

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

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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

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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,

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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-alls 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.

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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. . . .

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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.

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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