and by it we learn what He was to and what He did for those who have gone on who were obedient to His commands. And we want Him to be the same to us that we may learn of His power, and prove that power for ourselves and in ourselves.

Since the Bible is the only instruction God has given to us, we must know the Bible and be led by it. To really and truly know the Bible we must read it. The prophet Isaiah said in the long ago "seek ye out of the book of the Lord and read" (Isaiah 34:16).

All Bible students know that the Jews, and especially their leaders, hounded Jesus throughout His personal ministry endeavoring to defeat Him in His teaching and to entrap Him in His speech. Jesus asked those Jews over and over again—Have ye not read? (Matt. 12:3, Mark 2:25, Luke 6:3).

We know that Jesus read much and often. We read in Luke 4:16 "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up to read." Paul wrote to Timothy: "Till I come, give attendance to reading, to exhortation, to doctrine" (I Tim. 4:13).

In Tim. 2:1,2 he said "Thou therefore, my son, be strong in the grace that is in Christ Jesus. 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." These verses declare that every Christian is commanded to learn the gospel well enough to teach others, and teach them well enough that they in turn may go out and teach others. In this way and only in this way is the church built up and kept built up.

Paul said in Rom. 15:4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. 8:24, 25). Hope is the anchor to the soul, but faith coupled with patience, is the chain which sustains that anchor.

In I Cor. 10:1-10, Paul is talking about the Jews, their disobedience to God, and what befell them because of that disobedience, and in verse eleven he said, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

In John 20:30,31, we learn that "many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

In Rev. 1:3, we find the statement: "Blessed is he that readeth, and they that hear the words of this prophecy, and

keep those things which are written therein: for the time *is* at hand." But we must not add to nor take from the things which are written in this book (Rev. 22:18,19).

BOOKS FOR EVERY CHRISTIAN



PHILLIPS PUBLICATIONS

P. O. Box 17244
Tampa, Florida

BOOKS FOR SALE

Scriptural Elders & Deacons (<i>Phillips</i>) . . .	\$.400
Book-Miller Debate (<i>Instrumental Music</i>) _ _ _	2.50
Identity Of The Church (<i>Cook-Miller Debate</i>)	2.00
More Than Conquerors (<i>Hendriksen on Revelation</i>)	3.50
Peloubet's Bible Dictionary _ _ _ _ _	4.00
What Is Wrong With Modern Marriage? (<i>Phillips</i>)	.75
What Is The Church Of Christ? (<i>Phillips</i>) . . .	.25
Sermons By Pickup (<i>Harry Pickup, Sr.</i>) . . .	3.00
Johnson's New Testament Notes (2 vols.)	6.00
Attitudes & Consequences (<i>Homer Hailey</i>)	2.75
Let's Go Fishing For Men (<i>Homer Hailey</i>)	2.50
Restoration Readings (<i>O. J. Swinney</i>) . . .	2.00

FRANKLIN ROAD LECTURE SERIES

Delivered in Nashville, Term., October, 1959

Vol. I	Give Us A King (<i>Harris J. Dark</i>)	\$.20
Vol. II	Contending For The Faith and The Organization of The Church (<i>Charles M. Campbell</i>)	.20
Vol. III	Speaking As The Oracles Of God (<i>Irven Lee</i>)	.20
Vol. IV	The All-Sufficiency Of The Bible (<i>E. L. Flannery</i>)	.20
Vol. V	Divisions, Who Is Responsible? (<i>James P. Miller</i>)	.20
Vol. VI	According To The Pattern (<i>Stanley J. Lovett</i>)	.20
Vol. VII	Church Cooperation (<i>Cecil B. Douthitt</i>)	.20
Vol. VIII	The Glorious Church And Its Purpose (<i>Curtis Porter</i>)	.20
Vol. IX	The Care Of The Needy (<i>Herschel Patton</i>)	.20
Vol. X	The Individual Christian's Responsibility (<i>Bennie Lee Fudge</i>)	.... .20
Vol. XI	When Should One Change? (<i>James A. Allen</i>)	.20

Only a few copies of the bound volume of *Southeastern News Letter* are left. This volume contains every issue of *Southeastern News Letter*—March, 1958 to December, 1959—which is a news record of churches, elders and preachers generally in the Southeast. The price is \$1.00. We will send one copy free to all who send us three (3) subscriptions to *SEARCHING THE SCRIPTURES*. If you just want a copy of the *News Letter* send us your name and \$1.00 now. There are not many left.

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 II

JULY, 1961

NUMBER 7

THE TENTH CHAPTER OF ACTS

Jas. P. Miller

Our study is directed to another of the great conversions of the Acts of the Apostles, the conversion of Cornelius. All of these studies are important because man must be converted to be saved. The word "conversion" means to change a thing or person into something else. Religiously speaking, conversion is the changing of the sinner by means of obedience to the child of God. The method and means of conversion are set forth in these examples of inspired preachers. The things that they told men and women to do then to be converted and receive remission of their sins are exactly what we ought to do today that we, too, may be children of God. Cornelius is one of the greatest characters in all the Word of God. Let us study his conversion. Listen to the reading of the first two verses of the tenth chapter:

"There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A devout man and one that feared God with all his house, which gave much alms to the people, and prayed to God always."

Verse one tells us who Cornelius was politically. He was a soldier in the Roman army, a centurion. The term usually denoted a captain over a hundred, but the constant reorganization of the Roman army causes some uncertainty as to the office. In any event he was a man of importance and power in the army of occupation then in Palestine.

The second verse tells us who he was morally and spiritually. Notice the marks of his character:

1. He was a devout man.
2. He was a God fearing man.
3. He gave much alms to the poor.
4. He prayed to God always.

Now, if morality would save, and all that is necessary in order to go to heaven is to be a good, honest, fair, and praying individual, Cornelius would have been in need of nothing more. Let us emphasize this again. If mere morality alone would save, Cornelius was already saved and was in need of nothing. But the God of heaven did not regard him as a saved man. He had to HEAR, BELIEVE and OBEY the Gospel just as in the other cases in Acts. He, a good man, had to do exactly the same thing as the wicked Pentecostians.

THE MIRACLES

Now let me suggest that there are three miracles connected with the conversion of Cornelius, and yet none of these miracles saved him. Let us study them one by one.

Miracle Number One

VISIT OF THE ANGEL: While Cornelius prayed, an angel appeared to him saying: "Thy prayers and thine alms are gone up for a memorial before God. And now send men to Joppa, and fetch one Simon, who is surnamed Peter: . . . who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house" (Acts 10:4, 5; 11:14). The only thing the angel told him was where and for whom to send to learn what to do to be saved. As per his instructions, Cornelius started three men for Peter immediately.

Notice now that he was not told that he was saved, or that the visit of the angel was a Christian experience that he could relate as a proof of a new birth. Nothing of this kind occurred. As a matter of fact just the opposite took place. Peter was to tell him WORDS whereby he and all his house SHALL BE SAVED. It was necessary to send for Peter because Cornelius had to hear, believe and obey the Gospel. Now give attention to the second miracle:

Miracle Number Two

PETER'S VISION: About noon the following day Peter went upon the housetop to pray. Here he "fell into a trance" and saw a vision of a great sheet with a menagerie of all kinds of animals, and heard a voice saying: "Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean." The voice replied; "What God hath cleansed, make not thou common." This Peter interprets to mean: "God showed that I should not call any man common or unclean" (Acts 10:28).

While Peter yet wondered what the vision meant, the three men whom Cornelius had sent arrived and called for him. Then the Spirit said unto him: "Arise and get thee down, and go with them, nothing doubting: for I have sent them." What was the purpose in all this? Unquestionably, it was to convince Peter that he should go and preach to the Gentiles. At any rate, this is the way he understood it; hence, he sets out, taking with him six of his Jewish brethren.

Thus we see that these two miracles had but a single purpose, that of bringing the preacher to the sinner that the Gospel might be the power of God unto salvation. Here is the record on the power of the Gospel, Romans 1:16.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek."

Let me emphasize another point. In the conversion of the eunuch the miracle or the appearance of divine guidance came not to the man out of Christ, but to the preacher. The angel of the Lord told Philip to arise and go into Gaza. Thus we see that it is the preaching of Christ, the Gospel of Christ, that is God's power to save.

Before we study the third miracle let us notice another thing about the character of Cornelius. He was the right kind of parent and kinsman. Hear verse twenty-four:

"And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends."

Consider the problems of juvenile delinquency in our time. It has been pointed out by the best writers and thinkers among us that juvenile delinquency is nothing more than parent delinquency. It is a failure on the part of the parents to guide, teach and pray with their children. Cornelius was not such a man. He was interested in the spiritual welfare of his house, and of his loved ones. He called them all together to hear the words of the Apostle who was to come to him. Now give attention to the third miracle:

Miracle Number Three

DECENT OF THE HOLY SPIRIT: As soon as Peter arrived at the house of Cornelius he explained that it was hitherto an unlawful thing for a Jew to go unto one of another nation; but since God had shown him that he should not "call any man common or unclean," he asks: "Therefore with what intent ye sent for me?" Cornelius explains the visit of the angel, then adds: "Now therefore are we all here present before God, to hear all things that are commanded thee of the Lord." You never have any trouble in telling people of this sort what to do to be saved.

Without further delay, Peter began his sermon on the life, the work, the death, the resurrection, and the office of Christ, concluding with these words: "To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins." Note that he did not say, "every one that believeth on him has remission of sins;" but, "shall receive remission of sins."

"While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ."

Now remember that Peter was to tell them words whereby they could be saved and he commanded them to be baptized in water.

Now what was the purpose of the falling of the Holy Spirit? It was not to give faith. Peter settles this in Acts 15:7, saying: "God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe." It was not to save them. They were saved in doing what Peter told them to do, Acts 11:14. Let Peter answer the question: "As I began to speak (hence, before he had yet told them what to do), the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how he said, John indeed baptized with water: but ye shall be baptized in the Holy Spirit. If then God gave unto them the like gift as he did also unto "us, when we believed on the Lord Jesus Christ, who was I that I could withstand God? And when they (the Jerusalem church) heard these things, they held their peace, and glorified God, saying. Then to the Gentiles also hath God granted repentance unto life." The sole purpose of the Holy Spirit baptism in this instance was to convince the unbelieving Jews that the Gentiles were entitled to the blessings of the gospel.

Searching The Scriptures

Published Monthly At
Tampa, Florida

Entered as second class matter at U. S. Post Office at Tampa, Florida, under the Act of March 3, 1879.

EDITORS

H. E. PHILLIPS
P. O. Box 17244
Tampa, Florida

JAMES P. MILLER
2523 W. Diana
Tampa, Florida

SUBSCRIPTION:

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

ADDRESS ALL COMMUNICATIONS AND CHANGES OF ADDRESSES TO:

P. O. Box 17244
Tampa 12, Florida

Editorial . . . H. E. PHILLIPS

THE NEW TESTAMENT PLAN OF SALVATION

H. E. Phillips

Most every careful thinking person at some time in his life thinks about his eternal destiny. This is a very important subject. It is not enough just to think about salvation; one must learn what to do and do it.

No greater question has ever been asked concerning the individual than the question, "WHAT MUST I DO TO BE SAVED?" The answer to this question has needlessly caused a great amount of religious confusion in the present century. Is this because the Bible is not clear in giving an answer? Or is it because preachers and religious leaders have ignored some clear passages on the subject or have misapplied them? It cannot be that the Bible is not clear on the matter because that is one of its main themes. The Bible, from Genesis to Revelation, presents four major themes: man is a sinner and can do nothing by himself to procure his salvation; God loves man and desires his salvation; God gave His Son to die that man's sins might be remitted; man must do something in obedience to God to obtain this salvation provided for him. How could such an important matter be treated vaguely in the New Testament? It claims to be our only guide (II Tim, 3:16, 17), and must be rightly divided to learn the truth (II Tim. 2:15).

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

Phillips Publications

H. E. PHILLIPS
OWNER

P. O. Box 17244
Tampa, Florida

BIBLES,
COMMENTARIES,
CHURCH SUPPLIES
BOOKS
LITERATURE

July, 1961

Re: Searching the Scriptures

Dear Subscriber:

We wish to express our appreciation to you for receiving us into your home each month by way of "Searching The Scriptures" to study together some matters that pertain to our common salvation. It would not be possible for us to enjoy these studies with you if we did not receive this journal. Now it is time to think about renewing your subscription so that we may continue these studies together.

you did not
renewing your

As a subscriber to this paper you will fall into one of three classes: (1) Those who have subscribed for themselves more than a year ago and should now renew their subscriptions. (2) Those who have received this paper for a year or more at the expense of a friend who sent their names and paid for their subscriptions. (3) Those who have recently subscribed.

about a year or
have
friend who
Those who have

We wish it were possible to send you this paper without any cost to you, but the expenses of publishing such a paper are too great and postal laws will not permit it. We therefore urge you to renew your subscription for another year and continue to study with us. If you have been receiving this paper for a year or more at no expense to you, please subscribe now so that the person who paid for your subscription can help another. \$2.00 is such a small amount to spend on good reading material for a year. We usually spend many times that amount on reading matter that does not help us at all.

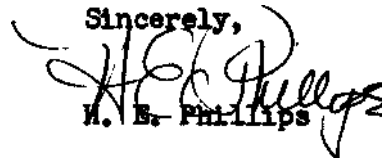
the
s. If you
you,

It is such an easy matter to plan to send in your subscription tomorrow or next week, and keep putting it off until your paper has been dropped. Do it today, right now! If you do not have the money now, we will charge it and you can pay anytime within the next three months.

to
now,
months.

If you have received this paper from a friend, why not help a friend and send a subscription for him? You can get a full year's subscription for only \$1.00 if you send in two subscriptions for your friends along with your own. All three for the small sum of \$5.00. May I look for your renewal and the subscriptions for two friends in the next mail? Use the convenient self addressed envelop enclosed.

Sincerely,



H. E. Phillips

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*.

THE PLAN OF SALVATION AS TAUGHT IN THE NEW TESTAMENT

The first thing an honest seeker for truth must do is to divide the Bible as it should be. We should not go to the part that tells of Noah's salvation from the flood to learn what God wants us to do. That would be failing to rightly divide the Bible. What God demanded of Noah, Moses, Abraham, or any other person living under former dispensations is not what he commands of men today. One section deals with men before the death and resurrection of Christ and the other with men since that time. A serious mistake made by many religious leaders and teachers is to fail to distinguish between the Law of Moses and the Gospel of Christ. Since we are looking for the salvation that could not be produced by the Law, we must find the answer in some section of the Bible other than the Law of Moses. That leaves the New Testament in which to find the answer.

I. PLANS NOT TAUGHT IN THE NEW TESTAMENT

Everyone knows that there are several systems of salvation taught by religious denominations today, some of them conflicting 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 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.

1. 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 then 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; 5:24; 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 could not enter. *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 saving faith and all other kinds is that one works in obedience and the other does 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 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." 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. Peter did not tell them to believe when they asked what to do, and the reason is that he knew they 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.

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."

The plan of salvation taught in the New Testament was not a plan of "faith only." It included something in addition to faith but based upon it.

2. 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 top 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 believe in infant damnation or original sin. If one believes an infant

is born in sin and lost, he must be consistent to have some 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).

(Continued Next Issue)



In many Bibles the date 4004 B.C. is found in the margin of Genesis 1. Bishop Usher, an Anglican bishop worked out this chronology of the Scriptures and published the results in 1654. By 1701 his dates were published in the margins of many of the Bibles printed. These dates were arrived at by considering, primarily, Genesis 5 and 11. Bishop Usher produced this chronology on the basis of the father-son relationships and assumed that these were complete. This can easily be shown to be a false assumption for the term son is sometimes used to mean "decendent" instead of son. In Matt. 1 Jesus Christ is said to be, "the son of David, the son of Abraham". Jesus was actually the son of neither in the generally accepted usage of the word but was the decendent of both. In the same chapter of Matthew, three names are omitted between Joram and Ozias (Ussiah) in verse eight. Those omitted are Ahaziah (II Kings 8:25), Joash (II Kings 11:2), and Amaziah (II Kings 14:1).

Again, there is evidence that the father-son relationship is incomplete in the Genesis record. In Luke 3:36 Cainan is said to be the son of Arphaxad while Genesis 11:12 says that Arphaxad "began Salah" and omits Cainan altogether. Luke gave the genealogy of Christ by inspiration as did Moses in Genesis. Who would condemn either of these inspired writers? Who would say that every generation is mentioned in either or both accounts? Compare the genealogy of Ezra 7:3f and I Chron. 6:6-10. Here you notice the omission of six names between Meraioth and Azariah in Ezra's record.

These instances will serve to show that abridgment of genealogical records is common in the Bible. The point is to indicate that man may make mistakes relative to the Bible as well as in the field of science. If we contend the earth had its beginning in 4004 B.C., based on the strength of Bishop Usher's evidence with its observable weak points, we can hardly condemn others for their beliefs though they possess like weaknesses. In all things we need to be careful lest we base our beliefs on opinions and guesses rather than truth and on man instead of the Word of God.

BIBLE ANSWERS TO BIBLE QUESTIONS

E. L. Flannery Is

Baptism for Remission of Sins?

False teachers, trying to annul God's command of baptism, will quote passages which are stressing faith and do not mention baptism. They then reach the conclusion that God's com-

mand can be set aside. Some "proof-texts" they use are John 3:16, 18, 36; 5:24; 6:40, 47. Not one of these passages mention baptism, yet they stress the essentiality of faith to salvation. But neither do these passages mention repentance, and yet those opposing baptism for remission of sins say one cannot be saved without repentance. But if these passages prove salvation without baptism they prove salvation without repentance. But this is too much for them. They want one of God's commands to the exclusion of the other.

Who Put Baptism Between the Sinner and the Saviour?

Jesus chose this act of faith, baptism, as the point of pardon to the sinner. It was to be preceded by hearing and believing the gospel, by repenting of one's sins. "He that believeth and is baptized shall be saved," said Christ (Mark 16:16). Does not that put baptism *before* salvation? To the penitent believers on Pentecost seeking release from their sins Peter commanded, "Repent and be baptized, everyone of you, in the name of Jesus Christ, for the remission of your sins . . ." (Acts 2:38). Did not Peter put baptism *before* the remission of sins of the sinners? Saul of Tarsus was told, "And now, why tarriest thou? Arise, and be baptized, and wash away thy sins . . ." (Acts 22:16). Where does that place baptism, *before* or after his sins were washed away? A man without prejudice or preconceived notions can readily see *where* God placed baptism in the scheme of redemption.

Love Is Important

To eliminate baptism in the new birth some quote I John 4:7-8, "And everyone that loveth is born of God . . ." Thus they would sweep away any and every other teaching. But in this same letter John wrote, "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God that we keep his commandments . . ." (I John 5:2-3). No one is saved until he does what God tells him to do to be saved; until he proves his love by obedience to God's will. And illustrations of gourds, etc., do not change God's commands one bit! (If you held a man's body under water several days it would decay, too! Baptism is not for a cleansing of the body, but to purify the soul by obeying God (I Pet 3:21). The scriptures abundantly teach that water baptism is essential to salvation. This I affirm.

"THE SPONSORING CHURCH"

NO. 3

Thomas C O'Neal, Jasper, Ala.

In the first two articles of this series, it was shown what the 'sponsoring church' is. Briefly, it is a church that 'sponsors' a work and other churches contribute to it, thus working thru this 'sponsoring church.' Two examples were shown of the 'sponsoring church' arrangement. These are not the only ones in operation; others could be cited. These two are South 5th and Highland in Abilene, Texas, which puts on the 'Herald of Truth,' and the 10th and Gladstone church, Frederick, Okla.

In this article, we propose to show why the 'sponsoring church' arrangement is unscriptural. There are many valid objections that can be made against the 'sponsoring church', however, if we can find just one valid and scriptural objection, that alone will prove the purpose of this article.

There are many passages of scripture in the New Testament that we could use to accomplish our purpose here. However, we will limit our use to just two; (1) Acts 20:28;

(2) I Pet. 5:1-3. First, let us notice the organization or government of the local congregation. The N.T. reveals a plurality of elders and deacons over each congregation, with their duty limited to the congregation or flock in which they are members, Acts 14:23, Acts 20:28, Phil. 1:1, I Pet. 5:1-3. Acts 20:28 reads thusly, "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." Their obligation before God is to "the flock, over the which the Holy Ghost hath made them overseers." Notice that the divine record does not say, "the flocks" but rather "the flock." Their oversight is limited to the congregation in which the Holy Spirit has made them overseers. They have oversight by divine authority in no other congregation. If you can, imagine a shepherd overseeing a flock over on some distant hill that he could not see. How can one *oversee* that which he cannot see? It would be like overhearing a conversation that you did not hear!

Just what are elders of a congregation to oversee? They are to oversee the work (Eph. 4:12) that a congregation does, to discipline its own members when they become unruly, to oversee the worship of the congregation, to oversee the resources contributed by her members. The Philippian church "communicated" with Paul as he preached the gospel with the funds contributed by her members, Phil. 1:5; 2:25-30; 4:15-20. The brethren in Antioch sent the relief to the elders of the Judean congregation, Acts 11:27-30, understanding that the elders were over the work of the church.

How does the 'sponsoring church' violate these passages of scripture? These verses are violated in that in most cases the resource of one congregation are turned over to the 'sponsoring church' to oversee. However, it would not necessarily be limited to the resources of a congregation, it could be the worship of the congregation or some other function. The argument has been made and is being made that the thing that makes the 'sponsoring church' scriptural is the fact that the contributions are made to her on a voluntary basis or willingly. You and I may lose \$5 either by someone taking it away from us by *force* or by willingly giving it to someone. In either case we have lost \$5. A congregation may lose her autonomy (right to govern herself) either by some congregation taking her autonomy away from her by force or she may willingly give her autonomy away, but in either case, she has lost her autonomy! If a congregation has \$100 taken from her by force, she has lost her autonomy of \$100 to the 'sponsoring church.' If she gives willingly \$100 to a 'sponsoring church', he has lost her autonomy over that \$100 to a 'sponsoring church.' She can no longer oversee that \$100 because she no longer can see it!

Peter said, I Pet. 5:1-3, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind, Neither as being lords over God's heritage, but being ensamples to the flock."

The "feeding" and the "oversight" is to the "flock of God among you." This does not permit the "feeding" and overseeing a flock 2,000 miles across the country that the 'sponsoring church' elders don't know, have never seen, and don't in many cases know anything about the congregation except that they sent so much money and it was from a certain place.

When elders from some congregation come into town representing some church and begin begging elders to turn over \$100 a month or whatever amount it may be, brethren should

tell them in no uncertain terms to go home and if they want "their project" to go over with a big bang, just to dig down into *their own* pockets and pay for it.

The idea of one church 'sponsoring' a work and other churches working through that 'sponsoring church' in accomplishment of that work, is something that is foreign to the Word of God.



I read in an Associated Press report from New York that the Jehovah's Witnesses have another version of the Bible ready for sale. They have printed a million copies and have been at work on the new translation for the last twelve years. After all is said and done, they have the most direct approach to the matter of making their doctrine and the Bible agree. They just change the Bible. This will be the third time they have tried to take the scriptures into their own hands and remove the word "hell" and other matters from its sacred pages. The sad thing about it all is that hundreds of people will be misled by this false doctrine. There is a hell and the word of God clearly teaches the doctrine of the final end of the wicked. See such passages as, Matt. 5:22, 29, 30; Matt. 10:28; Matt. 18:9; Mark 9:43, 45 and Luke 12:5. As in the last translation, the "scholars" chose to remain anonymous. There is little to marvel about in this for such careless handling of the text would not be done by men who signed their names to their work.

THE NATIONAL BENEVOLENT ASSOCIATION

The following news story was copied from the religious page of the *Tampa Tribune* on Saturday, June 24th. It is quoted in its entirety as follows:

Dr. Benton B. Miller will be a guest speaker tomorrow in the pulpit of the Peninsular Christian Church. He will be heard at the 11 a.m. service.

Dr. Miller is area representative of the National Benevolent Association affiliated with the church. The association provides for the care of children and the aged. He has served in the post in the southeastern area of the United States since 1954. His work specifically concerns the home for children in Atlanta and the home for the aged in Jacksonville."

Our institutional brethren should try this on "for size." They have long argued that the Bible does not tell us HOW and hence any method is all right. If this is true what about the NATIONAL BENEVOLENT ASSOCIATION? Without doubt, there are many brethren who would have no objection. They, like the "Christian" church, give the 11 O'clock service over to the institutions to beat their drums and plead their causes while the gospel is forgotten.

ANOTHER PREACHER LOST

The march away from the church of the Lord continues with the deflection of John Brinn from the faith. Brother Brinn is a former teacher at Freed Hardeman College and for years a well known preacher in Calloway County in Western Kentucky. The loss of men like Brinn is the result of the liberal thinking of our time. When brethren loose their respect for

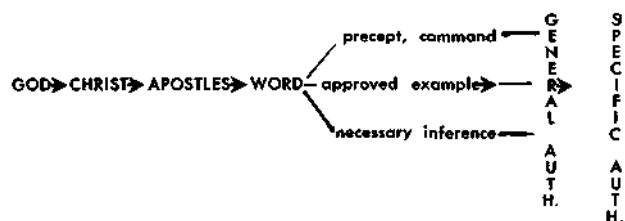
the authority of the scriptures there is little to hold them in the "old paths." It is regrettable that the men who point these things out have to suffer persecution. In the first issue of this paper I called attention to the loss of Pat Hardeman and asked the question, "Will he be the last?" The answer is clear. Men like Hardeman and Brinn are just the first of scores to follow. Brethren, we need to move back to the Bible and a complete and unqualified respect for its authority before it is too late. Brethren need to stop fighting the preachers and elders that cry for chapter and verse in all we do and start holding up their hands.

ALL THINGS ACCORDING TO THE PATTERN

R. A. Ginn, Trussville, Ala.

". . . who serve that which is a copy and shadow of the heavenly things, even as Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount" (Heb. 8:5).

God's plans have always been executed according to a definite "pattern". A "pattern" is that plan in "conformity to which a thing must be made" (Thayer). Thus, God gave definite specifications to Noah for the building of the ark, and to Moses for the formation of the tabernacle. The church is a *copy* of that tabernacle, and it is also fashioned after a definite pattern from the Lord. Many serious problems exist among our brethren today because some have inadvertently left the *pattern* given for the church of Christ in the realms of and organization. We should remember that it is entirely possible for us to continue to stress the pattern of obedience required of sinners in becoming Christians while we minimize the importance of maintaining the pattern in our work in the church. One pattern, however, is no more vital than the other. ". . . for there is no respect of persons with God" (Rom. 2:11). We should be able to solve every problem in the church merely by determining what the *pattern* of work is, and then by applying that pattern to all questions for have arisen among us. Hence, a lesson in the authority for church activity is basically needed today. This chart may be helpful in deciding just *how* the church has authority for any activity:



All authority in the New Testament originates with God. Christ recognized that authority as a pattern for his own life. He came to do the Father's will, not his own (John 4:34). His teaching was not his but the Father's (John 12:49, 50). Even his own rights as he labored among men were determined by the supreme authority of God.

Jesus was given *all* authority by his Father (Matt. 28:18). The church may therefore act *only* when he orders it, for he must remain pre-eminent in everything (Col. 1:18). Every act of the individual or the church is necessarily limited to what may be done in his name—by his authority. "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus. . ." (Col. 3:17).

The apostles were in turn given authority by Jesus (Matt. 8:18). Their authority was complete in every way—"whatsoever" they bound and loosed would be respected by heaven. This, of course, was possible because they received the Spirit's guidance (John 14:26; 16:13). Our duty to God today is confined to their apostolic orders found in the "binding and loosing" among New Testament congregations. Their decisions settled the serious problems confronting the church in the first century (Acts 15), and their teaching provides the *only* basis for such solutions today.

The authority that was imparted to the apostles was transposed to the inspired Word which they wrote to churches and individuals. Hence, Paul stated that one who ignores its teaching in any respect is not worthy of fellowship in the church (II Thess. 3:14). He wrote the Corinthians that they must learn "not to go beyond the things that are written" (I Cor. 4:6). The revealed word is the only means we have today to know the "things of God" (I Cor. 2:11-13). Therefore, **ALL RELIGIOUS ACTIVITY MUST BE BASED UPON THE AUTHORITY OF GOSPEL TEACHING IN THE NEW TESTAMENT.** *Any* practice not based on such authority stands condemned despite the widest acceptance by the brotherhood of believers!

The seriousness of neglecting the Bible pattern for every church activity is stressed in Matthew 7:21-23, where some are condemned for not having done God's *will* but are workers of *iniquity* (the condition of *One* who is without law). Even their "good works" are condemned because they had been without authority. The church, then, is never justified in doing some "good work" that is not first authorized in the Scriptures! No departure from that authority can be considered small when we consider that the small beginning of apostasy mentioned by Paul in II Thess. 2:7 eventually resulted in the monster of Catholicism. We cannot be "too strict" in abiding in the pattern given for the church and its activity.

The New Testament pattern for the church is *complete*. It is a "perfect law" (James 1:25) and lacks nothing. It renders' the obedient man *complete* (II Timothy 3:16, 17). If individuals must follow that pattern to be complete, then it is a complete pattern for the individual. If individuals have duties that must be performed through the church, then the pattern must likewise be *complete* for the *church activity* of the individual. This perfect law of the New Testament governs every phase of the Lord's church: its name, doctrine and worship, as well as its organization and the work to be performed through that organization. This pattern is uniform for *every church* now as it was in the first century (I Cor. 4:17). It is true that God has made some provisions in his pattern for the church for human judgment to be exercised, but in each such case it is not in determining what the pattern is, but how to apply that pattern to each individual matter of church activity that may arise.

There are three ways in which all authority must be established. The pattern for the church today must be revealed to us in one or more of these avenues:

(1) By direct statements and commands. For instance, in Matthew 26:26, 27 Jesus gave authority for eating the bread and drinking the cup of the Lord's Supper in plain instructions to his disciples.

(2) By approved examples. In Acts 20:7 the church ate the Supper we are commanded to eat on the first day of the week. There is nowhere any direct command given to eat on the first day, but Paul's participation in this service proves that eating on the first day carries the divine approval of God. No other suggestion of the Supper being eaten on another day can be found, thus participation by the church on

any other day would be totally without authority. Approved examples form as good authority for church activity as any other kind.

(3) By necessary inference. Things are often necessary to what is recorded, though not specified. The church was not in existence before the feast of Pentecost (Acts 2), but was in existence afterward. It is necessary to the record that the church was established on that occasion.

Whatever authority is given to the church by any of these methods, that authority is in the form of either *general authority* or *specific authority*. General authority is such as to make necessary the supplying of details in order to execute the law commanded or taught. Specific authority, on the other hand, excludes all other things of the same class or kind in the execution of the command. Some instruction is general with respect to some matters, while specific in regard to others. For example, the church is instructed in I Timothy 5 to care for certain widows. Such authority is general insofar as how (what means and methods) the local church shall supply such care. This same instruction is specific, however, with reference to the *organization* that executes this responsibility. It is through the *church* that this care shall be provided. Other organizations are excluded from this direct responsibility in this particular work which rightly belongs to the church itself.

We must have Bible authority for ALL the church is to do. If any practice is not authorized in one of these three ways by either general or specific instruction, the abandonment of such activity is long overdue! When God has given some things in specific instruction for the church to observe, *there is no other way for the church to perform them!* Let us ever abide only in that which is *authorized* to do.

THE SIN OF BACKBITING

Earl Fly, Orlando, Florida

In listing the ungodly acts of a reprobate mind, the apostle Paul lists "whisperers, backbiters" among them, saying that those who practice such things are "worthy of death" (Rom. 1:28-32). These two sins usually go together because the backbiter is secretive in his whispered "confidential" reports to secluded hearers. He usually refrains from backbiting in a crowd for fear of rejection and rebuke, but waits until a limited number is present to begin his destructive work.

Backbiting is a grievous sin with irreparable harmful results. The "bitten" one usually knows nothing about it, and even if and when he learns about it, there is usually no opportunity to clarify distorted reports, unfair criticisms or false statements. It is a sad but true fact that some hearers are deceived thereby, and consequently lower their esteem and confidence in the "bitten" person. They unjustly condemn without investigation, adopting the principle in practice that a man is *guilty as reported until proved innocent*, and grant no opportunity to the condemned one to defend himself. This is contrary to the laws of man and God, which teach that one should be considered innocent until *proved* guilty.

Backbiting may be motivated by many things. In this article I will discuss a few possible causes as follows.

1. Jealousy or envy. A few years ago I knew a preacher who constantly engaged in backbiting other preachers, seemingly because he was jealous of whatever abilities and accomplishments they possessed. He possibly thought that he could increase his own by criticising theirs. Some evidently have the false idea that one can build up his own reputation, prestige and influence by destructive backbiting criticisms of others. Such an one is deceived, for a good reputation and

respected influence can only come from humbly being and doing good in the sight of man and God.

2. Attempt to justify self. If one is innocent and justified it is not needful nor right to backbite others to prove it. If one is guilty he must repent and reform to be justified; backbiting simply increases his guilt.

3. Offended by a real or imagined offense. In such a case the scriptural procedure is to go to the alleged offender to settle it (Matt. 18:15-17). Backbiting will never remove the alleged offense. It only makes matters worse.

4. To advance false doctrine. Sometimes an undercover agent for Satan will circulate false reports in an effort to destroy the influence of one who stands for truth, so that error may have free course without effective opposition. Many people, sad to say, judge a message by the messenger's reputation, *as reported by his enemies*. The apostle Paul had many slanderous reports spread concerning him by backbiting false brethren and other enemies of Christ. It was necessary that he expose such reports that the truth not be hindered (II Cor. etc.).

5. Disagreement on doctrine and/or opinion. Some resort to backbiting when one does not agree with them on a doctrine, opinion or practice. But truth does not depend upon such a carnal weapon. If a doctrine, opinion or practice cannot be substantiated by the Bible, it cannot be substantiated by any means. Only those who are fearful of their doctrines and practices will seek to eliminate investigation by backbiting the investigator.

6. Resentful of preacher. Many brethren who will not endure sound doctrine in "great plainness of speech" become resentful of one who thusly preaches, and seek to undermine his work and destroy his influence by secretive backbiting, making false charges and unfair criticisms, perhaps hoping to replace him with a compromiser who will "scratch itching ears" by speaking only "smooth things." In many cases the backbiting continues after the preacher has gone in an effort to further destroy his influence.

7. Dislike for an individual. Some dislike an individual because of a contradiction of personal tastes. They do not like the way he looks, combs his hair, wears his clothes, what he does or does not do, et cetera. Hence the destructive backbiters begin their evil work. They need to realize that it is none of their business how he looks and conducts his personal life, so long as he obeys God, and that they are busybodies, meddlers, backbiters and sometimes liars, all of which are condemned by God (II Thess. 3:11; I Peter 4:15; Rev. 21:8).

Backbiting may be motivated by other things but whatever the cause it is still sinful. It cannot be justified by any means and the guilty are "worthy of death." It is the carnal weapon of a coward who does not have the courage of heart, conviction by God's word, nor the sincere desire to deal honorably and openly with matters, and is more interested in destroying the person than helping him. He does not love man nor God.

Love for God and man will not allow one to backbite, nor does it permit condemnation without sufficient investigation to determine facts. It does not behave itself unseemly, takes not account of evil, believes all things (I Cor. 13:4-7). It is not suspicious and does not attribute evil motives to nor put the worst construction on the acts of others. It will not believe a critical damaging report against a brother until *compelled* to do so by the most irrefutable evidence. Love rejects and rebukes the backbiter.

Let us not be deceived by backbiters, nor be guilty of the sin ourselves. If we become the objects of the backbiter's work, let us not render evil for evil. And since our true friends will not believe damaging reports without investigation and

discussions with us, since true Christians will reject backbiters, and since our enemies would not believe the truth if we told them, it is not always needful to follow the backbiter's trail correcting false reports, even if it were possible to do so.

Let us always seek to please God in our decisions and activities, being guided by his word, using our best judgment in matters of opinion after fervent prayer, investigation and consideration of facts and factors regarding a particular situation. If men then misinterpret, misunderstand and misrepresent in backbiting, let them answer to God, but let us continue to serve God in all good conscience.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

HAMARTANO, "I SIN"—NO. 8

Folly and *hamartia* are equated in the LXX: "As a dog becometh odious when he returneth to his vomit; so is a fool for his wickedness, when he returneth to his sin (*hamartian*)." In this place *hamartia* represents the Hebrew *'iwweleth* which indicates culpable ignorance of God, and so, Godlessness.

The familiar Old Testament thought of folly as sin and wisdom as piety is further reflected in the LXX use of *hamartia*: "Death meeteth the uninstructed, and a fool dieth by sins (*en hamartiais*)," Prov. 24:9. Here, again, *hamartia* represents a Hebrew term for "ignorance."

We must not, therefore, overlook the LXX usage of the verb *hamartano* and the noun *hamartia*. It is in the LXX that the verb and the noun first come to have the moral and religious quality which they lacked both in the classical writings and in the Greek of common speech.

"I GO A FISHING"

Wilbur Hunt, Palmetto, Fla.

The last chapter of John is an account of Christ's showing Himself to seven disciples the third time. What lessons can be learned from it, especially from the viewpoint of being a soul winner for Christ or a fisher of men?

The first lesson is that of dependence upon Christ if one is going to be fruitful in "catching" people for Christ. The seven disciples, under Peter's leadership, decided to do some fishing, but "that night they caught nothing". This suggests the utter failure of being a fisher of men apart from Christ.

How would this take place? There is, first of all, being out of Christ and not one of His followers, and being unknown to Christ as seen in Matthew 7:21-23. Here Christ told some people to depart from Him because He did not know them and they were workers of iniquity or were doers of unlawful things in spite of their claim that they had prophesied in His name, cast out devils, and done many wonderful works. The second is not doing things by His authority, but trusting in human efforts and wisdom and believing that the end justifies the means. A Christian can have good intentions as to being a soul winner, but goes about it in the wrong way, and with zeal without knowledge, good judgment and timing, and so on. The result is that God is not glorified and pleased, and one is unfruitful or unrewarded

as to results of his efforts to teach the Truth and bring others to Christ.

The next morning, Christ appeared and, after asking "have ye any meat?" and receiving a negative answer, told them to "cast the net on the right side of the ship, and ye shall find". The result was a multitude of fishes. This clearly teaches the lesson of doing what God says in the way He wants it done in order to receive abundant results in regard to "catching" people and spiritual things in general. A few minutes later, as everyone headed towards land, "Jesus saith unto them, Bring of the fish which ye have now caught". Certainly Christ wants to take care of our needs and to help us, but it is necessary to co-operate with Him first and to rely upon Him as well as to do all that is humanly possible to bring others to Christ.

After breakfast, Peter was restored to Christ's confidence and was told to follow Christ. Apply this to being a soul winner for Christ, there is, first of all, loving Christ and spiritual things more than earthly things, and putting the kingdom of God first in one's life. The second point is that of each Christian being concerned with whether he is following Christ as he should rather than being concerned about what happens to someone else. In other words, a Christian should work out his "own salvation with fear and trembling" and keep his body or himself under subjection" lest that by any means, when I have preached to others, I myself should be a castaway" (Phil. 2:12; I Cor. 9:27). Following Christ is an individual matter, not congregational in nature or dependent upon what someone else will do or not do. It all depends on individual faithfulness. Christianity is selfishness in this sense only, but this does not make void the Christian's duty to do all he can to bring others to Christ and to their personal or individual realization of their duty to God. The right, kind of life will help a Christian to be a better soul winner or a fisher of men than he would be otherwise. In view of these things, let us strive to follow Christ so as to please God and Him better, and to help to save others as well as ourselves.

LET'S GO FISHING FOR MEN

by Homer Hailey

An extraordinary book on personal work. The author developed this work over a period of more than fifteen years. This cloth bound book of about 200 pages contains twelve practical lessons on how to do personal work and sixteen lesson outlines on fundamental subjects, including: "The Promise Fulfilled," "The Two Covenants," "The Holy Spirit," "The Sabbath And The Lord's Day," "Second Coming Of Christ," and "Eternal Life; Eternal Punishment."

Price - \$2.50

IS IT RIGHT?

Is it light 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 ?

The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM ..."—Acts 14:27

SAM BINKLEY, JR. is moving from Portsmouth, Ohio where he has been with the Harding Avenue church to the Eastside church in Athens, Ala. . . . EARL FLY of the Holden Heights church in Orlando preached in a meeting at Umattilla, Florida early in June. . . . JAMES R. COPE of Tampa, Fla. preached in a meeting at Westvue church in Murfreesboro, Tenn. June 18-23. RICHARD WEAVER is the preacher with this congregation----HOMER HAILEY of Tampa, Fla. was in a gospel meeting with the First Street church in Lawrenceburg, Tenn, June 4-11.

There will be a series of gospel lessons presented at the Azalea Park church in Orlando, Fla. July 17-23, with different speakers each night. Make your plans to attend if you live in that area ----DENNIS REED of Birmingham, Ala. was in a meeting in New Bern, N.C. in May. . . . BOBBY THOMPSON of the North Miami church was in a meeting with the church in Coral Gables, Fla. in May. . . . LUTHER BLACKMAN was in a meeting at West End in Franklin, Tenn., June 12-21....JOHN GERRARD was in a meeting at the new El Bethel congregation, three miles west of Shebyville, Tenn., June 12-18....BEN MCGUKEN preached in a gospel meeting at St. Marys, Ga., June 11-18. . . . CLAUDE WILSFORD of the East Hill church in Pensacola, Fla. preached in a tent meeting in the Montclair area May 21-31. . . . FRANK INGRAM, formerly of the West Hill congregation in Pensacola, will move to Springfield, Mo. soon to begin work there. Brother Ingram is a fine gospel preacher who loves the truth.

FRANKLIN T. PUCKETT of Dyersburg, Tenn. will be in a gospel meeting at St. James, Mo., July 2-11. Services are at 7:45 each evening. All in that area should hear him. EUGENE BRITNELL preached in a good meeting at Preston Road in Louisville, Ky. in early May. A. C. GRIDER is the preacher with this congregation....DAVID CLAYPOOL was in a meeting at Winchester, Ohio in May. . . . N. L. EVANS of Texarkana, Texas was in a meeting with the Burnett Avenue church in Louisville, Ky. . . . A. C. GRIDER was in a meeting at Walton's Chapel, Macon County, Tenn., June 26 to July 5 ----DONALD TOWNSLEY preached in a meeting at South End, Louisville, May 21-28. . . . W. C. HINTON, JR. was in a meeting and vacation Bible school in New Blaine, Ark. May 29-June 13....WESLEY JONES was in a meeting at Smiths Grove, Ky. June 4-11. . . . HOMER HAILEY was in a meeting at Spring and Blaine church in St. Louis, Mo., June 12-21....BILLY SHELTON was in a meeting at Smith Springs June 4-11....W. C. SAWYER of Park and 13th Street church in Bowling Green, Ky. will move to work with the Harding Avenue church in Portsmouth, Ohio about the first of August.

The 10th Avenue church in Bradenton presented a series of sermons on the theme: "The Church, The Manifold Wisdom of God" May 15 through 21. Different speakers were assigned various subjects on this theme. H. E. Phillips of Tampa: "Establishment of the Church, The Manifold Wisdom of God"; James R. Cope of Tampa: "Responsibilities of Membership"; James Needham of St. Petersburg: "Growth and Development of the Church Through Evangelism"; Earl Fly of Orlando: "Development of Organization and Work of the Church"; R. L. LaCoste of Clearwater: "The Apostasy of the Church"; Thomas G. Butler of Lakeland: "Reforma-

tion and Restoration of the Church"; Oaks Gowen of Bradenton: "The Worship of the Church" and James P. Miller of Tampa: "The Bride Beyond Compare." Oaks Gowen is the faithful preacher with this good congregation.

The church in Largo, Florida sends the following announcement: Brother T. E. Akin, Jr. has resigned his work as evangelist with the church at Largo, effective September 3, 1961. Anyone desiring to do the work of an evangelist here may address all inquiries and information to the church of Christ, P. O. Box 80, Largo, Florida."

GRIDER-WOODS DEBATE

A. C. Grider and Guy N. Woods will discuss benevolent institutions and the Herald of Truth, July 10-14 in the Gottschalk Junior High School auditorium, 4615 Taylor Boulevard, Louisville, Ky. The first three nights Grider will affirm the unscripturalness of churches building and maintaining Benevolent Organizations. The last two nights Woods will affirm the scripturalness of the Herald of Truth.

JAMES P. MILLER co-editor of SEARCHING THE SCRIPTURES will preach in a meeting with the church in Tompkinsville, Kentucky where ROSS SPEARS labors July 23-30. He will be engaged in a similar effort with the church at Farmington, Kentucky beginning August 6-13). JAMES SHOCKLEY preaches for the Farmington congregation. All are invited to hear him in these gospel meetings.

MARRIED

Congratulations and best wishes from all readers of SEARCHING THE SCRIPTURES go out to Tom O'Neal and Sue Bates who were married at Jasper, Alabama on Monday evening, June 12th. Brother O'Neal is a fine gospel preacher and a regular contributor to this paper. They will live in Jasper where brother O'Neal preaches for the McArthur Height congregation.

A gospel meeting was conducted in Orange City, Florida, June 26-July 1 with different speakers each night. The speakers and their subjects were: MARSHALL E. PATTON, "Authority of Christianity"; EARL FLY, "The Old and New Testaments"; HAROLD DOWDY, "Worship of The Church of Christ"; JERRY BELCHICK, "Salvation by Faith"; MAURICE JACKSON, "What Is The Church of Christ?"; MORRIS RUBY, "Bible Baptism." Services were held in the Library building located on U. S. Highway 17. This is a new congregation.

JAMES HAHN was in a meeting at Mt. Washington, Ky., June 12-17 ----JAMES R. COPE will be with the Preston Highway church in Louisville, Ky. August 3-11. . . . HOMER HAILEY was in a meeting in Louisville, Ky. with the Wendell Avenue church, June 25-July 2....ROBERT WELCH will be in a meeting at Oak Grove, Ky. June 29-July 7. . . . LESLIE E. SLOAN of Palmetto, Fla. will be with the church in Shepherdsville, Ky. in a meeting July 30-August 9. . . . EARL FLY of Orlando, Florida will be at Center Hill church, near Alachua, Fla. August 27-September 5.... CONWAY SKINNER was at Mt. Dora, Fla. in a meeting June 11-18. . . . ROBERT J. LaCOSTE of Clearwater, Florida was in Big Clifty, Ky. in a gospel meeting June 21-July 2.

GROVER STEVENS of St. Louis, Mo. will begin work with the Wendell Avenue church in Louisville, Ky. the first of September. . . . BUDDY MEYER is preaching for the church at St. Cloud, Fla. during the month of June. . . . ROBERT JACKSON preached in a meeting at Academy Street in Dickson, Tenn. . . . HAROLD HOWARD preached at Colesburg with 8 additions. . . . OLAN KERN is moving to Charlotte, Tenn. from Berea, Ohio.

NEW CONGREGATION

Bro. Guy McDaniel along with six other brethren began a new congregation in the El Bethel community about 3 miles west of Shelbyville, Tennessee. This new work began April 23rd with evening services being held in a garage building. This building is situated on a piece of property comprising 2 acres. This has been purchased by a mortgage loan for \$5,000.00. The building is being renovated and will be quite suitable for assembly.

CHURCH LEADERSHIP FREE

Brother A. W. Dicus has written a book entitled *Church Leadership* which he offers to those who will send him their names and addresses. "I will be glad to furnish, (GRATIS), copies of CHURCH LEADERSHIP to any and all desiring such, if they will mail me their name and address." — A. W. Dicus, 212 Woodbine Avenue, Tampa 10, Florida.

FRANKLIN ROAD LECTURE SERIES

Delivered in Nashville, Tenn., October, 1959

Vol. I	Give Us A King (<i>Harris J. Dark</i>) . . .	\$.20
Vol. II	Contending For The Faith and The Organization of The Church (<i>Charles M. Campbell</i>) . . .	.20
Vol. III	Speaking As The Oracles Of God (<i>Irven Lee</i>) . . .	.20
Vol. IV	The All-Sufficiency Of The Bible (<i>E. L. Flannery</i>) . . .	.20
Vol. V	Divisions, Who Is Responsible? (<i>James P. Miller</i>) . . .	.20
Vol. VI	According To The Pattern (<i>Stanley J. Lovett</i>) . . .	.20
Vol. VII	Church Cooperation (<i>Cecil B. Douthitt</i>) . . .	.20
Vol. VIII	The Glorious Church And Its Purpose (<i>Curtis Porter</i>) . . .	.20
Vol. IX	The Care Of The Needy (<i>Herschel Patton</i>) . . .	.20
Vol. X	The Individual Christian's Responsibility (<i>Bennie Lee Fudge</i>) . . .	.20
Vol. XI	When Should One Change? (<i>James A. Allen</i>) . . .	.20

All 11 volumes \$2.00

These lessons have been widely distributed and contain valuable information touching the "issues" disturbing us today. All these men have a national reputation for "contending earnestly for the faith." If you have not read these booklets, order them today.

JAMES E. GUNN, evangelist with the Azalea Park church of Christ in Orlando, Fla., announces a gospel meeting to begin there July 17-23, 7:30 each night. The speakers will be MARSHALL PATTON, EARL FLY, JERRY BELCHICK, all of Orlando, and JIMMY TUTEN of Ft. Lauderdale, Fla.

The congregation at Antioch, in Thonotosassa, Florida, where Charles E. Murray, preaches, reports that three have been restored, and five baptized, since the beginning of the year.

J. R. MILLER PASSES

On June 14, brother J. R. Miller suddenly passed from this life in Hazel, Ky. He was the father of James P. Miller, co-editor of *SEARCHING THE SCRIPTURES*. Brother Miller was born in Calloway County, Ky. in 1875. He was a member of the first graduating class in about 1898 after the Old Potter Bible College of Bowling Green, Ky. had become West State College. He obeyed the gospel when a young school teacher in Kentucky, and was a Christian over 60 years. He served as an elder in the church at Hazel, Ky. for many years. His funeral was held in Hazel, June 16, 1961. We extend our sympathy to his wife and sons: James P. Miller of Tampa, Fla. and Robert O. Miller of Murray, Ky.

Order Now

THE VACATION BIBLE SCHOOL SERIES A WONDERFUL SAVIOUR

by Irene Sowell Foy

Preschool—*Our Wonderful Father*
Grade 1—*Our Good God*
Grade 2—*A Wonderful Gift*
Grade 3—*A Wonderful Boy*
Grade 4—*In Favor with God*
Grade 5—*Wonderful Works*
Grade 6—*A Wonderful Teacher*
Junior High (Grades 7-9)—*The Son of God*
Senior High (Grades 10-12)—*The Wonderful Way*

Teachers Manuals available with all except Junior and Senior High. They are in preparation.

Student Workbooks \$.30 each
Teacher Manuals \$.60 each

SUPPLEMENTARY SUPPLIES

VBS Enrollment-Attendance Card . . . 15c per dozen
\$1.00 per hundred
VBS Graduation Certificates 6c each
\$6.00 per hundred

ORDER FROM

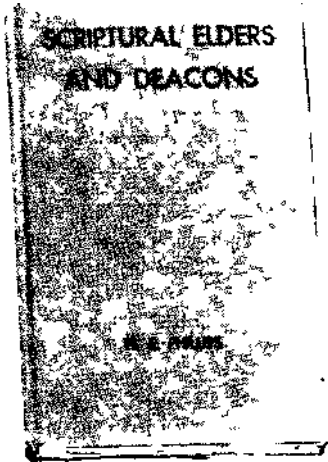
PHILLIPS PUBLICATIONS
P. O. Box 17244
Tampa 12, Florida

SCRIPTURAL ELDERS AND DEACONS

'A Study of Church Organization" by

H. E. Phillips

A book every elder, deacon, preacher and Christian should read in the light of God's word. Issues revolving around "Church Organization" are ever present with us.



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

- A complete scriptural index in the back of the book plus references to standard works in the text.

Chapters discuss: "The Nature of Church Organization"; "Perverted Organizations in the Church"; "The Scripturally Organized Church"; "No Elder Theory";

"The Relationship—Apostles, Elders, Preachers"; "The Eldership and Apostasy"; "The Authority of the Eldership"; "Scriptural Appellations of the Oversight of the Church"; "Attitudes Toward Qualifications of Elders and the Consequences"; "The Qualifications of An Elder"; "The Duties of the Eldership"; "Duties of the Church Toward the Elders"; "Ordaining of Elders"; "The Office of Deacon"; "The Qualifications of Deacons"; "Duties of Deacons and the Church"; "Concerning Wives of Officers of the Church"; "Questions and Answers".

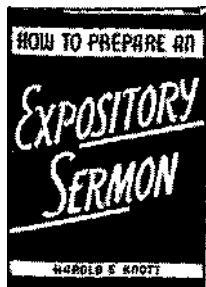
Cloth bound — \$3.75

BOOK-MILLER DEBATE

"Instrumental Music In Worship"

Morris Butler Book of the Christian Church and James Parker Miller of the church of Christ discussed the question of instrumental music in the worship in the Howard High School auditorium in Orlando, Florida, March 15, 16, 17, 1955. Large crowds heard every session of this debate. It is one of the finest in print. This book is the debate exactly as it was presented by Book and Miller.

Cloth bound - \$2.50



HOW TO PREPARE AN EXPOSITORY SERMON

By Harold E. Knott

Deals with the method of exposition. Combines in an excellent way the art of expounding the Scriptures and the necessity of making the Scripture message directly applicable to living issues. 138 pgs.

Price - \$1.75

HARPER MINION POCKET REFERENCE BIBLE

"King James Version"

This slender and flexible Bible is just the thing for preachers. Printed on fine grade opaque India paper and bound in top quality genuine leather or Mo-rocco. Slips easily into suit-coat pocket or hand-bag. It has center-column references, concordance and maps. All the information a large Bible has but so handy and light for carrying with you.

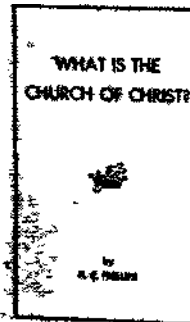
2215x—Genuine leather, half-circuit, red under gold edges, center column references, concordance and maps — \$8.50

2217x—Black hand-grained Morocco, half-circuit, leather-lined to edge, gold edges, center column references. Concordance, Maps — **\$13.50**

Size: 4-3/4" x 6-7/8" x 9/16"

WHAT IS THE CHURCH OF CHRIST?

fay H. E. Phillips



This 24 page booklet is 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 denominationalism. It is divided into three parts: "The Church in the Days of the Apostles"; "Denominationalism of Today"; "The Church of Christ To-day". An excellent book to hand to your denominational friends.

Paper bound — \$.25

SERMONS BY PICKUP

"Twelve Full Length Sermons"

This series of sermons present Harry Pickup, Sr. at his best. They were delivered in the church building at Clearwater,

Florida on February 25 through March 6, 1952. They were recorded and written in this book just as he delivered them. These sermons include- "The Battlegrounds of Those Who Build"; "The Spirit of Christ"; "What the Church Needs"; "Seeing the Difference"; "Heaven and Who Will Go There"; "The Judgment Day"; "Spiritual Heart Trouble"; "Questions and Answers"; "Old Fashion Religion"; "Individual Responsibility"; "Christian Education"; and "Giving: Some Things God Says".

Cloth bound — \$3.00

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 II

AUGUST, 1961

NUMBER 8

PASSAGES, QUICK AND POWERFUL

Jas. P. Miller

Every passage in the New Testament should be precious to every child of God. All of them should be read and studied over and over again. There are, however, some passages that help give an answer for our hope in a wonderful way. They serve as a key to unlock some of the problems of our time and give a ready answer to the error of our age. Look at some of them with me.

FAITH HEALING

Brethren are always faced with the question of what to tell those who are misled by the so called "faith healers" of today. In the last 6 verses of Mark we have these words.

"And he said unto them, Go 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. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. A-men".

Answer the modern miracle worker simply by asking him if he preaches verse 16. This verse says belief plus baptism saves; that it takes both faith and baptism, as clearly stated in the verse. Of course, if he tells the truth he would have to say *no*. He above all others elevates faith and says little about other commandments. The conclusion is then clear. *If he does not preach the 16th verse he can not work any of the miracles in the 17 and 18 verses.* The signs in the 17 and 18 verses only belong to the ones who preached the great commission as the Lord gave it. **IF THESE MEN HAD LIVED IN THE VERY DAYS OF THE APOSTLES, THEY COULD NOT HAVE WORKED THEM.** If they could have performed the signs, then the Lord would be proving a lie, namely that men are saved by faith without baptism. It is unnecessary to go on and show that all such miracles have long ago ceased. Just cut the false teacher off at the headwaters, for if any man on earth today could heal the sick by a miracle it would be the man who preaches, "He that believeth and is baptized shall be saved"; and that would be a gospel preacher.

FAITH A WORK

Those who cry out against works having anything to do with our salvation and are always preaching that it is by faith only, need to explain a passage in John 6:28,29 that makes faith itself a work. This forever upsets the theory of salvation by faith without complete obedience.

"Then they said unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, this is the work of God, that ye believe on him who he has sent."

The question is asked of Jesus, "what shall we do that we might WORK the WORKS of God? They were told to believe on Christ and that was the WORK of God. Thus, it has to follow that if salvation is without works, it is without faith, for faith is a *work* and it is a work we must do.

Not only is this true, but we need to remember that faith is a work of God for one reason, GOD COMMANDED IT. It is positive divine law in its simplest form. In the very same way every other command is a part of positive divine law and is a work of God. If faith is a work of God because it is a command of God, then repentance, confession and baptism are the work of God because God commands them also. God gives the command, man does the work and it is all called the work of God. Keep the lines clear between this kind of work and the works of the law and the works of man's invention and we will have a ready answer.

GODS PEOPLE NOT A PEOPLE

The Calvinist, such as Primitive Baptist and their new Progressive brethren, base their entire doctrine of election on the fact that God foreknew his people from the foundation of the world. They teach that man can do nothing about his salvation, for the number is so fixed that it can neither be increased or diminished. They are faced with the impossible task of explaining 1 Peter 2:10.

"Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

Just think of how God could have a people from the foundation of the world and have Peter say that the "royal priesthood" now is made up of those that were out of Gods number then. Can you imagine God's children without mercy? This verse as well as others forever answers the old doctrine that man cannot obey the gospel to the salvation of his soul. The very ones, the Gentiles, that are in the service of God are the ones that Paul declared were "without hope and without God in the world." Eph. 2:12. Thank God for his rich mercy.

WAS PETER POPE?

With the rise of Catholic power in this country there is a new interest in biblical teaching about the Catholic church and the apostle Peter. If Peter was a pope of any kind, Paul did not know it. In the Galatian letter in 2 Chapter 2 and Verse 9, Paul had this to say about the men he found in Jerusalem;

"And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship; that we should go to the heathen, and they to the circumcision."

The simple fact is that Paul said there were three of equal rank in the Jerusalem church and Paul says they SEEMED to be pillars. Catholic versions do not deny the reading. Their revised New Testament printed in 1941 and approved by the President of the Pent. Biblical Commission says "were considered the pillars." The old Douay reads just as the King James. Now how in the world could Peter have been the Pope and Paul miss the fact entirely? If this scripture teaches anything about a super organization (of course it does not) it seems they would argue for a three man commission called Pillars to run the church from Jerusalem. On second thought, some of my brethren may think of it yet. It is a matter of amazement that Paul was not chosen by our Catholic friends for the Pope instead of Peter. He would fit at least two conditions that Peter cannot. First, he never married, and second, he preached in Rome.

ANOTHER DANGEROUS TREND APPEARS

Oaks Gowen, Bradenton, Fla.

The question of the "college in the budget" of churches has been discussed for many years. Only a few churches have in recent years supported "our colleges" out of their treasury, and but few of the colleges have made direct appeals to the churches to do so. But now one of our southern college is making a direct appeal to elders of churches in the southland to get busy and urge all members of their charge to give liberally to the college by establishing an annual ELDERS CHRISTIAN EDUCATION EMPHASIS WEEK. No, this is not the "shades of sectarianism", it is the DARK SHADOWS of darker days ahead for the church of our Lord. Let those who think "institutionalism" is a harmless and dead issue, think again, especially when the institution is a "Christian College" seeking support from churches.

LET'S GO FISHING FOR MEN

by Homer Hailey

An extraordinary book on personal work. The author developed this work over a period of more than fifteen years. This cloth bound book of about 200 pages contains twelve practical lessons on how to do personal work and sixteen lesson outlines on fundamental subjects, including: "The Promise Fulfilled," "The Two Covenants," "The Holy Spirit," "The Sabbath And The Lord's Day," "Second Coming Of Christ," and "Eternal Life; Eternal Punishment."

Price — \$2.50

Searching The Scriptures

*Published Monthly At
Tampa, Florida*

Entered as second class matter at U. S. Post Office at Tampa, Florida, under the Act of March 3, 1879.

EDITORS

H. E. PHILLIPS
P. O. Box 17244
Tampa, Florida

JAMES P. MILLER
2523 W. Diana
Tampa, Florida

SUBSCRIPTION:

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

ADDRESS ALL COMMUNICATIONS AND
CHANGES OF ADDRESSES TO:

P. O. Box 17244
Tampa 12, Florida

THE NEW TESTAMENT PLAN OF SALVATION

II THE PLAN TAUGHT IN THE NEW TESTAMENT

The place to begin is with the authority of Jesus Christ after his resurrection. Just before he ascended into heaven to be seated at the right hand of God and begin the reign over his kingdom, he assembled his apostles and gave them what we call the GREAT COMMISSION. This commission tells us the plan of salvation today. The accounts of this are found in Matthew 28:18-20; Mark 16:15, 16; Luke 24:46, 47; John 20:22, 23. All these refer to the "great salvation" spoken of in Hebrews 2:3 that "first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Before the great commission was given salvation was administered according to the will of Christ while on earth, but now his divine law—the Gospel—was to forever establish the terms by which all men, Jew or Gentile, must be saved.

There are five well defined steps that lead to the remission of sins. Moreover, these steps must be in proper order. Each one depends upon the one preceding. Let us study them in their order in obtaining forgiveness of sins.

(1) *Preaching.* God has always bound preaching under the gospel dispensation as the first condition to salvation. "For 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" (I Cor. 1:21). This is the beginning point. Paul says the gospel is "the power of God unto salvation" (Rom. 1:16). Unless this gospel is preached salvation cannot follow. Not only must the gospel be preached, it must be the ancient gospel that was preached by the apostles. Every other gospel is condemned (Gal. 1:8, 9).

When Philip came to the eunuch on the road from Jerusalem to Gaza, he "began at the same scripture, and preached

unto him Jesus" (Acts 8:35). When Peter related his experience in the house of Cornelius to those in Jerusalem, he says that he was sent to "tell thee words, whereby thou and all thy house shall be saved" (Acts 11:14). All this shows the importance of preaching to effect salvation. It is in harmony with the great commission which says to "Go ye into all the world, and preach the gospel to every creature." But what is the purpose of this preaching?

(2) *Belief*. No man can be saved who does not believe the gospel that is preached. Just what should one believe? "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10). In verse 13: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Believing is accepting as truth that which the gospel teaches. We believe on Christ who is the central figure of the gospel as the Saviour of the world. This is the second step, and leads naturally to the third.

(3) *Repentance*. No man can be saved who does not repent, and no one can repent scripturally who does not first believe. Some religionists insist that repentance must come before faith so that faith can be the condition that saves. But if repentance is a condition, either before or after faith, it destroys the doctrine of "faith only."

The Bible plainly teaches that repentance follows faith. "For whatsoever is not of faith is sin" (Rom. 14:23). If repentance is not by faith, according to this passage, it is sinful and will not produce salvation. In Hebrews 11:6: "But without faith it is impossible to please him . . ." If repentance is before faith, it is without faith, and cannot possibly please God.

Besides all this, the very nature of repentance demands faith. Repentance is the change of mind with regard to sin. Would an unbeliever do this? The very thing that leads a man to turn from sin to righteousness is his faith. This faith comes from the preaching of God's word. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). After a person hears the gospel he believes it. When he believes the gospel he must repent of his sins. This is further proved by the example on Pentecost. After Peter had preached Christ, the people were "pricked in their hearts," which means that they believed what he preached and were convicted of their sins. Peter did not tell them to believe, for they had already done that; he told them to REPENT. Then repentance follows faith. What comes after repentance?

(4) *Confession*. This condition is not stated in the great commission, but it is implied because it is stated elsewhere in the New Testament as a condition to salvation. Paul said in Romans 10:9, 10: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." This confession is made with the mouth UNTO (looking toward) salvation. The mouth is to confession what the heart is to belief. This is in harmony with John's statement in I John 4:15: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." It must follow faith or it will not please God. It must follow repentance or it would be a lie. Now what follows this confession?

(5) *Baptism*. This is the act of obedience that most denominationalists reject as a condition to salvation. The main reason is not that the Bible is not clear on the subject; it is because some have died without obeying this command and these preachers want to entertain some hope of their salvation. They know if baptism is a condition, and if these have died without it, they are lost. The best way to solve the problem is to denounce baptism as a condition to salvation.

Peter told the multitude on Pentecost who believed his preaching to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The expression "for the remission of sins" means exactly the same as the statement by Christ when he gave the Lord's Supper in Matthew 26:28: "For this is my blood of the new testament, which is shed for many FOR THE REMISSION OF SINS." The expressions are identical in the original language and carry exactly the same meaning. If one says that "for" means "because of" in Acts 2:38, it must carry the same meaning in Matthew 26:28, which would make Christ's blood shed "because of" remission instead of "in order to."

Peter associated repentance and baptism together for the same purpose. If baptism is "because of remission," so is repentance. This would eliminate repentance as a condition to salvation and make it an after effect. Baptism stands in the same relation to forgiveness as repentance. If repentance is in order to the remission of sins, so is baptism.

In addition to this we have the great commission of Christ. He told the apostles to preach to every creature, "that repentance and remission of sins might be preached to all nations . . ." In another account he placed baptism in the same relation to remission of sins. "He that believeth and is baptized shall be saved." In these two passages we have *faith*, *repentance* and *baptism* all to the same end—remission of sins.

Peter plainly tells us that baptism is a condition to salvation. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (I Pet. 3:21). He says baptism "also now saves us." Someone says this is "figurative salvation." The figure of our salvation by baptism is the salvation of Noah; as the waters of the flood carried him from the old corrupted world to a new one, so obedience in baptism carries us from the old world of sin into the new world of forgiveness. No man can be scripturally baptized who does not follow every step that goes before it. That is the reason infants cannot be baptized; they cannot believe the gospel and repent.

Paul explains this design of baptism further when he writes: "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. For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection" (Rom. 6:4, 6). Notice the expressions: we are "buried by baptism" into death; then "like" Christ was raised, we are raised in baptism. It is a burial and a resurrection LIKE the death and burial of Christ. Why did Christ have to die and be raised? All through the New Testament it is explained "for the remission of sins." This act which is LIKE that of Christ is for the same purpose. Notice further: We are raised to WALK IN NEWNESS OF LIFE. Is it possible to walk in the new life without being raised to it? Certainly not. Then is it possible to be raised without being buried? No. How are we buried? This passage says we are buried with him by baptism. In Colossians the same writer

says we are buried with him IN baptism (Col. 2:12). The only conclusion from this passage is that baptism is essential to walk in the new life—one cannot get into it without baptism.

In this same chapter, verse 17: "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." Now what is the FORM which they had obeyed? Obviously, the death and resurrection of Christ spoken of earlier in the chapter. Paul said the doctrine was the death, burial and resurrection of Christ (I Cor. 15:1-4). The only form of the death, burial and resurrection which man can obey is baptism spoken of earlier by this writer.

Now what does obeying this FORM accomplish? "Being THEN made free from sin, ye became the servants of righteousness" (Rom. 6:18). Paul says it makes us free from sin THEN, at the time of obedience.

The man who labors to eliminate baptism as a condition to the remission of sins is fighting a losing battle from the beginning because God's word will stand forever. Every man who has not been scripturally baptized is yet in his sins and will remain so until he completes his obedience in this act.

IS IT IN THE NEXT VERSE?

W. N. Henderson, Meridian, Miss.

Last Sunday a preacher was asked for scriptural authority for an institutional orphan home; he replied about like this: It's in the next verse after the one where you read about the preacher's home. To many people this is a valid argument; it is only a quibble, an evasion of the question. There is a benevolent board which runs the institutional home: this answer did not deal with this. Suppose the preacher's home is wrong, where would this leave the institutional home? Whether a thing is right or wrong cannot be decided by some other practice of ours — the scriptures alone determine whether it is right or wrong.

Authority for Christians having houses to eat and drink in is found in 1 Cor. 11:22. Since the preacher is a Christian there is scriptural authority for him having a house. But what about the church building a house for him to live in? In chapter 9 Paul defends his right to eat and drink, and to lead about a wife; this would make a house necessary. He further says: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" 1 Cor. 9:14. Jesus said: "And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house." (Luke 10:7) Also read Matthew 10. "The labourer is worthy of his hire;" a part of that hire Jesus said was a house. The next verse says nothing about a home operated by a board. Now, where is that verse that authorizes a board to look after the benevolent work of the church? This is the issue. No one is objecting to orphans and widows having a house in which to live. They are entitled to a house as a preacher, you or any one else. It is not the house we are asking authority for; we have that. We want authority for a board, an organization with a president or chairman, a secretary and treasurer, and everything else it takes to make a board to operate an institution. A house is one thing and a board is another thing. The board is the thing I am asking authority for. Can you give it?

Whenever brethren select a board to build and maintain houses for preachers to live in while preaching for lo-

cal congregations, I shall then ask for authority for that board. Furthermore, I shall fight it from Dan to Beersheba; I shall smite it hip and thigh. The local elders have the responsibility of the preacher's hire if there is a house involved in his hire, the elders are to look after it, and not a board of directors looking after it for the brotherhood. Can't you see the difference? If there were orphans and widows in a congregation who needed a house in which to live, and it became necessary for the church to provide that house, the church could and should provide it would not be necessary to organize a brotherhood board of directors to build and maintain that house. It could and should be done within the framework of the local congregation, just as the widows at Jerusalem were provided for within the framework of the Jerusalem church. Read 1 Timothy 5.

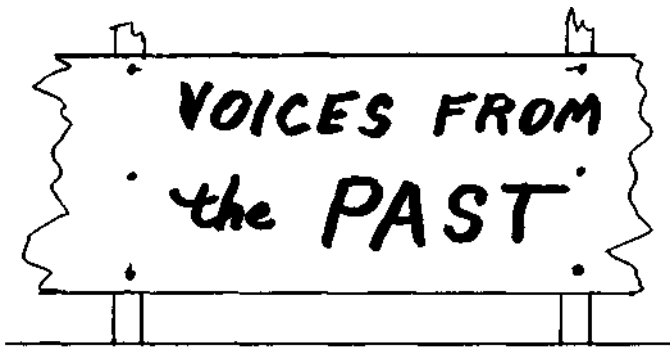
The person who refuses to aid widows and orphans in their afflictions cannot hope to be saved. They shall be consigned to the same place as those who continually go beyond what is written (I Cor. 4:6; II John 9; Rev. 22:18).



Today there is much concern over outer space; what it is like, when we get there what will we find? There are many hypotheses as to whether or not life exists and the forms of life on other planets. Recently in a local newspaper a professor of astronomy was discussing the possibility of civilizations on other planets. I quote a statement from this discussion as it was published in the paper. The professor declared:

"On a favorable planet, such as the Earth in the early days, from two to five billion years ago, oceans consisted of a 'soup' of organic and inorganic chemicals, which, under influence of almost continued lightning discharges and ultra-violet rays from our Sun, plus continual mixing, produced the first primitive life form. After natural selection and biological evolution over a nearly inconceivable length of time we are led to our present civilization."

According to this professor you came from a 'soup' which was struck from lightning, mixed up, and life resulted. Then after 'selection' and 'evolution' you are what you are today! This is being put forth in the name of science! "But", someone will say, "this is a man of learning and experience. Who would dare to question the above statement with this: *Not one statement in the above quotation has been nor can be proven by either known facts or by experimentation.* Such statements as the above quotation includes are often made by men in order to "prove" the various theories that are put forth. When these are taught or found in textbooks many people accept them without question. Such statements as these are intended to disprove the theory of special Creation, the Biblical account of creation, and replace it with a "more logical theory that is reasonable and acceptable". May I suggest to you that much that is taught today in the name of "science" is falsely so-called!



CHURCH AUTONOMY

(This article on Church Autonomy by brother T. Q. Martin is a timely subject for the present. It appeared in the December 23, 1937 issue of the Gospel Advocate, page 1208).

That body, institution, organization that Jesus calls "my church" (Matt. 16:18) is unique, simple, perfect in organization. Jesus Christ is its head (Eph. 1:22, 23; Col. 1:18), and those who have been called through the gospel out of the world into this body (II Thess. 2:14), who have from the heart obeyed the form of teaching, and have thereby been made free from sin and have become servants of righteousness (Rom. 6:17, 18, 22), members of that body. The purpose of that body is plainly stated in the New Testament—namely, the glory of God (II Thess. 2:14; Eph. 3:20; I Pet. 2:9). If all fulfill our mission as members of that body, we must be governed wholly by Him whom God made to be head over all things pertaining to that body (Eph. 1:22, 23).

Organized Religion vs. Church Autonomy. You will search the New Testament in vain to find the spectacle that the religious world presents today. The various religious denominations of today seem not so much concerned about what our guidebook, the New Testament, says as what our pope, priest, bishop, religious "higher ups" say. Not what has the Holy Spirit decided through holy men of old, who spake or wrote as they were moved by the Holy Spirit? but what have our ecclesiastic councils, associations, conferences, synods, conventions decided?

Christ's Authority. In the presence of Moses and Elijah, who had come back from the unseen world, and Peter, James, and John, yet living in the flesh, God said of Christ: "Hear ye him" (Mark 9:7). No voice must be heard as authority in our preaching, work, and worship but the voice of the Christ. Of course when we are governed by the teaching of the apostles, who were filled with the Holy Spirit to guide them into all the truth, we are governed by the teaching of Christ. In John 16:13, Jesus promises the Holy Spirit to the apostles to guide them into all the truth. In Luke 24:49 he instructs them to tarry in the city (Jerusalem) until they were clothed with power from on high. In Acts 2:1-4 the apostles are filled with the Holy Spirit and speak as the Spirit gives them utterance. In Matt. 10:40, Jesus says to the apostles: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." These statements show that when we are governed by the teaching of the inspired apostles we are governed by the teaching of God, Christ, and the Holy Spirit.

What Do We Find in This Teaching as to Church Autonomy? First of all, divine revelation furnishes us with nothing in the way of a religious organization through which we are to work as Christians, except the congregation. "Paul and Timothy, servants of Christ Jesus, to all the saints in Christ

Jesus that are at Philippi, with the bishops and deacons" (Phil. 1:1). All the saints at a given place, with the bishops and deacons, a local assembly working and worshiping as it is written, constitute the church in that place.

The New Testament bishops and elders were not two classes, but one and the same class. They were called "elders" because they were selected from the older ones; they were called "bishops" because of their work. They were overseers, as the word "bishop" signifies. There was a plurality of elders, bishops, over one congregation; never one elder or bishop over several congregations. This latter arrangement is a perversion of God's order.

Now, please note that the word of God teaches that elders and bishops are the same persons: "From Miletus he sent to Ephesus, and called to him the elders of the church" (Acts 20:17). To these elders he (Paul) says in his solemn charge to them: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops" (Acts 20:28). He calls for the elders, and to them he says that the Holy Spirit has made them bishops (See also Titus 1:5, 7).

The man-made distinction between elder and bishop was one of the first steps toward the great apostasy. In New Testament times, as we have seen, the congregation, saints with bishops or elders, and deacons, was all the organization that was known in the realm of Christian work and worship. Each congregation was independent of every other congregation, yet they moved in perfect harmony. All were bound together by a common purpose and guided by a common rule—the rule given by Christ.

Every one who has even a very limited knowledge of church history knows that the church of Jesus Christ has never, in any succeeding age, gained such victories as she gained in those days before uninspired men began to legislate for her government. In those days of glorious conquests for Christ a simple, childlike faith in God's wisdom and power was the dominant note in Zion's marching music. As we have seen, each congregation managed its own affairs, each guided by the Holy Spirit's teaching; hence, unity prevailed.

When the congregation in Jerusalem needed men to "serve tables," or to look after the material affairs of the church, the inspired apostles instructed the multitude of the disciples, the congregation, to look out men having certain qualifications to look after that work. I am sure the apostles were competent to select the men, but they did not do it. These men were to serve in the Jerusalem congregation, and they must be selected by that church.

We read that elders were appointed in every church (Acts 14:23), in every city (Titus 1:5), but we have no New Testament example for selecting elders. In I Tim. 3:1-9 and Titus 1:5-9 we have given the qualifications of both elders or bishops and deacons. Now, in the absence of New Testament example for the selection of elders, what is the inference as to their selection? If the congregation selected its men to "serve tables"—or, in other words, its deacons—would we not infer that the congregation selected its own elders? And in view of church autonomy—seeing each congregation had elders—would not the inference be a necessary inference?

If all religious bodies would discard everything in their teaching and practice for which a "thus saith the Lord" cannot be produced, unity and victory would be ours.

But I am asked: "Was there not a council of churches held in Jerusalem to decide an important matter as recorded in Acts 15?" I answer emphatically: No. Please turn to the chapter mentioned and read the entire narrative. How many congregations were concerned in that meeting? Only two—Antioch, disturbed by false teachers; and Jerusalem, whose in-

dorsement the false teachers evidently claimed. Note the message sent by the church in Jerusalem to the church in Antioch: "Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment" (Acts 15:24). The church at Jerusalem could discipline her members for false teaching, but she could not discipline the members of the church in Antioch for accepting false teaching. Hence, the matter must be referred to the congregation from which the false teachers came.

Even in the days of the inspired apostles, who were to the primitive church what the New Testament is to the church now, we find congregational independence.

Back to the God-given pattern, and forward to glorious victories for God and Christ! A return to New Testament simplicity in teaching and practice is the great need in the religious world today. "Every word of God is tried: he is a shield unto them that take refuge in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Prov. 30:5, 6). "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (II Tim. 3:16, 17).

DO WE TALK TO OURSELVES?

B. G. Hope, Bowling Green, Ky.

In Luke 12:13-21 there is recorded two conversations: (1) The one the rich man had with himself and (2) what God said to the rich man. The principle of the account is a rather normal occurrence. It has happened, or it could happen in the life of any normal person.

The rich man said to himself: "What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater: and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Then God said to him: "Thou fool, this night thy soul should be required of thee: then whose shall these things be, which thou hast provided?"

Notice that the rich man was too busy talking to himself to listen to what God had to say to him. He waited too late for a message from God to do him any good. Some of us may be doing a lot of talking to ourselves when we ought to be reading God's Word to find out what He has said to us. It is definite that we can't talk to ourselves and listen to God at the same time.

Do we talk to ourselves or listen to God with reference to salvation? Have we said to ourselves: "We can be saved by faith only"? Have we said to ourselves: "We'll pray through"? Have we said to ourselves: "We can be saved without baptism just like the thief on the cross"? Have we said to ourselves: "Sprinkling is just as good as immersion"?

If we have been guided by any of the statements mentioned above, we have been talking to ourselves rather than inquiring of God, for none of the above statements can be found in His Word. Christ said: "He that believeth and is baptized shall be saved." Mark 16:16. God said through Paul: "We are buried with him by baptism into death." Rom. 6:4. We had better stop talking to ourselves. We might wait too late to listen to God, like the rich man.

Do we talk to ourselves about worship? Do we say to ourselves: "We don't think it's necessary to go every Lord's

Day", or maybe we have said to ourselves: "We don't have to accept the Lord's Supper", or have we said to ourselves: "It doesn't matter what we do just so we're honest—we can sing with or without instrumental music"?

But God said through Luke in Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them . . ." God said in Heb. 10:25: "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 Eph. 5:19 God said: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Col. 3:16 says, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." We had better listen to God while we have an opportunity to do what He says—whether what He says is in the form of a command or by example. We could talk to ourselves, for instance, about whether an example is binding or not and wait too late to listen to God.

Do we talk to ourselves about the church instead of listening to God? Do we say to ourselves: "One church is as good as another"? Or "It doesn't matter whether you're a member of any church or not"? Do we say to ourselves "Any good work can be done by the church"? Do we say to ourselves: We believe education and recreation can be done by the church, or we ought to have refreshments at our meetings to encourage people to come so that they can get acquainted with one another?" Do we say to ourselves: "The church can have boards outside of the framework of the local congregation to do the work assigned to the church"? If any of these statements are true, we are talking to ourselves, and we are not letting God instruct us.

God says through Paul in Eph. 4:4: "There is one body" and in Eph. 1:22, 23: "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." He also says in Eph. 3:3: "Blessed be the God and father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ." And in Eph. 1:7 He says: "In whom we have redemption through his blood, the forgiveness of sins . . ."

God directs the church to relieve the needy: "And sold their possessions and goods, and parted them to all men, as every man had need." Acts 2:45. 1 Tim. 5:16: "If any man or woman that believeth have widows, let them relieve them and let not the church be charged; that it may relieve them that are widows indeed." When we have boards to arrange for the preaching of the gospel, edifying of the members, or relieving the needy, we are talking to ourselves, but when we let God direct us, we will accept the church as an all-sufficient body to make any arrangements for any work that he has told us to do.

Let's each examine our own self and ask the question: "Am I talking to myself, or am I listening to God?" We ought not to do like the rich man—wait too late to listen to our Maker.

FALSE WITNESSES

W. N. Henderson, Meridian, Miss.

The Associated Press carried this news item: "Clad in bathing suits, about 1,800 persons were baptized today as Jehovah's Witnesses at Orchard Beach in the Bronx." I would not be surprised if some wore "bikinis." I am not surprised

at these people flaunting God's law of modesty before thworld, and turning the holy act of baptism into a vain show. People who do not believe in the Christ of the Bible, and what he has said about baptism, will not believe or respect what the Bible teaches about modesty, baptism or anything else unless it suits them.

The New Testament does not say anything about people being baptized "as Jehovah's Witnesses," they were baptized for the remission of sins (Acts 2:38). And after baptism they were called Christians (Acts 11:26; I Peter 4:16). In the days of the apostles people were baptized when they became believers Acts 8:35-39; 2:41; 16:33. They did not wait until they had a large number and then gather them from all over the country to put on a show that would get them a write-up in the newspapers. The apostles were servants of God so they taught the gospel of Christ and baptized people that they might be saved (Mk. 16:15-16; I Peter 3:21; Acts 22:16).

These people cannot be Jehovah's witnesses for He has not appeared to them, neither have they heard His voice. Opinions and hear-say will not stand up in any court in the land. Their testimony does not agree with what the Lord has said; therefore, they are found to be false witnesses. Everything they teach that is peculiar to their doctrine is false. This can be proved by the Bible. They will not study the Bible with you; they must have the Watchtower books or there will be no study. Resist them with the word of God, and they like the devil, will flee from you (Matt. 4:1-11; James4: 7).

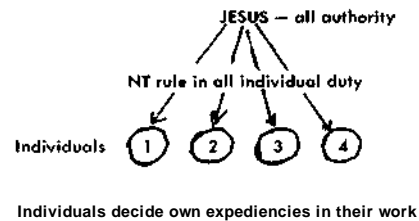
THE CHURCH - UNIVERSAL AND LOCAL

R. A. Ginn, Trussville, Ala.

Every apostasy has begun in the realm of church organization. The Roman Church was the ultimate development of the first recorded departure from the pattern of the the Lord's church. The Christian Church resulted from another departure many years later. Both apostasies took the form of organizational corruptions; the first established the Papacy and the Catholic hierarchy and the second provided societies through which the work of the church might be done. Another departure now faces the church, still small in many respects, but with serious potential. It is not a popular thing to oppose adverse tendencies in the work of the church, but such must always be the work of every faithful child of God (Ezekiel 3:17). The pattern of church government is easily understood, yet often abused. We have little trouble in determining what the pattern is. Our difficulty lies in our *application* of the principles of church organization to the present problems. Many have in recent years *changed their preaching* to conform to practice, have *changed their practice* to conform to these principles which we have believed so long. A few simple truths should keep our preaching straight with respect to church government, and sincerity in doing right will keep our application and practice consistent with these principles.

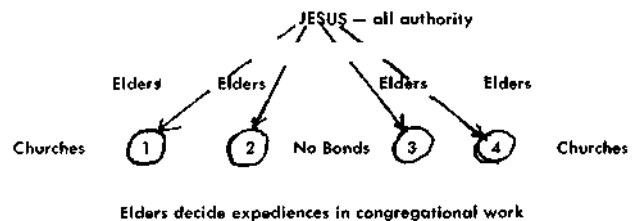
The term "church" has both a universal and local usage in the New Testament. The universal aspect of the church, including *all* believers irrespective of their membership in a local congregation, may be seen in Matthew 16:18 and Ephesians 5:25: "Upon this rock I will build my church," . . . "even as Christ also loved the church, and gave himself up for it." The following diagram shows the spiritual

relationship existing directly between Jesus as head and the members as individuals in the world-wide church:



In performing his duties in this universal church, the member is accountable only to the Lord. *No* organization is needed, nor has such been provided, through which in-dividuals might perform duties not inherent in membership in a local church.

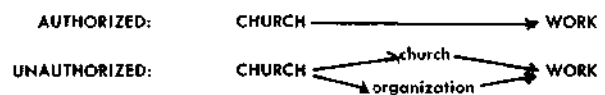
The local usage of "church" may be found in Romans 16:16 and Revelation 1:4: "The churches of Christ salute you;" "John to the seven churches that are in Asia." God has provided for the local grouping of Christians in an organic form, with its peculiar organization of elders and deacons (Philippians 1:1,2). Every collective duty binding upon Christians is discharged through the local church, with the elders of that church exercising whatever judgment necessary to the duties performed:



There is no organization whatever specified in the NT either larger or smaller than the local church (congregation) through which a plurality of Christians may discharge collective responsibilities. The *silence* of the Bible on this matter will therefore be sufficient to EXCLUDE all else — societies, associations, Sunday School organizations separate from the church, Young People's Associations, etc. The local church is the *ONLY* functional unit of church activity to be found in the NT pattern.

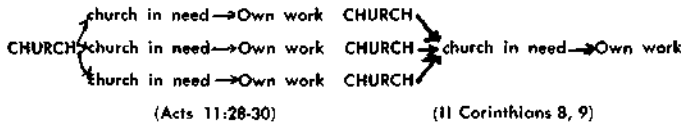
Each local church *must* function in performing its *own* duties. Individuals may not function through others. "So then each one of us shall give account of himself to God" (Romans 14:12). This applies to their individual responsibilities in: assembling (Hebrews 10:25), giving (1 Corinthians 16:2), study and teaching (2 Timothy 2:15) (1 Timothy 4:16). Each member must do his own work irrespective of others' successes and failures. This is a fact discussed by Jesus in the parable of the talents, Matthew 25.

In the same way, the local church is given certain peculiar duties in the work of God: raising funds for its work (1 Corinthians 16:1,2), supporting gospel preaching (Philippians 1:15), caring for its own needy (Acts 6:3). These are works to be done by the local church *as such*. The congregation may not function in its own work through another church or organization any more than one individual may function through another individual. Notice this:

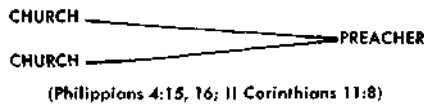


The silence of the Scriptures precludes a church from doing work that is its own in an indirect manner, through another organ, either human or divine (another church).

Certain *divine examples* of early church activity allow for one church to cooperate with many churches that are in need by supplying funds for them to do their work, or for many churches to do likewise in supplying means to one needy church for its work, thus:

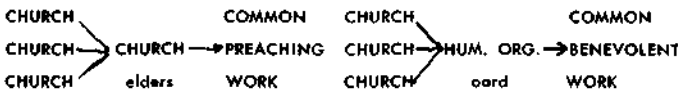


Other Bible examples allow for one or more churches to send funds to those preaching the gospel in other places, if done directly from church to preacher through selected messenger (s).



Every local church is obligated to be autonomous (self-ruling) in the discharge of its work: in discipline (1 Corinthians 5:4,5), in local expediences (time of service, selection of preacher, etc.), in its peculiar work of evangelism and benevolence, and in the control of its own resources with which to do this work. No other organization human or divine (another church) can oversee the discharge of these duties for any church.

The government which God gave to the church clearly indicates the necessity of each church *fully* maintaining control of its work and resources. He has designated elders to rule over each church (1 Timothy 5:17), not in matters of faith but in judgement. This rule by elders over the local church is confined to the flock over which they have been appointed as overseers. "Tend the flock of God which is among you" (1 Peter 5:2). No group of elders can assume oversight and control of the work of local churches other than their own. *The Bible is silent as to any universal function of the church. No agency is provided by which a plurality of churches can do a common work.* Each church must function independently in the performance of its own work. Thus, both following arrangements are unscriptural because they are unauthorized:



A local church may lose their self-rule in either of two ways: (1) By direct interference from another organization so that the other organization assumes the control of certain work of the local church without its consent. All recognize the wrong in such a procedure. (2) By voluntary surrender of its oversight of its work to another organization — human or divine (another church). This is true because autonomy (self-rule) is not just a privilege that a church can exercise or not as it sees fit, but rather a responsibility that cannot be acceptably avoided. Christians have the *right* to pray, but they have no choice as to whether they will exercise that right. We must pray. Local churches have the *right* to oversee their own work. This they *must* do, for autonomy is a duty God has imposed upon the churches. Even

though one church's oversight of its work (or a portion thereof) is freely and gladly turned over to another body, church or institution, that church has lost its autonomy to whatever degree the second organ has assumed the oversight. Such a local church displeases God in this action.

The local church *must* retain control over *all* its work. This includes the spending of whatever funds it may have with which to do that work. Surrender of those funds to another body is a surrender of control in work that is done through that body.

The wisdom of God's plan for every church to be completely independent of every other church is clearly seen in every record of apostasy in the past. Only when churches are merged into some form of central organization is it possible for the mistakes of one to affect all the churches. As long as each congregation maintains its control of all its work, departures in one church will have but little influence on another. Any step, therefore, toward centralization of work and finance is a step in the wrong direction.

TIME TO CHECK UP

H. E. Phillips

Termites are some of the most destructive creatures upon earth. They work under cover of darkness and in some of the most powerful buildings. The greatest opportunity for termites is in the building where the owner is certain no such thing could happen to him. Because there are no outward signs of destruction, the owner becomes careless and ignores all warnings to check up occasionally on the condition of his supporting timbers to his house. After a while he begins to notice signs of their evil work. When he investigates thoroughly he finds that his house is nearly gone.

Religion is like that. The evil work of undermining the very foundation of Christianity must work in secret until it gains the foothold to act in the open in bringing the downfall of the church. Strange as it may seem, the most ardent workers against the church are in the church. Just as termites get into the foundation of a building to do their work, those who would destroy the church must get into it and at the very foundation of a congregation.

There are early signs of termites working, and the same is true of religious termites. The experienced and trained man knows where to look and what to look for in locating them. The word of God furnishes us the signs of evil workers in the church. Watch out for puffed up and over-zealous persons. Watch out for those who cry "let us do BIG things for the Lord." Watch out for those who want the church to get into everything that comes along. Watch for the language that is not found in the word of God when they begin to describe the work and worship of the church. Watch out for the slack in morals and personal duties of Christians. Watch out when everything is approved and nothing opposed. These may be signs of religious termites. We had better have a good check up of our own personal thinking and of the church.

BLACKMAIL

Blackmail is not only unrighteous, it is also illegal. Blackmail is used as a means of getting what the person has who is being blackmailed by threatening exposure of some evil or by economical pressure. While we abhor the tactics used by blackmailers, we often are blackmailed or we

blackmail others without being aware of it at first. Threats of some reprisal are often used to get our way. It does not always mean that money must be involved to be guilty of this sin and crime. The "honest" man may threaten his employer by telling him he will not do what is good for the business or by not doing what is helpful.

There is no field where blackmail is more used than in the church today. Men threaten others to disrupt the peace of a congregation if they do not get their way. Preachers blackmail elders and elders blackmail preachers by threatening trouble if their wishes are not respected and carried out. Is this not just as evil as if money were involved?

Perhaps one of the most noticed blackmail attempts is the threat of economic reprisal against preachers who will not conform to traditional standards of teaching and practice dictated by "big" men among us. Such statement as, "I will see that you do not get any respectable place to preach if you do not endorse the Herald of Truth, the Gospel Press and our Orphan Homes." Did you realize that statements like this have been made hundreds of times to faithful gospel preachers in recent years? Yet the advocates of these institutions being supported by the church say all of them are "expedients" and "methods" that the church can employ if she desires. Think of it! An *expedient* and *method* MUST be endorsed or you will not be considered faithful and can not have a "respectable" place to preach! If this is not blackmail, I do not know what the word means.

Blackmail does not stop with men; many try it today against God. They threaten to quit the church and do not attend worship with the saints just because they are not permitted to do the things their own way in spite of what God has said on the subject. True worship does not demand doing something "my own way," but rather it asks: "Lord, what wilt thou have me do?" Do not try blackmail in religion; it will not work. God will not be blackmailed by anyone, and if you try it you will be the one to suffer. The man of God who really counts will not be blackmailed by any kind of threatening.



Under a picture reporting the story of the death of Ernest Hemingway, famous author and story-teller, in the July 14th issue of *Time*, we find this caption, "No remedy for anything in life." It is such a shame that Mr. Hemingway did not try the religion of Jesus Christ. He tried about every thing else on earth, and with the wise man of the Old Testament, found them vain. Hemingway was a Catholic but it has been proven over and over again that this is not sufficient for life. It leaves too much to be desired. The statement, he found "no remedy for anything in life" expresses the hopelessness of the thinking of modern man. Liberal thought has brought him to this conclusion. The result of such philosophy always ends in despair, with a gun at the head and another suicide for the records of history. Some may think it old fashioned to remind the world that there is a way of life that has all the answers. Answers to the questions of *where* and *how* as well as *why*. It is such a tragedy that Ernest Hemingway, and all of his fellow travelers, are not willing to take the words of the Savior

when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. The true religion of Christ and it alone has the answers. If Hemingway had spent just a part of his time in seeking them from the Bible instead of seeking new thrills all over the world he would have been alive with a real purpose for living today.

ON READING THE BIBLE

I have before me a story from the Courier-Journal of Louisville, Kentucky, July first of this year, that tells of the marathon reading of the New Testament that the Fogarty's are doing before they start a meeting. This report was from Lexington, Kentucky where 107 brethren read the New Testament through in 12 hours under the huge tent used by the Fogartys. Now there is nothing wrong with reading the scripture and men need to read it more and more, but on the other hand, there is nothing wrong with praying but the Lord condemned men who prayed to be "heard of men." Long prayers like long reading would stand or fall together. The religion of Christ makes no place for things done for show. We cannot read the hearts of men, but this long reading seems to make the news papers every where the Fogarthys go.

HARDING COLLEGE AND BROTHER BOONE

In the June issue of the Harding College Bulletin most of the entire edition is given to reporting of Pat Boone's visit to the college. There are 7 pictures of Pat in the four page folder in addition to the story of his baccalaureate address. Harding has nothing but praise for Brother Boone and states, "May 28 was a big day to students, parents, and faculty due to the visit of Pat Boone to the Harding campus." I marvel that brethren have gone so far in such a little time. It seems that Harding could see that Pat's example will become the example for the young men and women at the college. If it is all right for Pat to dance it is right for every student at Harding. If it is all right for Pat to kiss another woman other than his wife it is the right thing for every married man on the campus. If it is right for Pat to attend night clubs and even entertain there it is all right for us all. Just how will the faculty at Harding condemn any of these things when they themselves have chosen Pat as a model?

Not only is this true but the news story in the bulletin told about Pat's address. Here is a quote from the report. "Your destiny is not shaped by the big decisions, but by the little decisions you make from day to day." The report goes on to say "This in a nut shell was Pat's message." He read from the 8 Chapter of Romans at the close of the address. I cannot help but wonder if this is the way Pat preached before he became a star. Surely the 8 Chapter of Romans does not teach that the little decisions are the most important ones. The decision to obey the gospel would not be a little one. The decision to be faithful to the Lord and live a pure life above reproach would not be a little one. I cannot help but agree that both Pat and Harding have missed the importance of the great decisions in life. It is the prayer of every true Christian that both Pat and the college will reconsider and make decisions that will keep both unspotted from the world.

THE BATTLE IS ON

There is an issue that comes around about this time every year that affects almost every church in the land. It is not any of the so-called issues of the day, but as one

of the bulletins put it, it is, "fighting the summer slump." This battle rages in all the bulletins of hundreds of churches that send their publications to our desk. The summer takes its toll in attendance, contribution and faithfulness. The de-nominations long ago gave up in this universal battle and said we cannot win so we will no longer fight. Some of them even close the door of the building altogether and the preacher takes off with the congregation for the fish-ing country or the bathing beaches. Others curtail their programs and have just a minimum and hope for the best. Some place their teams in the soft ball league and join in all other summer sports and claim they are doing the Lord's work. Our own brethren in many places have decided on this course.

As strange as it may be in some congregations, and stranger still some of these are in the great cities, find that the summer is one of the very best times to send the work ahead at full speed. Gospel meetings have good re-sults for them in the hottest part of the year. In some way, they have learned that the gospel is never out of season. I marvel that we all do not learn from these churches. They make the "battle of the summer" a wonderful time to save souls, and preach the gospel in season and out. Perhaps they should be an example for us all.

POTTERS HOME AGAIN

In the May issue of the Potter Messenger the superintendent of the home in an editorial called "Policies Unchanged At Potter", makes this statement. "Potter Home at no time has contended that it is better than the private home in caring for children." We are glad to see this state-ment. It is just hard to understand how grown men that lead the brotherhood can be so careless. In the same paper last winter he contended that the institutional home was su-perior "in developing habits in work and behavior," "in teaching good moral behavior," and "in making Christians of the young people." Now he says he never said it and that the private home is superior and that the policy is unchanged. Selah.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

HAMARTANO, "I SIN" — NO. 9

The verb *hamartano* and the noun *hamartia* lose their literal significations as we pass out of the LXX and into subsequent Greek literature.

The significance of the usages of *hamartano* and *hamar-tia* in the Apocrypha and Psuedepigrapha should not be overlooked. The first interesting observation on this point is that these writings do not employ either the verb or the noun in a strictly literal sense. In this they differ from LXX usage. On the other hand, the ethical sense in which **both** the verb and the noun are used parallels the LXX usage. It is to be observed further that the Apocrypha and Pseu-depigrapha use the noun *hamartia* in the two basic senses in which the noun is found in the New Testament; namely, "the doing of sin," and "the deed itself."

Order Now

**THE VACATION BIBLE SCHOOL SERIES
A WONDERFUL SAVIOUR**

by Irene Sowell Foy

- Preschool—*Our Wonderful Father*
- Grade 1—*Our Good God*
- Grade 2—*A Wonderful Gift*
- Grade 3—*A Wonderful Boy*
- Grade 4—*In Favor with God*
- Grade 5—*Wonderful Works*
- Grade 6—*A Wonderful Teacher*
- Junior High (Grades 7-9)—*The Son of God*
- Senior High (Grades 10-12)—*The Wonderful Way*

Teachers Manuals available with all except Junior and Senior High. They are in preparation.

Student Workbooks \$.30 each
Teacher Manuals \$.60 each

SUPPLEMENTARY SUPPLIES

VBS Enrollment-Attendance Card 15c per dozen
\$1.00 per hundred
VBS Graduation Certificates 6c each
\$6.00 per hundred

ORDER FROM

PHILLIPS PUBLICATIONS
P. O. Box 17244
Tampa 12, Florida

FRANKLIN ROAD LECTURE SERIES

Delivered in Nashville, Tenn., October, 1959

- Vol. I Give Us A King (*Harris J. Dark*)\$.20
- Vol. II Contending For The Faith and The Organization of The Church (*Charles M. Campbell*)20
- Vol. III Speaking As The Oracles Of God (*Iroen Lee*)20
- Vol. IV The All-Sufficiency Of The Bible (*E. L. Flannery*)20
- Vol. V Divisions, Who Is Responsible? (*James P. Miller*)20
- Vol. VI According To The Pattern (*Stanley J. Lovett*)20
- Vol. VII Church Cooperation (*Cecil B. Douthitt*)20
- Vol. VIII The Glorious Church And Its Purpose (*Curtis Porter*)20
- Vol. IX The Care Of The Needy (*Herschel Patton*)20
- Vol. X The Individual Christian's Responsibility (*Bennie Lee Fudge*) .20
- Vol. XI When Should One Change? (*James A. Allen*)20

All 11 volumes \$2.00

The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM . . ."—Acts 14:27

MORRIS D. NORMAN, Plant City, Fla.—Our vacation Bible school closed June 16 with record crowds. We averaged 113 for the five night sessions. There was one baptism the last night. The week following there were three restorations. This makes a total of five restorations and one baptism since I began work here in Plant City the first of April. The brethren here say the work never looked brighter.

J. FRANK INGRAM began work with the church in Springfield, Mo. in July. He was formerly with the West Hill congregation in Pensacola, Fla. . . . SAM BINKLEY reports 3 baptisms at Portsmouth, Ohio the last of June WARD HOGLAND will speak in a meeting at Franklin Road church in Nashville, Tenn. October 1st to 11th W. C. SAWYER begins work with the Harding Avenue church in Portsmouth, Ohio August 1st. He was formerly with Park and 13th Street church in Bowling Green, Ky. SAM BINKLEY has moved from Harding Avenue to Athens, Ala. . . . Different speakers from the Orlando, Fla. area preached in a meeting at Azalea Park July 17-23. The speakers included M. E. PATTON, EARL FLY, JERRY BELCHICK and JIMMY TUTEN PAUL ANDREWS of Tampa, Fla. preached in a meeting in Dover, Fla. in early June. DON BASSETT is the preacher at Dover. One was baptized.

PAUL BALL is now preaching for the church at Crystal River, Fla. . . . BARNEY KEITH was in a meeting at Sheffield, Ala. July 16 E. L. FLANNERY, DELTON PORTER DICK POPLIN, MARTIN LEMON, REAVIS PETTY and T. T. CARNEY spoke in a meeting in Lewisburg, Tenn. July 24-29 CHARLES M. CAMPBELL of Nashville, Tenn. was in a meeting in Arkansas in July

. . . . MELVIN CURRY, preacher for the church in Berwyn, 111. was the guest speaker at Holder Heights in Orlando, Fla the first Lord's day in July HARVEY J. WILLIAMS is the new preacher with the Glen Park church in Gary, Ind. . . . GUY P. McDANIEL preached in a meeting in' New Albany, Ind. where JOHN GERRARD labors in June LEWIS HUSSELL reports good attendance at the Knollwood congregation in Dayton, Ohio RONALD MOSBY reported 1 baptisms and 10 restorations in a meeting with the West Washington Street church in Indianapolis, Ind. in May.

M. E. PATTON of the Park Avenue church in Orlando, Fla. will speak in a meeting at Northside church in Ft. Lauderdale, Fla. in September HUEY HARTSELL is now with a congregation in Shreveport, La. . . . GROVER STEVENS has moved from the Spring and Blaine church in St. Louis, Mo. to work with the Wendell Avenue church in Louisville, Ky.

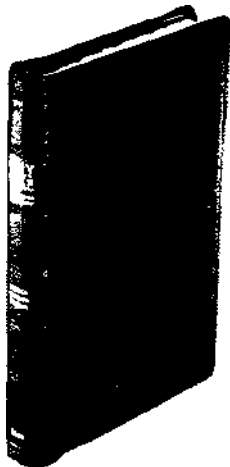
A. C. GRIDER and GUY N. WOODS engaged in a discussion in Louisville, Ky. on some of the current issues in the church. The question of church operated Benevolent organizations was discussed the first three nights and the question of the Herald of Truth was discussed the last two nights. Grider opposed the invasion of these extra organizations in the work of the church and Woods affirmed their use. This discussion took place July 10-14.

FRANK ANDREWS of Floral City, Fla. recently closed a meeting at Intachatta, Fla. with good attendance. He will be in a meeting in Kentucky in August. A good vacation Bible School was conducted in June in Floral City, Fla. where Frank Andrews preaches.

REVISED STANDARD VERSION

These handsome editions of the Revised Standard Version combine the text with convenient Bible helps. They include 75,000 center column references, a 192-page concordance with a list of proper names and 12 full-color maps. Printed on India paper or Nelson Indopaque in clear, readable 9

pt. Times Roman type, bound in the finest of cloths and leathers. The Text has complete foot-notes. 1504 pages. Page size: 5-1/2"x 8-5/16". All binding stamped in genuine gold. The India paper editions 1-1/4" thick. The Nelson Indopaque editions 13/16" thick.

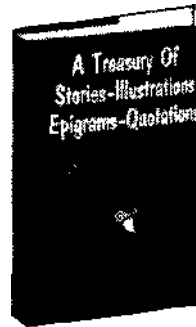


4807X—Black genuine leather, India paper, limp style, round corners, gold edges, ribbon marker. . . . \$12.50

4808X—Black genuine cowhide, Nelson Indopaque paper, semi-overlapping covers, round corners, gold edges, ribbon marker. \$17.50

4868X—Black genuine Morocco, leather-lined, Nelson Indopaque paper, semi-overlapping covers, round corners, gold edges, ribbon marker. . . . \$22.50

A TREASURY OF STORIES-ILLUSTRATIONS-EPIGRAMS-QUOTATIONS



By H. V. Prochnow "For Ministers and Teachers"

The hundreds of interesting items that make up this book of illustrations have been carefully selected to be suitable for a wide variety of occasions. It may serve to illustrate practical lessons for bulletins and sermons.

Price - \$2.00



HOW TO PREPARE A SERMON

By Harold E. Knott

A brief, helpful approach to the science of sermon construction on correct homiletical principles. 135 pages.

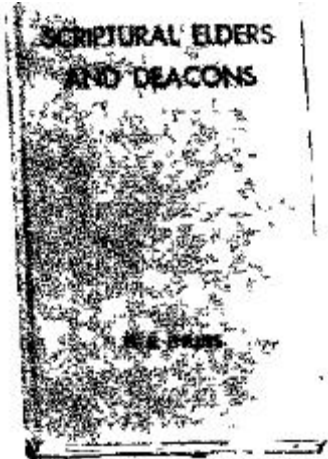
Price - \$1.75

SCRIPTURAL ELDERS AND DEACONS

'A Study of Church Organization'

by H. E. Phillips

A book every elder, deacon, preacher and Christian should read in the light of God's word. Issues revolving around "Church Organization" are ever present with us.



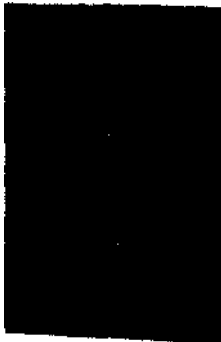
- A thorough scriptural study of this important subject
- Eighteen chapters dealing in detail with the organization of the church, qualifications and duties of elders and deacons, and duties of the church toward them.

• A complete scriptural index in the back of the book plus references to standard works in the text. Chapters discuss: "The Nature of Church Organization"; "Perverted Organizations in the Church"; "The Scripturally Organized

Church"; "No Elder Theory"; "The Relationship—Apostles, Elders, Preachers"; "The Eldership and Apostasy"; "The Authority of the Eldership"; "Scriptural Appellations of the Oversight of the Church"; "Attitudes Toward Qualifications of Elders and the Consequences"; "The Qualifications of An Elder"; "The Duties of the Eldership"; "Duties of the Church Toward the Elders"; "Ordaining of Elders"; "The Office of Deacon"; "The Qualifications of Deacons"; "Duties of Deacons and the Church"; "Concerning Wives of Officers of the Church"; "Questions and Answers".

Cloth bound — \$3.75

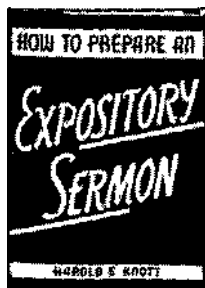
BOOK-MILLER DEBATE



"Instrumental Music In Worship"

Morris Butler Book of the Christian Church and James Parker Miller of the church of Christ discussed the question of instrumental music in the worship in the Howard High School auditorium in Orlando, Florida, March 15, 16, 17, 1955. Large crowds heard every session of this debate. It is one of the finest in print. This book is the debate exactly as it was presented by Book and Miller.

Cloth bound - \$2.50



HOW TO PREPARE AN EXPOSITORY SERMON

By Harold E. Knott

Deals with the method of exposition. Combines in an excellent way the art of expounding the Scriptures and the necessity of making the Scripture message directly applicable to living issues. 138 pgs.

Price - \$1.75

HARPER MINION POCKET REFERENCE BIBLE

"King James Version"

This slender and flexible Bible is just the thing for preachers. Printed on fine grade opaque India paper and bound in top quality genuine leather or Mo-rocco. Slips easily into suit-coat pocket or hand-bag. It has center-column references, concordance and maps. All the information a large Bible has but so handy and light for carrying with you.



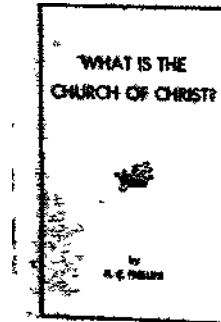
2215x—Genuine leather, half-circuit, red under gold edges, center column references, concordance and maps — \$8.50

2217x—Black hand-grained Morocco, half-circuit, leather-lined to edge, gold edges, center column references. Concordance, Maps — \$13.50

Size: 4-3/4" x 6-7/8" x 9/16"

WHAT IS THE CHURCH OF CHRIST?

by H. E. Phillips



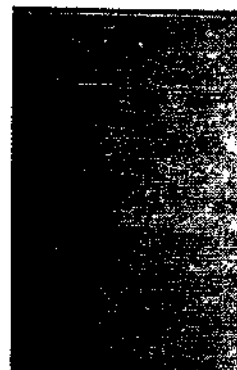
This 24 page booklet is designed to help "strangers to the covenant of promise" have a better understanding of what the church of Christ really is, and how it differs from present denominationalism. It is divided into three parts: "The Church in the Days of the Apostles"; "Denominationalism of Today"; "The Church of Christ Today". An excellent book to hand to your denominational friends.

Paper bound — \$.25

SERMONS BY PICKUP

"Twelve Full Length Sermons"

This series of sermons present Harry Pickup, Sr. at his best. They were delivered in the church building at Clearwater,



Florida on February 25 through March 6, 1952. They were recorded and written in this book just as he delivered them. These sermons include- "The Battlegrounds of Those Who Build"; "The Spirit of Christ"; "What the Church Needs"; "Seeing the Difference"; "Heaven and Who Will Go There"; "The Judgment Day"; "Spiritual Heart Trouble"; "Questions and Answers"; "Old Fashion Religion"; "Individual Responsibility"; "Christian Education"; and "Giving: Some Things God Says".

Cloth bound — \$3.00

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 II

SEPTEMBER, 1961

NUMBER 9

THE PRINCIPLE AND THE ISSUE

Jas. P. Miller

The problems that confront the church of the Lord change with each new generation. God's principles that govern them never change. The following article is the closing minutes of the last speech in my debate with Morris Butler Book on the music question in the city of Orlando, Florida, March 15-17, 1955. Brethren do not need the application made for them. The relation to the problems of our present day is too clear to be misunderstood. The warning of II John 9 needs to be ever before us. When we fail to abide in the doctrine of Christ the result is always the same.

In the very closing minutes of my speech let me say this: God's people stand tonight upon this New Testament, the last will and covenant of Jesus Christ. They speak where it speaks and they are silent where it is silent. In I Cor. the 4th chapter and in verse 7 the Apostle Paul asked the Corinthian Church, "Who made you to differ?" He tells them, "Think of no man above that which is written." I ask you tonight, my Friend, who made us differ on baptism? Was it the man that said "Let us be buried with our Lord by baptism into death?" Did he make us differ? Or was it that man that said, "Let us sprinkle and pour" substituting that for baptism? Who made us to differ?

Who made us to differ on the name we wear tonight? Was it the man that said, "Let us be Christians and Christians only? Peter said in I Peter 4:16, "And if any man suffer as a Christian, let him not be ashamed, but let him glorify God in this behalf." Did this man make us differ, or was it the man that took up the human names of men and bound them upon the denominations of earth. Who made us to differ tonight in regard to the Lord's Supper? Was it the man who set the Lord's table in the Lord's house on the Lord's day and for the Lord's people, and let them serve and eat it? Did he make us to differ? Or was it the man that took the Lord's table down in the basement, set it beside the furnace and said, "We will bring it up when it suits us?" Who made us to differ? Was it the man who spoke where the Bible spoke, did what the Bible said do? Did he make us to differ?

Who made us differ on the kind of music we are to have in the church of the Lord Jesus Christ? Was it the man that said, "Let us sing and make melody in the heart; let us teach one another in psalms and hymns and spiritual songs?" Did he make us differ? Or was it the man that said, "I will go back to the Law of Moses, the weak and beggarly elements of the world that gender to bondage, and take out the mechanical device that is contrary to everything for which

Jesus stands; and bring it and put it in the worship, and if you do not like it we will take the meeting house away from you? If you do not like it we will set you out. If you do not like it we will let you start over."

We told the Christian Church then if they did not respect what Jesus Christ had to say with regard to the kind of music He wanted in the church, it would not be long before they would fail to respect Him upon other points as well. Although my worthy Opponent tonight does not stand with that particular wing of the Christian Church, (I do not charge him with it, nor these other preachers), you brethren have lived to see that fulfilled. You have lived to see the United Christian Missionary Society become a dictator over you, and you have suffered and you are suffering tonight, Brother Book, the very same fate that my brethren suffered back there. In place after place you have seen your cause divided. You have seen modernism raise its ugly head; the deity of Christ and the inspiration of God's Old Book denied because you let down the gap and started the flood when you said it made no difference what Jesus said about this. If it makes no difference what Jesus said about what kind of music He wanted, it does not make much difference about what Jesus said about who He was; it does not make any difference about what Jesus said about His church. It does not make much difference to that kind of thinking, what He said about what you have to do to be saved. You have seen open membership come like an avalanche down upon you. Because tonight, my Friends, you either take all that my Lord said, or you turn Him down. You either accept Him as the complete authority, or you deny Him to be the authority at all. Paul said to go back to the law and you would become a debtor to keep it all. The man that will not follow the New Testament teaching with regard to the kind of music that God wants in the New Testament Church has exactly the same logic, the same reasoning, and exactly the same kind of thought that raised the Apostasy. It caused him to open the gates of modernism in which tonight you find yourselves engulfed.

Oh, may God help our people to see that it is not enough just to take what He says on the name Christian, or what He says on baptism by immersion, but that they have to follow all the way, all the way.

So long as we feel as we ought toward one another, and will pray together over such matters, we can solve any problem that arises among us.

May God deliver us from pride and prejudice, that his church may be spared the devastation of division that in times past have ravaged her.

—R. O. Stevenson

BIBLE ANSWERS TO BIBLE QUESTIONS

E. L. Flannery

Is one to be baptized every time he sins?

Often I am asked this question. Some feel that because I insist that baptism is for the remission of sins that then the Christian who sins would need to be baptized to be rid of that sin. This is a failure to distinguish between things that are different! There are two kinds of sinners needing forgiveness: (1) alien sinners, those never having come into God's family, and (2) erring citizens in God's kingdom. Many do not understand the gospel plan of salvation from sin because they do not accept the fact that the Lord makes distinction between these two kind of sinners, and that he does not make the same requirements of both kinds.

What must the alien sinner do?

To the alien sinner the Lord says, when he believes, "Repent and be baptized . . . for (unto) the remission of your sins . . ." (Act. 2:36-38). The alien must believe on Christ, repent of sin (die to the practice of sin), confess his faith in Christ, then be baptized for the remission of those past sins. The Book of Conversions (Acts) is filled with these examples of conversion to Christ by alien sinners.

What must the erring citizen do?

The erring citizen, the Christian who sins, is told, "Repent therefore of this thy wickedness, and pray the Lord" (Acts 8:22). James says, "Brethren, if any of you do err from the truth, and one convert him (bring him back), let him know, that he which converted the sinner (the erring Christian) from the error of his way shall save a soul from death and shall hide a multitude of sins" (James 5:19-20). John tells Christians, "If we confess our sins, he is faithful and just to forgive us our sins" (I John 1:9). To cite scriptures on forgiveness addressed to erring Christians cannot make void nor alter God's word addressed to the erring sinner setting forth what he as an alien must do to be forgiven.

Are not all believers saved?

Certainly not! The Bible sets forth two kinds of believers, (1) the obedient believer, and, (2) the disobedient believer. The "faith only" advocates ignore this truth. They read, "Whosoever believeth on him should not perish, but have eternal life" (John 3:16) and similar passages, and apply them to both kind of believers. The Bible teaches God will save the obedient believer. There is no such promise to the believer who will not obey. Acts 6:7 reads, ". . . A great company of the priests were obedient to the faith". John 12:42 reads, ". . . 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." Here we have examples of two kinds of believers: obedient believers and disobedient believers. Can John 3:16 mean God will save both kinds of believers? No! Christ will save only those who obey him (Heb. 5:8-9). We purify our souls in OBEYING the truth, not in merely believing it (I Pet. 1:22-23). Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7-21).

Searching The Scriptures

Published Monthly At
Tampa, Florida

Entered as second class matter at U. S. Post Office at
Tampa, Florida, under the Act of March 3, 1879.

EDITORS

H. E. PHILLIPS
P. O. Box 17244
Tampa, Florida

JAMES P. MILLER
2523 W. Diana
Tampa, Florida

SUBSCRIPTION:

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

ADDRESS ALL COMMUNICATIONS AND
CHANGES OF ADDRESSES TO:

P. O. Box 17244
Tampa 12, Florida

Editorial . . .

H. E. PHILLIPS

THE GOSPEL PRESS MISSIONARY SOCIETY

When the wheels of digression begin to turn they are like a snowball in that they grow with every turn and move faster as they go alone. It is amazing how fast and how far such movements go once they get underway. The decline that leads finally to complete apostasy gets steeper as one goes along; consequently, the pace of departure increases with each step.

Less than one hundred years ago the Lord's church was torn asunder by the creation of the missionary society. This endeavor was, in the eyes of those who created it and promoted it, the only logical and systematic "method" of spreading the gospel to the lost. After years of battle over this monster that was swallowing congregation after congregation a small remnant was left who remained true to the Book. The victory cry of the digression was heard all over the land, and they proudly announced that they had carried the larger part of many congregations. Furthermore, they prophesied that the little groups who were left would soon die.

Now the cycle is getting under way again. The same spirit, the same maneuvering, the same arguments are being made for present projects that were made for the missionary society. In fact, there is absolutely not difference in principle in many of the "missionary efforts" today and the "missionary efforts" of 75 years ago. There had to be centralized cooperation; there had to be an organization above the local church; there had to be a continuous flow of contributions from churches. Whatever you may want to call it, you have the missionary society in every essential feature when you have an organization supported by churches for the purpose of preaching the gospel.

THE GOSPEL PRESS

The *Gospel Press* is a missionary society in every sense of the word. It has developed to its present place exactly like

the missionary society developed. In the *Gospel Advocate* of February 23, 1956, page 173, T. Eugene Milholland, president of the *Gospel Press* wrote an article telling the nature and work of this organization. The editor gave this note above the article: "T. Eugene Milholland, an outstanding American businessman, is president of the *Gospel Press*, a group of Christians who are running a series of articles in national magazines concerning the church. Mr. Milholland is president of the Zenith Cleaning Chain and is a former national president of the National Institute of Dry-cleaning, Washington, D. C. He has been a member of the church for forty-seven years and is an active member of the Skillman Avenue church of Christ, Dallas, Texas."

Now here is what Milholland says about the work of *Gospel Press*: (Paragraph 5 & 6)

"Perhaps most of you who read this article are familiar with the *Gospel Press*. It is a group of individual Christians banded together to help tell the gospel story. As the *Firm Foundation Gospel Advocate*, *Christian Chronicle*, *20th Century Christian*, *Gospel Light*, *Christian Worker*, *Christian Leader* and others help teach brethren through the printed page, the *Gospel Press* is publishing articles on a national scale designed to teach millions.

"The *Gospel Press* is not doing the work of the church, nor is it soliciting or accepting contributions from congregations. It is indeed making an appeal to brethren everywhere to participate in this vast effort as individual Christians and help in this national program that will take the gospel plan of salvation to millions around the world, many of whom could be reached through no other medium."

In February, 1956 the *Gospel Press* was "a group of individual Christians banded together to help tell the gospel story." It was "not doing the work of the church, nor is it SOLICITING or ACCEPTING contributions from congregations." The president of *Gospel Press* said this was the policy. He compared it to other religious papers with the exception that it was "on a national scale designed to teach millions."

A little over four years later the *Gospel Press* had "developed" to the point to become a "church work". A letter was addressed to the Belmont Heights church in Tampa, Florida, September 26, 1960, and signed by Paul Hunton, vice-president of *Gospel Press*, requesting a contribution from that congregation. The letterhead indicated that at this time Alan Bryan was President, Leslie Huff was Chairman of the Board and Paul Hunton was Vice-President. An exact copy of this letter as given by Earl Fly in *Truth Magazine*, Nov., 1960, page 1 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 magazine for only \$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 in 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.

It would help us very much if you would write or call and tell us what you will do.

/s/ Vice-President
PAUL HUNTON

By 1960 the policy had changed so that the *Gospel Press* could ask "every congregation" to give a fifth Sunday contribution or a special contribution to help "this group of individual Christians banded together to help tell the gospel story". Since Milholland compared the *Gospel Press* to the *Firm Foundation*, *Gospel Advocate*, *Christian Chronicle*, *20th Century Christian*, *Gospel Light*, *Christian Worker*, and *Christian Leader*, I suppose these have the same right to call upon churches for regular "fifth Sunday" contributions or "special" contributions to further their work of telling the gospel story. In fact, why stop with religious papers? Why not solicit regular contributions for any "good work" when individual Christians are banded together for that purpose?

What is the *Gospel Press*? Is it a "church organization"? One may go back in history and read of the creation and development of the Christian Missionary Society and find that it originated and grew much the same as the *Gospel Press*. The Missionary Society began in a preacher's meeting. At first it claimed to be separate from the church, laying no claim to the responsibility of the church, but soon it began to call upon churches for support. It was a human organization apart from the church, calling upon churches to support it financially. Now read of the beginning of the *Gospel Press* and note how it compares with the beginning of the Missionary Society.

In the September 20, 1955 issue of *Firm Foundation*, a full page ad appeared on the back page telling the story of the *Gospel Press*. The headlines read:

NOW AT LAST . . .

A GREAT VICTORY FOR THE CAUSE OF CHRIST
FOR THE FIRST TIME IN HISTORY THE
GOSPEL PLAN OF SALVATION
WILL BE TOLD TO MILLIONS
AS THEY READ ARTICLES ON THE CHURCH IN
THE GREAT NATIONAL MAGAZINES
OF AMERICA

THE STORY THUS FAR: . . .

In December 1954 a group of businessmen and gospel preachers, from several cities, met to discuss the possibility of publishing gospel articles in national magazines. Out of these meetings the *Gospel Press* was originated and chartered by the state of Texas, as a private corporation such as the *Firm Foundation Publishing House*, the *Freedom Press*, and the *Gospel Advocate Co.* The *Gospel Press*, however is a non-profit organization devoted solely to publishing the gospel through the secular press.

The *Gospel Press* as a private corporation will not solicit or accept contributions from congregations.

Some of the men connected with the *Gospel Press* are: T. Eugene Milholland, R. G. Meggs, John G. Young, Harry Lemmons, H. E. Acklin, Truman Peek and John H. Banister of Dallas; M. Norvel Young and Paul Sherrod of Lubbock; Homer P. Reeves of Houston; and P. S. Kendrick Sr., of Abilene. These men have given time and money to this worthy endeavor.

The first article, a double page spread, will appear in the November 1955 issue of *Coronet Magazine*. These articles will be written by a group composed of M. Norvel Young, Batsell Barrett Baxter, Homer P. Reeves, John H. Banister, Frank Pack, and Willard Collins."

The *Gospel Press* originated in a meeting of preachers and business men. It was a chartered organization, a private corporation, that would neither SOLICIT nor ACCEPT contributions from churches. Had they made the appeal for church contributions at that point very few churches would have responded because they could see that to support this one would obligated them to support all other such papers, and in effect endorse the missionary society. People and churches have to be conditioned to accept departures.

In April, 1961, the *Gospel Press* was still an organization under a Board of Directors, just like the Christian Missionary Society. In the *Gospel Advocate* of April 27, 1961, page 271, Vice-President Paul Hunton made the following announcement:

"The Lipscomb lectures will be held June 18-22. The *Gospel Press* luncheon will be June 19, 12:15 P.M., in the Student Center. This year it will be for men and women. Immediately following the luncheon we will have a meeting of the Board and Advisory Board. This is a very important meeting. Please be present . . ." It was chartered by the state of Texas as a private corporation, just like the *Firm Foundation*, *Gospel Advocate*, etc., in the beginning and it remained an organization under a Board in April, 1961. There might have been a few boards added since its beginning, but it remains a human organization just like the Missionary Society.

Vice-President Paul Hunton made an appeal for funds for the *Gospel Press* in the July 27, 1961 issue of the *Gospel Advocate*, page 475, under the heading: "Give And It Shall Be Given Unto You." Beginning with paragraph four he says:

"Believing you want to have fellowship in placing scriptural articles in the national magazines, this appeal is made with a prayer that you will help. Please discuss this with the elders and select a plan that will be best for your people.

"The Ladies' Bible class, with the permission of the elders, takes a contribution once a month for the *Gospel Press*, in a number of churches. A contribution is taken from the entire congregation once a month in some places by announcing in the Bulletin and from the pulpit before a certain Sunday every month. In other churches one man asks a number of families to help him send a contribution. Do not say, 'No.' Do not say, 'We have all we can do.' Please do something every month. I am not begging for me, but for Christ. These are crucial times and the world needs the gospel. You may think of a better way to contribute, but for the sake of all we love, think and act now."

Now there, you have it! The *Gospel Press* has made great progress since its beginning in 1955—from a private corporation of individual Christians that would not solicit nor accept contributions from congregations to a national missionary organization with Boards and offices in different parts of the nation that not only solicits and accepts contributions from congregations, but from ladies' Bible classes (or maybe Ladies' Aid Societies), and suggests various ways of raising the money. Any way they can get the money is all right. If none of the methods they suggest appeal to you, devise one of your own, but for the sake of the Lord and the salvation

of souls, find some way to give to this human organization that the gospel can be preached to the lost. If this is not a rejection of Christ's word and the church in favor of a human system, I do not know what it would be. Right now in our own time, right under our noses, the Missionary Society has developed again and the battles that were fought a little over a half century ago will have to be fought again. Are you ready for the battle? Will you stand firm for the purity of the Lord's church and the all-sufficiency of it to do what the Lord authorized it to do? Or will you be swept away in the first few waves of attack by this digressive movement?

By the way, what is wrong with the Missionary Society? Some of these advocates of the *Gospel Press* have said it was wrong because its only purpose was to do the work of the church; it was a human plan to supplant the church. Well, is that not precisely what the *Gospel Press* stands for? Others have said the Missionary Society was wrong because it dominated the churches. There are probably a few sections where the *Gospel Press* controls churches just like the Missionary Society did, but just give the *Gospel Press* a few more years. The Missionary Society did not control churches until it got big enough, and then for years both the Missionary Society and the churches supporting it denied any such thing. But it happened just the same. Some have said the Missionary Society was wrong because it was composed of men from several churches to do the work of preaching the gospel. Is that not exactly what the *Gospel Press* is? I challenge any advocate of the *Gospel Press* to name one single essential feature of the Missionary Society that is not found in the *Gospel Press* as it is right now!

Every member of the church and every congregation across this land will have to take one of two courses: Either accept and support the *Gospel Press*, endorse the Missionary Society, and admit that we were wrong to oppose it in times past, or reject and oppose the *Gospel Press* organization on the same principle that we have opposed the Missionary Society.

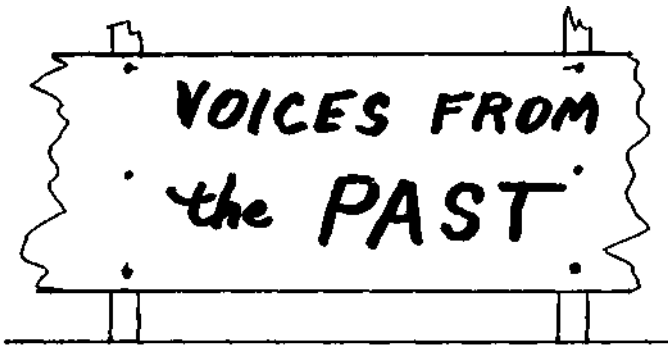
BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

HAMARTANO, "I SIN"-No. 10

At this point, the aim of the study of *hamartano* will be to observe the use of *hamartano* and *hamartia* in non-Biblical Hellenistic literature. Inasmuch as the real interest in Hellenistic Greek, as far as the New Testament is concerned, has come to full fruition only in the last half century or so, has illustrations of usages of *hamartano* and *hamartia* in Hellenistic literature would be rather limited. Especially, are the occurrences of the noun rare in this literature. Of course, as the interest in Hellenism continues, more instances of the verb and the noun will doubtless be found.

Basically, the Hellenistic signification of the verb was "to miss the right path". (See E. A. Sophocles, *Greek Lexicon of the Roman and Byzantine Periods* (New York: Frederick Ungar Pub. Co., n. d.), Vol. 1, p. 123.) In this sense we have Theodosius using the verb to mean "irregular forms," *Theod.* 1012.10.



HUMAN SOCIETIES

(**HUMAN SOCIETIES** from the book *The Profitable Word* by J. C. McQuiddy. Collected by A. B. Lipscomb. Copyright, Gospel Advocate Company, 1925—Submitted by Jerry Belchick, Orlando, Fla.)

People in their mad craze to form human societies for doing the work which God has ordained the church to do should be careful lest they reflect on the wisdom and power of God. The formation of societies for doing the work that God has ordained his church to do belittles the work of the church, and reflects on the wisdom of God in unmistakable terms. If such societies had been essential to the efficient work of the church, God would have ordained them for such purposes; but as the Bible does not furnish us one syllable of information concerning such societies, we are led to believe that the church is effective and complete in itself and that the man of God who has faith in Christ and works through it is thoroughly furnished unto every good work. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (II Tim. 3: 16, 17). Turning to human organizations to do the work of the church is a reflection on the efficacy of the blood of Christ. Christ certainly would not have died to establish his church, if that church was to be a failure and not to be sufficiently complete and efficient to save all the obedient for all time after its establishment. Christ spoke the truth when he said to Peter: "And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it (Matt. 16: 18). The church is sufficient for the redemption of all men, provided they will only accept the authority of the Lord Jesus Christ and bow in meek, humble submission to it. Followers of the Lord Jesus Christ should never belittle the work of the church and its mission in the world by intimating that human organizations do more good in the world than the church. The man who does this reflects on his own Christianity and the wisdom of God. No humble, devout believer in the Lord Jesus Christ, who acknowledges Christ as supreme, will ever make any such insinuations. Of course the church cannot work itself without humble, faithful subjects; but if Christians will be careful to do nothing which is out of harmony with the word of Christ, if they will work as he directs and follow in his steps, they will find that the church is complete and effective for the salvation of the world. Instead of seeking to glorify ourselves and human organizations, let us give God the glory through the church and cling to him by working through the only divine organization that we have for the salvation of a lost and ruined race. How great and how wonderful will be the work accomplished, if we only cling to Christ and work through him, giving the glory to our Heavenly Father!

"UNLUCKY 13?"

Conway Skinner, Forest, Miss.

Superstitions abound on every hand; black cats, broken mirrors, Friday, the thirteenth, etc. Yet we laugh at the poor ignorant natives for some of their strange beliefs! One of Webster's (*Collegiate Dictionary*, fifth edition, P. 1,000) definitions of superstition is: "(1) An irrational abject attitude of mind toward the supernatural, nature, or God, proceeding from ignorance . . . a belief in magic or chance, or the like." Can a Christian allow himself to be so motivated? "And we know that to them that love God all things work together for good, even to them that are called according to his purpose" (Rom. 8:28). What possible difference can the chance path of a black cat, or the date of an ordinary Friday make to a child of the King?

To the contrary, let me pass on some wonderful advice to the fearful; thirteen words of advice found in the thirteenth verse of First Corinthians, chapter sixteen (count these words for yourself). "Watch ye, stand fast in the faith, quit you like men, be strong" (I Cor. 16:13). Great council is here couched in few, and small words, no one word being more than six letters in length.

WATCH YE. This is the Lord's danger signal, in other words, Stop! Look! and Listen! Every day we know the value of watchfulness. The foolish man will carelessly cross a busy street looking neither to the right nor the left, but we watch when we cross; we want to live. And to live spiritually, how careful we must be. Most of us do a lot of watching, too—*the other fellow!* Yes, this is needful, too, but the thought here is "looking to thyself" (Gal. 6:1b). Jesus instructs, "Watch and pray that ye enter not into temptation" (Matt. 26:41a). How vigilant we must be, "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8).

STAND FAST IN THE FAITH. There is an urgent need for men who "Have conviction, will stand"! Many are as spectators at a contest, on the sidelines trying to see which way the game is going, and have not yet entered the fray. They are yet children, "tossed to and fro and carried about with every wind of doctrine". Others are still straddling the middle of the road, some with the plea that they don't want to take sides. Brother, it's not a matter of taking sides with men, but with the Lord. "And, having done all, to stand. Stand therefore, having girded your loins with truth"; stand therefore, not with men or their opinions, but "in the faith".

QUIT YOU LIKE MEN. One is almost tempted to say that this is just what a lot of once great preachers have done, they have quit acting like men. I love and admire many aged, and hoary headed preachers. But, whereas everyone ages, some go soft. Quit, as used here, simply means to conduct, or behave as men. "Brethren, be not childish in mind: . . . in mind be men" (I Cor. 14:20). It is not a matter of muscles, how well one holds his liquor, or whether or not he smokes cigars that makes one a real man in the sight of God. Are you a man "in mind"? Anybody can say, "Me, too", and climb on the bandwagon. But a man will ask, "Howbeit what saith the scripture?" (Gal. 4:30a).

BE STRONG. Some years ago my idea of a real strong man would have been someone like Charles Atlas, who by his own brunt strength was able to start from a standstill an engine and several attached railroad cars and move them on level ground a goodly number of feet along the track. "What a man!" I would likely have said then. Tremendous muscular strength has its place, but what is needed today in the church

is backbone, and a heart courageous enough to withstand every wile of the Evil One. Though many others may grow faint, and thus yield, yet "be strong". "Wherefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord" (I Cor. 15:58a).

Paul then follows these thirteen words with "Let all that ye do be done in love". Not a syrupy love that will cause you to "love all—offend none", but a love of the truth of God, and nothing should be stronger than your love for that truth.



All of us have heard a great deal about the position in current matters called "the middle of the road". In a meeting not long ago a preacher was called upon to lead the congregation in prayer and he prayed for brethren to stay in the middle. His prayer went something like this. "Lord keep us from extremes. Keep us from the extremes of evil and error on the one hand and from the extremes of . . . (at this point he realized what he was about to say; from the extremes of good and truth on the other hand) from ah, ah, ah, the extremes ah, ah, from all other extremes on the other."

I could not help but think that here we have the truth about the so called "middle of the road". He was about to say, keep us from the extremes of evil and error on the one hand and from the extremes of good and truth on the other. He caught himself just in time. Brethren this is the truth about the so called middle position. Paul in Phil. 4:5 taught moderation. He wrote, "Let your moderation be known to all men." He then added, "The Lord is at hand." There was no middle of the road that, "The Lord was at hand." There was no middle of the road in verse 8 when he said, "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."

Where is the middle of the road on any matter of divine truth? Consider for a moment; where is the middle of the road on the divinity of Christ? He was the son of the living God or he was an impostor. Where is the middle of the road on the inspiration of the Bible? Is it the breathed out word of God, or it is a falsehood, as Peter puts it "a cunning devised fable"? Where is the middle of the road on the purpose and necessity of baptism? It is for the remission of sins and necessary to save it or it is not. Where is the middle of the road on the all-sufficiency of the church of our Lord? It is either able to do all that God requires or it is dependent on human arrangements and institutions. The young man had the middle of the road rightly defined. *It keeps us from some of the error on the one hand and from some of the truth on the other.*

STATE THE CASE

All of God's people have long said that if the sects would state what we believe fairly we would be glad for every pulpit in the land to take us for a text every Sunday. We have never had any objection to calling our name and representing the Bible teaching as we understand it at any time or any place. How true this is in current issues. If those who

favor human arrangements in preaching and benevolence would just state the case fairly all would be satisfied. They need to quit saying that the issue is HOW the needy are to be relieved and start saying that the issue is WHO is to do the work. The issue is not now and has never been the HOW but the WHO. Thousands of brethren believe that the church is to do this work and the examples of Acts 4:32-37; Acts 6:1-6 and Acts 11:29, 30 are binding upon God's people today. Brethren we need to state the case fairly. Surely we need to give our own brethren the same fair treatment that we demand the denominations give us.



Recently a textbook in botany was sent to me. In this text, published in 1960, is a section on "The Evolutionary History of Plants". The author admits that, "the time and manner of the origin of life on earth are still matters of speculation", but he declares that, "the available evidence favors some lines of speculation over others". We recognize evidence as "that which furnishes any mode of proof". In law, evidence is submitted as a means of ascertaining the truth of any alleged fact under consideration. We who believe the Bible do so because of internal and external evidence and by our faith in the wisdom and power of God. Following is a paragraph from this textbook that is given to indicate the origin of Life.

"It is thought that the organic molecules very gradually accumulated, and reactions among them led to the formation of larger molecules. Electrochemical attractions might reasonably be expected to have held some of these molecules together as colloidal particles. When such an aggregation came to include the proper chemical compounds to promote the formation of more molecules of the same type, the first organism came into being. Increase in the number of such primitive organisms may have occurred simply by failure of the mass to hold together as its volume increased."

Notice the words which have been italicized. I did this to point out the entire statement rests, not upon facts but upon what someone thinks could have possibly occurred.

The Genesis record declares God created man in his own image. It is rather difficult to imagine a molecule as either the physical or the spiritual image of God. If the above assumption or speculation is to be accepted it must be accepted as given. This would remove the plan and purpose of creation and leave it to chance. If this molecule was the forerunner of man when did God make the change from molecule to man? What is there that would indicate that God could not make man but could or did allow these "accidents" to happen with man as the result? In spite of these obvious questions it is claimed that, "there is nothing in the evolutionary concept that could weaken one's religious belief". The Bible declares that God, "created the great whales and every living creature that moveth, which the waters brought forth abundantly, after their kind". Man says that *maybe* molecules got together by *chance*; *probably* the proper chemical compounds resulted in *what we may assume* was the first form of life. Then *if* these became so large they fell apart this accounts for the great number of different living things. I suggest that if one's religious belief is based upon the word of

God that it would be very difficult to accept this evolutionary concept. There is a great difference between the two concepts.

GIVING THE **ANSWERS** FOR OUR HOPE

Address questions to:
35 West Par Ave.
Orlando, Florida

I PETER 3:15

Marshall E. Patton

LETTER" AND "SPIRIT"

QUESTION: if we insist upon a pattern for everything we do and argue about what the pattern is while we neglect ministering to the poor and preaching the gospel to the lost, are we not neglecting the weightier matters of the law? Salvation does not depend upon keeping the "letter of the law", but the "spirit" (2 Cor. 3:6). Don't you think that legalism is one of the biggest problems in the church today?—B. S.

ANSWER: If by the word "pattern" our querist means a detailed plan revealed in the New Testament for everything we do, I hasten to say that I know of no one who so insists. I know of many who insist upon authority, either generic or specific, for everything we do. To act otherwise is sinful (Col. 3:17). Whether we neglect small or weightier matters of the law makes little difference as far as sin is concerned. Either will condemn us. We are not at liberty to choose between the two and remain acceptable in the sight of God. The above question implies a gross misunderstanding of our Lord's teaching in Matt. 23:23:

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mine and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone."

By the statements "these ought ye to have done" and "not to leave the other undone" our Lord refers to both the small and weightier matters of the law, and teaches that the Pharisees should have done *both*. Instead, they omitted the weightier matters. If they had kept the weightier matters and omitted the small matters, the law as stated by Jesus—"and not to leave the other undone"—would have equally condemned them. In reality they were not legalistic enough—the whole law must be kept!

The terms "letter" and "spirit" in contrast to each other are found only three times in the scriptures: II Cor. 3:6; Rom. 2:29; 7:6. Never are they used in the sense implied by our querist, namely, that in order to be saved it is not necessary to observe the law *exactly* as given, but simply be honest, sincere, and maintain the right attitude of heart. The denominational world has long since become saturated with this view and it is rather alarming to see that some brethren are embracing it. Now, let us examine all three passages.

We consider first the one mentioned in our question:

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (II Cor. 3:6).

The contrast is between the old order under Moses and the new order under Christ. The expression "but of the spirit" stands in apposition to "ministers of the new testament", and,

therefore, refers to the same thing. The phrase "not of the letter" is in contrast to "of the new testament", and, therefore, refers to the Old Testament. This "letter killeth" because it was not possible for its sacrifices to take away sin (Heb. 10:4). Those under the Old Covenant were dependent upon something in addition to the Old Covenant and its sacrifices for the remission of their sins—even the sacrifice of Christ (Heb. 9:15); Rom. 8:3). The spirit that giveth life is Christ (II Cor. 3:17). He is the liberator (Luke 4:18). He liberates through truth (John 8:32). Thus, the words "letter" and "spirit" in the verse under consideration mean the old order under Moses and the new order under Christ respectively. Now, we examine the second passage:

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:28, 29).

Again we notice that the contrast is between things in the Old and New Testaments. Under the Old Testament he was a Jew "which is one outwardly". Under the New Testament he is a Jew (chosen of God) "which is one inwardly". Under the Old Covenant circumcision was that "which is outward in the flesh". Under the New Covenant "circumcision is that of the heart". The expression "in the spirit, and not in the letter" simply tells us further which of the two circumcisions mentioned above avails today. It is the one "not in the letter" (Old Testament), but the one "in the spirit"—which Spirit is Christ (II Cor. 3:17)—hence, the New Testament. So again, we see that the terms "letter" and "spirit" are used to contrast the system under Moses with the system under Christ.

Next we look at the third passage:

"But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter" (Rom. 7:6).

In the preceding verses Paul has shown that the Jewish brethren had become dead to (separated from) the law of Moses in order to be married to Christ. Hence, the contrast under consideration is between the law of Moses and Christ. In verse six he exhorts them to serve in harmony with their new relationship and not according to the former from which they had been delivered. This new relationship was that of being married to Christ (v.4) and one, therefore, that was governed by the New Testament. In Romans 6:4 Paul calls it "newness of life". Here, he calls it "newness of spirit". So again, the words "letter" and "spirit" are used to contrast the Old and New Covenants.

No matter how popular the view that "keeping the letter of the law" means keeping the law *exactly* as given, still it is UNSCRIPTURAL! Brethren ought to learn better and cease to so use it.

If by "legalism" our querist means keeping the law of the Lord exactly as given, in small as well as weightier matters, then my answer to the last question is NO. I rather think that one of the greatest problems in the church today is a lack of it. There is too little regard for the law of the Lord. Too many, like the Pharisees, try to keep and emphasize one part of the law to the neglect of the other. Remember, the *whole* law must be kept! No person was ever condemned of God for trying to keep the law of the Lord exactly as given—even in small matters. Many have been lost because of a lack of it. Consider: Lev. 10:1,2; Num. 20:12; II Chron. 26:16-21.

THE CHURCH AND THE INDIVIDUAL

R. A. Ginn, Trussville, Ala.

Christianity is basically a religion of the individual. The greatest power possessed by the church is that of individual activity in serving God. The difference between the church today and in the first century seems to be the difference in the individuals comprising it. There is no doubt a "sleeping giant" of power in every congregation that could be utilized for good. God has ordered a few group activities for his people (worship, edification, supporting preachers, relieving their needy) that lie beyond the power of one to accomplish, but by far the majority of duty for the Christian is individual in nature. There are many misconceptions of individual and church duties. Some would merge the two kinds of responsibility given to the church member. They say, "All the individual can do, the church as such can do." They want *every* good work to be done through the church and supported from the church treasury, from sending flowers to feeding the poor of the community. Such an attitude frequently puts the church into work that is nowhere authorized to do, and makes the church but a substitute for the individual in the plan of God. To understand the difference between a Christian's responsibility as an individual and his duty to work through the local church is very germane to present problems.

There are six realms of activity in which every Christian lives. Five of these realms involve him in individual duty rather than in duty through the church! Notice:

1. Personal duties to God that depend upon no other person in their discharge.
2. Family duties to one's companion, children and parents. As individuals, Christians may provide proper recreation for their children and their friends or use the "Bible college" in providing an education for them in a good environment. However, such things are *not* to be supported by the Christian through the church and its treasury, for they constitute a part of individual, not church activity.
3. Civic duties as a citizen of the community, the state and the nation.
4. Social duties to one's fellow men. This category includes our duty to do good unto *all* men (Gal. 6:10). This duty may be discharged in any way that may be expedient to the individual.
5. Economic duties of honest labor and financial support of the family unit. The church sustains no relationship to business affairs, except such as inheres in the discharge of its spiritual mission. A church in business for gain has encroached upon the realm of the individual.

Each individual has some duties to be performed through the church as such, in the company of other Christians. Such collective activity is always under the direction of the elders of the local church of which the individual is a member. Whereas the individual maintains full control of all expedients in his work as an individual, these expedients in his work through the church are to be controlled by the elders of the local church.

An individual is often called upon to function in the same *kind* of work both as an individual and as a part of a local congregation (e.g., public and private teaching and prayer). However, the church should not seek to do work similar to its own just because its members as individuals are engaged in that work. The home may use the college as a means of

parents teaching their children and nurturing them in the proper channels. But since the church is likewise engaged in teaching the Bible to our children, some would allow the church to do such work *through* the school. This has caused some to encourage churches to contribute to the schools from their treasuries, and to consider that the schools are engaged in doing some of the work of teaching *for* the churches. This attitude has utterly confused the two realms of the individual and the church.

The individual functions in benevolence both as an individual member of society and as a member of the local church. His *individual* efforts to care for the needy are not confined to any group of people—he may do good unto *all* men (Gal. 6:10—Note: this verse and James 1:27 apply to individuals, *not* to the church as such. The context of each will clearly prove this fact.). He must as an individual in the family care for his own and not charge the church with their care (I Tim. 5:8, 16). He may decide *how* such care should be given for his own and for all needy persons he may assist as an individual. None other has any right to decide such matters for him. He may contribute to any organization as an individual that is engaged in providing such care for the needy, as long as it does not compete with the church in the work God gave it to do, and the individual through the church, or does not encroach upon the treasuries of the churches.

The benevolent work to be done by the local church *as such* is strictly limited by the divine examples found in the NT. The church is *not* designed to become a "relief agency" to assist the needy of the world as far as possible. In such examples of churches in NT times taking funds from their treasuries for the relief of the needy, those who were relieved were *saints*. The logic of this plan is easily seen. The most vital work of the body of Christ is spiritual, not physical. To attempt to relieve as much misery in the world as possible would be for churches to dissipate their treasuries and powers to such an extent that the gospel would never be preached widely to the lost.

Even that work which the church is to do in the relief of the saints is limited in its scope. I Tim. 5:16 specifies that only those widows who are "widows indeed" should be enrolled for help from the church. To qualify for such help, a widow should be indeed destitute, sixty years old, the wife of one man, and have a reputation for faithfulness in all things. Others are *not* the responsibility of the church. No doubt, these qualifications of faithfulness to Christ are also necessary for any other saint relieved by the church. Else, God discriminated against the widow. The church is not obligated to relieve that member that has not been faithful to the Lord.

All work done in the realm of benevolence by the local church must be overseen by the elders of the local congregation. They must decide *how* the church over which they rule will best provide such care to the destitute. They can place the indigent in private homes and provide their care. They can build a place to provide care for indigent saints who are their own responsibility. They may purchase the services of a human organization that is engaged in providing care for the needy, just as they can use the services of a hotel to house a preacher during a gospel meeting. But—in each case, it must be the elders who oversee their own work, and who maintain control over whatever care may be provided by the church.

If brethren would let the church do the work that God gave it to do—providing care for those to whom it is peculiarly responsible—and let the elders of each church maintain

control of this work in whatever way they see fit

If brethren would seek to discharge their responsibility to all men as individuals in whatever way they think best—leaving the church out of their labors of love as individuals

All problems now before the church would vanish, and brethren would once again dwell together in unity The Lord would be pleased

FREE OF ALL ANTI-ISM

H. E. Phillips

A report appeared a few days ago in the news section of a religious journal which said in part "The church in----- is free of all dissension They have agreed to preach the gospel free of all 'anti-ism' When in Tampa, worship with us."

Now isn't that nice? "Preach the gospel free of all 'anti-ism' " "Anti" means one who opposes, "ism" means a doctrine or theory To be free of "anti-ism" must mean to be without the doctrine of one who opposes Then this church has *agreed* to preach the gospel free of the doctrine of opposing—free of ALL "anti-ism"

The apostle Paul could not so preach the gospel He was "anti" division among brethren (I Cor 1 10-13), "anti" fornication (I Cor 5), "anti" taking brethren to law before unbelievers (I Cor 6), "anti" worshipping of idols (I Cor 8), "anti" eating and drinking a common meal in the assembly (I Cor 11), "anti" preaching another gospel (Gal 1), "anti" giving place to false teachers (Gal 2), "anti" forsaking the gospel for the law (Gal 4), "anti" works of the flesh (Gal 5), "anti" preaching ourselves instead of Christ (2 Cor 4 5), and many other things he opposed in the New Testament All other apostles were against these same things

I am an "anti" in the same way the apostles of the New Testament were and I do not deny it I can not imagine what kind of gospel I would preach "free of all anti-ism" I am opposed to adultery, stealing, lying, fighting among brethren (unless it is the good fight of faith against false brethren), denominationalism, vain worship, greed, walking after the flesh, preaching "another gospel", walking after the traditions of men and not after the word of God All these things I strongly oppose I suppose that makes me "anti" something as I preach the gospel

I am also "anti" instrument in worship For this I am branded by preachers of the Christian Church as a preacher of "anti ism" I am "anti" sprinkling in the place of baptism I am "anti" missionary society and all other kind of societies that are not taught in the New Testament Oh, yes, I am also "anti" church operated orphanages, schools, missionary boards, play grounds, banquet halls, etc , on the same grounds I oppose burning incense in worship, counting beads for prayer, the doctrine of worship to angels, sprinkling infants, etc None of these are taught in the New Testament and are without the authority of Jesus Christ I am "anti" anything and everything in the church that is not taught by the authority of Jesus Christ No man can preach the gospel of Christ as it is revealed in the New Testament "free of all 'anti ism' "

COMMENTS FROM READERS

"I enjoy the paper very much It is no doubt doing a lot of good"—A. C. Grider, Louisville, Ky

"I have enjoyed the paper a lot Keep up the good work."—Mrs Earl Hiles, Twinsburg, Ohio

Page 10

"We want you to know we thoroughly enjoyed the two issues of the paper *Searching the Scriptures* "—Mr and Mrs A. E. Smedley, Nashville, Tenn.

"I cannot be without so much good advice that the *Searching the Scriptures* gives "—A. E. Baird, DeLand, Fla

"Please send me your paper for another year I enjoy reading it very much "—Mrs Morgan, Louisville, Ky

"Enjoy reading *Searching the Scriptures* "—Maggie Patton, Cleveland, Tenn

"Please continue my subscription for *Searching the Scriptures* It is a wonderful paper and I sure do enjoy studying it Continue the good work "—Frances Lowe, Miami, Fla

"I do enjoy reading *Searching the Scriptures* It means so much to me"—Mrs J. M. Lane Sr , Tampa, Fla

' I am sending a check to pay for another year of the paper *Searching the Scriptures* I have enjoyed reading it and think there is much good reading matter in it I also believe it is doing a good work and hope it continues to enjoy a wide circulation May it continue to be the creditable paper that it is"—Doyle Mills, Valdosta, Ga.

' I enjoy reading your paper very much There seems to be a good selection in each issue May you keep up the good work"—Olin D. Kern, Charlotte, Tenn

"I find every copy of *Searching the Scriptures* to be very interesting, and I get much spiritual benefit from reading them"—Joel Henderson, Miami, Fla

"I would like to renew *Searching the Scriptures* We have received it for a year and enjoy it very much I look forward to each month's paper"—Clinton Barry, McCurtain, Okla.

"I have received all but the first three copies of *Searching the Scriptures* and have found your paper to be informative, straight-forward, and true to the book I believe a great service to is being rendered by it Your editorial policy is good, and faithful brethren everywhere appreciate it"—Billy Moore, Harrison, Ark

O'NEAL-HILL DEBATE

On the nights of Aug. 28, 29, 31 and Sept 1, Thomas G. O'Neal and Albert R. Hill, Jr , will discuss the following proposition in the Beulah Community, which is east of Lexington, Ala , near Lester, Ala The debate will be conducted in a tent located on Alabama Highway 64

The first two nights Thomas G. O'Neal will affirm the following proposition and Albert R. Hill, Jr. will deny it "The Scriptures teach that in New Testament times, churches of Christ, cared for those for whom they were responsible, within the frame work of the local congregations, doing so without supporting Benevolent Institutions, such as Childhaven, Inc., Boles Home, Tennessee Orphan Home, and may operate likewise in harmony with the Scriptures today."

On the last two nights of the discussion, Albert R. Hill, Jr. will affirm this proposition and Thomas G. O'Neal will deny it. It is scriptural for churches of Christ to send contributions out of their treasuries to such benevolent institutions as Childhaven, Tennessee Orphan Home and other legal homes among us, for the care of the needy."

Brother Robert M. Pressnell will be the moderator for Thomas G. O'Neal Alan Highers will moderate for Albert R. Hill, Jr.

(Editor's notes We did not receive this announcement until after the last issue was ready for printing)

The News Letter Reports

"... *THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM* . . ."—Acts 14:27

CONWAY SKINNER, Forest, Miss. The work seems to go well. Leroy Ensey, the previous evangelist has remained in Forest. He is now in the electrical business. As the church here is so few in numbers, we thank God for this decision. My next meeting is at Mt. Olive, 5 miles west of Live Oak, Fla, from Sept. 14-24.

DeLAND DEBATE

Harold Dowdy of DeLand, Florida will meet J. M. Morris of Holly Hill, Florida in a debate of current issues September 11-16. This discussion will take place in the building in DeLand, located on U.S. 17 at the north city limits. On Monday and Tuesday nights Harold Dowdy will affirm the scripturalness of the DeLand church of Christ in organization, doctrine and practice. On Wednesday and Thursday nights J. M. Morris will affirm the scripturalness of Mount Dora Christian Home. On Friday and Saturday nights J. M. Morris will affirm that the Herald of Truth is scriptural. If possible attend this debate and study these matters in the light of God's eternal word.

EARL MORRIS, Haines City, Fla.—On Lord's day, July 23, 1961, I began preaching regularly for the church at St. Cloud, Fla. This is my first regular work. We are **small** in number, but I believe we can do all the Lord commands us to do. We ask the prayers of all righteous men (James 5:16).

DONALD G. COLLINS reports that he is now with the West Orange congregation in Orange, Texas. BILL CREWS was the preacher since this congregation began about three years ago. The work looks promising. Brother Collins says, "The congregation at Logansport (Stanley), Louisiana where I moved from is looking for a preacher, and they are standing firm against the 'issues' that are troubling the brotherhood today."

H. C. MILLER of Ceredo, W. Va., presented a series of lessons at the Flatwoods meeting house Aug. 13 through 20th. . . . GROVER STEVENS is to begin work with the Wendell Avenue church in Louisville, Ky., beginning Sept. 1st. He is moving from St. Louis, Mo. . . . JAMES R. COPE of Tampa, Fla. was in a meeting with the Preston Highway church in Louisville, Ky., Aug. 3 through 11. BILL MORRIS directed the congregational singing during this meeting. . . . L. E. SLOAN of Palmetto, Fla. was in a meeting at Shepherdsville, Ky. which closed Aug. 9. . . . J. W. HOLCOMB closed a meeting July 27 at Highview.

BOBBY K. THOMPSON of North Miami, Fla. was in a meeting at Meridian, Miss, which began Aug. 20. WALTER N. HENDERSON is the local preacher. . . . BILL CAVENDER is to preach in a meeting at Westvue in Murfreesboro, Tenn. Sept. 18-27. RICHARD WEAVER is the local preacher. . . . CONNIE ADAMS of Newbern, Tenn. was in a meeting at Lanton church near Spring Hill, Tenn. July 23-30. . . . Early in August HARVEY J. WILLIAMS of Gary, Ind. was in a meeting at Arrington church just north of Triune, Tenn. . . . PAUL ANDREWS of Tampa, Fla. was in a meeting in South Hill, Va. beginning Aug. 6. . . . HARRY

PICKUP spoke at the North Street church in Tampa Aug. 6 and 13. . . . JOHN A. THURMAN is with the South End church in Columbus, Ga. He is the first preacher to be fully supported by this new congregation, which has recently moved into a new basement building. Until June 1, Thurman was supported by Franklin Road congregation in Nashville, Tenn. This congregation has 44 members and is about 2 1/2 years old. . . . R. J. LaCOSTE of Hercules Ave. in Clearwater, Fla. reports two baptized and two restored in his recent meeting at Big Clifty, Ky.

GOSPEL MEETING

Forest Hills, Tampa, Fla.

Marshall E. Patton of Par Avenue church in Orlando, Fla. will be the speaker in a series of gospel meetings at the church in Forest Hills beginning September 17 to continue through the week. Brother Patton writes the "Answers For Our Hope" column for *Searching the Scriptures*. You are invited to attend this meeting.

CURTIS E. FLATT, Florence, Ala.—I have preached in a meeting July 16-22 at Spruce Pine, Ala. where Billy Norris preaches. His son, Benjie Norris, recent honor graduate at Florida Christian College, lead the singing. July 23-30 I preached in a meeting at Rock Creek in Colbert County, Ala. where Grover Hunt preaches. This is the old home congregation of the Srygleys who wrote and preached so much half a century ago. There were nine baptisms and one restoration in these meetings. I will be in a meeting in Wayne County, Tenn., Aug. 6-12. We are making fine progress on our new building here. C. L. OVERTURF of Tampa will preach in a meeting soon after it is completed. JAMES P. MILLER is scheduled for a meeting here in 1962.

GOSPEL MEETING

12th Street, Bowling Green, Ky.

H. E. Phillips of Tampa, Fla. will be the speaker in a meeting at 12th Street church in Bowling Green, Ky. Oct. 15-22. B. G. Hope is the local preacher. All within driving distance of this meeting are invited to attend.

A REPORT ON SHREVEPORT

Ward Hogland, Houston, Texas

About a year ago Brother Earl Hartsell and a few other brethren began meeting in Shreveport, Louisiana. It was their desire to plant the cause of Christ firmly in that city. Although they received much opposition from without and within they continued to meet in a rented building.

The Elders at Spring Branch in Houston, Texas having received their call for help decided to place a man full-time in that city. They selected Brother Huey Hartsell, a blood brother to Earl. Since that time the brethren in Shreveport

purchased a nice meeting house. It is of brick construction with an annex made of wood for Bible study. The building has central air-condition and many other fine features. It is probably worth three times what they gave for it. The congregation is known as the Linwood congregation and is located on the corner of Linwood and 75th.

After purchasing the building they asked the elders at Spring Branch about the possibility for a meeting. I was sent and the meeting was conducted July 10-16. Four responded to the invitation. Two were baptized, one restored and one identified. We had up to eighty people in attendance during the meeting. This is very good considering the congregation is made up of about nine families. We received excellent support from Haynesville and Logansport, La., as well as many visitors from the city.

YOU can help this congregation and this is how: Make a note of the location and supply to anyone in need. Send the names of relatives, friends etc. both in and out of the church. Also send the names of soldiers in Barksdale Air Force base. Send this information to Huey Hartsell, 2940 Hillcrest, Shreveport, La. Brother Hartsell is doing excellent work with these brethren and will be happy to have any information you might give to assist in the work.

CONWAY SKINNER, Forest, Miss.-We arrived here in Forest, Miss., on the 4th of August. The work here is very small, and only about two and one half years old. The good brethren in Longview, Texas, of the Gregton church are supporting me, thus enabling me to live and work here. The Forest brethren are well grounded in the dangers of institutionalism, and this will not present a problem in the work. We invite brethren traveling across highway 80 to drop in and worship with us when feasible. I was in Mayo, Fla. before coming to Forest.

James P. Miller, Co-Editor of *Searching the Scriptures*, will be with the Spring and Blane congregation in St. Louis in a meeting Oct. 1-8. All in the greater St. Louis area are invited to hear him. He will also do the preaching in a similar effort with the Plaza congregation in Charlotte, N. C. from Oct. 29-Nov. 5. Ferrell Jenkins with the St. Louis congregation and T. A. Isaacs with the Plaza church.

WARD HOGLAND of Houston, Texas will preach in a gospel meeting with the Seminole church in Tampa, Fla. Oct. 22-29. Brother Hogland is one of the great preachers of the church and all in that section are invited to hear him. The Seminole congregation is located at the intersection of Rome Avenue and Wishart Blvd. on Tampa's north side.

JAMES P. MILLER, Tampa, Florida—The meeting with the Tompkinsville, Ky. resulted in 6 additions. ROSS SPEARS is in his sixth year with this fine church and is loved and re-spected by all. The meeting at Farmington, Ky. was conducted in a beautiful new building that is a credit to the cause in that section. Large crowds came to every service. JAMES SHOCKLELY preaches for the church in Farmington. This was your editor's fifth meeting with this fine congregation.

We are glad to report that our beloved B. G. HOPE who fell some weeks ago and has had to preach in a chair from the pulpit of the 12th Street church in Bowling Green, Ky. will be able to resume his normal way of living in a matter of days. We wish for him a long and useful life in the section where he has so much influence for good.

E. G. CREACY, Horse Cave, Ky, August 21, 1961 - Brother FOY E. WALLACE, JR., will do the preaching in a gospel meeting with the Dry Fork church, beginning the third Sunday in September (17), and brother ROSS O. SPEERS will direct the singing. Services daily at 10:30 a.m. and 7:15 C.S.T. Dry Fork is 12 miles south of Glasgow, Kentucky, on black-top KY. 249.

SAMUEL D. HEATON, Indianapolis, Ind, August 2, 1961—JAMES R. COPE, president of Florida Christian College, held a short meeting July 21, Aug. 1-2 at 40th and Emerson church in Indianapolis. Three messages on the theme of "The Kingdom of God" were well received. FOY E. WALLACE is scheduled for the fall meeting at 40th and Emerson, and JAMES P. MILLER is booked for the spring of 1962. LOREN RAINES is minister of this faithful congregation. I baptized two young men recently at Jasonville, Ind.

CONNIE W. ADAMS of Newbern, Tennessee was the speaker in a gospel meeting at McArthur Heights church, four miles south of Jasper, Alabama on Parrish highway.

T. E. AKIN, JR. recently resigned his work with the church in Largo, Florida. He is associated with the Life Insurance Company of Alabama and will be available for appointments on Lord's day. Brother Akin is sound in the faith. His address is: 928 20th St., Largo, Florida.

OWNER	BIBLES	COMMENTARIES
H. E. PHILLIPS		
<i>"It's a Phillips Publication"</i>		
PHILLIPS PUBLICATIONS		
P. O. Box 17244		
TAMPA 12, FLORIDA		
CHURCH SUPPLIES	BOOKS	LITERATURE

BOOKLETS

- BOTH SIDES OF THE MUSIC QUESTION—A**
written debate between Robert H. Bunting and Johnie Marion _____ \$ -25
- CAN A CHRISTIAN KILL FOR HIS GOVERNMENT?—Both** sides of the question are presented in this study by Bennie Lee Fudge .25
- THE HISTORY OF CHRISTMAS—James L. Denison** explains in full why we do not observe Christmas with any religious significance _____ .25
- 1900 YEARS AGO—A survey of the establishment of the church, its organization, worship and work by J. Harvey Dykes** _____ .25
- A SHORT COURSE IN TEACHER TRAINING—**
Buford Holt gives ten lessons for teachers _____ .25
- UNSPOTTED FROM THE WORLD—Charles A. Holt** gives the facts and figures in a study of worldliness .25
- WHERE ARE THE DEAD?—Maurice A. Meredith** presents a study of this interesting question _____ .25
- WHAT IS THE CHURCH OF CHRIST?—H. E. Phillips** compares the church of today with the first century .25

COMMENTARIES

GOSPEL OF JOHN by William Hendriksen _____	6.50	CONFLICT WITH ROME by G. C. Berkhouwer _____	5.95
EPISTLES OF PAUL by W. J. Conybeare _____	2.50	DOCTRINE OF ETERNAL PUNISHMENT by Harry Buis _____	2.75
ACTS MADE ACTUAL by Don DeWalt _____	3.50	50 YEARS IN THE CHURCH OF ROME by Charles Chiniquy _____	3.75
ROMANS REALIZED by Don DeWalt _____	3.95	CHRISTIANITY RIGHTLY SO CALLED by Samuel G. Craig	2.75
MORE THAN CONQUERORS (Revelation) by William Hendriksen _____	3.50	JESUS OF YESTERDAY AND TODAY by Samuel G. Craig _____	2.75
FIRST & SECOND THESSALONIANS by William Hendriksen ...	4.50	HISTORY OF PREACHING by Edwin C. Dargan	7.95
FIRST & SECOND TIMOTHY & TITUS by William Hendriksen _____	6.00	CHURCH IN THE BIBLE by Don DeWalt _____	3.95
NEW TESTAMENT EPISTLES by Victor Hoven	3.50	EUSEBIUS' ECCLESIASTICAL HISTORY _____	3.95
COMMENTARY ON DANIEL (Jerome) _____	3.95	HISTORY OF INTERPRETATION by F. W. Farrar	6.95
MATTHEW HENRY & THOMAS SCOTT (six volumes) commentary on whole Bible ..	23.95	HARMONY OF THE LIFE OF ST. PAUL by Frank J. Goodwin _____	3.00
EPISTLE TO THE PHILIPPIANS by Larry W. Jonas	3.95	SEVEN LAWS OF TEACHING by John M. Gregory	1.75
Hobbs _____	2.50	ALLEGED DISCREPANCIES OF THE BIBLE by John W. Haley _____	3.50
BOOK OF ISAIAH by George L. Robinson _____	2.50	THE BIBLE AND THE LIFE HEREAFTER by William Hendriksen _____	3.95
TWELVE MINOR PROPHETS by George L. Robinson ...	2.50	BIBLE SURVEY by William Hendriksen _____	4.50
A HARMONY OF THE GOSPELS by A. T. Robertson _____	3.00	NEW HEAVEN AND NEW EARTH by Archibald Hughes _____	3.75
THE LIFE AND EPISTLES OF ST. PAUL by Conybeare & Howson ..	5.00	MIRACLES OF OUR LORD by John Laidlaw ...	3.50
GALATIANS by J. B. Lightfoot _____	3.50	280 TITLES AND SYMBOLS OF CHRIST by James Large _____	4.95
THE PEOPLE'S NEW TESTAMENT NOTES by B. W. Johnson (two volumes) _____	6.00	APOSTOLIC FATHERS by J. B. Lightfoot _____	3.95
COMMENTARY ON THE WHOLE BIBLE by Jameson, Fausset & Brown _____	7.95	THE LIFE OF DAVID AS REFLECTED IN HIS PSALMS by Alexander Maclaren _____	2.75
IRWIN'S BIBLE COMMENTARY by C. H. Irwin	4.00	PERSONALITIES OF THE NEW TESTAMENT by Ralph G. Turnbull	1.95
MACKNIGHT ON THE GOSPELS (two volumes)	6.50	THE PATRIARCHAL AGE by Charles Pfeiffer _____	2.95
MACKNIGHT ON THE EPISTLES ...	8.50	CHURCH IN THE ROMAN EMPIRE by Sir William M. Ramsay	4.95

REFERENCE BOOKS

HARMONY OF SAMUEL, KINGS AND CHRONICLES by William D. Crockett	3.50	THIRTY YEARS A WATCH TOWER SLAVE by William J. Schnell	2.95
CRUDEN'S DICTIONARY OF BIBLE TERMS by Alexander Cruden _____	3.50	DEFENSE OF THE FAITH by Cornelius Van Til ..	4.95
CRUDEN'S CONCORDANCE, HANDY REFERENCE EDITION by Alexander Cruden	2.95	INSPIRATION AND AUTHORITY OF THE BIBLE by B. B. Warfield _____	4.95
BIBLE STUDENT'S ENGLISH-GREEK CONCORDANCE by James Gall	4.95	PERSON AND WORK OF CHRIST by B. B. Warfield ..	4.95
BIBLE DICTIONARY COMPLETE	4.00	PREACHING ON BIBLE CHARACTERS by Farris D. Whitesell	2.50
CONCORDANCE TO THE AMERICAN STANDARD BIBLE	9.00	FROM HOUSE TO HOUSE by Ivan B. Stewart	2.50
STRONG'S EXHAUSTIVE CONCORDANCE OF THE BIBLE by James Strong ..	13.75	TYPES AND METAPHORS OF THE BIBLE by J. W. Mouser _____	2.50
NAVE'S TOPICAL BIBLE	9.95	SECOND THOUGHTS ON THE DEAD SEA SCROLLS by F. F. Bruce _____	2.50
LIDDELL AND SCOTT'S ABRIDGED GREEK-ENGLISH LEXICON _____	5.50	SYNONYMS OF THE OLD TESTAMENT by R. B. Gridlestone	3.50
YOUNG'S ANALYTICAL CONCORDANCE TO THE BIBLE _____	11.75	THE PRACTICAL USE OF THE GREEK NEW TESTAMENT _____	2.50
Thumb indexed _____	12.50	QUESTIONS ANSWERED by David Lipscomb & E. G. Sewell _____	5.00

BOOKS ON VARIOUS SUBJECTS

THE GOSPEL IN THE OLD TESTAMENT by Donald A. Brandeis	3.95	McCONNELL'S MANUAL FOR BAPTIST CHURCHES _____	1.50
OUR DEPENDABLE BIBLE by Stanley E. Anderson	3.95	STANDARD MANUAL FOR BAPTIST CHURCHES	1.00
GOD SPAKE BY MOSES by Oswald T. Allis (paper)	2.00		
UNITY OF ISAIAH (paper) by Oswald T. Allis	1.50		
FIVE BOOKS OF MOSES by Oswald T. Allis	4.25		
PROPHECY AND THE CHURCH by Oswald T. Allis	3.75		
PRINCIPLES OF BIBLICAL INTERPRETATION by Louis Berkhof _____	2.95		

— *New Tract* —**THE NEW TESTAMENT PLAN
OF SALVATION**

By H. E. PHILLIPS

10 cents each or \$1.00 per dozen

\$7.50 per hundred

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 II

OCTOBER, 1961

NUMBER 10

IMPORTANCE OF GOOD READING MATERIAL

H. E. Phillips

Good reading material is a great asset in developing the individual, in preserving the home as it should be, and in the salvation of the lost. The printed page is a mighty weapon both for good and for evil. It is one of the most potent means of communication between men of contemporary times as well as with men and women of centuries past. What is written lives long after the writer has passed the ways of all men. This communication of minds and ideas by way of the printed page is powerful because it can be read and reread by hundreds and thousands of people now and in future times.

We all need to read to develop life and purpose. Our goals change from time to time. This may be good or it may be bad, depending upon the way we change and the motive for the change. Perhaps no force is so great in bringing about the change of views and life as the printed page. Reading is to the mind what feeding is to the body; it strengthens the understanding just as exercise strengthens the body. Unless we choose good reading matter and exercise our minds by reading, we will shrink up to nothing as time goes on. We and our children will read something. Whatever is at hand will be read, and if it is not the kind of mental food that will develop us, we and our children will suffer as the result of reading that which will change us in the wrong direction. This is not to say that we should not read all facts concerning any subject, but if we choose the trashy and evil reading matter that now floods the markets our minds and attitudes will descend to the level of this thinking.

The Scriptures direct us to read and study the word of God as the basis of life. We obtain the faith that will save by reading the word (Rom. 10:17). It will make a man perfect unto every good work (II Tim. 3:16, 17; I John 2:15). It will purify the soul in obeying the truth (I Peter 1:22, 23). We are to read the word to understand it (Matt. 24:25). Paul told Timothy to "give heed to reading . . ." (I Tim. 4:13). There is no doubt but that men must read to know the truth of God. Those who read the Scriptures to know and obey the truth are considered noble by God (Acts 17:11).

All men do not read with the same purpose in mind. Some read just to kill time. This kind of reading never gets much past the moment their eyes scan the pages. Others read to try to prove a position they already hold. This is not reading to learn, but to justify. This kind of reading never enlightens the individual to new knowledge, and, consequently, his life and purpose will not be renewed when it needs to be renewed. Others read just to accomplish a record

for themselves. "Daily Bible Readers" often accomplish nothing more than just that—reading a few lines each day to be able to say on Lord's day "I am a daily Bible reader." There is a wide difference between "reading" for the record and "reading" to understand.

Reading is an individual matter just as eating or exercising the body is an individual matter. In this present age it is the growing practice for a few to set themselves up as judges to determine what the public should and should not read. This is a form of censorship that robs us of personal freedom. Suppose someone should elect himself to decide for you that you should not read the Bible: only read what he says about the Bible. Would you accept that? By what law or logic should one decide what you should or should not read in religious matters but not in all other matters? If one has the right to judge for you what to read in religious matters, he has the same right to censor all your reading material. Would you think it healthy for you to read only what some man decides for you to read? Catholics govern their members in this way. Certain books are forbidden to be read by Catholics. As a Christian you insist that Catholics should be informed by reading all they can get on subjects pertaining to Catholicism and Christianity. But in turn are not you in the same boat as a Catholic if you let a man or group of men decide what you shall read and what is forbidden to you?

Among members of the church today there is an effort to classify men, books, papers and tracts, and stamp approval or disapproval upon them. A very few men act as the judges of what shall and what shall not be read by the majority of the church. Is it possible to know what truth is when all the evidence is not heard? Our system of justice requires that all the evidence for and against a person charged with any crime be presented and examined before sentence is pronounced. What would happen if the judge decided against any evidence that was contrary to his own personal views? Suppose he forbade the jury to hear any evidence presented by the defendant and allowed only the prosecution to present evidence? Could the jury decide the truth of the case upon this basis?

You owe it to yourself to read and study all the evidence in any matter to judge for yourself what truth is and what error is. I have read many books and works written by infidels, atheists, agnostics, modernists, materialists, evolutionists, and radicals, and shall continue to read them. If they have any truth I want to know it. Of course, with the Bible open before me, I am further established in the truth of that book by reading what the enemies of the Bible have to say and then reading what the Bible has to say. This, I believe, is the only way to fully know the truth. A few seem to think Paul's statement to Titus regarding elders doing their work of stopping the mouths of those who subvert whole

houses is to forbid any one to hear them or read their writings. This is not the case as the verses show. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9). Some were vain talkers and deceivers whose mouths must be stopped. This was to be done by holding the truth and presenting the truth against error so as to convince the gainsayers and stop the mouths of deceivers. This passage does not authorize elders or anyone else to censor what another hears and reads. It authorizes the elders or preachers to use sound doctrine against the error to overthrow it.

SEARCHING THE SCRIPTURES is a monthly journal dedicated to that very effort—"searching the scriptures" to be approved of God. We pretend only to study the word of God with the readers to ascertain the truth of God. Its pages are open to a free and frank study of all Bible questions in the earnest and honest desire to know the truth and to obey it. Personal sarcasm and insults are not permitted simply because that is not in harmony with the spirit of Christ. We attack error with all the force of our ability wherever it may be found, but we will have no part in the attempts to revile others simply because we do not agree with their position on the word of God.

We believe this paper will furnish good reading material for you and every member of your family. We are not presenting a creed for any man to subscribe to. We only wish to study with you the Scriptures which will make a man perfect to every good work. You deserve to study all you can on scriptural matters in order to know the full truth touching any subject. Do not let another decide for you what you shall or shall not read. Read all you can on any subject. We are not suggesting that you drop any religious reading material now coming to you; we only ask you to add SEARCHING THE SCRIPTURES to that which you are now taking and measure all you read by the word of God. If it is in harmony with the truth, accept it. If it is contrary to the word of God, reject it. You will be much better qualified to judge what truth is by so doing. Will you not send your subscription price of \$2.00 right now? Read SEARCHING THE SCRIPTURES for one year and see if it is not worth much more than the \$2.00 it will cost you. Do it now!

O'NEAL-FROST DEBATE

On the nights of July 10, 11, 13, 14 at the McArthur Heights church of Christ, near Jasper, Ala., Thomas G. O'Neal of the McArthur Heights church of Christ engaged Mr. Jack Frost of the Church of God in a religious debate. This was a discussion carried on a high level, which was contrary to some previous discussions conducted in this area. O'Neal is to Meet Frost again in the building of the church where Frost preaches. The date for the second discussion has been set for September 25, 26, 28, 29. The propositions for the two debates are:

"The Scriptures teach that water baptism, to the penitent believer, is for (in order to obtain) the remission of sins."
Affirm: Thomas G. O'Neal Deny: Jack Frost

"The Scriptures teach that the sinner is saved today without water baptism."

Affirm: Jack Frost

Deny: Thomas G. O'Neal

Beginning from the very first of the discussion the audiences increased every night, with a packed house for the final evening.

Searching The Scriptures

Published Monthly At
Tampa, Florida

Entered as second class matter at U. S. Post Office at Tampa, Florida, under the Act of March 3, 1879.

EDITORS

H. E. PHILLIPS
P. O. Box 17244
Tampa, Florida

JAMES P. MILLER
2523 W. Diana
Tampa, Florida

SUBSCRIPTION:

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

ADDRESS ALL COMMUNICATIONS AND
CHANGES OF ADDRESSES TO:

P. O. Box 17244
Tampa 12, Florida

Editorial . . .

H. E. PHILLIPS

We are nearing the end of the year. Most of the subscriptions on our mailing list expire with the December issue. Now is the time to renew that you may not miss a single issue of Searching the Scriptures. Many of you have received the paper during the past year because some friend gave your name and paid for your subscription. We will not be able to continue your name on our mailing list unless your subscription is renewed. Please do not delay; send your subscription for 1962 right now. Why not send the names of two of your friends and receive your own for \$1.00. The price now is 3 subscriptions for \$5.00.

Many preachers argue and insist that they have not changed on current issues in the church. I doubt not that some of these statements are true. It can be proved by reading what they have written in years past. On the other hand, some have completely reversed themselves, some for right and some for wrong.

It is not a disgrace to change when one learns the truth. In fact, it is an act of honesty and sincerity. Paul changed when he learned he was fighting against God by opposing Christ. John Mark changed and became profitable to Paul. Demas changed for the worse and left the faith. The only question of importance is: Am I now walking by faith and doing the will of God?

One of the weakest arguments one can put forward is to claim he has always been of the same mind as he now is, consequently, he is right. Recently I read the statement from an elder which said in part: "I have always believed what I now believe about the work of the church, and I am too old to change." Would you say this statement expresses your attitude? Should we either change or refuse to change because of the number of years we have held the position or our age in life? If so, conviction is of no importance in making a change.

The greatest gain in the world is not material values which seem to be the main goal of people today. If one could ob-

tain all the wealth in the world, what would he have? He would not have a substance that would make him really happy; he would not be contented or satisfied. This kind of wealth would soon be taken from him. Paul said, "For we brought nothing into this world, and it is certain we can carry nothing out" (I Tim. 6:7). The only good wealth can do is while we live. But what will we do after this life?

Jesus said, "For what is a man profited, if he shall gain the world and lost his own soul? or what shall a man give in exchange for his soul? (Matt. 16:26). This calls our attention to real values. Real gain is not of the things men generally seek after in this life; it is the salvation of the soul. Nothing is more important.

Paul struck the heart of the matter when he compared earthly gain to real gain in Philippians 3. He spoke of his standing in life and then said, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:7, 8).

The greatest gain in life is to win Christ and save the soul. This cannot be taken from one by death or any other power as long as we hold on to Christ. Let us lay aside the things of little value and center our efforts on obtaining the real things of life — the knowledge of Christ Jesus our Lord.

WITHDRAW YOURSELVES

E. L. Flannery, Lawrenceburg, Term.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition (teaching) which ye received from us (II Thes. 3:6).

On this passage of Scripture Albert Barnes comments:

This is the true notion of Christian discipline. It is not primarily that of cutting a man off, or denouncing him, or excommunicating him; it is that of *withdrawing* from him. We cease to have fellowship with him. We do not regard him any longer as a Christian brother. We separate from him. We do not seek to affect him in any other respect; we do not injure his name or standing as a man, or hold him up to reprobation; we do not follow him with denunciation or a spirit of revenge; we simply cease to recognize him as a Christian brother, when he shows that he is no longer worthy to be re-garded as such. We do not deliver him over to the civil arm; we do not inflict any positive punishment upon him; we leave him unmolested in all his rights as a citizen, a man, a neighbor, a husband, a father, and simply say that he is no longer one of us as a Christian. Discipline, then, is a withdrawing of *spiritual ties*. Here, brethren, we need to be on guard. Let us *not* seek to "pun-ish" or to "molest" in any way one from whom withdrawal of spiritual relationship has been effected. Do not seek to hurt his name, his business, his standing as a citizen, or take revengeful action in any manner. Simply cease to recognize him as a Christian brother until he repents of his disorderly walk.

It may become necessary to answer his erroneous reports for the protection of truth and" right; for the upholding of the cause of Christ. But in doing even this, let us not become guilty of bitterness, of malice, of a revengeful disposition, and seek him injury in any way. Admonish him; answer him; but retain a hope that he will repent and be restored to the fellowship of the saints.



Several years ago in my debate with Morris Butler Book on instrumental music in the worship, Book made a major argument on the word *lovely*. His line of reasoning was like this: Paul said in Phil. 4:8 to think on things that were lovely and that in Eze. 38:32 we were to sing a lovely song. Since they sung the lovely song with the instrument in the Old Testament and since singing was lovely it was right to play in the worship today. This was about as feeble an effort as any man could make to prove the instrumental point. *Lovely* is an adjective and tells only the quality or attribute of the thing named when used with a noun. During my recent meeting at Trenton, Florida my attention was called to a brother who had found human institutions in the word *good*. His position is that in the Greek the term (*agathos*) includes collective action and thus justifies the church of the Lord doing her work through a man made institution. I think that this brother has gone Morris Book one better. Book would have a better chance to find the instrument in the adjective *lovely* than he does in finding institutions in the adjective *good*. Good in the English or in the Greek does not tell anything save the character or quality of an act and has to be coupled with a noun to tell what is done. Now he needs to find the human institution as a noun either in the Greek or in the English and his problem will be solved.

PACKAGE DEAL FAITH

The following are quotations from a feature story by Gene Burnett, staff writer for the *Tampa Times* in Tampa, Florida published in that newspaper on August 12th of this year. They concern the Unitarian Church in Tampa and Dr. Thomas (Pat) Hardeman, its Pastor.

"In our church we have Christians, Jews, some agnostics and even a few atheists," Dr. Hardeman commented. Their only agreement on a creed is that they have none. Sunday school programs for children accent tolerance toward all other faiths, from Catholic to Buddhist.

I wonder if those who blamed Pat's tragic departure on Jim Cope and Florida Christian College have the heart now to restate their charges. They should have the courage to do so or apologize for them.

ELDERS CHRISTIAN EMPHASIS WEEK

The following paragraph from the pen of Oaks Gowen is worthy of space in this column. There can be no doubt that the colleges are ready to make an effort over the entire land to get into the budget of the churches.

ANOTHER DANGEROUS TREND APPEARS: The "college in the budget" of churches has been discussed for many years. Only a few churches have in recent years supported "our colleges" out of their treasury, and but few of the colleges have made direct appeals to churches to do so. But now one of our southern colleges is making a direct appeal to elders of churches in the southland to

get busy and urge all members of their charge to give liberally to the college by establishing an annual *ELDERS CHRISTIAN EDUCATION EMPHASIS WEEK*. No, this is not the "shades of sectarianism", it is the DARK SHADOWS of darker days ahead for the church of our Lord Let those who think "institutionalism" is a harmless and dead issue think again, especially when the institution is a "Christian College" seeking support from churches.—Oaks Gowen.

YOUTH REVIVAL

The following is taken from the *Florida Times Union* in the Saturday edition, September 2, 1961.

The San Jose church of Christ will be the scene of a youth revival Thursday and Friday, with services at 7:30 p.m.

Paul A. Harmon Jr., minister of the Warrington church of Christ in suburban Pensacola, will be the speaker.

Eddie G. Couch, minister of the San Jose church, said Harmon is an outstanding youth worker and is much in demand for youth revivals and similar ventures.

Prior to moving to the Warrington church, he was minister at St. Augustine, where he organized the St. Augustine Youth Center and served as youth coordinator. Presently he serves as after-care supervisor for the Juvenile Court of Escambia County and is the first person in Florida to serve in that capacity.

If it is right to have a "Youth Revival", and "similar ventures", the following questions are in order.

1. If a youth revival, why not a youth church
2. If a youth church, youth organization.
3. If youth organization, where can the place be found for the elders, deacons, old men and older women of I Tim. 3, Titus 1 and 2? I MARVEL.

THE SUFFICIENCY OF THE LOCAL CHURCH

R. A. Ginn, Trussville, Ala.

The serious problems that confront the church in our time seems to hinge upon difference in thought about the sufficiency of the local church in its work. Some are persuaded that the local congregation may employ other organizations through which to do a portion of its work: e.g.: preaching the gospel over a national radio program through the oversight of another congregation or caring for the indigent through an institutional home to which many churches contribute toward a common work. Others are convinced that the local church is all-sufficient to accomplish whatever work God has charged it to do, and that other organizations are neither needed nor allowed in the discharge of this responsibility. These problems must be resolved by churches and individuals. It is possible — and imperative — that we maintain outward unity while these problems are studied and resolved, but true unity is impossible so long as our thinking is divergent. "Can two walk together, except they be agreed?" (Amos 3:3).

Two things are absolutely essential to any agreement among us on current issues:

I. An understanding of the true nature of these issues. Many suppose their brethren hold convictions and take positions in this controversy that they do not:

The issue is *not* whether the church is obligated to preach to the world — *it is*.

The issue is *not* whether the church must care for widows and the indigent — *it must*.

No one questions the right of a church to use the radio, even nationally — *it can*.

It is not whether the homes caring for indigent can exist — *they can*.

None deny the responsibility of churches cooperating in doing God's work.

The issue does not involve *methods* by which local churches do their work — we could never come to a satisfactory agreement about ways and means.

Here is the present issue before us: Can one church scripturally accomplish a portion of its evangelistic work through the oversight of another congregation? Can churches do a *common* work of benevolence through human organizations supported by the contributions from the treasuries of many congregations? These diagrams show present practices that are opposed by many faithful brethren:

II. The use of the proper standard to determine these issues on a scriptural basis. Some brethren have resolved them on unsound bases:

Some feel that much "good work" is done by these institutions for the churches — but this would permit the church to contribute on the same basis to any organization doing a "good work", such as the Red Cross, etc.

Others have personal connections with the institutions that they seek to defend by defending the institutions — but, "let God be found true and every man a liar" (Romans 3:4).

Many assume that the institutions are being conducted scripturally because they have become traditional in many places — but tradition is never a sure standard of determining the truth. "But in vain they do worship me, teaching as their doctrines the precepts of men" (Matthew 15:9).

Many accept the institutions among us because those they consider as good men and strong preachers have approved of them through the years — but Alexander Campbell finally accepted the missionary society way of preaching, and we must not allow admiration for him to blind us to the error he embraced. Paul said, "Be ye imitators of me, even as I also am of Christ" (I Corinthians 11:1).

Numerous brethren believe that until recently everyone accepted homes, etc., as scriptural. They wish to place their confidence in those they think have never changed their position on those matters. *This is a faulty concept of the situation*. Many who now *favor* these practices now under question were at one time their *greatest opponents*. Of course, this proves nothing on the truth of the matter, regardless of who has changed in whatever direction.

B. C. Goodpasture, editor of "The Gospel Advocate", reprinted an article by Foy E. Wallace, Jr., in 1939 in his paper. This article dealt with the very matters that now trouble the church. I read, in part, "The disciples in Antioch cooperated with the churches in Judea through the elders in relieving an emergency in Judea. For one church to help another bear its own burdens, therefore, has Scriptural precedent. But for one church to solicit funds from other churches for general distribution in other fields or places, thus becoming a treasury of other churches, is quite a different matter. Such procedure makes a sort of society out of the elders of the local church, and for such there is no scriptural prece-

dent or example." At the close of this article by Brother Wallace, Brother Goodpasture added this comment: "*The foregoing articles reflect our present sentiments on the matters in question.*"

Guy N. Woods, present champion of these institutions through which churches may do their work of benevolence, has made these observations in the past:

"The ship of Zion has floundered more than once on the sandbar of institutionalism. The tendency to organize is characteristic of the age. On the theory that the end justifies the means, brethren have not scrupled to form organizations in the church to do the work the church itself was designed to do. All such organizations usurp the work of the church and are unnecessary and sinful." (Abilene Christian College Lectures, 1939, pp. 53, 54).

"This writer has ever been unable to appreciate the logic of those who affect to see grave danger in Missionary Societies, but scruple not to form similar organizations for the purpose of caring for orphans and teaching young men to be gospel preachers. *Of course it is right for the church to care for the 'fatherless and widows in their affliction' but this work should be done by and through the church, with elders having the oversight thereof, and not through boards and conclaves unknown to the New Testament.*" (Ibid.) (Emphasis mine—RG)

The word of God is the *sole* measurement by which these things are to be settled. It is a *perfect pattern* for the church in all its work. "Every scripture inspired of God is also profitable for teaching . . . that the man of God may be complete, furnished completely unto every good work" (2 Timothy 3:16, 17). Unless we have instruction in the Bible for an activity through direct precept, approved example or necessary inference, we have *no authority* for that activity! If such authority exists it is either general or specific in its nature. General authority for a thing allows us to decide the details of how it is to be done, but specific authority allows for no choice in its execution.

The duty of the local church in preaching the gospel elsewhere is taught by means of specific examples of churches supporting Paul as he preached in other fields. Read 2 Corinthians 11:8, 9; Philippians 1:5; 4:15, 16; 2:25 very carefully for this teaching. In each case, this uniform pattern appears:

1. A church or churches sent directly to the preacher by their own messenger (s).
2. No church received funds from other churches to disburse to preachers elsewhere.
3. The local church was the sole organization involved in this evangelism — excluding the use of societies, whether in the form of general organs or of another congregation.

The duty of the local church in benevolence is also taught by specific examples. See Acts 2:44, 45; 4:34, 35; 6:1-3; 11:28-30; 1 Corinthians 16:1-3; 2 Corinthians 8:13,14. Notice these things from these passages:

1. One church is authorized to help many churches meet their needs, vice-versa.
2. Each church is authorized to care for its *own* needy through the oversight of its *own* elders.
3. The uniform purpose of each gift from one church to another was to *relieve a need in the second church*.

You will also see from a careful study of these passages

that these things are *without authority* in God's teaching concerning the benevolent and preaching work of the church:

1. One church sending money to another church just to help in a common "good work".
2. A program of general benevolence done through one church for many churches.
3. A human institution set up through which many churches can do a common work of caring for orphans or widows.

The local church is sufficient in benevolence as well as in evangelism!

The sufficiency of the local church in doing its *own* work is violated in evangelism when one church oversees a program of work in behalf of many churches — such as the national radio program, "Herald of Truth", supported by many churches and overseen by the elders of the South 5th and Highland church in Abilene, Texas.

The sufficiency of the local church in overseeing its own work in benevolence is likewise violated when many churches contribute from their treasuries to the maintenance of homes and institutions which in turn oversee certain work of caring for the needy for the churches — such as homes caring for the needs of orphans and old folks.

To ignore the sufficiency of the local church in overseeing its own work in both these fields of labor results in the following conditions among the churches:

1. Abandonment of the only possible way to unity among us. All will agree on this work being done directly by the local congregation, but many oppose the other procedures. The peace of the church should warrant that the questionable practices be stopped.
2. The churches neglect their own development by confining their efforts to check-writing, and allowing others to have direct contact with the work being done.
3. The beginning of a departure from the truth that can have *no* end. If the church can do *some* of its work through other organization, it can do *all* of it in this manner.

There is as much reason for churches to build and maintain hospitals and hotels for the sick and shelterless as there is to establish homes to do a permanent work of *general* benevolence among orphans and the aged. "General benevolence" is care that is not the particular responsibility of any local church, or that is provided by churches assisting needy churches to do their work through a human institution rather than through those local churches directly.

Much has been said about church "Cooperation" in the present controversy. There are two definitions of this term: "joint effort" and "concurrent effort." The cooperation that was always practiced by NT churches was *concurrent* — all churches involved working independently but toward a common goal. It was never *joint* — churches working together through some central arrangement or organization. Churches are as surely cooperating when each maintains direct control of its own work, but assist one another in cases of need, as when they form organizations through which all may operate as one. Furthermore, in this way (concurrent effort) they practice the *only* cooperation known in Bible days.

The success of this form of cooperation among the churches is apparent when we consider that NT churches, working independently and assisting one another when necessary, not only provided for the needs of the indigent, but also preached the gospel to the whole world in a single generation (Colossians 1:23)! This procedure is both scriptural and practical — any other is unsafe.

GIVING THE **ANSWERS** FOR OUR HOPE

Address questions to:
35 West Par Ave.
Orlando, Florida

I PETER 3:15

—Marshall E. Patton—

QUESTION:

Dear brother Patton:

I want you to write an article on worshipping God acceptably. Can we worship God other than on Lord's day? Can we worship God and not go through with the five items of worship? Our preacher said from the pulpit that there is no command in the New Testament to worship God. He and some others teach that we cannot worship God without going through with the five items, that when we meet Sunday night and Wednesday night we meet to teach and not to worship.

Please write an article and have it put in *SEARCHING THE SCRIPTURES*. Maybe others can derive some information.—M.L.J.

ANSWER: In order to appreciate fully what is said in answer to the above letter some consideration should be given to the true meaning of worship.

The key verse on acceptable worship is John 4:24: "God is a Spirit: and they that worship him must worship him in spirit and in truth" The word "worship" is used in different senses in the Scriptures, but its use here is defined by Thayer: "*to kiss the hand to (towards) one, in token of reverence: . . . hence among the Orientals, esp. the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence, (to make a 'salam')* . . . hence in the NT. *by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication*".

From the above definition it is obvious that "worship" is both internal and external. Internally, it involves an attitude of heart, namely, reverence toward the object worshiped. Externally, it involves "an expression", "token", or some act of homage by which the respect in the heart is made manifest. This is further corroborated by the fact that acceptable worship must be "in spirit" and "in truth". To worship "in spirit" involves the right attitude of heart. To worship "in truth" involves an outward expression of that attitude as directed by the word. "Sanctify them through thy truth: thy word is truth" (John 17:17). It does not involve the types of the old economy but the realities of which the former were shadows One cannot offer as acceptable worship today what was used under Moses—it must be that authorized by Christ, hence, "in truth". Acceptable worship, therefore, involves the right object (God), the right attitude of heart (in spirit), and an outward expression of that attitude according to "truth". The ever increasing popular idea that "worship is not an act, but an emotion" is false, according to John 4:24.

Worship is authorized in the New Testament not by direct command but by necessary inference and approved example. The New Testament does not authorize any particular order to follow in worship whether for the individual or the church, i.e., the New Testament does not tell which act of worship shall be first, second, or last. Furthermore, it does not specify a certain number of acts of worship for any given time. Such is determined for the church by the wisdom of those who are

the spiritual overseers of the flock. No act of worship should be limited to any particular time, unless there is specific revelation on point of time, e.g., the Lord's supper (Acts 20:7). The nature of divine revelation on the matter under consideration determines whether or not it is generic or specific, and, therefore, whether or not we have any choice in the matter.

In the light of the foregoing it is evident that what was done in Acts 16:25; 20:36; 21:5 meets all the divine requirements of acceptable worship. If so, here is proof that worship can be offered on some day other than the Lord's day and that "going through with the five items of worship" is not necessary in order for worship to be acceptable.

While other related questions may grow out of this study, I believe I have answered those in the above letter. Further questions and study **will** be welcome.

WHO IS A PASTOR?

L. A. Mott, Jr., Las Vegas, Nevada

The word *pastor* occurs only one time in our English New Testaments. As Paul discusses the offices bestowed as gifts upon various men, he lists *pastors*: "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, *pastors* and teachers" (Eph. 4:11).

It is the aim of this article to identify these men called *pastors*. The word is, of course, a designation of an office, for it is classed with other offices of the church, i.e. apostle, prophet, etc. Most sectarian people have identified the *pastor* with the preacher. But this is an unscriptural application of the word as will appear in what follows.

Poimen, the Greek noun rendered "pastor" in Eph. 4:11, occurs 17 other times in the King James New Testament, and in all of these instances is rendered "shepherd". Thayer says the word means a *herdsman*, esp. a *shepherd* (*Creek-English Lexicon of the New Testament*, p. 527).

Then we also have the verb *poimaino* which means *to feed, to tend a flock, keep sheep* (*Ibid.*), or as J. W. McGarvey correctly put it, "to act as a shepherd" (*Lard's Quarterly*, Vol II, p. 313). Thus, when we find who in the New Testament is told to act as a shepherd, or to shepherd the flock, or to do the work designated by the verb *poimaino*, we shall have identified the *pastor*.

In John 21:16 Peter, an apostle, is told to shepherd (*poimaino*) the sheep. But the apostles are not the *pastors* of Eph. 4:11, for in that verse they are distinguished from them.

Two other passages will help us to reach our conclusion on this matter. From the island of Miletus Paul called to him the *ciders* of the church at Ephesus (Acts 20:17). When they arrived, Paul addressed them as *bishops* (*episkopos*), or overseers, and commanded them to shepherd (*poimaino*) the church of God (v. 28). This passage proves that the terms "elder", "bishop", and "pastor" are different designations of the same office.

Then in I Pet. 5 the elders (v 1) are exhorted to shepherd (*poimaino*) the flock of God (v. 2). With the exception of the apostles (who are not the "pastors" of Eph 4:11 as we have seen), no others except the elders are assigned the duty of being, and acting as, shepherds to the flock (church). Thus, the word "pastor" is simply another designation of those men who have met the qualifications listed in I Tim. 3 and Titus 1 and have been appointed as elders or bishops over the local church. It is not scriptural to apply the term to just any preacher irrespective of whether he possesses these qualifications. Let us always hold the pattern of sound words (II Tim. 1:13) and speak as the oracles of God I Pet. 4:11).

CHRIST'S SERMON AT BETHESDA

Wilbur Hunt, Palmetto, Fla.

In the first sixteen verses of John 5, we have related the healing of a man by Christ at a pool called Bethesda on the Sabbath Day. Because of this act, Christ was persecuted. The remainder of the chapter is Christ's defense and sermon regarding His Sonship, authority, and works as well as other matters. Let us consider His sermon to see its lessons for us today.

First of all, Christ pointed out the fact that He healed the man by the power of God dwelling in Him; and that "the Son can do nothing of Himself, but what He seeth the Father do". Thus God revealed to Christ what He can do and enabled Christ to have the same power, with the promise of doing greater things than just healing a sick person of his physical malady. The raising of the dead is especially mentioned. In verses 25-29, we have: (1) the spiritual resurrection of the soul of a person when he hears and obeys the word of Life or the Gospel of Christ, that is, those spiritually dead in sin; and (2) the coming physical resurrection of both good and evil people, followed by the Judgment and the resulting salvation or condemnation as the case may be for each of us. God is given the credit of being the Source and Giver of Life, and gave to Christ the same power. Although raising the physical dead is a greater thing than healing a person, the raising of a spiritually dead person is more significant because of the renewal of the eternal soul of a person that takes place as a result, and because, being eternal, it will either live forever in Heaven or Hell. Thus this places upon all of us the responsibility of preparing properly our souls via obedience to God so as to go to Heaven and escape Hell.

Second, God gave to Christ all power and authority, and demands that Christ be honored in the same way that He Himself is honored. The person who rejects Christ the Spokesman of God has also rejected God, but the person who hears Christ and believes in God has the promise of eternal salvation and life and of passing from condemnation to salvation. This is another way of saying that only through Christ can one come to God and be saved, not by rejecting Christ as The Way in preference for another way. Thus it does make a difference which way one follows, and only one, namely, Christ the Way, is *the* true Way.

Third, Christ was subjected to the will of God, and was obligated to, not do His own will, but do everything and judge everything in harmony with the laws of God. This shows the humility and obedience of Christ to God. True humility is the sacrifice of one's egotism and selfish desires and ways in preference to someone else's ways, and desires, and conforming one's will via teaching and obedience to the will of the other person and working with the other person in the accomplishment of the other person's purposes and plans. This Christ did. Christ was not seeking the praise of man, but the praise of God, and spoke for God rather than for Himself.

Fourth, Christ mentioned three things that bore witness of Him and His Divinity. They were: (1) the testimony of John the Baptist; (2) God; and (3) the Old Testament Scriptures, especially the prophecies and the words of Moses regarding Christ and His Kingdom. The aim of it all was the salvation of the people via Christ the Life, as well as now. However, because of the claims of Christ, the people refused to come to and believe in Christ and to seek the praise of

God and to love God. They did not believe Moses' writings regarding Christ, and refused to see Christ as the fulfillment of what the Scriptures prophesied concerning Christ. They did not see Christ as the Source of Eternal Life, although they believed that they could find Eternal Life in the Scriptures.

What lessons can we learn today? There is, first of all, dependence upon God for one's spiritual strength and of being humble and teachable in the sight of God. Another lesson is the importance of doing the will of God rather than the one's own will. A third lesson is the danger and sin of seeking the praise of man rather than of God. Finally, only in Christ is there Eternal Life and the Way one must follow in order to come to God rather than just in any old way and thinking that one way is as good as another way.

NO PLACE LIKE HOME

E. L. Flannery

So Russia have invented a new, more perfect plan for child care (*International*, July 10)! From birth every child will be reared in an institution. That used to be the American too—we believed that 1,000 orphans in a red-brick asylum led the perfect life. They wore uniforms, ate the same food, marched from one activity to the next, and said their prayers by the bell. My father, Dr. Hastings Hart, later a director of the Russell Sage Foundation, pioneered the daring idea that even a very modest foster home is a better place to rear good citizens, and a far happier place. Since then millions of children have amply proven that a home is better than an institution.

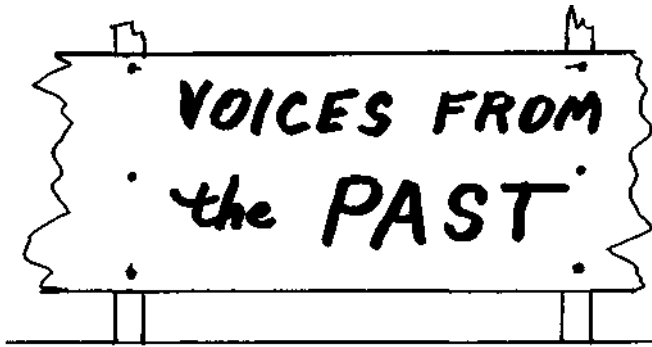
Laurance Hart,
Metuchen, N.J.

Newsweek
July 31, 1961

NOTE: Nine-tenth's of all children under the care of the state of Tennessee are cared for in family type homes. The one-tenth cared for in the institutions (they are not "homes" in the true sense) are those needing institutional type care because of physical or emotional problems. Every state in the Union is following this course. Most all denominational churches have accepted the wisdom of this policy. It is best for the child and his full development. I challenge any one to produce one trained social worker who encourages putting children in institutions for rearing rather than in the private home. To say an institution is a better place to rear a child than in the home is to indict the wisdom of God in His provision for child care; to go cross-grain to the judgment of those trained in this very field; and to reveal a gross ignorance of child psychology. There is a place for regimentation but not in caring for children.

GOSPEL MEETING

The 12th Street church of Christ in Bowling Green, Kentucky announces a gospel meeting beginning October 15 to continue through 22. H. E. Phillips of Tampa, Florida will be the speaker. There will be a morning service at 10 during the week and the evening service will be at 7:30. Sunday the Bible study will be at 9:15 worship at 10:15 a.m. and 6:45 a.m. The building is located at 213 E. Twelfth Street, Bowling Green, Kentucky. B. G. Hope is the preacher.



(The following article is found in the issue of June 13, 1929 of the *Gospel Advocate*, page 557.)

"IS THIS SCRIPTURAL"

by H. M. Phillips

I fear that the question, "Is this Scriptural?" does not enter the minds of all who claim to be Christians only, and to be guided by the Word, as seriously as it should. It often appears that the deed is done or planned and then an effort is made to prove it Scriptural. Some have said the church is the only institution through which a child of God can work Scripturally, using Eph. 3:21 to support the idea. It is claimed, also, that any religious organization smaller than the local church is too small, and any one larger than the local church is too large, to be Scriptural. If that is correct, we certainly ought to carefully consider some work that is being done, as to whether it is as God wants or not. A good work could be done, not in the right way, and God be displeased. A missionary society might do a good work, and a work of the church, and souls be saved, and yet neither the church nor God would get the glory. So we should be careful to see that what we do is done in God's way.

Is it Scriptural to have a society other than the church, or a society in or of the church, through which to preach the word? Would it be Scriptural for a congregation to form a missionary society of or in itself and send men out, calling for other congregations to work through it to spread the gospel? Would it be right to call it "the missionary society of the church of Christ?" It might be organized on the field where the work is to be done. Many souls might be saved and congregations established, and done in a businesslike way. It could be kept under the direction of the elders and not assume authority, and yet stir interest in mission work. Is it wrong just because it is organized in a businesslike way?

Suppose four men should say, "We will organize to do mission work." One would be the treasurer and secretary, another would be the preacher, another would be the song leader, and the other would look after the tent. Interest would grow, and churches that wanted to help would send money, and such growth could come that an office or permanent place might be needed. When would it cease to be Scriptural? Would it be all right till it got an office? Why would that make it wrong? Would it be wrong to give it a name? Would it be Scriptural to fasten it on the church and make

calls through the papers and by personal visits to congregations for it? Should we call it a part of the church and feel obligated to it? When would it cease to be Scriptural, or would it be Scriptural to even start? Is a thing wrong just because it might lead on too far? Well, suppose it did not go too far, would it be wrong? Paul had a company with him in his missionary work, and churches sent to him. Surely he shared with all who needed. Yet we read of no organization. How did they get along without it? Must we follow their example, or can we act differently and be Scriptural? We have progressed in travel and methods. Can we also progress in practice and principle? Where did all these organizations start, anyway? Did we borrow them from the Bible or from the denominations?

Would it be a good idea for the church to organize a hospital? We might reach many by such. Why not have a real church of Christ university? We could surely get much teaching done. Why not have a church of Christ health resort? In fact, if we can have one organization other than the local congregation, why cannot we have any other that will do good? Is the number limited to Bible schools, orphan homes, old ladies' homes, and clinics? Why not have a missionary society and send calls out for money to keep up the good work? There is a sad need of preaching in mission places. It is a God-given work. Will it be better done by organization? If so, why is it wrong to have a missionary society and right to have the other organizations? If it is Scriptural for one organization to be placed under the elders of a congregation to do a work of the church, why would it not be right to place any other organization under the elders of a congregation to do a work of the church? If we organize to do work and then disband the organization, and that makes it Scriptural to do so, why not organize a missionary society to hold a meeting at a place and then disband it when it is over, and organize again for another meeting? Is it Scriptural if you disband every time and do not make it permanent?

Brethren, I fear that the church is liable to get top-heavy with organizations. God surely gave a plan which, if followed, would be pleasing to him. The church ought not to be burdened with the things which we have in some places. If some brethren want to teach the Bible, let them do it; but do not fasten your Bible school on the church and try to make the church feel duty bound to support it as a part of the church or as a child of the church. If some want to build an orphan's home, old ladies' home, or a clinic, let them do so; but do not bind it on the church as a part of the church or as a child of the church. If the church desires to help you out in the work, do not try to impress the idea that such is the church. So far as I know, the church, as such, has no organization but the local congregation. If I am not right, then I should like to be corrected. I fear the church in its purity and simplicity is being largely forgotten and some other organizations are demanding attention and talk. I feel sure that God wants all the work done that is being done to care for the helpless, teach the ignorant, and spread the gospel, yet I believe the church is the only organization that should and can do it. If not, then our God made a failure in giving his plan to man. Let us give glory to the Lord in his church, uphold it, speak of it, and not exalt the side issues of man's organizations. Study and decide.

(Editor's Note: Did somebody say, "These Anti hobbyriders were not heard of until about ten years ago"? The principle and spirit of determining the scripturalness of the Lord's work has always been the same.)

DOES THIS CHURCH HAVE A RIGHT TO EXIST?

by J. Frank Ingram

In searching the scriptures, Paul speaks in Eph. 5:25-27, that Christ cleansed the church that he might present to himself a glorious church without spot or wrinkle and that it should be holy and without blemish. Christ gave himself for this purpose and the only church which has a right to exist is the one he built which the above characterizes (Mt. 16:18; Acts 20:28). The church has been called out, sanctified, for the Lord's use and we are to submit to that work assigned by him. The congregation, of which you are a member, does it have a right to exist? It does, only if it is following the pattern of things as set forth in the New Testament hence offering a better way of life to the people of this world

1. DOES THIS CHURCH, OF WHICH YOU ARE A MEMBER, OFFER UNDENOMINATIONAL CHRISTIANITY TO THE SECTARIAN? Picture a member of a sectarian church, tired of division, formalism, social activities and entertainment which exists in denominations. He wants a better way of life and the church is supposed to offer such to him. BUT, what does he find in the church (?) today? Divisions, Sectarian ideas (members following preachers or a group rather than Christ and His word, members calling the preacher, pastor, etc., using expressions such as *our church, joining the church, going to church, sacraments, church of Christ preacher.*; entertainment of all sorts, ball teams, youth centers, camps, massive dinning halls, recreational halls, youth revivals, and the like. Does this church have a right to exist as a New Testament church? No. Does it offer Christianity to the Sectarian? No.

2. DOES THE CHURCH OF WHICH I AM A MEMBER OFFER HIGHER MORAL STANDARDS TO THE MAN OF THIS WORLD? Here is a sinner tired of drinking, so he enters a New Testament church (?) and what does he find? Drinking upheld (no action taken) and practiced on the part of some. Here he finds no better way of life. Does that church have a right to exist? A sinner, tired of gambling, finds gambling used as a means of supporting the work of the church. Of course, he finds no better way of life or nothing uplifting in this. Here is a sinner who is tired of a wicked life of adultery, fornication etc. He enters a certain church BUT, is disappointed, Why? He finds such sins not only uncondemned but tolerated and condoned. Such a church has no right to exist as a New Testament church. The modern dance and movies have caused many of our young people to fall and yet New Testament churches (?) uphold and encourage both. Do they have a right to exist? Take a sinner who is aware that the condition of the world is getting worse as far as immorality and indecency is concerned. He takes refuge in the church BUT, he finds, the same condition he wishes to leave. It is a well known fact that many members of the church, men and women alike, dress immodestly in spite of teaching found in the New Testament against such.

3. DOES THE CHURCH OF WHICH I AM A MEMBER OFFER A BETTER WAY OF LIFE IN THE FAMILY RELATIONSHIPS? A husband and wife are having difficulties and they decide to meet with such congregation BUT, what do they find? Divorce for any and every cause upheld and encouraged. They find many members living in an adulterous relation which is not being condemned. Parents with unruly children seek a better way of life to enable them to better train their children What do they find? Parents, who

turn their children over to others to rear rather than assuming that God given responsibility (Prov. 22:6; Eph. 6:4). They find no teaching or example to follow as to responsibility of parents, hence they do not find a better way of life.

4. DOES THIS CHURCH OF WHICH I AM A MEMBER OFFER ANYTHING BETTER FOR THE MENTALLY FRUSTRATED? The doctor recommends to such a one, an active interest in church work. He enters a New Testament church (?) seeking a peace of mind BUT, finds quarreling, fussing, hatred, jealousy, and frustration. Hence he finds nothing better than he formerly had. Does such a church have a right to exist? No.

Since the church is made up of human beings, we are responsible for what the church is like. What do we have to offer to the world when we become like her? Nothing! In the light of the scriptures, do we have a right to exist as the church of the New Testament, or something else? May God grant us all the wisdom to act accordingly, that we may exist in a way pleasing to God, distinct from all others, offering the world an opportunity to live and die in His church and go to heaven after awhile.

CHURCH LEADERSHIP FREE

Brother A. W. Dicus has written a book entitled *Church Leadership* which he offers to those who will send him their names and addresses. "I will be glad to furnish, (GRATIS), copies of CHURCH LEADERSHIP to any and all desiring such, if they will mail me their name and address." — A. W. Dicus, 212 Woodbine Avenue, Tampa 10, Florida.

FRANKLIN ROAD LECTURE SERIES

Delivered in Nashville, Tenn., October, 1959

Vol. I	Give Us A King (<i>Harris J. Dark</i>)	_____	\$.20
Vol. II	Contending For The Faith and The Organization of The Church (<i>Charles M. Campbell</i>)	_____	.20
Vol. III	Speaking As The Oracles Of God (<i>Irven Lee</i>)	.... .	.20
Vol. IV	The All-Sufficiency Of The Bible (<i>E. L. Flannery</i>)	_____	.20
Vol. V	Divisions, Who Is Responsible? (<i>James P. Miller</i>)	_____	.20
Vol. VI	According To The Pattern (<i>Stanley J. Lovett</i>)	_____	.20
Vol. VII	Church Cooperation (<i>Cecil B. Douthitt</i>)	_____	.20
Vol. VIII	The Glorious Church And Its Purpose (<i>Curtis Porter</i>)	....	.20
Vol. IX	The Care Of The Needy (<i>Herschel Patton</i>)	_____	.20
Vol. X	The Individual Christian's Responsibility (<i>Bennie Lee Fudge</i>)	....	.20
Vol. XI	When Should One Change? (<i>James A. Alien</i>)	_____	.20

All 11 volumes \$2.00

These lessons have been widely distributed and contain valuable information touching the "issues" disturbing us today. All these men have a national reputation for "contending earnestly for the faith." If you have not read these booklets, order them today.

The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM ..."—Acts 14:27

JAMES W. SASSER is now preaching for the church in Chiefland, Fla. Sasser came to Florida from Alabama. . . . E. L. JANNEY is the new preacher for the Northside congregation in Trenton, Florida while MARSTON MITCHELL preaches for the downtown congregation. This church is the oldest congregation in that part of the country and was known in years past as Joppa. Some of the greatest preachers of the past generation have preached in meetings there. LEE ROBERTS worked for the Trenton church without pay for several years while they were paying for their building and still lives and preaches when needed in that section. . . . CHARLES LINDSEY is working with the brethren at Cross City, Florida and the work is growing. . . . TOMMY NELSON has preached for the Newberry, Florida congregation for several years and has done a good work. . . . TALMADGE POLK is with the church at Central in Suwannee County. . . . BOB LINDSEY preached in a meeting with the church in Cross City in August. . . . ALVIS LINDSEY preaches for the congregation at Midway. . . . EDGAR SRYGLEY speaks for the Cherry Sink church each Sunday. . . . The congregation that has been meeting at 1807 Chandler Rd. in Decatur, Ga., will soon be moving to new quarters. W. C. Hinton, Jr. is the preacher. . . . THINK is the name of a new paper published by FERRELL JENKINS, IRVIN HIMMEL, GROVER STEVENS and ARVID MCGUIRE. Christians outside the St. Louis area may send \$1 to P. O. Box 5803 St. Louis, Mo. . . . PAUL ANDREWS preached in a meeting at South Hill, Va. in August. This is mission country. JOHN WITT preaches in that section. . . . BILLY JOE THRASHER preaching for LEONARD TYLER at the Sixth Avenue congregation in Pine Bluff, Ark., baptized one August 9th. . . . ED HARRELL preaching in a meeting at Riverside Drive in Nashville. . . . GRANVILLE TYLER also preaching in that section in a meeting at Fairview. . . . HARRY PICKUP, Sr., busy in Tampa at North Street and at Bethel in North Florida when not in meetings. . . . ROBERT JACKSON slated for Lawrenceburg meeting November 5-12th. This is with the downtown church where E. L. FLANNERY works. . . . WARD HOGLAND to be with the Franklin Road church in Nashville and with the Seminole church in Tampa in meetings in October. . . . FRANK INGRAM now with the Southside church in Springfield, Mo. . . . LESLIE DIESTELKAMP back in the states after two years in Nigeria where he did a great work. . . . GENE TOPE also home for a visit from his work in South Africa. . . . HERBERT WINKLER preaching at Franklin Road in Nashville and at Tompkinsville, Kentucky. . . . JACK DUGGER preaching when needed in the Nashville area. . . . ROY COGDILL in meeting at West End in Louisville. . . . HAROLD HOWARD in gospel effort at Sweet Home, Tenn. . . . PARKS THURMON to work with the church in Newbern, Tenn., with CONNIE ADAMS as regular preacher. . . . THURMON will be sent to weak places and help with the work at home. . . . ALBERT ROBINSON working in Asheville, N. C. in a hard field. . . . FRANK ANDREWS sent by the church at Floral City, Fla., and the Bradenton and Palmetto congregations to work with weak churches in Eastern Kentucky for a three weeks period.

Seminole in Tampa closed its most successful Bible School the last week in August with an attendance of over 260 each

night for the five night period. H. E. PHILLIPS taught the adult class on "Problems of the Church". . . . JAMES R. COPE in meeting with the Preston Highway congregation in Louisville. . . . GEORGE JONES in a similar effort with the Oak Grove church in the same city. JIM GABBARD preaches for Oak Grove. . . . BOBBY THOMPSON of North Miami in a meeting near his birthplace in Henry County, Tenn. . . . LYNN D. HEADRICK preached in a tent meeting in August at Fultondale, Ala. . . . EUGENE BRITNELL is leaving Tuckerman, Ark., after seven years to work with the Arch Street church in Little Rock. His new address is P. O. Box 3012, Little Rock, Ark. KENT HARRELL will take Britnell's place at Tuckerman. . . .

NEW CONGREGATION

A new congregation is now meeting in Alachua, Florida in the Woman's Club building. This was the scene of a recent lectureship on the subject of institutionalism. The following men spoke in this series, Sept. 4-8: HAROLD DOUDY, H. E. PHILLIPS, MARSHALL PATTON, JAMES R. COPE and JAMES P. MILLER. C. K. PRENTICE is preaching for the new congregation.

C. G. CALDWELL, SR. of Manchester, Tennessee preached in a meeting at West Gray, Indiana, September 10-12 . . . C. G. CALDWELL, JR. of Columbus, Georgia will speak in a meeting October 8-18 at Glen Park church in Gary, Indiana . . . SAMUEL R. FRIZZELL, JR. is moving to Bowling Green, Kentucky to labor with the Park Street church in that city . . . EMERSON FLANNERY will be in a gospel meeting at Harding Avenue church in Sciotoville, Ohio, October 22-29 . . . OAKS GOWEN of Bradenton, Florida closed a meeting September 6th at Jackson Heights in Columbia, Tennessee. . . . ELMER MOORE will speak in a gospel meeting at Timberland Drive in Lufkin, Texas where HERSHEL E. PATTON preaches . . . NORMAN FULTZ of Beaver Dam, Kentucky preached in a meeting at Berwyn, Illinois September 18-24 . . . FOY W. VINSON preached in a meeting in Piano, Illinois September 25-October 1 . . . REAVIS PETTY of Columbia, Tennessee will preach in a meeting at Oak Lawn, Illinois, October 6-15.

A. C. GRIDER of Louisville, Kentucky will speak in a gospel meeting at Waterboro, South Carolina, September 5-13 . . . LESLIE DIESTELKAMP preached at Westvue congregation in Murfreesboro, Tennessee, Thursday and Friday nights, September 7-8 . . . HARRIS J. DARK of Murfreesboro, Tennessee recently closed a meeting with the Thayer Street church in Akron, Ohio . . . BILL CAVENDER was the speaker in a gospel meeting at Westvue in Murfreesboro, Tennessee September 18-27 . . . EARLY FLY of Orlando, Florida was the speaker in a meeting at the Center Hill congregation, located between Newberry and Grenton, Florida, September 11-19.

L. N. CLIFFORD, Nashville, Tenn.—The church at Perry Heights in Donelson is growing in spirit and truth as well as in number. My family and I were saddened August 17th by the death of our son and brother, who died suddenly from a cerebral hemorrhage. Knowing he was faithful to God's teaching and in attendance at worship helps to soften the sorrow we feel, but it is a hard task.

TALMADGE POLK, McAlpin, Fla.-One was baptized Sunday, August 27, 1961 at central church. Unity prevails. We stand opposed to the liberalism and institutionalism that is confronting the church today. I will be in a gospel meeting with the brethren at Brooker, Fla., where I formerly worked. This meeting will begin October 9. Brother Byron Conley of Bartow, Fla. will do the preaching in our meeting beginning October 22. When in our area worship with us.

BILL CAVENDER, Longview, Texas-My work is going along nicely at Longview (Greggton), Texas. I am in the midst of a good meeting with the Red Hill church in Cannon County, Tenn. Woodbury is the county seat where a good church began last year. Red Hill is small but sound.

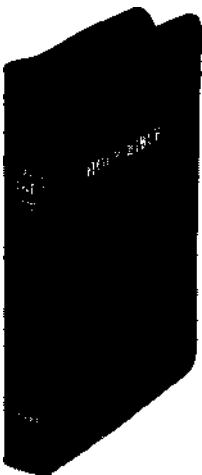
GLEN SHAVER, Denton, Texas-After six (6) years work with the churches in Hammond and Gary, Ind. I moved the first of July to work with the new congregation in Denton which started the first of this year. At present we have about 25 members meeting in the Woman's Club Building on Oakland Avenue in the city park with attendance ranging from the 30's to the 50's each Sunday morning. In August we conducted a eleven (11) day meeting here in the open air and one was re-baptized and one placed membership, while we had several visitors from the city and also from surrounding cities.

We are striving to walk in the old paths given us by our Lord and refuse to go awhoring after the idols of Institutionalism, Modernism, Materialism, Socialism and other isms that are plaguing the churches today. We invite faithful brethren who are sending their children to North Texas State University and Texas Women's University to encourage them to meet with us and we shall strive to edify them in the faith once delivered. When they arrive in Denton they can call me at 382-3324 and I can inform them of the time of our assembles and provide transportation to those needing it to the services.

We solicit the prayers of faithful brethren everywhere that the work here may grow and prosper in the Lord. I now have time for meetings in 1962.

HARPER'S BLACK LETTER BREVIER TEXT BIBLE

"King James Version"



A Bible made expressly for young people. Excellent type on "Microthin" paper in sturdy binding. These features are found in this Bible: Presentation page and family record, 16 multi-color illustrations, 8 maps in full color, special children's helps, outline of the life of Jesus, table of daily Bible readings. Size: 4x7 1/4" —Self-pronouncing.

- 815—Fabkote, overlapping, red edges **\$2.75**
- Z-815—Same as 815 with zipper **\$2.75**
- 830—Fabkote, white binding, overlapping, amber edges ... **\$3.75**
- Z-830—Same as 830 with Zipper **\$3.75**

OWNER
H. E. PHILLIPS

BIBLES COMMENTARIES

"It's a Phillips Publication"

PHILLIPS PUBLICATIONS

P. O. Box 17244
TAMPA 12, FLORIDA

CHURCH SUPPLIES BOOKS LITERATURE

COMMENTARIES

GOSPEL OF JOHN by William Hendriksen	6.50
EPISTLES OF PAUL by W. J. Conybeare	2.50
ACTS MADE ACTUAL by Don DeWalt	3.50
ROMANS REALIZED by Don DeWalt	3.95
MORE THAN CONQUERORS (Revelation) by William Hendriksen	3.50
FIRST & SECOND THESSALONIANS by William Hendriksen	4.50
FIRST & SECOND TIMOTHY & TITUS by William Hendriksen	6.00
NEW TESTAMENT EPISTLES by Victor Hoven	3.50
COMMENTARY ON DANIEL (Jerome)	3.95
MATTHEW HENRY & THOMAS SCOTT (six volumes) commentary on whole Bible	23.95
EPISTLE TO THE PHILIPPIANS by Larry W. Jonas	3.95
Hobbs	2.50
BOOK OF ISAIAH by George L. Robinson	2.50
TWELVE MINOR PROPHETS by George L. Robinson	2.50
A HARMONY OF THE GOSPELS by A. T. Robertson	3.00
THE LIFE AND EPISTLES OF ST. PAUL by Conybeare & Howson	5.00
THE EPISTLE OF ST. PAUL TO THE GALATIANS by J. B. Lightfoot	3.50
by B. W. Johnson (two volumes)	6.00
COMMENTARY ON THE WHOLE BIBLE by Jameson, Fausset & Brown	7.95
IRWIN'S BIBLE COMMENTARY by C. H. Irwin	4.00
MACKNIGHT ON THE GOSPELS (two volumes)	6.50
MACKNIGHT ON THE EPISTLES	8.50

REFERENCE BOOKS

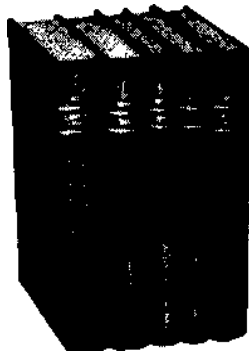
HARMONY OF SAMUEL, KINGS AND CHRONICLES by William D. Crockett	3.50
CRUDEN'S DICTIONARY OF BIBLE TERMS by Alexander Cruden	3.50
CRUDEN'S CONCORDANCE, HANDY REFERENCE EDITION by Alexander Cruden	2.95
BIBLE STUDENT'S ENGLISH-GREEK CONCORDANCE by James Gall	4.95
PELOUBET'S BIBLE DICTIONARY	4.00
COMPLETE CONCORDANCE TO THE AMERICAN STANDARD BIBLE	9.00
STRONGS EXHAUSTIVE CONCORDANCE OF THE BIBLE by James Strong	13.75
NAVE'S TOPICAL BIBLE	9.95
LIDDELL AND SCOTT'S ABRIDGED GREEK-ENGLISH LEXICON	5.50

COMMENTARIES

Here is a most attractive set of New Testament commentaries restoring the very best that has been offered through the years. Each book is handsomely and uniformly bound in simulated leather covers. Welcome addition to every library.

THE FOURFOLD GOSPEL—J. W. McGarvey and P. Y. Pendleton—A harmony of the four Gospels arranged to form a complete chronological life of Christ. Divided into title sections and subdivisions, with comments interjected in the text. 769 pages. -----

\$3.75



COMMENTARY ON ACTS - J. W. McGarvey — This outstanding commentary is original in form, broad in scholarship, and truly conservative. A "favorite" of teachers, students, and ministers. 560 pages. **\$3.75**

COMMENTARY ON ROMANS - Moses E. Lard — With a revised Greek text, compiled from the best recent authors, and a new translation. This scholarly author has set forth Paul's meaning without regard to what that meaning favors or disfavors. 488 pages. -----
\$3.75

COMMENTARY ON THESSALONIANS, CORINTHIANS, GALATIANS, AND ROMANS—J. W. McGarvey and P. Y. Pendleton—A companion volume to "The Fourfold Gospel". A most practical and helpful exposition. 555 pages. **\$3.75**

COMMENTARY ON HEBREWS—Robert Milligan—Reprint of this unequalled work on the difficult epistle to the Hebrews. A commentary that will help bring understanding to every reader. 400 pages. ----- **\$3.75**

BAKER'S BIBLE ATLAS

This atlas has features which will be appreciated by all students of Scripture. This volume is an atlas in the true sense of the word. Its emphasis is on geography. In addition to the colored maps there are black and white outline maps showing clearly the geographic features emphasized in that chapter. Photographs have been carefully chosen for the purpose of clarifying the text.



The authors of this Bible Atlas are eminently qualified for this project through their background of studies and visits to the "Holy Land" and other lands significant in Bible history.

BA124
Price - \$8.95

— *New Tract* —
THE NEW TESTAMENT PLAN OF SALVATION

By H. E. PHILLIPS
10 cents each or \$1.00 per dozen
\$7.50 per hundred

NELSONS TEACHER'S EDITION

"American Standard Version"



These attractive editions offer the American Standard Version with center column references, plus a 234-page concordance combined with subject index and pronouncing dictionary of proper names, a 118-page Bible Dictionary, and 12 full-color maps. Printed in Onyx Bold Face type. Page size: 5 3/4" x 8 1/4". All editions stamped in genuine gold. India Paper, less than 1" thick.

2252X — Black genuine leather, overlapping covers, gold edges. Boxed. -----
\$17.50

2254X — Black genuine morocco, leather-lined. Otherwise same as 2252X -----
\$22.50

NELSON'S NEW TESTAMENT

"American Standard Version"



Ministers and students will find these pocket editions easy to use and carry because of their compactness. Fine readable New Bold pronouncing type makes them a valuable gift. Printed on fine Bible paper. Page size: 4 1/4" x 6 3/8". Binding stamped in genuine gold. This is the best small Testament in the American Standard Version available.

490—Black leatherloid, limp style, round corners, gold edges. **\$4.00**

491—Black genuine leather, limp style, round corners, gold edges. **\$5.00**

493—Black genuine morocco, limp style, round corners, leather-lined, gold edges. **\$9.00**

HARPER CLEARBLACK POCKET EDITION

"King James Version"



NEW TESTAMENT AND PSALMS

This Testament has excellent clear type on the finest India paper. It is especially ideal for preachers because it can be easily carried in a man's coat pocket. Ladies also find it easy to carry in their pocket books. This is a self-pronouncing Testament. Genuine leather, half-circuit, leather-lined to edge, red under gold edges. Size: 4 1/2" x 6 3/8" x 1/4".

TP66x
Price - \$7.50

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 II

NOVEMBER, 1961

NUMBER 11

THE WHALE AND THE TOMB

Jas. P. Miller

It has long been truthfully said there is no middle ground in regard to the word of God. We either take it all as the very inspired word breathed out by God himself, or we reject it and are lost. There is no better example of this in all of the Bible than the statement of Jesus to the Pharisees in Matthew 12:39, 40.

"But he answered and said unto them, An evil and adulterous generation seeking after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

In this wonderful passage, the Son of God connects the story of Jonas with the great truth of his resurrection. The paradox to the modernist is very clear. If you are to believe one you must believe the other. The story of Jonah and the whale has long been the target of all skeptics. Of all of the truths of the word of God, it is the most doubted and laughed at. To the modern mind, who can not explain his own birth from his mother's womb, it is inconceivable that a man could live three days and three nights in the belly of the whale. As the result of this kind of thinking, preachers long ago decided that they too would agree that it is a fable. Teachers in the Sunday Schools in thousands of churches explain to children five and six years old that the whale did not really swallow Jonah but this is just a story to illustrate the truth of man's obedience to God. The entire book of Jonah has long been the object of "higher criticism" and everything in the book has been denied save the existence of the city of Nineveh itself.

Our Savior must have had this in mind when to an evil generation that demanded more than was necessary for faith, he simply said, one is like the other.

THE LESS AND THE GREATER

By this statement the Lord connects what is considered the most insignificant fact in the Bible with what all must agree to be the most important. Jesus says to the Pharisees who wanted to see a sign, you already have a sign, which is Jonas and the whale and that my resurrection will be like it, and if you cannot believe one, you *will not* believe the other.

Let us look at some of the great lessons in these two verses. First, Jonah was an inspired prophet of God and the book of Jonah is inspired. Jesus recognized him as a prophet and called him that. Let the modernist teach, if he will, that

there was no such man as Jonah. Jesus says there was, and not only this, but that he was a prophet. Let the skeptic deny that the whale swallowed Jonah, Jesus said it did. Permit the liberal mind to attack the importance of the book of Jonah and its inspiration, Jesus said it was inspired. Secondly, notice the divine purpose of God in all that he does. Little did Jonah know that our Lord would use his experience with the whale as a type of his resurrection. But God knew, and had a purpose. God never wanders with aimless feet, but his paths always lead to his purposes. Why should it be necessary for us, who have all spent far longer than Jonah in our mothers body, demand of God additional proof of the deity of his Son. The sign of signs, the resurrection of Christ from the dead, is sign enough. Listen to the apostle Paul in Romans 1:3, 4.

"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

The third lesson is fearful in its consequences. It is this: the preaching of Jonah was good enough to produce faith on the part of the men of Nineveh and they repented. Read verse 41;

"The men of Nineveh shall rise in judgement with this generation and condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."

What a sad commentary this is on the world in the time of Christ and indeed it is no better in our own world. As wicked as Nineveh was, they were better than the Pharisees who had a greater than Jonas and would *not* believe. Over nineteen hundred years have passed since the Lord left the "heart of the earth", after three days to prove that he was the very son of God with power and yet the world will not accept him in his deity. The world is filled with modernism and doubt. Man has not yet learned that no other sign will be given. There is no middle ground.

ENSNARING ONCOMING GENERATIONS

Hugh W. Davis, Lake Wales, Fla.

Are we leaving a snare for the next generation? God's people of old did. Concerning their occupation of Canaan, God charged Israel, ". . . ye shall make no covenant with the inhabitants of this land; ye shall break down their altars" (Judges 2:2). But the people found it easier to form unholy alliances and to tolerate the false worship of the people around about them. Therefore, God said, ". . . they shall be as thorns in your sides, and their gods shall be a snare unto

you" (Judges 2:3). That generation soon passed the way of all flesh ". . . and there arose a generation that knew not Jehovah . . . they forsook Jehovah, the God of their fathers, . . . and followed other gods, of the gods of the people that were round about them" (Judges 2:10-12). And so we see one generation leaving undealt-with evils behind to be a snare for the oncoming generation.

There is a much needed lesson here for us! The temptation to allow error to continue in the church is great indeed. It is so much easier to tolerate evil than to gird for battle, contend for the faith, and carry the scars of spiritual conflict that invariably result from extirpating religious wrong. It is so much more pleasant to build up than to tear down! Yet, as the alters of the false gods were to be broken down by Israel, so it is that things may arise in the church which must be overthrown. In waging his relentless fight against error that had arisen in the church at Corinth, the apostle Paul wrote, ". . . though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong-holds;) Casting down imaginations, and every high thing that exhalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:3-5). This was Paul's attitude, in spite of the fact that there were those who would criticize, belittle, and smear his good name. But not many of us have the courage of Paul. And so we wink at evil and turn our attention to those things pleasant and lovely in the sight of all.

But while we busy ourselves in the more pleasant pursuits of serving God: playing "hands off" when it comes to error, we not only fail in our duty, but we may be bloodying our hands with the souls of oncoming generations. The unextirpated evils of this generation may well be the snare of the next. Brethren, our children and children's children will have enough problems of their own without inheriting our too. Let us therefore arise to the task before us and break down every "idol".

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

The religious sense of *hamartano* is seen in a Hellenistic papyrus on which is recorded an illiterate appeal from Antonius Longus to his mother entreating her to be reconciled to him. He makes his daily prayer to Serapis for her: "I know that I have sinned (*oida hoti hemarteka*)," BGU 3.846, from A.D. 100. This is reminiscent of the Biblical: "Father, I have sinned (*pater, hemarton*)," Luke 15:18.

At this point it is interesting to observe the pagan temple inscriptions that employ the verb *hamartano*. The incidents related on these inscriptions tell of some fault which caused guilt or impurity in the eyes of the god. In some cases it is merely expressed in general terms by some part of the verb *hamartano*. In other instances the fault is described in detail. One such inscription has: "When Phoebus sinned (*hemartesen*), Great Artemis required of him an offering," (This is an inscription of the Katakekaumene.)

Searching The Scriptures

Published Monthly At
Tampa, Florida

Entered as second class matter at U. S. Post Office at
Tampa, Florida, under the Act of March 3, 1879.

EDITORS

H. E. PHILLIPS
P. O. Box 17244
Tampa, Florida

JAMES P. MILLER
2523 W. Diana
Tampa, Florida

SUBSCRIPTION:

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

ADDRESS ALL COMMUNICATIONS AND
CHANGES OF ADDRESSES TO:
P. O. Box 17244
Tampa 12, Florida

Editorial . . .

H. E. PHILLIPS

INDIFFERENCE

Indifference of the American people is becoming more alarming every day. Unless something is done about it we will find ourselves completely destroyed by the forces that are around us. Most people are indifferent about their own health. Their habits of eating, sleeping, working, etc., are destroying the general health, but the average man is indifferent to the warning he receives from his physician. Many are indifferent toward family responsibilities. The children are being lost to society, and parents are being warned about it, but they ignore the warning. Homes are breaking up at an astounding rate, but most of us are indifferent about it.

The national safety of all of us is threatened by international communism and infidelity, but the average American gives only lip concern about it. We are making little effort to teach and practice what we call "Americanism". We just drift along with an indifferent attitude; and this is a matter of concern to those who wish to preserve our cherished liberties.

Far more important than our physical and civil well-being is our spiritual health and destiny. It seems right and reasonable to suppose that one would be concerned about his eternal destiny if he were concerned about anything. But our practice indicates that we as a people are less concerned about our spiritual welfare than anything else. The only real desire of most people is to get wealth and power.

The evidence of indifference or lukewarmness in spiritual matters is shown in our attitude toward the Bible. Few really show an interest in learning more about God's will. Few really read the Bible with a view of learning what they must do to please God and be saved. Some denominations have been offering prizes to those who read a certain amount from the Bible in a given period. Some read the Bible through so many times in a lifetime, thinking that the amount of reading will pile up righteousness which will save them. Even in congregations of the Lord's church special rewards are sometimes promised for certain amounts read from the Bible. The desire

for the reward is more desirable than the good that comes from the reading. What we need is BIBLE STUDY—diligent study to learn and live.

The attitude toward the church is evidence of growing indifference. Today we may fill a large building at the morning hour of worship on Lord's day, but seldom at any other time. People are not really too busy to attend worship. We can prove that by pointing to the ball stadiums, golf courses, race tracks, theatres, etc. The truth is that people are indifferent toward the church and the work the Lord gave it to do, and they prove it by neglecting their responsibilities along this line.

Jesus said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30). Every indifferent person is against Christ. He destroys rather than builds. To the church of the Laodiceans Christ said: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:15, 16). Could language be stronger? Could it be plainer?

I am concerned that brethren are indifferent toward efforts like *Searching The Scriptures* to help teach the truth of God and encourage in spiritual growth. The same is true of gospel meetings. Whether the gospel be preached by the printed page or from the pulpit, brethren should show an interest and stand by the truth. If this is not done, Jesus says we are scattering abroad. Some will not even read such efforts as this to teach the truth of the gospel. Neither will they listen to gospel preaching from the pulpit. This is an alarming sign of indifference toward the gospel of Jesus Christ.

Just as many will not put forth the effort to go to the meeting house during a gospel meeting, many will not spend one thin dime to receive teaching through the printed page such as this. If persuaded to go to the meeting house or subscribe for some teaching through the printed page, they often do not listen or read. The only explanation of this condition is INDIFFERENCE.

The only solution to indifference is teaching the truth about it and persuading people to repent. To the church of Ephesus Jesus said: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2: 4, 5). It is time to repent of lukewarmness and indifference. It is time to turn again to our first love and do the works we did when we first became servants of God. We should show interest and love for the truth in our own lives. We should be helpful as far as is possible with us in carrying the gospel to others. One way to do this is to send tracts and papers like *Searching The Scriptures* to some who need to learn the truth. Do not be indifferent about your own soul; why not subscribe or renew your subscription to the paper today? More than that, read it and "search the Scriptures daily, whether those things were so" (Acts 17:11).

WORLDLINESS IN THE CHURCH

Earl Fly, Orlando, Florida

Worldliness is a broad comprehensive word which includes many soul-condemning affections, attitudes and acts disapproved by God. Since affections and attitudes determine actions, God gives the following command: "Set your affections on things above, not on things on the earth" (Col. 3:2). This is necessary that we may "seek those things which are

above" (Verse 1). We seek that which we love. If we love the world we will seek the things therein and be lost. Hence we are instructed to "love not the world, neither the things that are in the world" (I John 2:15). Demas forsook the apostle Paul because he loved this present world (II Tim. 4:10).

There are many specific acts which demonstrate love for the things of this world, such as lascivious living, covetousness, drunkenness, extortion, et cetera. Lack of space forbids a study of the multitudes of specific acts which could be named. In this article I want to present a few manifestations of worldliness in the church, which pervert preaching, weaken the mission of the church, hinder Christian growth and endanger souls.

(1) WORLDLY WISDOM IN PREACHING

It is reliably reported firsthand to me that a prominent teacher in one of the colleges operated by brethren instructed preacher students in his class to 'learn and use big words in your preaching to impress the audience'. Such preaching might indeed impress some hearers with the education and ability of the preacher and gain praise and popularity for him from those who are ignorant of or disobedient to God's teaching on the subject.

But is it the purpose of preaching to *impress* the audience with man's ability, or to *convict* and *convert* the lost? Can the gospel be effectively preached by using big words of worldly wisdom not understood by many of the hearers? The apostle Paul did not preach "with wisdom of words, lest the cross of *Christ should be made of none effect*" (I Cor. 1:17). He said, "But as we were allowed of God to be put in trust with the gospel, even so we speak; *not as pleasing men*, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: *Nor of men sought we glory . . .*" (I Thess. 2:4-6). The apostle further said, "And I, brethren, when I came to you, *came not with excellency of speech or of wisdom*, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. *And my speech and my preaching was not with enticing words of man's wisdom*, but in demonstration of the Spirit and of power: *That your faith should not stand in the wisdom of men*, but in the power of God" (I Cor. 2: 1-5). Gospel preaching is designed by God to exalt Christ, not the preacher; to produce faith in God, not man; to convict the lost and edify the saved, not impress the audience with man's ability.

This worldly desire to receive glory of men by impressing the audience with excellency of speech and enticing words of man's wisdom results in faith standing in the wisdom of men and makes the gospel of Christ of none effect. Preachers should not become menpleasers because of this desire but resist the devil. Neither should they bow to the lukewarm spiritual weaklings in the church who clamor for a soft gospel of flattering words, so as to have the favor of the world in financial, social and political matters. But we should speak as the oracles of God with great plainness of speech so that all may understand. As one preacher expressed it, "Let us put the hay down where the calves can get it and the cows will take care of themselves".

(2) UNDUE EMPHASIS ON MATERIAL BUILDINGS

When brethren build a glamorous building of beauty to impress the world and satisfy their pride of life at an exces-

sive cost, they are manifesting a spirit of worldliness. When they have so much foolish pride in the beauty of their fabulous building that they object to the use of a chart or blackboard by the preacher, who is laboring hard to clearly present the gospel as effectively as possible to convert the lost, they manifest a greater love for worldly beauty than the salvation of souls. When such worldly minded brethren with their warped view of Christianity have this much foolish pride in and love for their temple, it comes dangerously close to becoming an idol, and it is high time for a change of attitude, affections and actions. Their affections are clearly set on things below. They should realize that no soul can be drawn to God, converted from sin and kept pure in God's sight by any building, regardless of its location, design, cost or beauty. The gospel is still God's power to draw, convert and keep (John 6:44-45; Rom. 1-16).

(3) FUN, FOOD AND FROLIC

It is worldly love for this life and its pleasures that causes brethren to "sit down to eat and drink, and rise up to play" in the church. They build Recreational Camps, Church Kitchens, Play Rooms, Youth Hobby Shops, promote Social Functions, Entertainment Programs, et cetera, *with money from the church treasury*, as if the Bible gives authority for it. But they cannot produce one scripture to justify such.

Christ did not die to establish a church through which to provide worldly pleasure. The church is a spiritual institution with a spiritual mission, not a Sanctified Cafe, Holy Theater or Glorified Recreational Camp. Those who misuse God's money to promote these worldly activities are not abiding in the doctrine of Christ. They need to re-study and accept the authority of the Bible and the true mission of the church.

This spirit of worldliness in the church is doing great harm therein. When its time, efforts and money are diverted to pleasure programs and other unauthorized activities, however worthy they might be, its mission is greatly hindered. There is a time and place for wholesome recreation, but neither the time nor the place is in the church. Let us be content to let the church be the church, doing the work of the church authorized in the Bible, nothing more, nothing less and nothing else.

In this age of growing emphasis on materialism we must give diligence to make our calling and election sure. We must fight to maintain the purity of the church and not allow it to become a social club to provide for the worldly desires of its members who love this present world. Let us take heed lest after we have preached to others, we ourselves should be cast-aways because of worldliness in the church.

DOWDY-MORRIS DEBATE

By Marshall E. Patton

On the nights of September 11-16 brother Harold Dowdy of DeLand, Florida, engaged brother J. M. Morris of Holly Hill, Florida, in debate in the church building at DeLand. Three propositions (two nights each) were discussed involving the scripturalness of the DeLand church in organization, doctrine, and practice; church contributions to orphan homes, and the Herald of Truth issue.

THE DeLAND CHURCH

In his efforts to prove the DeLand church unscriptural brother Morris, to the surprise of nearly all brethren present, took a unique position; namely, that a congregation without

elders is unscriptural. Upon this basis he sought to prove his proposition. Brother Dowdy pointed out that while a church fully organized must have elders, it is also scriptural for a church to exist without elders, e.g., when there are no men in the congregation possessing the divine qualifications (I Tim. 3:1-7; Titus 1:5-11). Brother Morris found himself involved in hopeless difficulty in reckoning with the divine condition "IF" in Titus 1:6 and the fact that New Testament churches existed for a while without elders (Acts 14:23).

This radical, unscriptural position lost for Morris the confidence of brethren in general including some who stood with him on the other issues involved. In an effort to save face he charged, without submitting proof, that the DeLand church was run by a board of directors (referring to the men of the congregation as they met in business meetings) and that it was governed by majority vote. Dowdy denied the charges and said they were plain falsehoods! He made it clear that he and the DeLand church were opposed to such; that he had taught against such while there, and that Morris was obligated to produce proof of such charges. Morris admitted that he was told this by a brother whom he never identified. Thus, it appeared that Morris had received the tale of a tale-bearer without establishing it in the mouth of two or three witnesses and sinned more grievously by making it public without submitting proof. A man never suffered a more crushing defeat than Morris in this matter.

ORPHAN HOMES

On the orphan home issue Morris argued that when the church contributed to an individual saint, it was contributing to his *home*. Dowdy showed that the issue was not *who* or *what* benefited from the contribution to the saint; that it might be his home, the grocery store, some finance company, or even the government (when taxes are paid) as the individual met his legitimate obligations, but such was not proof that the church had contributed to such institutions. Furthermore, Dowdy submitted all the scriptures of the New Testament involving church action in benevolence and showed that every time it was to "saints"—never to an institution—not even to a private home.

Brother Dowdy made a clear distinction between the individual and church action. Morris, however, continued to use Gal. 6:10 and Jas. 1:27 to prove church action. He also appealed to I Cor. 9:13 in an effort to show church obligation to those other than saints. Dowdy very ably exposed his error and caused truth to stand out clearly.

Brother Morris argued that since the collection of I Cor. 16:1, 2 was for "poor saints" Dowdy had no authority to take his salary from the church treasury if he were going to follow the example exactly; that if he could get his salary out of it, then it was right to take money out of it for those other than saints. Dowdy replied that if I Cor. 16:1, 2 were all we had on the use of church funds then it could be used only for "poor saints"; that II Cor. 11:8 authorized a salary for preachers out of the church treasury, and upon that basis he received his salary from it.

On Thursday night Morris placed on the board within a circle the nine scriptures used by Dowdy involving the church in benevolence. Over this circle he wrote the word "saints". On the other side of the board he placed within another circle the passages in which the word "cup" appears in relation to the Lord's supper. Over this circle he wrote "cup" and underneath he wrote the word "singular". He then argued that in order to be consistent, since Dowdy says "saints" means "saints only", he would have to take "cup" (singular)

to mean only one container, and this would make him a "one-cupper". Again he tried to make Dowdy appear to be in the class with the Anti-Bible brethren. Brother Dowdy showed that he accepted what the Bible said in both instances; that he was a "one-cupper" in the sense that the word "cup" was used in the Scriptures; that the word "cup" meant the element in the container—not the container itself (Matt. 26:27, 28); that in order to have a plurality of cups in the Bible sense one would have to add other elements, e.g., coffee, orange juice, etc. Dowdy then showed that Morris' argument was the very one made by the "Anti-Bible Class, One-Cup" brethren. Morris never recovered from this colossal blunder throughout the rest of the debate.

Brother Dowdy showed that one of the basic errors on the part of Morris and those with him is that of stretching the Scriptures to include what they want. For example, Morris thought the Scriptures authorized "cup" (singular), but he stretched them to mean many cups. He knew the Scriptures said "saints", but he stretched them to mean those not saints. He knew that the collection of I Cor. 16:1, 2 was for "poor saints", yet he stretched it to include his salary, unaware of II Cor. 11:8 which authorized it.

Brother Morris had much to say about the "love of God" and the "spirit of Christ", and that to limit the church in benevolence was to limit the love of God. Dowdy did a very effective job in answering this showing that God's love was not limited when he forbade the church to help him who will not work in II Thess. 3:10; when he said "let not the church be charged" in I Tim. 5:16; and again, when he said "saints" in Acts 2:44, 45; 4:34; 6:1-6; 11:27-30; Rom. 15:25-27; I Cor. 16:1, 2; II Cor. 8:1-4; 6:1, 12; I Tim. 5:16, but that God's love had provided for all worthy objects of charity. He then challenged Morris to name one object of charity for whom God's love had not provided! Dowdy showed how that all were covered by the obligations placed upon the individual himself, relatives, the church, or other individuals; that it was simply a question of following God's plan or one of our own. Morris never made any reply to this.

Morris also argued that when the church "relieved" the needy by providing a place, food, clothing, nurse, guardian, etc., that such became a home and the elders were, therefore, over two organizations—a church and a home. Dowdy showed that this was the same mistake made by the Anti-Bible class brethren, for they argue that when the church "teaches" by providing a place, teacher, literature, etc., that such becomes another organization and the elders, therefore, are over two organizations—a church and a school. Dowdy showed, however, that both were functional arrangements of the church and not organizations separate from the church.

HERALD OF TRUTH

On the Herald of Truth issue the discussion was confined primarily to the arrangement of some churches in Central Florida with the Jefferson Street church in Orlando whereby contributions are made to Jefferson Street who in turn makes the arrangements, signs the contract, and bears the responsibility for maintaining the Herald of Truth film on a local TV station.

While several stock arguments of the liberal brethren were used by Morris and ably answered by Dowdy we conserve space in this article by examining the main burden of proof offered by Morris. He argued that the churches of Macedonia contributed to Philippi and Philippi in turn sent to Paul at Corinth (Phil. 4:15; II Cor. 11:8, 9); that this made Philippi a supporting church, and, therefore, contributions to a sponsoring church is Scriptural.

Brother Dowdy took this argument away from him completely by showing that the two passages could not possibly refer to the same instance for the following reasons:

1. They are not the same in *language*. II Cor. 11:8, 9 says "churches" (plural) and Phil. 4:15 says "ye only" (Philippi, singular).

2. They are not the same in *place*. Phil. 4:16 says "For even in Thessalonica", and II Cor. 11:8, 9 shows Paul to be in Corinth.

3. They are not the same in *time*. Phil. 4:15 says "in the beginning, when I departed from Macedonia". Even if we grant that this refers to a time after he left Macedonia (which it does not) it still would not put Paul at Corinth but in Athens. Dowdy also pointed out that the tense of the Greek word translated "when" will not allow the conclusion that it means "after" necessarily; that in the light of the context (next verse) we are forced to accept Thessalonica as the place, and, therefore, not when he was at Corinth. It was also pointed out that Morris' conclusion demanded a violation of I Pet. 5:2 which limits the function of elders.

On the last night of the debate Morris conceded that the matter of whether or not churches of Macedonia contributed to Philippi was a question of debate; that he could not prove that they did and Dowdy could not prove that they did not; that he, therefore, had as much proof as Dowdy. Morris, however, overlooked the fact that the only doubtful position was his own (since he could not prove it) and that Dowdy's position (Philippi sent to Paul) was unquestioned! One is revealed and the other is not.

Brother Dowdy showed that no church in New Testament times sent to another except when the receiving church was in *need*; that it was God's plan for each church to act independently to the extent of its ability in accomplishing its mission. When this is done all that can be done is accomplished and that without loss of energy, time, and overhead expense, all of which necessarily inheres in any centralized system. Furthermore, it maintains congregational equality, a fundamental Bible principle.

The debate did much good in DeLand and the surrounding area. The church in DeLand was unified in greater measure in the truth, strengthened in the faith, and a much better spirit prevails now than before the debate. There have been several additions to the church there since the debate, some as a result of it.

While this was brother Dowdy's first debate, faithful brethren were well pleased with his efforts. He is worthy of all commendation and proved himself to be an able defender of the faith.

It is to be regretted that it is becoming more and more difficult to get liberal brethren to debate. In this matter they are becoming more and more like he denominations—and for the same reason. They operate best from behind closed doors.

The writer moderated for brother Dowdy and brother Ross G. Embry of Holly Hill moderated for brother Morris. Brother Jerry Belchick was time keeper for brother Dowdy and brother Paul Breakfield was time keeper for brother Morris.

SCRIPTURAL ELDERS AND DEACONS

H. E. PHILLIPS

Over 300 Pages — Cloth Bound

Price \$3.75

**GIVING THE ANSWERS
FOR OUR HOPE**

Address questions to:
35 West Par Ave.
Orlando, Florida

I PETER 3:15

—Marshall E. Patton—

QUESTION: Are infants in the kingdom? What is their relationship to God and Christ?

ANSWER: These questions can best be answered by determining the condition or state of the infant in the sight of God.

The Bible does not teach the doctrine of "total depravity" as affirmed by Calvinist. Every appeal to the Scriptures to sustain this doctrine places a forced meaning upon the passage that is out of harmony with its context. Such is "wresting the scripture", and results in condemnation to the soul (II Pet. 3:16).

The Bible teaches that infants are innocent! God is the "Father of spirits" (Heb. 12:9). Every soul, therefore, is the "offspring of God" (Acts 17:28). Since "like begets like", it necessarily follows that souls are born innocent. No doubt, Jesus had such innocence and purity in mind when he said concerning little children, "of such is the kingdom of heaven" (Matt. 19:14). This does not teach that infants are in the kingdom, but that those in the kingdom correspond in nature to little children—they are innocent, pure, holy. They have been made so through the atoning benefits of the blood of the lamb appropriated by their obedience to the gospel. Infants are pure because they have never sinned. Those in the kingdom have sinned, but have been made pure through conversion.

Sin is the thing that separates the soul from God (Isa. 59:1; Ezk. 18:20). Sin is a transgression of the law (I John 3:4). However, God's judgment against man is based upon accountability (II Cor. 5:10; Deut. 1:39). Therefore, one is not a sinner in God's sight until he becomes accountable and transgresses God's law. Then he is in need of the grace which God provides that he might be saved.

This grace includes a redeemer—even Jesus Christ. To redeem is to recover or buy back. Christ purchased our redemption with a price that is precious, indeed (I Pet. 1:18, 19). Infants are not redeemed. You cannot buy back that which has never been away or separated from the original owner. Infants are not in need of redemption. They are yet with the original owner, and are, therefore, safe!

This grace includes the church. The word "church" (ekklesia) means "the called out". Its membership is composed of those who have been "called" by the gospel (II Thess. 2:14) out of darkness and the kingdom thereof (I Pet. 2:9; Col. 1:13) through their obedience to truth (John 8:32; Acts 2:41,47). It is a relationship for the saved. Infants are not in it. They cannot hear, believe, and obey the gospel by which souls are called out of the world into the church. Furthermore, you cannot call one out of something he has never been in. The infant has never been lost, therefore, is not saved—but *safe!*

Since the church and the kingdom are the same (Isa. 2:2,3; I Tim. 3:15; Matt. 16:18,19), and since infants are not in the church, it necessarily follows that they are not in the kingdom. Furthermore, citizenship in the kingdom is not established by physical birth, but by a spiritual birth (John 3:5).

Since infants are not accountable, they are not subject to the law of the king either in becoming a citizen or as a citizen in the kingdom. They, therefore, are not subjects in the kingdom.

While the infant is with both God and Christ (having never been separated) and shall be with the redeemed throughout eternity, his relationship to God, Christ, and the kingdom differs from that of the accountable soul saved by the grace of God.

I MARVEL

GAL. 1:6

—James P. Miller—

Many good brethren are disturbed over the failure of gospel meetings to reach the masses as they did a few years ago. There can be little doubt that there is some basis for their concern. No matter how hard the brethren try, and no matter how good the preaching, many "meetings" go today without a single addition or at best with very few. I think that there may be two answers to the problem. One is the fact that the good congregation today seeks to save souls all the year long. I know that where I preach in Tampa many time I stop the invitation and say just a word by way of additional encouragement. The day is gone when all that are to obey the gospel wait until the "meeting" to do so. The second reason is found in the times in which we live. It is almost impossible today to get outsiders to come with regularity to a series of sermons. Modern life leaves at best only a free night or two in the week. School activities, clubs, work and other things occupy the minds of those who are not children of God. Twenty five years ago it was not this way. An outsider would come early in the meeting and become so interested that he would come back each night until he would obey the gospel. Preachers would start the very first service to "lay the foundation" and before the meeting was over would teach the entire unfolding of God's plan. It must have been hard to convert men in the days of the early church. We should not be discouraged. Just make the gospel meeting a part of the overall teaching program of the church and follow through on all that do come. Remember that the church of the Lord is in the work of saving souls every day and that our series of meetings is a wonderful opportunity to accelerate our efforts. NEVER DECIDE THAT A MEETING IS NOT WORTHWHILE. Use it to sow or to reap but use it with all of its power for good.

I marvel that so few people are sought out by their fellowmen as counselors in time of personal trouble. If the reader will pardon a personal example, as I write this column in the evening I can hear a young girl pouring out her heart to my wife in the living room of our home. Someone said recently there are only two kinds of people. Those who are the problem and those who are the solution. Christians need to be the solution and not the problem. How long has it been since someone in trouble sought you out and asked for a helping hand?

INN BUT NO HOSPITAL

Some of the leading brethren among us have affirmed that the example of the "good Samaritan" in the 10th Chapter of Luke is all the authority the church needs to build and main-

tain a hospital. In preaching on the wonderful example of individual responsibility not long ago, it occurred to me that it would be better for them to teach that this passage justified the building and support of hotels by the Church. After all, there is a hotel in the narrative. Read verse 34, "And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." They can find an inn but no hospital. There would be one draw back however. They would have to stay and take care of the needy man for the last part of the verse said, "and took care of him."

THE AGE OF THE EARTH

The word of God does not tell us how old the earth is. The very fact that the scientists disagree to billions of years is proof enough that the age of the earth is not known. God asked Job in the long ago in Job 38:4 this question; "Where wast thou when I laid the foundations of the earth?" Job was not there and neither were the experts on such matters today. The story is told about the old fellow who went to sleep at the science lecture and missed a statement about the end of the world. He punched the man sitting by him and said, "what did he say?" His fellow listener said, "The speaker said the world would give out and be burned up by the sun in 4 billion years." The old man let out a sigh of relief and exclaimed, "thank goodness, I thought he said in 4 million."

EDOMITES, MIDIANITES AND OTHERS

It has been suggested by those who seek a human explanation for all things divine, that the Israelites were in a position by their close ties to work out the Bible and give it to the world as the word of God. Of course this makes the Bible of human origin and the product of the Jews alone. The question arises however, about why some of the tribes and nations kin to Israel, were not able to do so as well. The very best they could do was to worship idols and even sometimes offer human sacrifices to them. For example the Edomites were the descendants of Ishmael while the Midianites were from Midian the son of Abraham by Keturah, and therefore closely related to the Hebrews. The Ammonites descended from Ben-Ami who was the son of Lot. The Moabites came from Moab also the son of Lot and they too have a connection with the chosen of God. If the Bible is the product of human minds why did not some of these related tribes produce a Bible also. I am reminded of the story of the little girl who when told by the college professor that man came from monkey very pointedly inquired, "why are some not turning now?"

"GOD DID NOT GIVE THE HOW"

H. E. Phillips

One of the oldest arguments to introduce and support unauthorized practices in the church is that one which says: "God commanded the church to do it, but did not tell us how, hence, any 'how' is scriptural". This was one of the arguments to support the missionary society. One thing we note about this rule is that it is usually applied only to the issues that the one has in mind. It will not be applied to the many things in the word of God that the advocate of it accepts as written. For example: "God commanded us to be baptized, but He did not tell us *how*, therefore, any *how* is scriptural." From this we could conclude that the Red Cross, Community Fund, Summer Camps, etc. are scriptural institutions to baptize people into Christ. But the advocate of this argument would object to this on the basis that we are jumping from the *action* to the *institution* when the "how" is applied, and rightly so.

Yet, those who argue that any "how" is scriptural because God did not designate the exact action of some requirement, rush to substitute an institution for the action when evangelism and benevolence is the subject.

There are three big questions to answer in connection with the argument we are considering: (1) Does God really command it? (2) Did He tell us how? (3) What does the "how" involve?

DOES GOD REALLY COMMAND IT?

There are many things which have been bound upon us to do that God really did not command. Some of these involve the rituals many go through when worshipping God; some of them involve the individual responsibilities in human relations; some of them involve personal conduct of Christians. For example: the singing of three songs, a prayer, another song, preaching, invitation song, Lord's Supper, contribution, announcements and closing prayer. God authorized these things to be done decently and orderly, but He did not command us to follow this form. If one says (assumes) that God has commanded this form, he is saying that God commanded us to do something which He did not command—the form or ritual of worship on Lord's day.

Again, in human relations it may be said that God commanded us to visit people in prison (criminals of all kinds). If one says God commanded us to make visits to jails on Sunday afternoons, he is arguing from something which God did not command. The Bible does require us to visit (supply the needs) to brethren or saints who are imprisoned for the gospel, and Jesus says we do such to him when we do it to one of the least of these his brethren (Matt. 25:36-40). But this is in no way a command to visit all jails and prisoners as the duty of a Christian.

Once more, in personal duties it may be said that God commanded us to provide recreation and training for our children. If one says God commanded us (the church) to provide proper training for our children in recreation, he is making a command of God which is not given in the Bible. This is the responsibility of fathers and mothers, not the church.

Now, applying this to the care of orphans, widows and aged people, we are told in definite and uncertain terms that God has commanded the church to do this work. Before we can proceed to arguments about the HOW, we must first determine if God really commanded the church to do such. Widows of a certain age, qualifications and destitute are definitely the charge of the church (I Tim. 5:16). There is no dodging this; God has commanded THE CHURCH to care for "widows indeed" who have no one to care for them. Other widows are as definitely NOT the charge of the church. They are to be "refused" and their care to be supplied by the family of the widow (I Tim. 5:9, 11, 16). The "poor saints" are to be cared for by the church. This is a "command" of God. Other than these, where is the command of God for the church to care for the physical needs of mankind? Christians have the individual responsibility of caring for the needs of "all men, especially unto them who are of the household of faith", but this does not prove that "God commanded the church to do it". If we are permitted to shift our personal and individual duties to the church and say "what the individual is to do the church is to do", then I Tim. 5:9-16 has no meaning. Here a distinction between church and individual responsibility is clearly drawn.

Without being overthrown by emotion, let me inquire: Where does God command the church as a body to relieve orphans? We cannot just assume this if we are to walk by faith, and not by sight. The answer would have to be found in James 1:26, 27 because this is the only place the word "fatherless" (or-

phan) occurs in our English translation of the New Testament. Throughout the first chapter of James the emphasis is on the individual. Beginning with verse 26: "If ANY MAN among you seem to be religious . . ." Is this a personal, individual matter or is it a congregational action ". . . and bridleth not HIS tongue, but deceiveth HIS own heart, THIS MAN'S religion is vain." James is speaking of the individual as such and not congregational action. He is also speaking about the man's RELIGION—the difference between vain and pure. Vain religion, is this: self-deception, hypocrisy and an uncontrolled tongue. On the other hand, pure religion is visiting (supplying what is needed) the fatherless and widows and keeping self unspotted from the world. Who is to keep himself unspotted from the world? THE MAN who is practicing pure religion. Who is to care for the fatherless and widows in their afflictions? THE MAN who is practicing pure religion.

In the very next chapter (James 2:15, 16) we have some information on benevolent responsibility. "If a brother or sister be naked and destitute of daily food, and ONE OF YOU say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit"? This forcefully points to the individual responsibility to help those in need.

We ask again, Where did God command the church as a body to care for the fatherless and widows in general, or anyone else except "poor saints" and "widows indeed"?

DID GOD TELL US HOW?

Assuming that the church as a body is to care for the orphans and widows of the world without further classification, did God leave us a pattern or example of how it is to be done?

In Acts 4:34, 35 we find that "neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." This is the HOW! This is "how" the early church cared for those of its members who were needy. In Acts 6 we have the problem of widow care in the Jerusalem church. The apostles told the multitude of people composing the church there 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 is the HOW—within the framework of the congregation. In Acts 11:29, 30 we have the matter of needy saints in the country of Judea being helped by another church. "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea; which also they did, and sent it to the elders by the hands of Barnabas and Saul." This is the HOW—they sent it to the elders of the congregation in need.

In I Tim. 5:16 we have the problem of widows indeed being relieved. "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed." This is the HOW—the individual to take care of his own benevolent responsibility and the church to take the charge of widows indeed.

The matter of who is to do the relieving, who is to be relieved, and the independence of each congregation in doing its own work is clearly taught, and if this involves the HOW, it is given in the word of God.

WHAT DOES THE HOW INVOLVE?

Usually when the matter of "how" is brought up the procedure is not thought of, only the agency. Our use of the

word *how* involves two separate things: the agency (person or institution) and the procedure (the methods used in accomplishing the work). Now which one is under consideration when we say "God did not tell the church how"?



How does God reveal Himself unto us? Well, what do we mean by the "how", the *agent* or *action* in revealing Himself? To know this is important in answering the question properly. If we have in mind the agent or person, it is Jesus Christ and no one else. Peter quotes what Moses said of Christ: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3:22, 23). The opening verses of Hebrews tell us that God spoke before to the fathers by the prophets, and "hath in these last days spoken unto us by his Son . . ." (Heb. 1:1, 2). If the agent or person is meant by the "how", God revealed Himself only through His Son in these last days. The Bible gives us the "how".

But if the action or procedure is meant by the "how", the question would have to be answered differently. Christ being the agent, God gave him all power and authority. The Holy Spirit was employed by Christ to reveal the word to the apostles (John 14:26; 16:13; Acts 1:1,2,8; 2:1-4; I Cor. 2:10; I Pet. 1:12). The apostles, being moved by the Holy Spirit, wrote the things revealed in what we now call the New Testament (I Cor. 14:37; II Pet. 3:15,16). This is the "how" concerning the action or procedure.

Now with regard to orphan and widow care, has God given us the "how"? If no "how" is given, it would follow that any "how" is scriptural, providing of course He commanded us to do it. Are we speaking of the *agent* (person or organization)? If so, the church or the individual is the only "how" revealed in the word of God. Just find the verse that shows any other agent or organization and we will have some place to begin in reviewing our position. God has specified the organization or institution when He required the *church* in certain circumstances and *Christians* in general to do benevolent work. If not, then why cannot the Red Cross, Community Fund, Salvation Army, etc. be the agent through which the church works in this field? They can if God did not give the "how", meaning the agent or organization for caring for the needy. But it is said that *the church* is commanded to do this work. Then the "how" (organization) is given by God. It is the church.

But if the procedure or action is meant by the "how", i.e., God did not tell us exactly the action to follow in caring for the needy, then institutions have nothing whatever to do with the question. It is simply a matter of procedure in getting the work done. Sometimes this is called "methods". There would be no question at all about whether food was given to the hungry or whether money was given to him to buy food. That is not what the problem is all about, and most people who argue this matter know it. The *agent* or *institution* is what is objected to on the grounds that God specified who is to do this work. When the argument is presented the agent is the only thing under consideration in the "how". Did God tell us how? He certainly did: the church under given circumstances and each Christian according to his ability and opportunity.

A STATEMENT CONCERNING GOSPEL PRESS, INC.

Earl Fly, Orlando, Florida

I understand that the *Firm Foundation* editorial of August 29, 1961 says that *Gospel Press* does not solicit funds from churches and that those who had written and spoken about it "did not know what they were talking and writing about relative to the activities of *Gospel Press*".

Inasmuch as I was one of those who talked and wrote about its activities, I publish the following to set the record straight. I have the two original letters from *Gospel Press, Inc.*, signed by Vice President Paul Hunton.

When the Belmont Heights church of Christ in Tampa, Florida, received a letter from *Gospel Press* signed by Paul Hunton, postmarked Sept. 26, 1960, asking for a contribution from the church to *Gospel Press*, the brethren considered it in a business meeting conducted October 3, 1960. They instructed me to write the following letter, which was read and approved in a special meeting October 5, 1960.

"Mr. Paul Hunton
Gospel Press, Inc. 3813
Hillsboro Road Dear
brother Hunton:

"The Belmont Heights church received your letter post-marked Sept. 26, 1960, in which you request the fifth Sunday contribution in October for *Gospel Press*. The letter was read and discussed Monday night, October 3, in the regular business meeting of the church, and the decision was made that I be authorized to write this letter to you, which was read and approved in a special called business meeting, Wednesday night, October 5.

"Some of the brethren here, Wendel Strickland, John Langford, Gerstle Slatton and others, remembered favorably your preaching in this area, and an interest was expressed to hear what you might have to say further about some questions regarding *Gospel Press*.

"The brethren here have always rejected and opposed church contributions to the Missionary Society to enable it to preach the gospel on the grounds that there is no Bible authority for it, that the church is sufficient to preach the gospel without contributing to and consequently working through human organizations. We believe that *Gospel Press*, with its Board and Chairman, President, Vice President, is an exact parallel with this missionary society of yesteryear, which alienated brethren, divided churches, and resulted in a new denomination being born, namely, the Christian Church. For this reason the decision was made not to support *Gospel Press* in any way.

"We understand that *Gospel Press* publicly stated in its beginning that it would *not* solicit or accept church contributions. The brethren are interested to know the grounds for the change. It is also requested that you give Bible authority for church contributions to *Gospel Press*.

"The brethren here sincerely request your reply to these matters, which will be read to the brethren for consideration in a called business meeting.

Yours sincerely,
BELMONT HEIGHTS CHURCH OF CHRIST,
By Earl Fly, Evangelist."

The following letter, dated October 18, 1960, was signed and sent by Paul Hunton, via air-mail, to the Belmont Heights church.

"Dear Brethren:

"When we mailed out the letter requesting contributions from the churches we assumed that everyone had read of the revised position of the Board of Directors of the *Gospel Press*. Contributions are now solicited from churches if the check is specifically for the advertising, tracts to be mailed out, or answering the inquiries. We never have and we do not now solicit funds from churches for salaries or other necessary expenses involved. These expenses are paid by individual contributions. It have been stated in our gospel papers that all contributions raised east of the Mississippi will be used only for the ads, tracts and answering inquiries. I should have stated this again in my letter to you.

"I hope this answers your questions and you will encourage the church to send a sizeable contribution in October.

Your very truly,
(signed) Paul Hunton, Vice-President.

The reader will please notice that the second letter reaffirmed the intentions of the first to solicit contributions from churches, and I was personally asked to encourage the church to "send a sizeable contribution in October". Surely the Vice-President knew the policy of *Gospel Press* and the position of the Board! If they have now ceased their solicitations for church contributions they owe us an explanation. What are their reasons for the newly revised position to *not* solicit churches, if this be their latest position when this article is published.

The indisputable facts in this article are published to keep the record straight.



In a recently published college textbook in Zoology there is a chapter devoted to Evolution. In this chapter there is a brief summary of events which lead to the acceptance of the theory, according to the author. Empedocles (5 BC) suggested that the parts of animals had arisen separately and spontaneously from the earth and had assembled themselves at random into whole animals. Later the theory of spontaneous generation accounted for whole animals coming into existence out of nothing. In 1802 the French biologist, Lamarck, put forth the theory of acquired characteristics (a blacksmith would have brawnier children than if he had been a musician). Then came Charles Darwin in the eighteen hundreds. Darwin took the works of others as well as his own conclusions and presented them at the Linnean Society of London in 1858. In 1859 he published, "On The Origin of Species by Means of Natural Selection". The author states that, "Darwin's theory of evolution took the scientific world by storm". He declares further that, "within a few years the theory of special creation was abandoned by biologists, in favor of the theory of evolution". He leaves the impression that no biologist today exists that does not subscribe to the theory of evolution. I not only resent this statement and conclusion but I claim that it is a false and misleading statement. To claim that all biologists are in favor of the theory of evolution is to make a claim that is not true. I readily admit that many biologists are evolutionists. I also am conscious that some bankers are thieves, some doctors are quacks and some

men are drunkards. However, if I place every banker, doctor and man in these groups it would be a dishonest classification. One may be a banker, doctor, biologist or of other professions and still be a Christian. Jesus invites "whosoever will" to come and partake of the blessings that are promised to the obedient and faithful. There are those who claim that the things they have learned in a biology class or some other course in school has caused them to lose their faith. If this is true it was indeed a weak faith that was not based upon the word of God. No *truth* has ever caused one to forsake Christianity. When one is taught or discovers a "truth" that opposed inspired revelation it would be the point of wisdom and intelligence to investigate this "truth" closely and critically. Since God is the source of all truth, truth does not contradict itself.

COMMENTS TO THE EDITORS

"We sure are enjoying *Searching The Scriptures* and pray that all who receive and read it will be strengthened in the Faith."—L. N. Clifford, Nashville, Tenn.

"This is a very fine paper and I wish I could send it into every home among our brethren. Possibly I can subscribe for more of my friends in the near future."—W. C. Sawyer, Sciotoville, Ohio.

"I enjoy your good paper and it should be doing a lot of good for the Cause of Truth. Keep up the good work."—Charles A. Holt, Wichita Falls, Texas.

"I am grateful for your good work with the paper."—Rufus R. Clifford, Nashville, Tenn.

"I have enjoyed reading this paper very much."—W. B. Kickliter, Palatka, Fla.

"I enjoy reading your paper so much. I'm sure it is a great inspiration to all who read and study things written in it."—Mrs. L. R. Ward, Clearwater, Fla.

"Thanks for being so kind to continue sending *Searching The Scriptures* over the past few months so that it has not been necessary to miss a single issue. We appreciate it more every time we read it."—Arthur M. Ogden, Live Oak, Fla.

"I am appreciative of the paper, undoubtedly it is doing a world of good. Keep up the good work."—J. R. Snell, Louisville, Ky.

"Please renew my subscription to *Searching The Scriptures*. I enjoy it very much."—Bill Adams, Warrington, Mo.

"Renew my subscription. I appreciate the paper so much and I am trusting much good will come from the paper."—Dewey J. Stalvey, Trenton, Fla.

"I continue to enjoy the excellent material which you put out. I feel especially grateful here since I am the only one in this congregation who feels that the Scriptures teach that the church has no business getting involved in the projects of men. I trust that you continue to publish the truth as you have thus far."—Capt. Wallace H. Little, San Francisco, Calif.

"This is one paper we don't discard after reading."—Mona S. Duncan, Chattanooga, Tenn.

"Keep up the good work."—William Lewis, Knoxville, Tenn.

"It is with pleasure that I renew my subscription to *Searching The Scriptures*. Its physical structure compares to the best and its contents second to none."—Harold Trimble, San Antonio, Texas.

"I enjoy *Searching The Scriptures* very much."— Mrs. Justis Shull, Louisville, Ky.

OWNER	BIBLES	COMMENTARIES
H. E. PHILLIPS		
"It's a Phillips Publication"		
PHILLIPS PUBLICATIONS		
P. O. Box 17244		
TAMPA 12, FLORIDA		
CHURCH SUPPLIES	BOOKS	LITERATURE

COMMENTARIES

GOSPEL OF JOHN by William Hendriksen	6.50
EPISTLES OF PAUL by W. J. Conybeare	2.50
ACTS MADE ACTUAL by Don DeWalt	3.50
ROMANS REALIZED by Don DeWalt	3.95
MORE THAN CONQUERORS (Revelation) by William Hendriksen	3.50
FIRST & SECOND THESSALONIANS by William Hendriksen	4.50
FIRST & SECOND TIMOTHY & TITUS by William Hendriksen	6.00
NEW TESTAMENT EPISTLES by Victor Hoven	3.50
COMMENTARY ON DANIEL (Jerome)	3.95
MATTHEW HENRY & THOMAS SCOTT (six volumes) commentary on whole Bible	23.95
EPISTLE TO THE PHILIPPIANS by Larry W. Jonas	3.95
Hobbs	2.50
BOOK OF ISAIAH by George L. Robinson	2.50
TWELVE MINOR PROPHETS by George L. Robinson	2.50
A HARMONY OF THE GOSPELS by A. T. Robertson	3.00
THE LIFE AND EPISTLES OF ST. PAUL by Conybeare & Howson	5.00
THE EPISTLE OF ST. PAUL TO THE GALATIANS by J. B. Lightfoot	3.50
THE PEOPLES NEW TESTAMENT NOTES by B. W. Johnson (two volumes)	6.00
COMMENTARY ON THE WHOLE BIBLE by Jameson, Fausset & Brown	7.95
IRWIN'S BIBLE COMMENTARY by C. H. Irwin	4.00
MACKNIGHT ON THE GOSPELS (two volumes)	6.50
MACKNIGHT ON THE EPISTLES	8.50

REFERENCE BOOKS

HARMONY OF SAMUEL, KINGS AND CHRONICLES by William D. Crockett	3.50
CRUDEN'S DICTIONARY OF BIBLE TERMS by Alexander Cruden	3.50
CRUDEN'S CONCORDANCE, HANDY REFERENCE EDITION by Alexander Cruden	2.95
BIBLE STUDENT'S ENGLISH-GREEK CONCORDANCE by James Gall	4.95
PELOUBET'S BIBLE DICTIONARY	4.00
COMPLETE CONCORDANCE TO THE AMERICAN STANDARD BIBLE	9.00
STRONG'S EXHAUSTIVE CONCORDANCE OF THE BIBLE by James Strong	13.75
NAVE'S TOPICAL BIBLE	9.95
LIDDELL AND SCOTT'S ABRIDGED GREEK-ENGLISH LEXICON	5.50

The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM . . ."—Acts 14:27

NEW CHURCH IN MANCHESTER, TENNESSEE

Early in 1961 a few families living in the Forest Mills community in Manchester, Tennessee decided to make an effort to establish a New Testament church in that area. There are two or three denominational churches in that section but only a few active members of the body of Christ. They were attending worship at East Fort Street, South Side, Cumberland Academy, and perhaps other places, but felt that there would be a considerable advantage in having a congregation in Forest Mills; that there were perhaps a number of members who were not attending any place who might be encouraged by such an undertaking and thus become interested in the Lord's work again.

A canvass was made of the neighborhood in an effort to reach such members. Several business meetings were held and plans were made to begin the work.

On January 22, 1961, the group met in the Forest Mills school building for Bible study, with 37 present for this initial service, 16 members of the church were present and formed the nucleus of a new congregation which has seemed to make excellent progress from the beginning. Contributions have averaged around \$75 per week, plus several sizable donations from other congregations. To date, there have been 6 baptisms, and 8 members have formerly identified themselves with this new church. Brother C. G. Caldwell Sr. preaches regularly, two Lord's days each month and brother O. C. Tally preaches two Lord's days each month.

A spacious lot was donated by Mr. David King of Manchester. A modern brick meeting house is being erected on this lot which will seat around 300. It is a beautiful building of modest design which will meet the needs of future growth. The house will be ready for occupancy within a month from this date. In the meantime the church continues to meet in the Forest Mills school building.

Brother Caldwell is sound in the faith and a loyal worker for the Lord. He spends much of his time in meeting work. Congregations looking for a good man for a meeting will do well to contact him. His address is 1310 McArthur Dr., Manchester, Tenn.

ARTHUR M. OGDEN, Live Oak, Fla.—May 1st ended nearly six years of work in Southern Illinois, most of which was in Franklin County. During this time I worked with Churches in Christopher and West Frankfort full time for two years and nine months each, and simultaneously with West Frankfort and the Crawford churches the last three months of our stay. The only churches that I know of in extreme Southern Illinois that are definitely conservative are in Franklin County, even though I am sure there are others.

May 1st also marked the beginning of work with the Live Oak, Florida brethren. Prospects are good here, and I am looking forward to a very happy and fruitful work. Everett Williamson, who labored with this church part time for the past seven years, still resides here in Live Oak, occupying the position of Supt. of Schools, and preaching for the Mt. Olive brethren, who meet six miles west of Live Oak. When passing through be sure to worship with us.

TOMMY NELSON has moved from Newberry, Fla., to labor with two rural congregations near Monticello, Ky. (Stop and Shearer Valley). He reports that the work looks good in that section.

DEWEY J. STALVEY, Trenton, Fla.—We, the members of the church of Christ in Newberry, Florida, wish to report in *Searching the Scriptures* a statement on behalf of brother Tommy Nelson for the purpose of encouraging the work of the Lord. Brother Nelson labored with this church for almost two and one half years. We are able to see many good results of his work while he was with us. We were made sad when he departed from us, yet we do rejoice to know that the lessons brother Nelson preached were true to the word of God. The last Sunday night brother Nelson was here five were baptized. Many others have obeyed the gospel during his work with us. We would like to express our sincere love for brother Nelson and his family. Our prayers are for him and the work of the church wherever he goes. May God be with him and bless him.

GOSPEL MEETING

A gospel meeting at Par Avenue in Orlando, Fla. will begin November 26 and continue through December 5. H. E. Phillips will be the speaker. All in this section are invited to attend these services each evening at 7:30. M. E. Patton is the local preacher.

GIVE US YOUR REPORTS

It is not an easy matter to get all the facts of a gospel meeting or the reports of interest from various sections from some of the bulletins. If you have announcements of meetings, please send us such reports in time to do good in encouraging people to attend. Others may be interested in what you are doing.

H. E. PHILLIPS, Tampa, Fla.—I recently closed a good meeting with the church in Pelham, Tenn., near Monteagle. Although there were no additions the interest was good throughout the meeting. Following this meeting I was with the 12th Street church in Bowling Green, Ky. Attendance was good every day and evening. Three were baptized and four were restored during this meeting. I was impressed by the diligence of the elders: W. L. Forshee, W. T. Harrah and Frank G. Melton. They are busy in teaching the word both publicly and privately. They love the truth and will stand by it whenever proclaimed. They are loved and respected by the members of that congregation. Brother B. G. Hope has been with this good church for 12 years and is still doing a good work. His reputation is well known throughout that section of Kentucky as a sound and faithful preacher of the gospel. The preacher, elders and deacons work well together and the spiritual health of that church is excellent.

GOSPEL MEETINGS

A meeting with different speakers each evening at Shelbyville Mills, Tenn., Oct. 1-8. Harris Dark—"What Is The Church?"; Robert Jackson—"How To Enter The Church"; Richard Weaver—"Congregational Independence and Cooperation"; Bob Crawley—"The Church and The Christian"; Rufus Clifford—"The Mission of The Church".

IRVEN LEE of Russellville, Ala. was in a meeting at North Street in Tampa, Fla., Nov. 5-12. PAUL ANDREWS is the local man. . . JACK DUNCAN was the speaker in a meeting at Kirkwood, Mo., Oct. 22-29. . . EARL FLY of Holden Heights in Orlando, Fla. spoke in a meeting at Umatilla, Fla., Oct. 16-24. . . WESLEY JONES of West End church in Bowling Green, Ky. was the speaker in a meeting at Franklin, Ky., Oct. 8-15. . . M. E. PATTON of Par Ave. in Orlando, Fla. preached in a meeting at Forest Hills in Tampa., Fla., Sept. 17-24. . . HUGH DAVIS of Lake Wales, Fla. was the speaker in a meeting at Holden Heights in Orlando, which began Nov. 5. EARL FLY is the preacher with this church.

J. P. MILLER of Tampa preached in a meeting with the Spring & Blaine church in St. Louis, Mo., Oct. 1-10. One was baptized. FERRELL JENKINS is the preacher with this congregation. . . EDWIN BROADUS was at St. Charles, Mo. in a meeting Oct. 8-18. . . ROY COGDILL was the speaker in a meeting at the MacDill church in Tampa, Fla. Oct. 15-22. COLIN WILLIAMSON is with this church. . . C. G. CALDWELL, JR. of Columbus, Ga. was in a meeting at Glen Park church in Gary, Ind., Oct. 8-15. HARVEY J. WILLIAMS is the preacher here. . . JERE E. FROST of Birmingham, Ala. was in a meeting Oct. 4 at Hessville church in Hammond, Ind. . . WARD HOGLAND of Greenville, Texas was in a meeting at Franklin Road in Nashville, Tenn., Oct. 1-11. C. M. CAMPBELL is the preacher at Franklin Road. . . C. L. OVERTURF of Tampa, Fla., was the speaker in a meeting at College View in Florence, Ala., Oct. 1-8.

JAMES R. COPE of Tampa was with the Locust Street church in Mt. Pleasant, Tenn., Oct. 8-14. . . OAKS GOWEN of Bradenton, Fla. spoke in a meeting at West End in Bowling Green, Ky. in September. WESLEY JONES is with this congregation and doing a good work. . . CHARLES G. LEMONS of Lewisburg, Tenn. was in a meeting at Tarpon Springs, Fla., Sept. 24-Oct. 1. O. T. ROMINE is the preacher at Tarpon Springs. . . BILL CAVENDER of Greggton, Texas was in a good meeting at Westvue, Murfreesboro, Tenn. in September. RICHARD WEAVER is the preacher at Westvue. . . CLYDE WILSON of Gardena, Calif. was in a meeting at Sunnyvale, Calif., Sept. 17-24. FOREST MOYER is the local man in Sunnyvale. . . M. E. PATTON of Par Ave. in Orlando spoke in a meeting at Northside in Ft. Lauderdale, Fla., Oct. 9-15. JIMMY TUTEN JR. is the preacher there. . . ELMER MOORE of Highlands, Texas was in a meeting at Timberland Dr. in Lufkin, Texas, which closed Sept. 22. HERSHEL E. PATTON is the preacher at Timberland Dr.

ROBERT JACKSON of Nashville, Tenn. was in a meeting with the Downtown church in Lawrenceburg, Tenn., Nov. 5-12. E. L. FLANNERY is the local man. . . RICHARD WEAVER of Murfreesboro, Tenn. spoke in a meeting at Decatur, Ga., Oct. 22-27. W. C. HINTON, JR. is the local preacher. . . E. L. FLANNERY was at E. Portsmouth, Ohio in a meeting October 22-29. W. C. SAWYER is the new preacher at E. Portsmouth. . . J. R. COPE of Tampa closed a good meeting at Perry Heights in Donnelson, Tenn., Oct. 22. HARRIS DARK preaches at Perry Heights. . . ROBERT JACKSON preached at El Bethel, Tenn. Oct. 23-27. . . DELTON PORTER was in a meeting at Woodbury, Tenn.

Oct. 29- Nov. 7. . . PAUL ANDREWS of Tampa was in a meeting at 12th & Chestnut Sts. in Abilene, Texas in October. . . HOMER HAILEY of Tampa was in a meeting at Park Blvd. in Louisville, Ky., Oct. 8-15. . . ROBERT ATKINSON of Miami was in a gospel meeting at Palmetto, Fla. which closed Oct. 8. LESLIE E. SLOAN is the preacher here. . . HOMER HAILEY is to be the preacher in a series of meetings at 10th Ave. W. in Bradenton, Fla. in November. OAKS GOWEN is with this congregation.

THOMAS A. THORNHILL, Perry, Fla.-Concerning the work at the Spring Warrior congregation, we are making progress all along. The congregation is on pretty solid ground as far as the issues are concerned. Most of the members are conscientious and sound in judgment. We have baptized 10 during the year and also restored the same number. The brethren have built new classrooms and a baptistry, and have also expanded the auditorium. There is still plenty of work to do.

ROBERT J. LaCOSTE is the new preacher at Temple Terrace in Tampa, Fla. Brother LaCoste moved from Clearwater, Fla. and began his work October 1 of this year. He has done a good work in Clearwater and we expect a good work in Temple Terrace.

COGDILL-WOODS DEBATE

Roy E. Cogdill and Guy N. Woods are scheduled to meet in Newbern, Tennessee on December 18-24 to discuss the propositions they discussed in November, 1957 in Birmingham, Ala. These propositions cover the human organizations through which churches cooperate in benevolent and evangelistic work.

GROVER STEVENS began a meeting at Drew Park in Tampa, Fla., October 30th. H. E. PAYNE is the preacher with this church. . . BOBBY THOMPSON of North Miami church began a meeting at Lake Wire church in Lakeland, Fla. November 5 to continue through November 12. TOM BUTLER has been with this church for several years. . . WARD HOGLAND of Greenville, Texas closed a good meeting at Seminole in Tampa Oct. 29. Six responded to the invitation.

WORKBOOK ON CURRENT PROBLEMS

Consisting of Scriptural Lessons and Thirteen Sets of Questions Covering The Issues of The Organization and Work of The Church

LESSONS by James P. Needham
QUESTIONS by Robert M. Atkinson
PRINTED and EDITED by Bobby K. Thompson

For individual or class use. Abounds in Scriptural information, illustrated with numerous charts and diagrams. Five (5) types of questions are used.
(T. or F.; Yes or No; Completion; Matching; Discussion)

Single copy — .50 24 or more — .35

Order From
BOBBY K. THOMPSON
14601 N. W. 2nd Ave.
Miami 68, Florida

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 II

DECEMBER, 1961

NUMBER 12

CHRISTMAS

By Ferrell Jenkins, St. Louis, Missouri

"Christmas time" is almost here. Lights are already up in towns and signs indicating that December 25 is not far off are to be found almost everywhere. No doubt you have already bought a new doll for Sue and a bike for Johnny. It's the time of the year when people are singing, "Santa Claus Is Coming to Town". Many denominations are making announcements of their "Christmas program". Since Christmas is practiced as a "religious" holiday it is necessary that we make an investigation concerning this festive occasion.

In particular, two questions are in order: (1) Where did Christmas originate? and (2) Who authorized it? Since the term "Christmas" clearly indicates that there is some connection with Christ we ought to be able to turn to the historical books written by inspiration that tell the life of Christ and learn of this holiday. When we study Matthew and Luke, the only two gospels that record the birth of Jesus, we learn that no date (year, month, nor day) has been given for His birth. In order to determine the origin of Christmas we must turn to the appropriate place in the available encyclopedias and histories.

1. **Birth Year.** The Bible does not give the year of Christ's birth, and most people think that He was born at "zero" B.C., since B.C. means "before Christ". Actually Christ was born somewhere between 7 and 4 B.C. Henry Halley gives a good explanation of this in the following paragraph:

"When Christ was born time was reckoned in the Roman Empire from the founding of the city of Rome. When Christianity became the universal religion over what had been the Roman world, a monk named Dionysius Exiguus, at the request of the Emperor Justinian, made a calendar, 526 A.D. reckoning time from the Birth of Christ, to supersede the Roman calendar. Long after the Christian calendar had replaced the Roman calendar it was found that Dionysius had made a mistake in placing the birth of Christ in year 753 A.U.C. (From the founding of Rome). It should have been 749 or a year or two earlier. So the reason we say that Christ was born 4 B.C. is merely because the maker of the Christian calendar made a mistake of 4 or 5 years in coordinating it with the Roman Calendar which it replaced." (*Pocket Bible Handbook*, p. 436.)

2. **Birth Month and Day.** Albert Barnes, noted Presbyterian commentator, says with reference to the shepherds keeping their sheep in the field:

"The climate was mild, and, to keep their flocks from straying, they spent the night with them. It is also a fact that the Jews sent out their flocks into the mountainous and desert regions during the summer months, and took them up in the latter part of October or the first of November, when the

cold weather commenced. While away in these deserts and mountainous regions, it was proper that there should be some one to attend them to keep them from straying, and from the ravages of wolves and other wild beasts. It is probable from this that our Saviour was born before the 25th of December, or before what we call *Christmas*. At that time it is cold, and especially in the high and mountainous regions about Bethlehem. *But the exact time of His birth is unknown; there is no way to ascertain it.* (Emphasis mine—F.J.) By different learned men it has been fixed at each month in the year. Nor is it of consequence to *know* the time; if it were, God would have preserved the record of it. Matters of moment are clearly revealed; those which *He* regards as of no importance are concealed."

Collier's Encyclopedia concurs with Mr. Barnes when it says, "It is impossible to determine the exact date of the birth of Christ, either from the evidence of the gospels, or from any sound tradition." *The Catholic Encyclopedia* tells us that "Christmas was not among the earliest festivals of the Church." Three commonly accepted dates for the birth of Jesus are January 6, March 25, and December 25. The majority of people celebrate Christmas on December 25. One might ask the question, "Why was December 25 chosen as the birthday of Christ?"

Why December 25? Liberius, Bishop of Rome (it should be remembered that the Catholics consider him as one of their early popes), in 354 A.D. ordered that December 25 be adopted. The choice of this date was probably influenced by the fact that this was the day on which the Romans celebrated the Mithraic feast of the Sun-god. The Roman Saturnalia also came at this time. "The indications are that the Church in this way grasped the opportunity to turn the people away from a purely pagan observance of the winter solstice to a day of adoration of Christ the Lord. Both St. Cyprian and St. John Chrysostom allude to this thought in their writings". (*Collier's Encyclopedia*). *The Lincoln Library of Essential Information* states that, "December 25 was already a festive day for the sun god Mithra and appealed to the Christians as an appropriate date to commemorate the birth of Jesus, the "Light of the World". From these statements from reliable sources it is easy to see that *Christmas had its origin in a pre-Christian age among the pagans*. It was adopted into the so-called "Christian holidays" by the Roman Catholic Church.

Christmas did not originate by the authority of God. None of the apostles ever celebrated the birthday of Christ. Even the name "Christmas" is of Catholic origin. *Encyclopedia Americana* tells us, "The name is derived from the medieval *Christes Masse*, the Mass of Christ". The Catholics had a special "mass" (their corruption of the Lord's Supper) for Christ and so they called it "Christ-Mass". In time this was shortened to "Christmas".

The *Americana* further states: "The celebration was not observed in the first centuries of the Christian church, since the Christian usage in general was to celebrate the death of remarkable persons rather than their birth". The Bible teaches us that the death of Christ is the important thing and not the birth. We are taught to observe the three following memorials: (1) Baptism, a form of the death, burial and resurrection of Christ (Rom. 6:1-6), (2) The first day of the week, a memorial to Christ's resurrection, and (3) The Lord's Supper each first day of the week (Acts 20:7). This is a memorial of the death of Christ. Men have no right to set up other memorials for people to observe. It is a violation of the Law of God to do so. Sober thinking people who are striving to follow the teachings of Christ will not bow down to these Roman Catholic traditions.

3. What Does the Bible Say? Many are simply ignorant of the teaching of the Bible concerning the birth of Christ. It is a shame for parents to read fictitious stories to their children, and call them "Bible Stories". Parents, be sure the story is true to the Bible before you call it a "Bible Story". Matthew and Luke tell of different events connected with Christ's birth. The following chronology should prove helpful:

Birth of Jesus _____ _ Matt. 1:25; Lk. 2:1-7
 Visit of Shepherds (same night) _____ Lk. 2:8-20
 Jesus' circumcision (eight days old) . - _____ Lk. 2:21
 Jesus' presentation (at least 40 days after
 birth. Read Lev. 12:2-6) _____ Lk. 2:22-38
 Visit of Wise Men _____ Matt. 2:1-12
 Journey to Egypt ,, _____ Matt. 2:13-15
 Male Children killed ... _____ Matt. 2:16-18
 Return to Nazareth . _____ . Lk. 2:39; Matt. 2:19-23

Read the Bible account in that order. Remember that the wise men and the shepherds were not the same. The shepherds visited the child Jesus the night of His birth but the wise men traveled from the East (they did not travel by plane, but by plain) and did not arrive until, at least, after the presentation in the temple which was at least 40 days after the birth. The wise men found Jesus in a "house" (Matt. 2:11). *The Bible does not say how many wise men there were.* Three gifts do not indicate only three visitors. To conclude so, is just as silly as saying that there were only three guests at a party where a person received money, perfume, and cologne. There could have been two men or many.

4. Customs Connected with Christmas. "Most of the customs now associated with Christmas were not originally Christmas customs but rather were pre-Christian and non-Christian customs taken up by the Christian church". (*Americana*). The Roman Saturnalia, already mentioned, provided many of the merry-making customs of Christmas. "From the pagan accent on light it is not difficult to trace the rise of lights an open fires—from the bonfires of sun worship and their variant the yule log to the many customs centering around the candle and its legends to light the Christ child" (*Britannica*).

Christmas Tree. It is generally believed that the Christmas tree is of German origin. Boniface, an English missionary to Germany, is said to have "replaced the sacrifices to Odin's sacred oak by a fir tree adorned in tribute to the Christ child" (*Britannica*), in the 8th century.

Santa Claus. Santa Claus is a contraction for Saint Nicholas. "St. Nicholas was a real bishop, who lived in the fourth century and became the patron saint of children The children have adopted him as the gift-bringer" (*Book of Knowledge*) in some countries. There is some more Catholicism!

Searching The Scriptures

Published Monthly At
Tampa, Florida

Entered as second class matter at U. S. Post Office at
Tampa, Florida, under the Act of March 3, 1879.

EDITORS

H. E. PHILLIPS
P. O. Box 17244
Tampa, Florida

JAMES P. MILLER
2523 W. Diana
Tampa, Florida

SUBSCRIPTION:

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

ADDRESS ALL COMMUNICATIONS AND
CHANGES OF ADDRESSES TO:

P. O. Box 17244
Tampa 12, Florida

Children in America sing songs in which they use both "Santa Claus" and "Saint Nicholas". Could a Christian teach his child to sing to a Catholic "saint"? Certainly not! (It is understood by this writer that some of these seasonal songs are good.) Space does not allow us to give a detailed discussion of these things, nor the origin of decorations, the use of mistletoe, holly, etc.

Shall We "Keep Christ In Christmas"?

It is impossible to keep Christ in Christ-Mass for He was never in it. The Catholic Church dreamed that up all by themselves without the help of Christ, and I might add, without His approval.

What about "X-Mas"? At the time of this writing a sign in our town reads "X means nothing. Christ in Christmas means everything. Many people seem to think it is irreverent to let X stand for Christ. I suppose it might be considered that way if one doesn't know that the "X" is not an English "X". The name of Christ in Greek could be transliterated *Christos*. The English "CH" is equivalent to the Greek "Chi" (X). Actually, when a knowing person writes "X" to stand for Christ he is simply abbreviating. It is no more irreverent to abbreviate "Christ" than it is unpatriotic to abbreviate "United States of America" with the usual U.S.A.

It is not wrong for families to get together and exchange gifts. The winter season is a time when people enjoy being with their loved ones. We are not opposed to this. We are not opposed to national holidays, such as July 4 and Thanksgiving. We are not opposed to families having a good dinner and many other things which might be called "folk customs" on December 25 (or any other day), but when a person tries to make such a day a "religious holiday" by claiming that Christ was born on that day, he errs. To observe Christmas 25 as a *Civil Holiday* is as innocent as observing July 4. But let's make sure we keep it that way, without adding "religion" to it. Christ never authorized such. *There will be no special services at the church of Christ in observance of this pagan and Catholic holiday.*

SEARCHING *The* SCRIPTURES

Dear Reader:

The publication of Searching The Scriptures is one of the major undertakings of our times, seeking to save the church of our Lord from digression. As a reader of this paper I know that you are aware of these great dangers. In place after place, the church today is more like the denominations than the church in Jerusalem. Institutionalism, worldliness and modernism fill the pulpits of liberal brethren who should be sound in the faith. The prophecy of Paul to Timothy (2 Tim. 4:3) is being fulfilled before our very eyes. Itching ears have found the preachers to tickle them and the blood-bought body bleeds at every pore. We need to do everything in our power to turn the tide if possible, and if not, to save as many as will listen to the truth.

Two years ago brother H. E. Phillips and I began the publication of Searching The Scriptures. By the close of this year about 125,000 copies of the paper will have gone out to every state in the union and to some foreign countries. This has been possible because brethren who cared were willing to help with this work. As we begin the third year we need your help.

Hundreds of brethren all over the brotherhood have said over and over that they intend to work for the paper. Somehow or other they never seem to find the time. The press of modern life threatens to crowd out the spiritual values every day and every hour. Yet, no matter how busy we may be it is not enough to say, "Be ye warmed and filled."¹¹

Where could you find a place where a few dollars would do more good than in not only subscribing for yourself, but in sending Searching The Scriptures to your friends?

Take just a moment and let us know that you are with us in this great effort. Fill in the enclosed form and enclose a list of names that others may read and study with you. Enclose your check in the envelop and become a "fellow-helper in spreading the truth."

Remember, the future of the paper rests with its readers. No matter how hard brother Phillips and I may try, in the last analysis it is up to you.

Gratefully yours,

James P. Miller

P.S. If your subscription will expire soon renew right now while the paper is in your hand. Your expiration date is on the paper with your name.

EVERY AGATHOS WORK

Thos. G. Butler, Lakeland, Fla.

"Every Good Work" is the title of a booklet of which D. Ellis Walker is the author. His copyright states that "no part of it may be reproduced in any way whatsoever except by written permission of the author." This restriction prohibits any one from quoting some of his illogical and unscriptural statements. However, I will attempt to state and answer his principal argument. The author labors exceedingly hard to show by the use of one adjective (Greek *agathos*) the church can not only contribute to schools and eleemosynary institutions, but they must, provided they meet *his standard* of what is good (*agathos*). Those who oppose this view can not perform a good work in operating a school or an orphanage home or worshipping God. This is his conclusion.

Let us take a good (*agathos*) look at the Greek adjective (*agathos*) which makes human institutions divine and scriptural so they may be supported by the church. "Expository Dictionary of New Testament Words" by W. E. Vine from which brother Walker quotes defines the word, "*Agathos* describes that which, being good in its character or constitution, is beneficial in its effect; it is used (a) of things physical, e.g., a tree, Matt. 7:17; ground. Luke 8:8; (b) in a moral sense, frequently of persons and things." If the conclusions reached in the booklet, "Every Good Work" are true, then the following must be true. Are you willing to accept them? Growing a good (*agathos*) tree is a good (*agathos*) work; therefore, the church can engage in the pine growing industry. Some ground is good (*agathos*). Jesus said so. Hence the church can go into the farming business, tilling good (*agathos*) ground.

The colleges offer courses in instrumental music, swimming, sports and dramatics. Brother Walker contends teaching these courses is a good (*agathos*) work provided they are taught the Bible by Christians who do not oppose receiving money from the churches to teach these courses. Since learning to play a musical instrument is a good (*agathos*) work which either the individual or the church can do, he could not possibly object to the use of the instrument in the church which the church paid for the organist to learn how to play. Neither could he object to a church conducting swimming parties, football games, and stage shows since the church paid the college to teach the members how to swim, play football and become a star on the stage. Brethren, it is time to wake up for we are not drifting, we have drifted.

The truth of the matter is that the general Greek adjective (*agathos*) good and the noun, work, are relative words. When the noun, work, which the adjective (*agathos*) modifies is a work the New Testament commands and this work is done in the way the New Testament directs then and only then does this work become a good (*agathos*) work. Not one place is there even the remotest hint the church is authorized to turn over funds for the operation of any organization for any purpose at any time under any circumstances. Until this authority is found all the specious reasoning of brother Walker and others can not stand under the light of God's glorious word. Maran-Atha.

"WHERE SHOULD THE EMPHASIS BE PLACED"

Curtis E. Flatt, Florence, Ala.

Is one work more important than another where the church is charged? During the last decade it has been very apparent that among those with whom I have had to do, many think

the work of benevolence is the pre-eminent charge of all charges involved in the mission of the church. Nothing else favorably compares. In general, the same people are not so greatly concerned with edification and evangelism. Just nearly any little moral lesson or pleasing speech will suffice. It does not take a Solomon to see that many of the "big-name" preachers in the church today have just about quit using Bible quotations in their preaching. With a big portion of the people, such is all right for preaching is not the important thing anyway. It would suit many members of the church if the church in which they are members never did have another gospel meeting. It is easy to see that this is so. In many meetings nowadays, the Sunday morning audience is always the largest audience of the meeting. That shows the importance that many members attach to preaching the gospel. But the same people are often all up in the air if a large portion of the contribution is not spent for the work of benevolence. I know that many people think benevolence is the most important charge given to the church. But is this so? Where should the emphasis be placed?

In preaching the gospel, the church is the only organization charged with that work. Individual Christians are to preach as best they can, but the church is the only organization so charged. The same is true of edification. That means both of these are the primary responsibilities of the church. But the work of benevolence (feeding and clothing and caring for the physical needs of people) belongs primarily to the family and secondarily to the church. In the work of benevolence, the church is substituting for family responsibility, but it is not the only substitute. In I Timothy 5:4 we find that family kin is charged as a substitute. We find that individual Christians are charged with this also as a substitute. (I John 3:17, II 18; James 1:27) The church is also a substitute, but it is not to be charged until the other mentioned substitutes have failed. (I Timothy 5:16) Surely we can see that benevolence belongs to the family and secondarily to the church, and that the church does not bear the same relationship to the work of benevolence as it does to that of preaching and edifying. That should tell us where the emphasis ought to be placed!

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

HAMARTANO, "I SIN"—NO. 12

Many readers of the Synoptic Gospels are astonished by the rarity of the words for "sin" in the vocabulary of Jesus. It has been estimated that the noun *hamartia*, the verb *hamartano*, the noun *hamartolos*, and the synonym *harmartema* occur 270 times in the New Testament. But as far as the recorded words of Jesus are concerned, the noun *harmartia* is used by Him only on 6 occasions and the verb *harmartano* only on 3 occasions. It is quite striking, therefore, that *hamartia*, the principal Greek noun for "sin", is very seldom placed on the lips of Jesus. Any attempt to explain this phenomenon would, in the mind of the author, be purely speculative. But Greeves supposes that Jesus deliberately avoided the frequent use of terms that had many varied meanings, some of which were a hindrance to an understanding of the true nature of sin. (Frederic Greeves, *The Meaning of Sin* London: The Epworth Press, 1956, pp. 102, 103.)

OPEN LETTER TO EDITORS

J. M. Pate, Florence, Ala.

To the Editor of "Searching the Scriptures",

Some months ago one whom I have had the pleasure of calling one of my good friends, and at the same time a brother in Christ, had my name entered on your subscription list to receive your publication. It has been coming ever since. This friend said there would be articles in it that I would enjoy because of their having been written by ones whom I know. I was glad to get the paper, but, honestly, there are so many articles that do not express the truth, as I learn the truth to be, that I have not enjoyed them. I refer to the articles regarding the taking care of those who need taking care of.

The Lord said so little in His recorded word about benevolence, and preachers have said so much—shall I say millions of words—that positions have seemingly been first taken and later abandoned. Such changes in position are necessary because there has been so much more said than the Bible teaches.

However, I found one of your articles upon which we are agreed. We can walk together on it because we are agreed. I refer to your editorial, "The Gospel Press Missionary Society." This editorial was published in your September, 1961, issue. Even though we are agreed upon it, it seems I can detect a condition of mind in you that should not be. That condition of mind seems to be one of bitterness, which is evident in the editors of nearly all "our" papers when they disagree with the opposition, and such condition should not be. Because of this I could joyfully see all the papers close their doors without publishing another issue. They keep all of us confused rather than edified. I read two papers whose editors do not seem to have such bitterness in their writings. Shame on the remainder of you!

I believe I can say that 99.44% of the trouble in the church comes from many of those who occupy the pulpits. They take the Lord's money as salary and use it to divide the body of Christ, thus keeping us in confusion rather than in unity. By teaching different things about benevolence, some are wrong. If the papers would close their doors and let each congregation simply study the Bible, we would be spared all this disunity. Your teaching in the editorial mentioned is superb. Nothing can be plainer. I cannot contribute to the *Gospel Press* because it very definitely violates Ephesians 3, verses 8 through 10, with emphasis on verse 10.

Somewhere about 1942 some preachers had brainstorms and began digressing by teaching things the Scripture does not teach, according to my understanding of Scripture. Until then, all Christians, as far as I know, were glad to have themselves and the congregations of which they were members, contribute to the homes for the needy, ordinarily called Orphan Homes. All accepted the fact that they constitute a good way of caring for the homeless. From then on trouble was an is in the church. This digression began to divide the body of Christ, and I am afraid the end is not yet, unless the big bombs destroy us all and thus put an end to it.

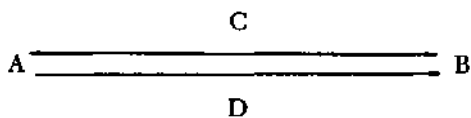
While agreeing with you perfectly on the editorial mentioned, I cannot agree at all with your teaching concerning caring for the needy because it is too limited. We are told in the Scripture to help certain ones, but we are not told how to do it. There are times when that help can be accomplished

by a word; at other times it must be done by actually furnishing them with some needed substances. You may have it as a church matter or as an individual matter, just as you please; but then HOW will the help be given? We find the teaching that we are to help in many places in the Bible. Let us examine a few of them. Look at Acts, Ch. 2, vs. 45; HOW did those who sold their possessions help others? Of course, by parting to them in some way convenient for them to do it. Then Acts, Ch. 11, vs. 29: HOW did the disciples help? Then Acts, Ch. 20, vs. 35: HOW did they, or by what means, did they support the weak? Then, Romans, Ch. 12, vs. 13: HOW did these Christians distribute to the necessity of the saints? Romans, Ch. 15, vs. 25-28: HOW did Paul go to Jerusalem? Then after he arrived, HOW did he perform the distributing of this contribution? First Corinthians, Ch. 16, vs. 1 and 2: HOW were the saints taken care of with this contribution? Then 2 Cor. Ch. 8 and 9 speak for themselves, I think. Galatians, Ch. 6, vs. 6: HOW should the ones taught communicate with the teacher? Galatians, Ch. 6, vs. 10: HOW will we do good to all men, especially to those who are of the household of faith? Too, WHAT MEANS will be used in doing so? Then, First Thessalonians, Ch. 5, vs. 14: HOW shall we warn them that are unruly? HOW can we comfort the feeble-minded? HOW can we support the weak? First Timothy, Ch. 6, vs. 18: HOW should any rich Christian distribute? HOW should he communicate? Then, Hebrews, Ch. 13, vs. 16: HOW can one do good, and HOW can he communicate? Then we come to James, Ch. 1, vs 27, which is the principal bone of contention. If this is church action, HOW will the church perform it? If it is individual action, HOW will the individual perform it? Then, James, Ch. 2, vss. 14-16: Regardless of whether this is church action or individual action, HOW should the needed assistance be rendered? One of your people here says it is not a matter of "How" but of "Whom". Then, I raise the question of "How" will the "Whom" perform any of these duties? It is easily seen, then, that the question "How?" plays an exceedingly large part in all these matters. There can be no shade of a shadow of a doubt that some way must be found for the performance of these duties.

I am just as strong a believer as anyone in the all-sufficiency of the church to do all the Lord intended that it do. Furthermore, I am ready and do stand firm for the purity of the Lord's church (but it certainly seems that a few who have continuing brainstorms are trying hard to ruin that purity) and I know the church must find a way or ways to perform the duties the Lord has placed upon it. He did not give us specific instructions as to HOW we must do a lot of things. I know you people say it is not a matter of "HOW" but even after you deny it, it still remains there must be a "HOW". One who teaches what you teach about these things recently told me that the more he studies his Bible, the more he believes all our actions as Christians should be individual actions. That being true, we have no further need for the church.

When the time arrives for some one or ones to be taken care of, the all-sufficiency of the church must be called into action. Assume that a case is in hand. HOW will the church put its all-sufficiency to work to perform its duty? I think I have heard that you people say the private home is the place in which the church must put its all-sufficiency to work to perform this duty. I do not know of any scripture to prove such, do you? I prefer to see them placed in an orphan home, but I do not know of any scripture to prove such, do you? The specific command has been shown in the scriptures given above. The use of either of the methods mentioned

hereafter in the performing of the duty is using the generics of the specific command. I should not legislate for God and say that either of these ways is the ONLY way. Of course, if the church can support one in a private home from its treasury, it can with just as much impunity and righteousness support one in the orphan home. Do you ask me why I make the last statement? Here is my answer. It is in two parts.



A to B represents a street. C represents a house erected by John for his and Mary's home, but they are not yet married. Therefore, before "C" can ever become their legal home, they must comply with certain requirements of the State. The Bible teaches that. Therefore, they go to the judge and purchase a marriage license. Then they procure the services of one whom the State recognizes as qualified to perform a legal marriage ceremony. The ceremony is performed. Now they are married in the eyes of both the Lord and of the State and can now occupy "C" as their legal home. They are now in position to make all rules and regulations that are to govern the operation of this home. They are the board of directors of this home. They are now in position to accept for housing and feeding any homeless ones whom the church in its capacity of caring for such care to place with John and Mary. This is a private legal home and the church can pay for the support of such ones, as it places with John and Mary, from its treasury. You agree to that. When one orphan has been left there to be taken care of, the home then becomes an orphan home to that extent. That is the answer to that part of the question.

Now, for the answer to the other part of that question:

Across the street from "C" there is another house, "D". Mr. X erected this house for the purpose of taking care of homeless ones. But he learned that before he can do that he, too, must comply with state law. In a case of this kind the state requires a corporation be set up which requires a board of directors to administer its affairs. Mr. X appears before the proper legal authority and complies with this law. All law is now complied with. This now becomes a legal home. The board of directors is the John and Mary of this home. This board of directors now makes all the rules and regulations governing the operation of this home. This home is now ready to begin its activities. Homeless are placed there by the church. The church has every right to place its wards there if it so desires. It can with full assurance support its wards here from its treasury BECAUSE THIS IS SIMPLY A HOME. It will violate no law of either God or man in so doing.

Both of these homes are simply used to perform the generics of the specific commands given in the scripture cited heretofore. It is more than I can understand why anyone cannot understand this.

Lastly, God gave Adam and Eve the specific command to multiply and replenish the earth. God knew they had understanding enough to apply the generics. Just so with the church. God has given us specific commands—see scriptures cited above—and He knows the vast majority of His people will have sufficient knowledge to apply the generics. This is so simple that it seems its simplicity makes it misunderstood. I wonder if too many highly educated preachers are not mixing too much of the wisdom of men into the wisdom of God?

Your teaching about the *Gospel Press* is so easily understood. Is not this other just as easily understood?

REPLY TO THE OPEN LETTER

H. E. Phillips

In keeping with our policy of fairness we have published the open letter to the editors by brother J. M. Pate as he requested. We would like to request that such letters and articles be shorter in length in keeping with the size of the paper. We are certainly in search for the truth, and if anyone has it, we want to know where to find it in the word of God. I am happy to know that brother Pate is in agreement with us on the principles involved in the *Gospel Press*. It is true that many preachers say many things that are not found in the word of God. They often take positions which are later abandoned, either because they learned that the first position was wrong or because of pressure elements. The changes are one thing and the reasons for the change quite another.

I am not aware of any bitterness on my part in opposing error. I wonder if such a conclusion was drawn from the plainness of the statements made. How can one tell whether it is bitterness or conviction? Jesus used strong terms in Matthew 23 in denouncing the religion of the scribes and Pharisees: "Ye fools and blind"—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Was this said in bitterness? Then Stephen's statement: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye" (Acts 7:51). Paul's statement to the Corinthians: "Shall I come unto you with a rod, or in Iov3, and in the spirit of meekness?" (I Cor. 4:21). Was this said in bitterness? Brother Pate says he could joyfully see all the papers close because of bitterness evidenced—he mentioned only two papers who were not guilty and said, "Shame on the remainder of you!" Is this conviction or bitterness? I simply want to "speak boldly, as I ought to speak" (Eph. 6:20).

It is true that most of the problems arise from preaching; however, I doubt that the percentage given by brother Pate is accurate. One reason much of the trouble comes from preaching is that most people take what preachers say without "searching the Scriptures to see whether these things are so" (Acts 17:11). Another reason is that many preachers sell themselves to preach what people want to hear rather than what God wants them to hear. When some preachers preach the truth, in season and out of season, and many will not endure sound doctrine, but "after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables," division will always result (II Tim. 4:2-4). When false brethren came into the church, Paul gave no place to them, "no, not for one hour" that the gospel might prevail (Gal. 2:4,5). Trouble will always result when error tries to replace truth (Matt. 10:34-36).

Since we agree on the sinful position of the *Gospel Press*, and "Nothing can be plainer", I want to use the same principle with the institutional benevolent societies. The *Gospel Press* claims to preach the gospel to the lost. No informed person will say that this is wrong; no one will say it is not the work of the church to preach the gospel. Then what is the problem? It is the unscriptural cooperation of churches through a human organization in doing the work of the church. But the promoters of the *Gospel Press* argue that it

is the work of the church to preach to the lost, and God did not tell us *how*, hence, the *Gospel Press* is a scriptural "how". The real question does not involve the exact action or procedure in getting the job done. It could be done by writing the truth, speaking publicly or individual instruction, or all three. This is not the issue! The issue is that churches contribute money from the Lord's day contribution to an organization which in turn must deal with the "method" or "how" of doing the preaching.

Now then apply this same principle to any benevolent society. The work of benevolence is required of the church, within the limits of the New Testament. This is not the issue. The issue is that a human society has been created to do the work of the church, and the church only supplies the funds. As in the case of the *Gospel Press*, the society selects the "how" and does the work. This is the unscriptural cooperation of churches in the field of benevolence just as the missionary society is the unscriptural cooperation of churches in the field of evangelism. The *work* is not the question; the *human organization* which takes the place of the church in the work IS the issue.

Several passages dealing with help for the needy are cited, but not one of them remotely suggests the creation of a human device through which the churches operate. The means (procedure in getting the work done) may be any scriptural action, but this is not the issue in which we are involved; it is the human society which must be concerned with the "methods" itself that is wrong.

How shall we warn the unruly? How can we comfort the feeble-minded and support the weak? Not by creating a Christian Control Board, a Church of Christ Feeble-minded Aid Society or a Christian Council for The Weak, and having churches contribute to these boards and allow them to operate for the churches.

So far as the action in supplying the needs to those persons mentioned in James 1:27 is concerned, absolutely no issue, so far as I know, is involved. Some have labored energetically to make that appear to be the issue, but it is not. One could buy the supplies needed and give them to the person in need; he could give the person the money and let him make his own provisions; he could take him or her into his own family and supply what is needed.

The all-sufficiency of the church does not need either a private home or an orphan home as institutions through which to do its own work. I know of no passage that teaches either. The efforts to establish an orphan institution by paralleling it to the natural home does not prove that the church should or could operate through human arrangements. The use of the word "home", whether the natural or a substitute, is used in two ways in the example given in the letter. Sometimes it means the organization and sometimes the housing and needed supplies. When the necessities are meant no organization is involved and the church can supply these necessities as well as any other institution. When the organization is meant, neither can be used through which the church is to operate. The government is a divinely given principle just as the natural home, but it would not follow that the church can operate through the government in doing its work.

The church may, in discharging its own responsibilities in the field of benevolence, buy any service needed from a proper source just as it would buy articles needed from a grocery, clothing store, or drug store. But there is a world of difference between buying drugs for a sick saint, orphan or widow, and contributing to a drug store by the church so that the drug store can do the work of supplying medical aid to the sick. In the same sense the same difference exists

between the church buying the room and board for a poor saint, orphan or widow, and contributing to a human society which in turn does the work of caring for these needy. That is what makes the principle involved an exact parallel to the *Gospel Press* and other missionary societies. There is a difference between the church supporting a preacher in preaching the gospel, and in supporting a society which in turn supports the preacher. Our problems are not about the work of evangelism and benevolence; it is about the human institutions which stand between the work itself and the church.

GIVING THE ANSWERS FOR OUR HOPE

Address questions to:
35 West Par Ave.
Orlando, Florida

I PETER 3:15

—Marshall E. Patton—

QUESTION: Recently we have heard a new interpretation of I Timothy 3:4, "... having his children in subjection ..." This is being applied to teach that an elder cannot serve after his children have married and have homes of their own. It is argued that they would then not be in subjection to their parents nor should they be. Can you give me something on this question?—J.F.

ANSWER:

"A bishop then must be . . . One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)" (I Tim. 3:2-5)

These verses show that the character qualification is ability to rule well. There are many who have the ability to rule who do not have ability to rule *well*. The phrase "having his children in subjection with all gravity" further identifies the character qualification and is God's test by which we determine whether or not one possesses the required qualification. Ruling well one's own house, having his children in subjection with all gravity, shows clearly one's ability to "take care of the church of God."

There is a difference between character itself and conduct. Character involves attributes or qualities. Conduct involves action or manner of behavior. Conduct *reveals* character. God has prescribed both the character and conduct necessary for the appointment of elders. Every elder must first pass God's test in conduct. The desired character is thereby revealed and established. When this test has been passed, we may be assured that the individual has the required character qualification. While there may be other tests which from the human point of view reveal as much, nevertheless, they are not God's. Substituting our test for that which God prescribed does not meet the divine qualification. God's pattern must be followed in all things. (Col. 3:17; II Jno.9)

The question of our querist simply stated is this: When an elders' children marry and establish homes of their own, hence, are no longer under his rule, is he disqualified thereby? I answer, no. Not unless this act on the part of the children takes something away from his character or ability. Whatever else may rob the elder of or evidence the lack of some attribute of character, this experience on the part of his children *does not*. He has passed God's test; he possesses all the qualities of character and ability he ever had and remains unaffected in this respect by the marriage of his children.



THE LABORER AND HIS HIRE

When he sent out the seventy, the Lord stated that in the work of preaching the gospel the "laborer is worthy of his hire" (Luke 10:7). Many years ago some brethren denied this and Brother James Beatty, who at one time was the Mayor of Toronto, Canada, wrote a rather large volume against paying, as he put it, "the pastor." All brethren however, are just about agreed today that it is true that the work of preaching needs to be supported and are willing to make some effort in that direction. The problem arises when brethren are not aware of the needs of the laborer, and hence not always ready with sufficient support. A preacher who works in gospel meetings altogether, for example, is entirely dependent upon them for support, while a preacher who receives a yearly salary from a local congregation might have all that he is paid in meetings as extra income. This makes us stop and think about the different positions in which we find our brethren.

The first group was almost nonexistent a few years ago. These are the men who are paid the year around whether they are at home or not. This is the same method that is used in so many of the school systems, etc. Their time away from the work may be limited, but this time away does not affect their salary. It is clear, therefore, that this group is not dependent on the pay they receive for meetings, or certainly not to the same extent as others.

The second classification are those who work for a local congregation in spreading the gospel but are not paid when they are away from the work. These men are dependent on the local church only when they are with it and are at the mercy of their brethren when they are away. Most of these preachers are finding out today that they are the losers when they leave their regular tasks to go for meetings, for the support is not as much as their regular salaries. This is especially true when their expenses incurred in going are not taken into account.

The third group are the ones who really suffer. They are the men who depend on meetings alone for a sufficient wage to live and support their families. One of the greatest preachers in the land told me not long ago that many times when he is preaching in meeting work the local preacher was paid more to listen than he was to preach. I am sure that the elders and members do not mean for this to happen. They do not stop and investigate the condition of each man.

There are preachers who are willing to sacrifice today as there were fifty years ago. If brethren are not able to pay the preacher, or not able to pay enough, there is nothing to be ashamed of and there are many who are ready and willing to answer these calls. This editorial is not a plea for higher salaries or more pay, but for a better distribution of the resources of the church. The greatest preachers of every age have been the men who spend all, or a great part of their time, preaching night after night in city and town. We cannot afford to be without them, and yet if they are to stay in this work they will have to be supported. The men who have no income other than that given to them as they go from place to place need to be supported in regard to their need

and expenses for they are entirely at the mercy of the brethren at large.

Elders need to take every man's case into consideration, so as not to let some brethren suffer while others are in different circumstances. Brethren need to have an understanding of the preacher's situation. I remember several years ago when the practice of paying the year round was new, the church at Benton, Kentucky, hired a young preacher with the understanding that he was to be paid "straight time." This meant one thing to the church and another to the young preacher. To him it meant he was to be paid regardless of his being there and to them it meant he was to be paid all of the time that he was there. To them that was "straight time". In the year that followed, he asked for more and more time off to hold meetings and they agreed. After he had arranged for several weeks or months of such meetings and was ready to leave he asked the treasurer for a check of several hundred dollars which would pay for the time he was away. Needless to say, there was trouble, all because brethren did not understand. Elders do not need to be afraid to ask and find the facts about every preacher they use in their work for the "laborer is worthy of his hire."

"THINGS MOST SURELY BELIEVED"

Forrest Darrell Moyer

A book on the basic beliefs of a Christian

Sixteen chapters analyzing such Bible truths as—God, Christ, Holy Spirit, the Cross, Resurrection, Inspiration, the Church, Sin, Salvation, the Second Coming, Judgment, Hell, Heaven

Over 500 Scripture references

Cloth-bound	\$2.00
Paper-bound	\$1.50

Order from

PHILLIPS PUBLICATIONS

P. O. Box 17244

Tampa 12, Florida

BAKER'S BIBLE ATLAS

This atlas has features which will be appreciated by all students of Scripture. This volume is an atlas in the true sense of the word. Its emphasis is on geography. In addition to the colored maps there are black and white outline maps showing clearly the geographic features emphasized in that chapter. Photographs have been carefully chosen for the purpose of clarifying the text.



The authors of this Bible Atlas are eminently qualified for this project through their background of studies and visits to the "Holy Land" and other lands significant in Bible history.

Price - \$8.95

Science and Truth

I Tim. 6:20-21

William D. Burgess

Is there one among us who would contend that a piece of glass, a bit of leather and a scrap of metal placed together; heated, shaken up or soaked in water long enough would accidentally result in a workable wrist watch? How many of you would contend that your automobile is a product of chance union of parts rather than a product of design and plan? We are conscious of the fact that these things come about as the results of plans and the wisdom of the designers. Is it reasonable to assume that the world was formed by accident and that life is a result of chance? "But," someone says, "probably some higher power directed these chance occurrences." This would be a claim against the wisdom and the power of God. It would indicate that God wanted something but did not know what He wanted, or that He could not produce or create the things desired. It would assume that God was not all-wise, but that He learned as He grew older and as His wisdom increased He learned to improve upon His creation, not by choice but by chance.

It is contended that these various possibilities are put forth as opinions as to the origin of the world and of life. Man is continually seeking the answers to questions and I would in no wise condemn this seeking of truth. I would defend, with all of my abilities, the right of man to investigate, to question and seek truth. I would defend the right of men to develop hypotheses as long as they are recognized and considered for what they are. I oppose opinions and theories only when they are taught as unquestionable facts, without evidence or logic. Every man has a right to his own opinion, but no man has a right to be wrong in his facts.

"I MARVEL"

P. J. Casebolt, Akron, Ohio

Brother Miller's excellent column by this same title has caused me to think of several things that can best be expressed by the words, "I marvel". The more I think about some of these things, the more I wonder, and the more perplexed I become. You too, will "stand amazed".

Even Jesus marveled at the faith of one (Matt. 8:10), and the unbelief of others, (Mark 6:6). Some things should not cause us to marvel. John said, "Marvel not, my brethren, if the world hate you" (I John 3:13). Some of us marvel when we should not, and do not when we should. Marvel with me at the following things.

I marvel, that some sit in darkness with the light on. Isaiah said that the salvation of Zion would go forth "as a lamp that burneth" (Isa. 62:1). Paul said that the minds of some had been blinded, "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4). The gospel is the light. I know that the light is shining. I also know that many are still in darkness. I marvel that people will sit in in darkness with the light on. Don't you?

I marvel, that some are trying to reach heaven in the broad way. Jesus said, "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Mt. 7:14). The broad way leads to destruction (v 13). Yet,

the majority of people want to travel in the way that is popular, and follow the course of least resistance. This decision is their privilege. But, I marvel that they insist on travelling the broad way, and yet convince themselves that someday it will lead them to heaven. It is absurd. It is tragic. It causes us to wonder.

I marvel, that some will serve Satan, but expect to receive from the Lord the reward of the righteous. Paul asks, "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?" (Rom. 6:16). Later he reached the conclusion that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (v. 23). We cannot work in Satan's vineyard now, and expect the Lord to hear our cry when we stand before him in judgment (Mt. 7:21-23). Our labor in the Lord is not in vain (I Cor. 15:58), but our labor as a servant of sin is. I marvel that people could think otherwise.

I marvel, that men will try to worship God with the doctrines of men. It would be more understandable, though not scriptural, if we were to worship MEN with the doctrines and commandments of men. It is understandable, and scriptural, to worship God and Christ according to the doctrine of Christ. But Jesus said, "But in vain they do worship me, teaching for doctrines the commandments of men" (Mt. 15:9). God is not worshipped with men's hands (Acts 17:25). I marvel that men will try to do the impossible, and yet expect God to sanction their efforts.

I marvel, that some will let their lamps go out, with an abundant supply of oil available, and the bridegroom on his way. Such people are foolish, yet want to be recognized with the wise (Mt. 25:1-13). We are the children of light (I Thes. 5:5). We know the Bridegroom is coming. We have been told to watch, pray, and be ready. We have an ample supply of oil for our lamps. We are without excuse. I marvel, that so many who know better will be found unprepared.

I marvel, that we can condemn others, while being guilty of the same things. Paul says this is inexcusable (Rom. 2:1-3). We can be happy if we condemn not ourselves in that which we allow (Rom. 14:22). There are some good reasons why we should not be found in this dangerous position. We have the examples of the Israelites (I Cor. 10:11); the apostolic examples and teachings of the New Testament (Mt. 28:19,20); and the examples of more recent departures from God recorded in various histories.

We condemn the Israelites for their idolatry, and wonder at their hardened hearts (Acts 7:39,51). We hear Paul warning the Ephesian elders (Acts 20:28-31), and are amazed to see their condition a generation or two later (Rev. 2:5). We condemn (or used to), the various innovations of Catholicism, Protestantism, and especially those of the "Christian Church" a century ago.

Now look at the moat in our own eyes. The church today is engaging in evangelistic, benevolent, and educational practices which we have condemned in others, but somehow think it is all right for us to do these same things, though under a different name. I marvel at this, and I marvel at those who cannot see it.

I marvel, that people insist on going to hell, when heaven is wide open. If heaven were only for the rich, I could understand why the poor would be lost. If there were no more room in heaven, it would be understandable why no more could get in. If the plan of salvation were so hard to understand that only the highly educated could comprehend it, I wouldn't wonder that the rest would be lost. But these things aren't true.

"Whosoever will may come" (Rev. 22:17). Those who are able to hear, believe what they hear, and obey from the heart, can be saved (Rom. 6:17; 10:9). Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). If we then continue in Christ's word, we can be saved (John 8:31; Acts 2:42). Heaven is wide open, Jesus invites us to come, but most of us insist on going to hell. I marvel.

GOSPEL PREACHING

Jesse M. Kelley, Tulsa, Okla.

Pure, simple, straight-forward and distinctive gospel preaching is that which will save the church from error and set her apart from every other religious institution on earth. Gospel preaching not only is the propagation of Bible truth, but it embraces the refutation of sin and error wherever it is found both in and out of the church. Thus gospel preaching is unlike denominational sermonizing and story-telling which appeals to the great majority of religiously inclined people. Time cannot change the nature of gospel preaching; it is based upon truth and truth does not change. The preaching of the apostles and others in the first and second centuries had as its foundation the truth revealed by the Holy Spirit; gospel preaching today will be no different than it was then; truth is its foundation. What were some of the distinctive characteristics of gospel preaching in the first century?

First, the inspired preachers of the Lord did not deal in generalizations. Sin, whether in the church or out, was pinpointed and condemned. Not only was the sin itself exposed, but the one guilty of it was made known and dealt with. The apostles and others were personal when it came to pointing out those guilty of sin. The fact that it may make one unpopular did not deter them. To the church at Corinth Paul said, "Ye are carnal and walk as men." He did not go across to the other side of the country somewhere and say some brethren over there were carnal; he was writing to Corinth and he told them THEY were carnal. This made Paul unpopular with some and it will make one unpopular today, but it is still gospel preaching. It is the idea of many today that sin and sinners must not be dealt with in such manner. Specific sins must not be named, and above all a preacher must not "deal in personalities." To do so would offend the sinner and the ungodly church member and they "wouldn't come back."

Second, the refutation of religious error was a characteristic of gospel preaching. Religious error and those guilty of propagating it were brought into sharp focus and the difference between truth and error could be clearly seen. Truth was set forth in opposition to error and the hearers were not left in doubt. Jesus was crucified by those who could not meet the arguments of truth, and Stephen was stoned to death by religious fanatics whose errors and traditions fell before the onslaught of truth. Every apostle save one was killed because they refuted religious error and heathenistic superstitions. But such is embraced in gospel preaching and Paul said, "Woe is me if I preach not the gospel." In view of these facts, together with the admonition to "debate thy cause with thy neighbor" (Prov. 25:9), there are many in the church who draw back at the mentioning of religious error, and especially at the refutation of it. Many of us who have been preaching for 20 years or more, are told by some who never preached a sermon in their life, and who know little of the word of God, just what gospel preaching should be like. "Preach positive sermons" we are told, and "let error alone",

"you may offend someone and they won't attend our services any more."

There are multitudes in the church today who need to learn anew what this writer heard brother Foy E. Wallace, Jr. say in a sermon one time. He said, "The strength of the church is found in the TRUTH, and the DEFENSE OF IT." A greater truth was never uttered in modern times; and it is a truth that needs to be driven home again and again until it is on the tongue of every child of God. It is the disposition of tolerance and compromise that will ruin the church of the Lord. Error, whether it be infidelity, modernism, denominationalism, institutionalism, or any other ism must be met face to face with force and determination and put down if the church of the New Testament is to survive the age of modernism in which we live.

The church in many places today is no longer a distinctive religious body in its community. The reason for this is that it has yielded to the influences about it; instead of influencing the community where it exists it has been influenced by the temper and standards of the community. The desire to be popular and "accepted" has resulted in many places, in a type of preaching that is little different from that heard in the denominational churches. Falsehood is not necessarily espoused and propagated, but truth is not emphasized in opposition to error. Such preaching has resulted in an unhealthy attitude that could well destroy the church of the Lord. All this is evidenced in the fact that a "no trespassing" sign has been attached to religious error in many places, and gospel preaching that is distinctive is no longer desired nor tolerated in those pulpits.

When a gospel preacher and a church to which he preaches become popular and "accepted" in the locality where it is situated, it is overwhelming evidence that such church and its preacher are not preaching a full gospel. In all of the history of God's dealings with man the Lord's people have been in the minority and they have been unpopular. From the time Cain slew righteous Able until this present day this has been so. God has always been opposed to error and he has always demanded that his people oppose error. Thus, in every age they have been a "peculiar people" separated from the enemies of truth by their convictions and opposition to error and sin. The person, preacher, or church, that entertains the idea of upholding the gospel of Christ and at the same time being popular with the masses, is striving for the impossible.

Paul said, "For do I now persuade men, or God? For if I yet pleased men, I should not be the servant of God." (Gal. 1:10). Popularity and Christianity cannot dwell together. To please men is to displease God. The church is desperately in need of gospel preachers who desire not to be popular, but who will dedicate themselves wholly to the preaching of the gospel of Jesus Christ; men who will be true to their God-given heritage of preaching the gospel "in season, out of season." it will take gospel preaching — distinctive preaching to save the church. May we not shun to "declare the whole counsel of God."

— *New Tract* —
**THE NEW TESTAMENT PLAN
 OF SALVATION**

By H. E. PHILLIPS

10 cents each or \$1.00 per dozen

\$7.50 per hundred

The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM . . ."—Acts 14:27

A PROPHET WITH HONOR

Jas. P. Miller



The Lord said in the long ago that a prophet would not be without honor save in his own country. Brother M. T. Phemister has lived long enough that for the brethren and many of the people of Munroe County he has become an exception to the rule. This last summer while I was in a meeting with the church in Tompkinsville with Brother Ross Spears about 150 brethren gathered at the tree-shaded home of Brother "Tolly" to help him and his daughter Mary celebrate his 80th birthday. The story of his

life reads like a page from the grand old pioneers who now sleep the sleep of the blessed. Born in 1881, Brother Phemister was named after Tolbert Fanning and lived in Texas until he was 24 years old. He came back to Kentucky on a thirty-day ticket and now there are thirty churches in the county. Not all of them are the result of his work, but all of them have come under his influence. Brother Tolly estimates that he has baptized about 4000 people in the almost 60 years he has preached the gospel. Years ago he baptized 78 in a meeting at Cedar Grove and this is the "biggest" meeting he has ever had although it was no uncommon for him to immerse 30 or 40 in meeting after meeting.

The real story however is in the love and concern that the brethren in the county have shown to Brother Phemister in the later years of his life. At one time they bought him a car, and not long ago when he was faced with hospital bills from a long and serious illness, they supplied his every need. Our aged brother is no stranger to hardship. He drove a team of mules for three years for which he was paid a dollar a day. Walking and riding a horse to his appointments many times, the pay was just the thanks of the common people that came to hear him.

It is the wish of all the readers of SEARCHING THE SCRIPTURES that know and love him that he may live long in the little home outside town and, as health will permit, fill appointments over the county. It was my privilege to hear him preach his first sermon on the radio while I was in the Tompkinsville meeting. This was on his 80th birthday and his comment was, "If I had known it was that easy I would have been doing more of it all these years." May God bless Brother Phemister and the Christians of Monroe County, Kentucky.

James P. Miller, Seminole, Tampa—The meeting with the Northside Church in Lakeland where Glen Sheumaker preaches was characterized by audiences twice the size of the membership. Brethren from Polk County and adjoining sections helped in a fine way. Tom Butler has preached in the county for many years and is loved by all who respect the authority of the scriptures. He preaches over WLAK

which is 1430 on the dial every day at noon. The time is 12:30 to 12:45. The date of the Lakeland meeting was November 26 - December 2. Joe Flemming works with the Sulphur Springs Church in Tampa and it was my pleasure to work with them in the week of December 5th. The work at Seminole continues to grow. Nine have been added since our last report. We have over 300 in the Bible School with regularity. When in Tampa worship with us at Rome Avenue and Wishart Blvd.

GOSPEL MEETING AT ST. CLOUD

There was a gospel meeting conducted at the church in St. Cloud, Florida (Florida Avenue and Ninth St.), December 3-9, with different speakers and subjects as follows: Monday—Hugh Davis, "Sowing Discord Among The Brethren"; Tuesday—Earl Fly, "The All-sufficiency of The Church"; Wednesday—Jack Hobby, "Give Us A King"; Thursday—Marshall Patton, "Speaking As The Oracles of God", (another speaker will take his place as Brother Patton will be in a meeting at Lake Wales, Florida); Friday—Tom Butler, "The Glorious Church and Its Purpose"; Saturday—Harold Dowdy, "All Things According to the Pattern."

From New Bern, N.C. J. O. Waiter reports one baptism during October . . . John Thurman of South End Church in Columbus, Georgia reports one baptism in October . . . Guy McDaniel reports three baptized during October . . . Robert Jackson had a very good meeting with McDaniel. . . Lewis Hussell of Knollwood Church in Dayton reports that two were baptized during September and one in October.

Frank Andrews, Floral City, Fla.—I preached in a good meeting in Crystal River, Fla. October 15-22. Two were baptized during this meeting. The crowds were large each night and the interest good. I am to move to Crystal River to labor with this congregation about the middle of January, 1962. It was my pleasure to be with this congregation some years ago as regular preacher. I am leaving the church in Floral City. Anyone interested in moving to Floral City may contact Cleve Spooner, Floral City, Florida.

H. E. Phillips, Tampa, Fla.—I concluded a good meeting with the Par Avenue church in Orlando, Florida, December 3, 1961. This is a sound church with good elders and deacons. Marshall Patton is the good preacher with this church. He is doing a good work in Orlando, having first labored with the Holden Heights church in that city before moving to Par Avenue about a year ago. The meeting at Par Avenue resulted in 10 responses: two baptized and eight restored. I have been invited to be with them again in 1963.

Alton Elliott, Trilby, Fla.—I have started work with the Trilacooche congregation. My address is now P. O. Box 458, Trilby, Florida. Brethren passing through are invited to worship with us.

Paul Ball, Grady, Ark.—I have moved to Grady, Ark., a town of approximately 600. The church is small with about 40 members, but it has a good opportunity to grow. It is a

sound congregation and desires the truth to be taught. Grady is located 25 miles south of Pine Bluff on Highway 65. When visiting in this area we invite you to worship with us.

Jimmy Tuten, Jr., Ft. Lauderdale, Fla.—The Northside Church in Ft. Lauderdale recently closed a series of services with **Marshall Patton** of Orlando doing the preaching. His lessons were explicit and forceful resulting in several confessions and identifications with the Northside Church. One was baptized the week after the meeting closed. With much admiration for his ability and appreciation for his work with us during this meeting, we recommend him to others for Gospel Meetings.

Several inquiries have come in lately regarding our facilities for our assemblies since leaving the rented store building on Sunrise Blvd. The church has purchased two dwellings next to each other. One of these is used as the preacher's house and the other has been converted and remodeled into a suitable place for worship. We need expansion badly and plan to add onto this as soon as funds can be raised. Our address is 912 N.W. 19th St. When in Ft. Lauderdale, worship with us.

WHAT BASIS FOR RELIGIOUS UNITY?

J. R. Snell, Louisville, Ky.

A new doctrine of liberalization is infecting many today, manifesting itself in the assertion that there are Christians in Babylon as well as in the Church. That within the sectarian bodies there are children of God. The Word of God indicts this idea as rank liberalism. It is a doctrine which denies the unity of the body and the subjection of the members to the head of that one body, Christ.

Reuel Lemmons, editor of *Firm Foundation*, has flirted with the idea that the only basis for religious unity and fellowship is baptism into Christ. Carl Ketcherside is on record as having advocated this idea in a meeting here within past months with the premillennial group and more extensively in his publication, *Mission Messenger*. That the idea has taken hold is evident from several sources. Quite recently, and for the first time I might add, I have been contacted by those of the premillennial persuasion. The object was to find my reaction to the idea. Needless to say any faithful Christian will oppose such.

These brethren, along with others, have lost sight, if they ever had it in view, of what constitutes fellowship. I John 1:5-7 clearly settles the matter, "This then is the message which we have heard of him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His son cleanseth us from all sin."

Fellowship with God and the faithful is dependent upon walking "in the light". In the light of God's Truth. A departure from the "light" severs the bonds of fellowship. One may have been in fellowship, but with leaving the truth, he is no longer in fellowship with God and ought not be with faithful brethren.

We are cleansed and kept cleansed by the blood of Christ only if we "walk in the light as He is in the light". Leave the light and the continual effectiveness of Christ's blood is forsaken and we are lost.

Just to be scripturally baptized is not enough to guarantee salvation. By baptism sins are remitted, we are added to the church, and enter into covenant relationship with God, thus

to bask in the hope of eternal life. That hope becomes reality only if we throughout life "walk in the light". Those who have been scripturally baptized but who have gone into the ways of men do not walk in the light. They have no fellowship with God, nor the faithful of God.

"Wherefore come out from among them, and be ye separate, said 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." II Cor. 6:17-18.

A CHRISTIAN'S RESPONSIBILITY

L. A. Mott, Jr., Las Vegas, Nevada

A Christian need not be in doubt concerning his responsibility in service and work, with special reference to the questions of what and how much he is required to do. The Bible's teaching on this point is clear.

As I see it, two things create responsibility. The first is opportunity. Paul writes, "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith" (Gal. 6:10). Compare James' words, "To him therefore that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

The second is ability. Over and over in the letters of Rev. 2-3 Jesus says, "He that hath an ear, let him hear what the Spirit saith to the churches." If we have the capacity to hear, God requires that we use it; if someone does not have ears, certainly he is not required to hear. What we are required to do depends upon the ability we possess.

Jesus said of the woman who anointed his head, "She hath done what she could" (Mark 14:8). We are required to do what we can. God does not expect us to do what we cannot do.

Peter writes, ". . . if any man ministereth, ministering as of the strength which God supplieth . . ." (I Pet. 4:11). God knows what we can do because he gave us the ability we have to do it. He requires us to do what he knows we can do. Thus, as Albert Barnes wrote, "This is the limit of all obligation. No one is bound to go *beyond* his ability; every one is required to *come up* to it." God could not justly require of us what we cannot do. But never forget! All of us are responsible for doing all and everything that we can reasonably do. The limit of responsibility is clearly set.

What and how much can you do? Answer this; then do it. Do not be dishonest with yourself or you will go to hell.

BOOKLETS

- THE HISTORY OF CHRISTMAS**—James L. Denison explains in full why we do not observe Christmas with any religious significance ----- .25
- 1900 YEARS AGO**—A survey of the establishment of the church, its organization, worship and work by J. Harvey Dykes _____ -25
- A SHORT COURSE IN TEACHER TRAINING**—
Buford Holt gives ten lessons for teachers ____ .25
- UNSPOTTED FROM THE WORLD**—Charles A. Holt gives the facts and figures in a study of worldliness -25
- WHERE ARE THE DEAD?**—Maurice A. Meredith presents a study of this interesting question .25

INDEX

First Number Refers to Volume Number; Second to Issue; Third To Page

ADAMS, CONNIE W.

Unto All The World, 1-7-4, 1-8-6, 1-10-11

ALLEN, LINDSEY A. SR.

Has God Specified The Tools? 2-5-10

AMES, DONALD P.

Oral Roberts Has Failed Again, 1-2-3

The Revealing Tongue, 1-7-9

Comments On James 1:12, 1-10-3

BAIRD, A. E.

40 Years In The Wilderness, 2-1-8

BELCHICK, JERRY

Limitations of The Church In Benevolence, 1-1-4.

The Strong Must Respect The Rights of The Weak, 1-4-6

The Area of Forebearance, 1-6-4.

BINKLEY, SAM JR.

A Teenage Party, 1-1-12

BOSHORT, CHARLES

The Elder And His One Child, 2-1-9

BURGESS, WILLIAM D.

Science, 1-5-9

Genesis, 1-7-3

Organic Evolution, 1-8-10, 1-9-12

Astronomy, 1-10-9

Evolution, 2-1-6, 2-2-11, 2-3-3, 2-4-8, 2-8-4

Evolutionary History of Plants, 2-9-6

More On Evolution, 2-11-9, 2-12-9

BUTLER, TOM

Every Agathos Work, 2-12-4

CAMPBELL, CHARLES M.

Huxley & Heaven, 1-1-10

CASEBOLT, P. J.

I Marvel, 2-12-9

What Happened To Those Differences? 2-4-4

CLARK, HUGH

\$83,000 Orphan Home Has No Children, 2-2-12

CLIFFORD, RUFUS

The Disintergration of The American Home Life, 1-7-7

COLLEY, FLAVIL

What Is It? 1-2-6

CONLEY, BRYON B.

Winston J, Massiah, 2-5-8

CONWAY, SKINNER

Unlucky 13, 2-9-5

CURRY, MELVIN

Matthew 28:18, "...All Power..." 1-5-12

DARK, HARRIS J.

Benevolence And The Church, 2-2-6, 2-3-5

DENNISON, JAMES L.

The Work In Docking, England, 1-6-12

EARNEST, WAYNE

What Is Your Attitude? 1-9-4

ERRET, EDWIN

Christ And The Social Order, 1-10-8

FLANNERY, E. L.

What About Baptism, Faith And Works? 1-3-8

A Roman Catholic President, 1-4-3 '

The Building Fitly Framed Together, 1-5-4

T, B. Larimore Was An "Anti"! 1-11-11

Institutionalism, 1-12-4

Bible Answers to Bible Questions, 2-5-3, 2-7-5, 2-9-2

Withdraw Yourselves, 2-10-3

No Place Like Home, 2-10-7

FLATT, CURTIS E.

Where Should The Emphasis Be Placed? 2-12-4

FLY, EARL

Gospel Press Incorporated, 1-11-4.

Hinderance To Conversion, 1-12-6

The Sin of Blacksliding, 2-7-8

Worldliness In The Church, 2-11-3

A Statement Concerning The Gospel Press, 2-11-9

FUDGE, B. L.

What Can I Do To Help? 1-7-1

GASAWAY, JOHN

A Bishop Worships At The Altar of The Unknown, 2-5-5

GINN, R. A.

Duty, 1-1-11

A Good Minister, 1-3-10

The Gentile And The Law, 1-5-9

All Things According To The Pattern, 2-7-7

The Church-Universal And Local, 2-8-7

The Church And The Individual, 2-9-8

GOWEN, OAKS

The Pattern of Mercy, 1-1-4.
Distinction Without Difference, 1-3-2
Be Ye Separate, 1-24-11
Some Quotable Quotes, 2-5-12
Another Dangerous Trend Appears, 2-8-2

GUNN, JAMES E.

The Divine Nature of The Church, 1-1-5

HENDERSON, W. N,

Is It In The Next Verse? 2-8-4
False Witnesses, 2-8-6

HENDRIX, CHARLES M.

Be Ye Steadfast, 1-4-5

HOGLAND, WARD

They Are Doing It Now, 1-11-7

HOPE, B. G.

We Shall Be Like Him, 1-4-6
Do We Talk To Ourselves? 2-8-6

HOWARD, HAROLD

Individual Evangelism, 1-4-7
The Sword of The Spirit, 1-10-5
God's Manifold Wisdom, 1-10-7

HUNT, WILBUR

Beauty In Worship, 1-5-6
All Things Consist, 1-6-3
Baptism, 1-7-5
Religious Unity, 1-9-12
Christ's Coming: Its Mathematical Probability, 1-10-3
A Consecrated Life, 1-10-12
I Will Love Thee, 1-11-6
Power To The Point, 1-12-7
I Go A Pishing, 2-7-9
Christ's Sermon At Bethesda, 2-10-7

HIMMEL, IRVEN

Reckless Reasoning, 1-5-7

INGRAM, PRANK

Making Scriptural Prayer, 1-2-12
Loose Tongues, 1-7-10
The Way, 1-8-12
Do You Believe In The All Sufficiency of The Bible? 1-11-5
Does This Church Have A Right To Exist? 2-10-9

Jenkins, Ferrell

Christmas, 2-12-1

KELLEY, JESSE M.

Gospel Preaching, 2-10-12

KING, LARRY

Name Calling, 1-7-7

KURFEES, M. C.

Causing Divisions And Occasions of Stumbling, 1-8-7

Lambert, O. C.

The Simplicity That Is In Christ, 1-1-6

LEE, IRVEN

Private And Public Worship, 1-2-4

LEMASTERS, GEORGE

The Word of God: Powerful And Sufficient, 2-1-6, 2-2-4, 2-4-6, 2-5-4

LEMMONS, REUEL

Others See The Gathering Storm, 2-6-6

LIPSCOMB, DAVID

Rebellion, 2-1-7

LOCKE, P. T.

Do Justly, Love Mercy, Walk Humbly, 2-3-7

MARTIN, T. Q.

Autonomy, 2-8-5

MELTON, PRANK M.

Why I Believe A Roman Catholic Should Not Be President, 1-9-5

MCLEAN, C. L.

Does God's Word Teach Departures From The Faith Will Come? 1-10-4,
1-11-2

MCQUIDDY, J. C.

Human Societies, 2-9-5

MILLER, JAMES P., MRS.

The Preacher's Wife, 2-1-5

MILLER, JAMES P.

A New Paper Is Born, 1-1-2

Will He Be The Last? 1-1-2

I Marvel, 1-1-3, 1-2-3

Book Review, 1-1-8

Altogether Such As I Am, 1-2-1

Orphanages Disappearing, 1-3-4

Spreading The Kingdom, 1-3-9

The Gospel, Ordained, Revealed And Spoken, 1-4-1

Is The Bible Sound Doctrine? 1-7-1

Changing With The Times, 1-7-4.

Forgetting The Lord, 1-0-1

Striving Lawfully, 1-4-12

Give God's Plan A Chance, 1-5-1

Compromise, 1-5-7
Inner Man, 1-6-3
The Battle Must Go On, 1-9-3
Such As We Have, 1-10-1
Kennedy And The White House, 1-10-2
I Knew Curtis Porter, 1-10-5
Who Maketh The Dumb? 1-11-1
Sound Doctrine, 1-12-4.
An admission And A Lesson, 1-12-10
Testing The False Apostles, 2-1-11
Warning To Elders, 2-2-9
A Case Reviewed, 2-3-1
Worse Than Dunkirk, 2-4-2
Second Chapter of Acts, 2-5-1
Florida Christian Lectures, 2-5-3
Is It A Sin? 2-5-9
Watching For Faults, 2-5-9
Eighth Chapter of Acts, 2-6-4.
The Great Pulpit Series, 2-6-8
Tenth Chapter of Acts, 2-7-1
Jehovah Witnesses And The New Version, 2-7-6
The National Benevolent Association, 2-7-6
Another Preacher Lost, 2-7-6
Passages, Quick And Powerful, 2-8-1
Earnest Hiramway, 2-8-9
On Reading The Bible, 2-8-9
Harding College And Brother Boone, 2-8-9
The Battle Is On, 2-8-9
Potter's Home, 2-8-10
The Issue And The Principle, 2-9-1
Middle of The Road, 2-9-6
Agathos, 2-10-3
Package Deal Faith, 2-10-3
Elders Christian Emphasis Week, 2-10-3
Youth Revival, 2-10-4
Sufficiency of The Lord's Church, 2-10-4
The Whale And The Tomb, 2-11-1
Gospel Meeting, 2-11-6
The Laborer And His Care, 2-12-8
The Age of The Earth, 2-11-7

MOTT, L.A. JR.

The Israel of God, 1-2-5
The World, 1-8-8
Who Is A Pastor? 2-10-6
A Christian's Responsibility, 2-12-12

NEEDHAN, JAMES P.

Triplets of Worldliness, 1-1j.-9., 1-5-7, 1-6-5
Perversions of The Lord's Supper, 2-1-1
Watering Down An Inflamed Article, 2-2-5
Worship God, 1-1-9

O'NEAL, TOM

A Baptist Speaks Concerning The Baptist Church, 1-2-7
Going To Law With A Brother, 1-3-8
Authority In Religion, 1-7-8, 1-8-lj., 1-9-11, 2-1-3
Florida Christian College, 2-4j-3

The Sponsoring Church, 2-5-5, 2-6-4, 2-7-5
All Sufficiency of The Bible, 1-6-9

PATE, J. M.

An Open Letter To The Editors, 2-12-5

PATTON, MARSHALL

Judicial Oaths, 1-1-7
Giving An Answer For Our Hope. 1-2-7
Method, Or Organization? 1-3-6
Forsaking The Assembly. 1-4.-8
Child of The Devil, 1-6-6
I Thessalonians 4:16, 1-8-5
The First Resurrection, 1-9-7
Support of The Preacher's Home, 1-10-7
The World, 2-1-8
Gospel Press, 1-12-8
"Wife" of Acts 21:21, 2-4-5
Sin Unto Death, 2-6-6
Worship, 2-10-3,
The Letter And The Spirit, 2-9-7
Statement From Franklin Road Elders, 1-12-9
Doudy-Morris Debate, 2-11-1].
Answers For Our Hope, 2-12-7
Paul's Apostleship, 2-3-3

PHILLIPS, H. E.

What Does It Mean? 1-1-1
Train Up The Child, 1-1-1
Thy Speech Betrayeth Thee, 1-2-2
Are You Looking For a Preacher? 1-2-2
How Do You Judge The Man? 1-3-1
When You Teach Your Child The Bible, 1-3-2
Writing, 1-4-2
Why Then Do We Differ? 1-5-2
Influences That Destroy, 1-6-1
Christ And You, 1-6-2
Statement of Policy, 1-7-2
What Is Wrong With The Church? 1-8-2
Salvation, 1-9-1
Parable of The Sower, 1-9-2
Subscription Drive, 1-11-2
Heaven Or Men? 1-12-1
Called Into His Kingdom, 1-12-2
Policy, 2-1-2
Prove All Things, 2-2-1
Under-cover Agents In The Church, 2-3-3
Doest Thou Not Fear God? 2-4-1
Attention Please, 2-5-2
On Building Up The Church, 2-6-1
Peace, 2-6-2
Another New Idea For The Church, 2-6-9
Plan of Salvation, 2-7-2, 2-8-2
Time To Check Up, 2-8-8
Blackmail, 2-8-3
The Gospel Press, 2-9-2
Free of All Anti-ism, 2-9-9
Importance of Good Reading Material, 2-10-1

Is It Scriptural? 2-10-8
Indifference, 2-11-2
God Did Not Give The How, 2-11-7
Reply To An Open Letter, 2-12-6

RAINWATER, WARREN
Scenes At The River Jordan

RHODES, ED
A Young Preacher's Approach To Preaching, 1-7-9

SHARP, H. F.
Division, Its Cause And Cure, 2-1-4

SNELL, J. R.
What Basis For Religious Unity? 2-12-12

SHELTON, D. W. H.
Christian Versus Unbelievers, 1-6-10
How To Become A Christian, 1-10-6
How People Were Saved Between The Cross And Pentecost,
1-11-8 It Is Written, 2-6-12

SLOAN, L. E.
Blessings In Christ, 1-10-11 Prayer, 1-11-11

SMITH, P. W.
My Brethren Have A Right To Know, 1-6-8

SMITH, FRED
Worthy Appeal, 1-6-12

SRYGLEY, E. V. JR.
Biblical Word Studies: A Virgin, 1-1-6
 Into The Name, 1-2-6
 Teach All Nations, 1-3-2
 Repent Ye, 1-5-12
 Fellowship, 1-6-7
 Faith, 1-7-5
 Believe, 1-8-4
 I Sin, 1-11-1, 1-12-6, 2-1-3, 2-2-8, 2-3-4., 2-5-3. 2-6-4), 2-7-8, 2-8-10, 2-9-4, 2-11-
 2, 2-12-4.
World, 1-9-3

THORNTON, HERBERT JR.
Conscience, 1-3-3

TUTEN, JIMMY JR.
The Elder And His One Child, 1-11-3
The One Child Elder, 2-4-4).

WALLACE, WM. E.
Fanning Up The Sirocco, 1-6-7

WATSON, GENE E.
Personal Obligations, 2-1-4

WHIGHMAN, J. E.

Day Spoilers, 1-1-3 Bear Fruit Or Die, 1-7-4

WILLIAMS, A. C.

A Strong Congregation, 1-3-5

A

Acts, Second Chapter, 2-5-1
Acts, Eighth Chapter, 2-6-4
Acts, Tenth Chapter, 2-7-1
Agathos, Every, Work, 2-12-4, 2-10-3
Altogether Such As I Am, 1-2-1
An Admission And A Lesson, 1-12-10
"Anti," T. B. Larimore Was A, 1-11-11
Anti-sim, Free of All, 2~9-9
Apostles, Testing The False, 2-1-11
Appeal, Worthy, 1-6-12
Assembly, Forsaking The, 1-14-8
Astromony, 1-10-9
Attitude, What Is Your, 1-9-4
Authority In Religion, 1-7-8, 1-8-4, 1-9-11, 2-1-3
Autonomy, 2-8-5

B

Backsliding, The Sin of, 2-7-8
Baptism, Faith And Works, What About? 1-3-8
Baptism, 1-7-5
Baptist, A, Speaks Concerning The Baptist Church, 1-2-7
Battle, The, Must Go On, 1-9-3
Battle, The, Is On, 2-8-9
Bear Fruit Or Die, 1-7-1).
Believe, 1-8-4
Benevolence, Limitations On The Church In, 1-1-4
Benevolence And The Church, 2-2-6, 2-3-5
Bible Answers To Bible Questions, 2-5-3, 2-7-5, 2-9-2
Bible, Do You Believe In The All Sufficient? 1-11-5, 1-6-9
Bible Doctrine, Sound Doctrine Is, 1-7-1
Bible, Reading The, 2-8-9
Bible, The All Sufficiency of The, 1-6-9
Bishop, A, Worships At The Altar of The Unknown, 2-5-5
Blackmail, 2-8-8
Book Review, 1-1-8
Boone, Harding College And Brother, 2-8-9
Brethren, My, Have A Right To Know, 1-6-8
Brother, Going To Law With A, 1-3-8
Building, The, Fitly Framed Together, 1-5-4

C

Case, A, Reviewed, 2-3-1
Catholic, A Roman, President, 1-4-3, 1-9-5

Catholic, Why I Believe A Roman, Should Not Be President, 1-9-5
Christ, The Simplicity That Is In, 1-1-6
Christ, Blessing In, 1-10-11
Christ And You, 1-6-2
Christ's Coming, 1-10-3
Christ's Sermon At Bethesda, 2-10-7
Christian's, A, Responsibility, 2-12-12
Christian, How To Become A, 1-10-6
Christmas, 2-12-1
Church, The, Universal or Local, 2-8-7
Church, The, And The Individual, 2-9-8
Church, The Divine Nature of The, 1-1-5
Church, Does This, Have A Right To Exist? 2-10-9
Church, All Sufficiency of The Lord's Church, 2-10-4
Church, The Sponsoring, 2-5-5, 2-6-4, -2-7-5
Church, What Is Really Wrong With The, 1-8-2
Church, Under-cover Agents In The, 2-3-3
Church, On Building Up The, 2-6-1
Church, Another New Idea For The, 2-6-9
Compromise, 1-5-7
Congregation, A Strong, 1-3-5
Conscience, 1-3-3
Consecrated, A, Life, 1-10-12
Consists, All Things, 1-6-3
Conversion, Hinderance To, 1-12-6

D

Day Spoilers, 1-1-3
Destroy, Influences That, 1-6-1
Devil, The Child of, 1-6-6
Differ, Why Then Do We? 1-5-2
Differances, What Happened To Those? 2-4-4
Distinction Without Differance, 1-3-2
Divisions, Causing, And Occasions of Stumbling, 1-8-7
Divisions, Its Cause And Cure, 2-1-4
Docking, The Work In, England, 1-6-12
Doudy-Morris Debate, 2-11-4
Dumb, Who Maketh The? 1-11-1
Dunkirk, Worse Than, 2-4-2 Duty, 1-1-11

E

Earnest Himmingway, 2-8-9
Earth, Age of The, 2-11-7
Editors, An Open Letter To The, 2-12-5
Elder, The, And His One Child, 2-1-9, 1-11-3, 2-4-4
Elders, Warning To, 2-2-9
Elders Christian Emphasis Week, 2-10-3
Emphasis, Where Should The, 2-12-4
Evangelism, Individual, 1-4-7
Evolution, 1-8-10, 1-9-12, 2-1-6, 2-2-11, 2-3-3, 2-4-8, 2-8-4, 2-11-9, 2-12-9

F

Faint, Power To The, 1-12-7
Faith, Package Deal, 2-10-3
Faith, 1-7-5
Faults, Watching For, 2-5-9
Fellowship, 1-6-7

Fishing, I Go A, 2-7-9
Florida Christian College Lectures, 2-5-3, 2-4-3
Forebearance, The Area of, 1-6-4.

G

Genesis, 1-7-3
God, Doest Thou Fear God? 2-4-1
God Did Not Give The How, 2-11-7
Good Reading Material, Importance of, 2-10-1
Gospel Press Incorporated, 1-11-14., 1-12-8, 2-9-2
Gospel Press, A Statement Concerning, 2-11-9
Gospel Preaching, 2-12-10
Gospel, The, Ordained. Revealed And Spoken, 1-4-1
Gospel Meeting, 2-11-6

H

Have, Such As We, 1-10-1
Heaven or Men? 1-12-1
Help, What Can I Do To? 1-7-1
Him, We Shall Be Like Him, 1-4-6
Home Life, The Disingration of The, 1-7-7
Home, No Place Like, 2-10-7
Hope, Giving An Answer For Our, 1-2-7, 2-12-7
Huxley And Heaven, 1-1-10

I

Indifference, 2-11-2
Inflamed, Watering Down An, Article, 2-2-5
Institutionalism, 1-12-14
Israel of God, The, 1-2-5
Issue, The, And The Principle, 2-9-1

J

James 1:12, Comments On, 2-1-8
Jehovah Witnesses And The New Version, 2-7-6
Judge, How Do You, The Man? 1-3-1
Justly, Do, Love Mercy, Walk Humbly, 2-3-7

K

Kennedy And The White House, 1-10-2
Kingdom, Spreading The, 1-3-9
Kingdom, Called Into The, 1-12-2

L

Laborer, The, And His Care, 2-12-8
Last. Will He Be The Last? 1-1-2
Law, The Gentile And The, 1-5-9
Lord, Forgetting The, 1-8-1

Lord's Supper, Perversions of The, 2-1-1
Love, I Will, Thee, 1-11-6

M

Man, The Inner, 1-6-3
Marvel, I, 1-1-3, 1-2-3, 2-12-9
Messiah, Winston, Jr., 2-5-8
Mean, What Does It? 1-1-1
Method Or Organization, 1-3-6
Minister, A Good, 1-3-10

N

Name Calling, 1-7-7-
Name, Into The, 1-2-6
Nations, Teach All, 1-3-2
News Letter Reports, 1-1-11, 1-2-11, 1-3-11, 1-4-11, 1-5-11.
1-6-11, 1-7-11, 1-8-11, 1-9-10, 1-10-10, 1-11-10, 1-12-10, 2-1-11, 2-2-10, 2-3-8, 2-4-6, 2-5-10, 2-6-10, 2-7-10, 2-8-11, 2-9-11, 2-10-10, 2-11-11, 2-12-11

O

Oaths, Judicial, 1-1-7
Open Letter, Reply To an, 2-12-6
Orphan Home, \$83,000, Has No Children, 2-2-12
Orphanages Disappearing, 1-3-4

P

Paper, A New, Is Born, 1-1-2
Parable of The Sower, 1-9-2
Party, A Teenage, 1-1-12
Passages, Quick And Powerful, 2-8-1
Pastor, Who Is A? 2-10-6
Pattern, All Things According To The, 2-7-7
Pattern, A, Of Mercy, 1-4
Paul's Apostleship, 2-3-3
Peace, 2-6-2
Pen Points, 1-2-10, 1-6-8, 1-7-10, 1-12-9
Pentecost, How People Were Saved Between The Cross And, 1-11-8
Personal Obligations, 2-1-4
Plan of Salvation, 2-7-2, 2-8-2
Plan, Give God's, A Chance, 1-5-1
Please, Attention, 2-5-2
Policy, 2-1-2, 1-7-2
Porter, I Knew Curtis W., 1-10-5
Potter's Home, 2-8-10
Prayer, Making A Scriptural, 1-2-12
Prayer, 1-11-11
Preacher, Another, Lost, 2-7-6
Preacher, Are You Looking For A? 1-2-2
Preacher's, The, Wife, 2-1-5
Preacher's, The, Home, Support of, 1-10-7
Preaching, A Young Preacher's Approach To, 1-7-9
Prove All Things, 2-1-1
Pulpit, The Great, Series, 2-6-8

Q

Quotable Quotes, Some, 2-5-12

R

Random Readings, 1-1-8, 1-3-5

Reasoning, Reckless, 1-5-7

Rebellion, 2-1-7

Repent Ye, 1-5-12

Resurrection, The First, 1-9-7

Revival, Youth, 2-10-4

River Jordan, Scenes At The, 2-5-7

Road, Middle of The, 2-9-6

Roberts, Oral, Fails Again, 1-2-3

S

Salvation, 1-9-1

Science, 1-5-9

Scriptural, Is It? 2-10-8

Separate, Be Ye, 1-4-11

Sin, Is It A? 2-5-9

Sin Unto Death, 2-6-6

Sin, I, 1-11-7, 1-12-6, 2-1-3, 2-2-8, 2-3-4, 2-5-3, 2-6-4, 2-7-8, 2-8-10, 2-9-4, 2-11-2, 2-12-4

Sirocco, Panning Up The, 1-6-7

Social, Christ And The, Order, 1-10-8

Societies, Human, 2-9-5

Sound Doctrine, 1-12-4

Speech, Thy, Betrayeth Thee, 1-2-2

Spirit, The, The Letter And, 2-9-7

Statement From The Franklin Road Elders, 1-12-9

Steadfast, Be Ye, 1-4-5

Storm, Others See The Gathering, 2-6-6

Striving Lawfully, 1-4-12

Strong, The, Must Respect The Rights of The Weak, 1-4-6

Subscription Drive, 1-1-2

Sword, The, of The Spirit, 1-10-5

T

Talk, Do We, To Ourselves? 2-8-6

Teach Your Child The Bible. When You, 1-3-2

Thessalonians, I, 4:16, 1-8-5

They Are Doing It Now, 1-11-7

Time To Check Up, 2-8-8

Times, Changing With The, 1-7-4

Tongue, The Revealing, 1-7-9

Tongues, Loose, 1-7-10

Tools, Has God Specified The Tools? 2-5-10

Train Up The Child, 1-1-1

Trend, Another Dangerous, Appears, 2-8-2

U

Unbelievers, Christians Versus, 1-6-10

Uncle Abe Says, 1-1-9, 1-2-9, 1-3-6, 1-4-11, 1-5-10, 1-7-12, 1-8-10, 1-9-7, 1-10-6, 1-11-12, 1-12-11

Unity, Religious, 1-9-12, 2-12-12
Unlucky 13, 2-9-5

V

Verse, Is It In The Next? 2-8-4 Virgin, 1-1-6

W

Way, The, 1-8-12
Whale, The, And The Tomb, 2-11-1
What Is It? 1-2-6
"Wife" of Acts 24:24, 2-4-5
Wilderness, 40 Years In The, 2-1-8
Wisdom, God's Manifold, 1-10-7
Withdraw Yourselves, 2-10-3
Witnesses, False, 2-8-6
Word of God, The, Powerful & Sufficient, 2-1-6, 2-2-4, 2-4-6,
Word, Does God's, Teach Divisions Will Come? 1-10-4, 1-11-2
World, Unto All The, 1-7-4, 1-8-6, 1-10-11
World, The, 1-8-8, 2-1-8, 1-9-3
Worldliness In The Church, 2-11-3, 1-4-9, 1-5-7, 1-6-5
Worship, Beauty In, 1-5-6
Worship, Private And Public, 1-2-4
Worship God, 1-1-9, 2-10-9
Writing, 1-4-2

(Compiled By Jimmy Tuten, Jr.)