

SEARCHING *The* SCRIPTURES

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.—John 5:39.



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

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DAVID USED THE INSTRUMENT, SO CAN WE

H. E. Phillips

All those who want to do something in worship for which they have no divine authority will search in both the Old and New Testament for any passage that might provide the basis for an argument to approve their practice. This is true of both denominationalism and false brethren in the church who would bring us again into bondage. A typical example of this fact is the use of instrumental music in the worship to God. What may be said for the instrument in worship can be said for any other innovation in the work and worship of the church.

There are several classes of arguments for the use of the instrument in worship, one of which is that in the Old Testament David used the instrument to praise God, and since God did not forbid it in the New Testament, we may use it today in the church. To many this appears to be the most forceful argument of divine authority for the instrument. It naturally falls into two separate arguments:

BY GOD'S AUTHORITY

The first is that God, not David, commanded the use of the instrument in worship; but David, being a prophet of God, gave the authority for its use. The argument says that the instrument was in use before David's time. Jubal made the instruments (Gen. 4:21); Joseph used them in worship (Psa. 81:1-5); Moses used them (Num. 10:2); God said they were His and we should use them today. (I Chron. 16:42; II Chron. 7:6, 29:25).

By reading Genesis 4:21 we find that Jubal did not invent the instruments for the purpose of worship. Thousands of things have been invented, some of which have been used in worship to God, which were never intended for that purpose when invented. Tubalcain, the half-brother of Jubal, invented the working of iron and brass, or was the father of such just as Jubal was the father of those who used the instruments. This work has been used to make idols which have been used in worship, but they were never authorized by God.

Psalms 81:1-5 is not proof that Joseph used the instrument in worship to God. It refers to the call to the feasts of Trumpets (Lev. 23:24), which was the beginning of the Jewish year. Joseph is used to refer to his children — Israel — after they came out of Egypt, because this feast was not observed until long after Joseph was dead. The use Moses made of the instruments in Numbers 10:2 was to call to worship and not a part of the worship.

Under the law of Moses God allowed some things which He did not command. Paul said: "And the times of this ig-

norance God winked at; but now commandeth all men everywhere to repent" (Acts 17:30). God permitted Israel to have a king, and even gave the commandments governing the kings, yet we know it was not His command to begin with. In fact, it was rebellion against God (I Sam. 8:5-22). God permitted divorce for every cause, but it was not His will from the beginning. He granted this because of the hardness of their hearts (Mark 10:2-12). God gave commandments governing divorce for every cause under the law, even though He did not order it to begin with. The instructions governing divorce allowed under the law are found in Deuteronomy 24:1-5. God allowed polygamy under the law, even though He commanded them to be one man and one woman from the beginning (Mark 10:6).

It is also said that God commanded the use of the instrument in worship in II Chronicles 29:25: "And he (David) set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandments of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets." The same thing could be said for divorce in Deuteronomy 24:1-4. God gave the command for its use, even though He did not command it to begin with, just as in the case of the kings of Israel.

DAVID THE FIRST TO USE IT

The second division of this argument concerning David is that he was the first to use the instrument, in praise to God, but he was a man after God's own heart (Acts 13:22), therefore, what he did in worship was approved by God. Since there is no condemnation of the instrument in the New Testament, we may use it today like David did.

David used the instrument, not as an AID to the singing, but to actually PRAISE God. "Moreover four thousand were porters; and four thousand praised the Lord with the instruments which I made, said David, to praise therewith". (I Chron. 23:5). "Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings" (Psa. 33:2). "Then will I go unto the altar of God, unto God my exceeding joy: yea. Upon the harp will I praise thee, O God my God (Psa. 43:4).

David invented the instrument in the worship to God. There is no evidence that God commanded it before David's time. Such passages as these which follow would be senseless unless David initiated the instrumental praise. "And four thousand praised the Lord with the instruments which I made, said David, to praise therewith" (I Chron. 23:5). "And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy" (I Chron. 15:16). "The Levites also with instruments of musick of the Lord which David the king had

made to praise the Lord" (II Chron. 7:6). The "instruments of musick of the Lord" refer to those used to praise the Lord rather than those the Lord had ordained, because the record does not show that the Lord authorized them before David brought them into the worship.

God ordained the singing under the law. (Deut. 31:19-22). But David ordained the use of the instruments in that praise. "And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David, king of Israel" (Ezra 3:10). It was David's own idea about the use of the instruments, else it could not have been said that he invented them. ". . . that chant to the sound of the viol, and invent to themselves instruments of musick, like David" (Amos. 6:5).

But if we grant that David brought in the instrument by the authority of God, we still have no authority for it in the church today. We are to follow Christ and not David. Christ has all authority in heaven and earth (Matt. 28:18), and Christ is head of all things to the church (Eph. 1:22,23; Col. 1:18). Peter says that God has given us "all things that pertain unto life and godliness," (2 Pet. 1:3), and it says nothing about the use of the instrument of music in praise to God. Christ has given us a "new and living way," which does not include the instrument like David used. (Heb. 10:20). Paul said the "priesthood being changed, there is made of necessity a change also of the law" (Heb. 7:12). This new law does not include the instrument that David used under the Old.

DAVID DID OTHER THINGS

But if we are to use the instrument because David did, we find ourselves obligated to do other things on the same basis. How are we to pick out one thing that David did under the law and bring it over into the church and at the same time keep out those other things which David did? Notice some of the things that David did which we would be obligated to do if we accepted the instrument by his authority:

1. We must use all the KINDS of instruments that David used and required. If David is the authority for the USE of the instruments, then he is also the authority for the KINDS of instruments to be used. He used cymbals, trumpets, harps, organs, flutes, drums, ten stringed instruments, etc. We have no right to substitute another instrument unknown to David if he is our authority.

2. David danced in worship to God. "And David danced before the Lord with all his might: and David was girded with a linen ephod" (II Sam. 6:14). We have no right to refuse the kind of dancing David did in the worship to God. If a man wants to dance by David's authority as worship in the church, no man can complain who used David as the authority for the instrument.

3. David kept the sabbath day in worship to God. One comes into the church and says, "I want to keep the sabbath day holy just as David did," and the one who uses the instrument by David's authority cannot object.

4. David burned incense unto God as worship. "I will offer unto thee burnt sacrifice of fatlings, with the incense

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of rams; I will offer bullocks with goats" (Psa. 66:16). One has as much right to offer incense to God in worship as to use the instrument by David's authority.

5. David offered animal sacrifice unto God as worship. "I will go into thy house with burnt offerings: I will pay thee my vows" (Psa. 66:13). "I will offer bullocks with goats" (verse 15). Can the man who uses the instrument because David did, object to one bringing animal sacrifice into the worship because David did?

6. David had several wives. "And David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David" (II Sam. 5:13). His son, Solomon, had 700 wives and 300 concubines (I Kings 11:13). Why cannot a man have a plural number of wives in the Church by David's authority as well as to have the instrument because David did?

We must either take all that David did as our authority, or take none. But we are not under the rule of David. He is not our example. Christ is our king and we are obligated to do His bidding, which does not include the instruments of music in praise to God. Every effort to prove the instrument by David fails unless we are willing to take all the other things David practiced in worship, and even then we will have to account for our taking David instead of Christ for authority.



In the advertising of the *Teenage Christian* published in Austin, Texas we have the following statement:

"With inimitable exuberance and informality of style, America's most popular young songster presents in this captivating holiday book a reverent and stimulating interpretation of Christmastide's deeper significance . . . a sensitive and realistic contemporary philosophy born of unique Christian faith and practice. Here is a jubilant depiction of the Christmas spirit at work throughout the year."

Thus we have a book by Brother Boone "born of contemporary philosophy" held up to our young people by a publication designed just for them. We also have a man idealized as an example who is a common figure in the night clubs of Las Vegas. I do not know what is "unique" about Pat's faith unless it is this. He, in spite of his failure to live unspotted from the world, continues to enjoy the respect and confidence of brethren who should be trying to save his soul. Schools continue to exploit his fame, papers trade on his reputation, and brethren who have lost respect for divine authority themselves point him out as the example of the century. How much better it would have been if he had written a good sermon on Galatians 4:9,12.

"But now, after that ye have known God, or rather ye are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."

This is not "contemporary philosophy", it is just the word of God and is not born of any "unique faith", but of the "faith once delivered", that teaches the truth on Christmas and Easter and all other days not found in the Bible. Brethren, when will we wake up to the flood of such influence that is sweeping the church of our Lord into denominationalism.

A CHURCH OF CHRIST SCHOLARSHIP

In one of the counties of Kentucky brethren have established a Church of Christ Scholarship to help some young man through college. The idea of course is that in this way they will make it possible for a boy to make a preacher. All of this is worthy within the bounds of the scripture but the question is this: If brethren are doing it, how is it a work of the church and if it is not the work of the church or churches how could it be a Church of Christ Scholarship. Of course, if it was the work of the church (which it is not) it would just be the church at work. Let us try some other examples of this kind of thinking about the church. What about a CHURCH OF CHRIST CHRISTIAN? If we can have a Church of Christ Scholarship why on earth could we not have a Church of Christ Christian? Better still what about a CHURCH OF CHRIST CHURCH? When brethren are asked, What denomination do you belong to and they answer the Church of Christ is this not exactly what they

are saying? I am a Church of Christ Christian and I attend the Church of Christ Church. Not long ago in this same section a man was asked about his religion and he answered, I am Church of Christ. Now brethren seem to think we are in no danger and that any child of God who says we are is an "anti". I marvel that they do not know better and are not willing to hold up the hands of those who do. There is not room for a Church of Christ *anything* on this earth but a church of Christ. This church is the body of Christ (Eph. 1:22,23).

"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

We are members of this body (I Cor. 12:18).

"But now hath God set the members every one of them in the body, as it hath pleased him."

These members in the body are called Christians in Acts 11:25. The church at Antioch was not a Church of Christ Church made up of Church of Christ Christians giving to a Church of Christ Scholarship or running a Church of Christ School or a Church of Christ Orphan Home or Hospital. They were Christians in the church bought with the blood of Christ.

SINGING THE OLD SONGS

I marvel that through the years the brethren have not learned the value of the old songs. It seems that all over the land too many congregations are trying to sing songs that call for one part to sing while the other is silent and this may be right within the limits but they are forgetting the value of those songs we all know and love. Sometimes this is true in our preaching as well. We forget the old texts that call for the "old paths" and are always trying for something new. The result is the same in both cases. We raise a generation that do not know the old songs nor the "old paths".

JUST ON THE COMMITTEE

In some of the bulletins this master piece came to print. It is too true for our readers to miss it.

"In a certain congregation a lady made known her desire to take part in personal work. The preacher was delighted and gave her several names and addresses. After several weeks had gone by and she had not made the calls the pointed question of why was asked. She pertly replied, 'you do not understand. I did not want to make any calls. I just wanted to be put on the visitation committee.' Nuf said."

Another of the bulletins had this bit of wisdom.

"In a certain congregation a brother was asked to be an elder. "No," he replied. "I drink a little and curse some and have a tendency to gamble a little. I am not qualified to be an elder; just let me continue to be a humble, consecrated Christian like I have been all these years."

PAUL PREACHED IT ALL

In his final admonition to the Ephesian elders at Miletus in the 20th chapter of Acts we find these words in verse 20:

"And how I kept back nothing that was profitable unto you, but have showed you, and taught you publickly, and from house to house."

This simply means that Paul was not a hobby rider. He taught all of the gospel all of the time. Brethren sometimes forget this wonderful example. It is easy to think, talk and preach so much about one thing that something else is neglected. A failure in the last 20 years to preach on organization and authority has made the present apostasy possible. If no thought and time is given to other things now, this neglect will result in other difficulties later. The apostle told the brethren at Thessalonica that they knew perfectly about the second coming of Christ. He reminded the Roman Christians that they had been baptized into the death of Christ and should no longer continue in sin. In the second chapter of II Thessalonians he reminds the saints of his teaching on the great falling away. Yes, Paul preached all of the truth. He did not spend all of his time on just one part, no matter how important it seemed to be. His example should be ours and we should "keep back nothing."

ANTI ANTIFREEZE

Some one suggested that some of the brethren are so "anti anti" that their automobiles are going to be in danger this winter. There is a possibility that they are against antifreeze.



The question as to whether the phenomena of life are explainable in terms of physical and chemical reactions, has produced two different schools of scientific thought: vitalism and mechanism. The Vitalistic theory is that there is present in living organisms a vital essence, or force, which is peculiar to living organisms and which is different from all other forces found outside of living things. This vital force, which is the driving power of the living condition, is not explainable in terms of physico-chemical phenomena. Death ensues when this force is destroyed or leaves the organism. On the other side of this question the philosophy of Mechanism holds that there is no mysterious force especially characteristic of living things, but that all life processes can be interpreted by the application of chemical and physical laws. Mechanists believe that the existence of unexplained processes and reactions of living organisms does not imply the presence of immeasurable vital forces, but rather that at the present time, scientific methods and technics are inadequate to analyze such complex phenomena.

We can see some logic in both theories. We certainly would not question the facts that have demonstrated by the mechanists approach. If we have a deficiency of vitamins or minerals in the body the results are soon notable. On the other hand, a cell may be analyzed as to its contents and then these same amounts may be put together again but the cell is not alive. To base our faith in God on either of these theories might eventually prove of great concern. Suppose we contended man would never get to outer space, as some have done. Lets say that we believed if God had intended for man to get to outer space He would have provided a way. Since no way had been provided we assumed that man would never reach this area of the creation. If this had been a basis of our faith in God we would

have been placed in a very difficult position after the journey of Commander Shepherd. Our faith is not based upon what man may or may not do, but in our God. Wherever truth is found it supports our faith in the God of heaven, the source of **all truth**.

IS IT REALLY A HOME?

Curtis E. Flatt, Florence, Ala

In our day a plan has been devised by *men* to enable several congregations to cooperate in helping needy people. This is done by creating another organization (benevolent society) beyond the local congregation which is God's organization to do the work God assigned to the church. This is without Bible authority. But brethren who favor such an arrangement try to justify it on the ground that this is just a home. The stock reply is, ' Well, it is just a home and the home is a divine organization.' Such talk evidently sounds good to many people but to many others it sounds like a foolish assertion made by people who are desperate because of the lack of Bible authority.

Is it really a home? That claim needs to have a close examination. We need to remember that calling that organization a home does not make it a home. Just because people are gathered together there and cared for there does not make it a home. Calling it a home does not any more make it a home than calling a camp for displaced persons a home or calling an insane asylum a home make them homes. That is a *man-given* name for a *man-made* organization. It is not just a home. I was in the immediate area of Childhaven when it was organized. It was Childhaven, fully organized and functioning, long before people ever lived together at the specified place. This organization was then a legal body able to make decisions, solicit and spend money, and to do all other things it still does — with or without children living together the quibble that such is a home is just that — a quibble to blind people as to its real nature. It is just another society — an asylum for little children who in the main have parents or relatives who should be looking after them and would be looking after them if this society did not make it convenient for them not to do so.

WHY BAPTISM IS NECESSARY

L. A. Mott, Jr., Las Vegas, Nevada

I am aware that this study begins with an assumption: e.g., that baptism is necessary to salvation. Many people who doubt the truth of this assumption, I am sure, have felt the force of such verses as Mk. 16:16, Acts 2:38, 22:16, and I Pet. 3:21, and yet have refused to believe that baptism is a condition of salvation because they, weighing the subject by the standard of human reason, have been unable to understand why it should be regarded with such importance.

The object of this article is to give what I trust will be a satisfying answer to those who are forced to admit the cogency of such passages as those mentioned above, and yet cannot understand *why* baptism is necessary.

The position that baptism is necessary is based upon the premise that baptism is a divinely appointed condition of salvation .Man cannot chart his own course in life. Jeremiah recognized that "the way of man is not in himself", and that "it is not in man that walketh to direct his steps" (10:23). After thousands of years of experimentation, the best efforts of human reason had proved vain, for "the world through its wisdom knew not God" (I Cor. 1:21).

The wisdom of God is measureless; that of man is finite: "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8-9). That we cannot understand God's appointments does not, therefore, argue against their necessity. Man's place is not to question God, nor to instruct him as to what is right (cf. Rom. 11:33-34), but simply by faith to acquiesce in what he has said whether we fully comprehend or not.

Dipping in the Jordan seven times was absolutely necessary to the cleansing of Naaman's leprosy because this was a divine appointment. Similarly, baptism is necessary simply and solely because God so appointed it.

In Matt. 28:10 baptism is seen to be related to the three divine persons as bringing one into fellowship with the divine family. Another relationship also exists between baptism and the Father, Son, and Holy Spirit; it is related to them as being authorized by each of them.

BAPTISM AS A PART OF GOD'S COUNSEL

Baptism is first mentioned in the New Testament in connection with the preaching of John the Baptist who preached "the baptism of repentance unto remission of sins" (Luke 3:3). Some accepted his baptism; others rejected it. Those who refused his baptism "rejected for themselves the counsel of God" (Luke 7:30).

The "counsel of God" refers to God's will, or purpose. Only those who obey the will of God can be saved (Matt. 7:21). Baptism, as seen in Luke 7:30, is a part of God's will. Hence, one who refuses to be baptized is rejecting the counsel of God and cannot be saved.

BAPTISM AS IN THE NAME OF CHRIST

Philip preached good tidings concerning the name of Jesus Christ. (Acts 8:12). Whatever we do is to be done in the name of the Lord Jesus (Col. 3:17).

"Name", in the New Testament, sometimes refers simply to the proper name of a person. In other instances, it has a broader significance and refers to all that is brought to mind when the name of a person is heard or thought of. Sometimes it refers to the rank or position of a person. (See Thayer on the Greek word *onoma*.)

The name of Jesus Christ is a name which is above every name (Eph. 1:21; Phil. 2:9-11; Heb. 1:4-5). Baptism for the remission of sins is commanded in the name of Christ (Acts 2:38; 10:48). Therefore, one who disobeys, ignores, or disregards this command is guilty of setting aside and disregarding the highest authority in heaven and on earth (cf. Matt. 28:18).

BAPTISM AND THE HOLY SPIRIT

Paul, in Eph. 5:26, lets us know that Christ cleansed the church "by the washing of water with the word". It is this connection with the word of God which makes baptism a condition of salvation.

The Holy Spirit operates through the word of God. Peter tells us that we are begotten again of incorruptible seed through the word (I Pet. 1:23). Unlike Luke 8:11, the word is not here said to be the seed. Notice the prepositions: We are begotten *of* the seed *through* the word. John 3:6 is a parallel verse. To be born of the flesh is to be born of corruptible seed; to be born of the Spirit is to be born of incorruptible seed. Peter regards the Spirit as the origin or source of the life begotten in us. But in the new birth the Spirit

operates, not directly, but through the word by which we are instructed to be baptized (Eph. 5:26). Thus, in baptism we are born not only of water but also of the Spirit (cf. John 3:3,5).

Then, in I Cor. 12:13, we learn that "in one Spirit (*by* one Spirit, KJV) were we all baptized into one body . . ." The evident meaning is that the Spirit instructs us to be baptized; thus, baptism is by the Spirit. (*Note:* Each of these passages, John 3:3-6; I Cor. 12:13; Eph. 5:26, and I Pet. 1:23, throws light upon the others.)

CONCLUSION

Thus, baptism is necessary because the Father, the Son, and the Holy Spirit so testify. One who rejects baptism is setting aside the combined authority of Father, Son, and Holy Spirit.

COMMENTS TO EDITORS

"We enjoy the paper so much and only wish we could send to every one we know at least for a year . . . Keep up the good work and may God bless you for the truth."—Mrs. E. G. Gaylord, Orlando, Fla.

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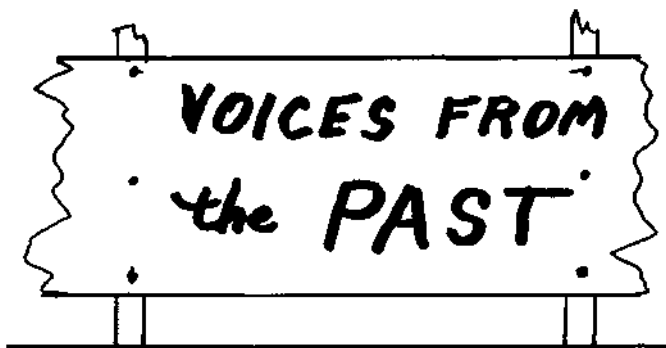
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THE NEW TESTAMENT CHURCH

(The following article by Brother F. B. Srygley is from the Gospel Advocate dated July 11, 1931. Brother Foy E. Wallace, Jr., was the editor at that time. This issue of the Advocate was a special Davidson County issue. Brother Srygley's article sets forth in a simple way what the New Testament teaches on the subject of the church. We suggest that you read it carefully and study it in the lights of New Testament teaching.)

Every reader of the New Testament knows that the New Testament reveals a church, and when we speak of the New Testament church we mean that church. Jesus said: "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.) There is some dispute as to when Jesus built this church, but more, I suppose, over the fact that he did build it. The question is, What did he build when he built His church? Jesus also said on the same occasion: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Verse 19.) The "kingdom of heaven" in this verse evidently is the same as "my church" in the preceding verse.

In viewing the institution from the standpoint of its government, it is a kingdom, and Christ is the King in that government. It is an unlimited monarchy. Christ is King over his government, and all who submit to that rule are in his kingdom. Man enters this kingdom by a birth. Jesus said to Nicodemus: "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3:5.) Abraham's seed entered the fleshly family of Israel by a fleshly birth, but men enter the kingdom of heaven, which is a spiritual kingdom, by a new birth of water and the Spirit. We enter the church the same way. The church is called the "family of God," and we enter that family by a birth. All of God's children are in his family. They did not join his family; they were born into it. As the kingdom of heaven embraces all the rule of Christ, so does the church. The church, in its universal sense, is made up of all of God's children, wherever they are. There is no organization of the church in this sense, for it is made up of all of God's people. It is not a denomination or a party in religion, but it is the spiritual body of Christ. God knows his own children, and they know their Father, though they may not be acquainted with each other. They cooperate with each other, wherever they are, as far as they operate under the direction of the same King.

There is another sense in which the word "church" is used in the New Testament, and that is in a local sense. "For first of all, when ye come together in the church, I

hear that divisions exist among you; and I partly believe it." (I Cor. 11:18.) The word "church" means a "called-out" body, and here it is used as the congregation called out, or called together, for the worship of God. These were all in the church, if they were all Christians, before they came together as a congregation. Christmas were not said to go to church in the New Testament, for they were in the church before they met as a congregation; but when they met together, they were the church.

The local church is often referred to in the New Testament as the church, but it is circumscribed by locality. We read: "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call the name of our Lord Jesus Christ in every place, their Lord and ours." (I Cor. 1:1, 2.) It will be noted that the "church of God" in this passage is circumscribed by locality, the city of Corinth. The church of God in Corinth was made up of the saints in Corinth. Of course is consisted of all the sanctified ones or saints in that city. Again, the apostle said: "All the churches of Christ salute you." (Rom. 16:16.) These were not different churches, but the same church in different localities. These local churches were separate and distinct from each other, and still they were all alike in that they were all churches of Christ. They were all like the church of God at Corinth; in fact, that church, no doubt, was included with these. All the organization that there was in the New Testament church was the church in its local sense. The church in Corinth had no control over the church in Jerusalem. Each was able to act without the other."

Any organization that binds two or more churches together is a step toward a denomination. Any religious institution larger than a local church and yet smaller than the whole body of Christ is a human institution, with which the children of God should have no connection. In Acts 9:31 we read: "The church throughout all Judea and Galilee and Samaria had peace." This was more than one congregation and less than the whole body of Christ. But in the territory specified it included all children of God within that territory; yet it was not an organization, save as the local churches were organized.

I believe that all the Christians in any community are the church in that locality, provided they are governed by the word of God; but if they have any organization binding them together except local congregations of Christians, they become a denomination. If they reject God's government and establish one of their own, they become a human institution. There is no precept or example in the New Testament for binding local churches together with any kind of an organization. The church in New Testament times had the same work to do that churches of Christ ought to do yet, and they did the work without any organization except the local church.

In the days of the apostles there were needy people, widows and orphans, just as there are today, and the apostles taught the churches to care for them, and there was no organization or institution by which the churches were tied together in supporting them. Paul directed the church to care for the widows that were widows in deed, and there was nothing said about any institution except the church through which it was to be done. There were famine sufferers in Jerusalem, and their needs were supplied without anything in the way of an institution except the church in Jerusalem.

This is no new thing with people who have read the Gospel Advocate in the past. Missionary work and benevolent work was done in the early church without any or-ganization except the local church. Brother Lipscomb said with reference to Brother McCaleb when he went to Japan: "Four churches in Tennessee and one in Kentucky agreed to support him, and their support was to be sent directly to him." (See Gospel Advocate, 1892, p. 628) Again, he said: "If one church asks all the churches in the State to give it all the funds they can give to general work, that the elders of one church may direct all the preaching and work in the State, then I say this is wrong, is subversive of divine order, and concentrates power in one church that God distributed to many." (Gospel Advocate, 1899, p. 487.) Brother McQuiddy said: "There is no Scriptural authority for one church directing the affairs of another." (Advocate, 1910, p. 487) Brother Elam said: "The New Testament churches not only communicated directly to the missionaries they supported, but when they helped the poor they sent the help directly to those needing it. This we have clearly seen in Acts 11:30. 'Which also they did, sending it to the elders by the hands of Barnabas and Saul.' And in the case of the Corinthians: 'Whomsoever ye shall approve, them will I send with letters to carry your bounty to Jerusalem.' (I Cor. 16:3.) On church sent directly to the missionaries and directly to the poor independently of all other churches." (Advocate, 1897, p. 358.)

I make these quotations from the older brethren who have gone to their reward, not as proof (the New Testament furnishes that), but to show that I stand with them, and in doing so I stand in good company.

IS THIS NOT CATHOLICISM?

By Jimmy Tuten, Jr.

Brethren who have been fighting the tendency among some to substitute divine authority for human authority, have been speaking out against the drift in this direction expressed by the attitudes which some hold for certain religious publications in the brotherhood. We deplore the undue veneration which some brethren have for these periodicals and lament to see respectful reverence and devotion to the inspired Book transferred to the works of human hands. It has been expressed long ago, that no paper deserves one iota of reverence except as it publishes truth. Yet, worshipful veneration for such papers as the *Gospel Advocate* continues, and the road to human creeds is crowded with those who have their "understanding darkened."

Recently I came face to face for the first time with a verbal expression of this type of reverence for a "brotherhood paper." I was passing through Jacksonville and attended services one evening where Paul Hunton was doing the preaching in a meeting. In this service he was laboring hard to get the audience to subscribe to "old reliable" (?). The Gospel Advocate, he said, "has been a bulwark against modernism, digression and antism for a hundred and six years." He stressed that it was a "must for every Christian home whether you read it or not. It should be where others can see it because of its influence." He then capped it off by saying, "you can do more good by sending the Gospel Advocate into a home than by sending two gospel preachers into that area to do personal work."

My first reaction was, "what a paper! To think that I do not subscribe to it." After giving it thought, my next reaction was, "why, this is Catholicism!"

During the formation of the Roman Catholic Church, the materialistic demand for more and more insistently tangible objects of devotion resulted in the veneration of relics, pictures, medallions and crucifixes. The reverence for these items today is so pronounced on the part of catholics in general, that we are left with the impression that they feel some mysterious influence from the mere presence of these objects. Does Brother Hunton mean to say that because the Gospel Advocate exerts influence by merely being present in someone's home, that it deserves this type of respect?

I do not want to be uncharitable toward Brother Hunton, and I certainly do not charge him with believing that the GA as a piece of paper has intelligence or power in and of itself. But is he not thinking along the same lines as Gibbons who defends the devotion of catholics for relics, etc., as being "relative respect?" Is not the devotion of some for the GA in proportion to the veneration to the institutional movement which the paper represents? If Brother Hunton did not mean that the mere presence of the GA makes a "silent, though eloquent, profession" of one's faith in the institutional movement, then what did he mean? Maybe Brother Hunton will tell us.

One other thought is worthy of consideration. Catholics have geared their propaganda campaign toward flooding catholic homes with literature which keeps them so busy reading this material, that they do not have time for a study of the Bible. Some of the subscription drives of the Gospel Advocate appear to be efforts to stuff the homes of Christians with "their" literature, and in this way keep the people so busy reading the material which favors the digressive movement, that they have no time to read anything offered against these apostasies.

All of this bring one question to mind? WHAT IS THIS, BUT CATHOLICISM?

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MISSING LINKS IN WALKER'S "EVERY GOOD WORK"

Harold Dowdy, Deland, Florida

A brief review of D. E. Walker's booklet "Every Good Work."

FIRST — the *purpose* of the book — To prove that churches may contribute their resources (and obligation) to human institutions such as Schools (as David Lipscomb College) and Orphan Homes (as Christian Home and Bible School at Mt. Dora). SECOND — the author's *proof* —

(The first 18 pages)

1. (a) AGATHOS (good) works are to be performed by both the individual and the church, (b) KALOS (good) works however may be enjoined simply on a single individual.

(The last 5 pages)

2. Walker classifies — Schools and Orphan Homes under the heading of AGATHOS works.

3. Therefore Schools and Orphan Homes may be supported by contributions from both the individual and the church.

THIRD — The *Missing Links* -

I.

The author "*forgot*" to prove his second point to be in accord with the scriptures. He simply "assumes" that they the AGATHOS works.

A. Notice the classification of AGATHOS works according to:

The Christian Church Colleges Orphan Homes Missionary Society Recreation	D. E. Walker Colleges Orphan Homes (left out) (left out)	Not Even Mentioned Not Even Mentioned Not Even Mentioned Not Even Mentioned
--	--	--

B. Some Observations —

1. Does the Bible classify Colleges as AGATHOS works?

Answer — No! The Bible nowhere mentions the word AGATHOS with the word "Schools."

2. Does the Bible classify, Institutional Orphan Homes as AGATHOS works?

Answer — No! The Bible nowhere mentions Orphan Homes much less Orphan "Homes" and AGATHOS together.

3. Is James 1:27 or "visiting the fatherless" ever used in connection with the word AGATHOS?

Answer — No! But . . . D. E. Walker "assumes" that it is AGATHOS instead of KALOS and his proclamation is enough to convince at least Barney Colson.

4. Does the Bible ever present the church contributing from its treasury to any human institution, thereby indicating this to be an AGATHOS work?

Answer — Never! Not once!

5. (a) Does the author admit that the Greek words AGATHOS (good) and KALOS (good) *overlap* in meaning?

Answer — Yes, as shown by his chart on p. 14.

(b) Since the Bible does not classify these human institutions (Schools and "Homes") as AGATHOS works, by what authority does D. Walker classify these works as AGATHOS (good) and *not* KALOS (good)?

Answer — D. Walker simply "assumes" the authority to classify for brethren everywhere what may and may not be supported from the church treasury because Walker likes it, and "thinks" it is an AGATHOS work.

II.

The author admits that he *must prove* these things in order to sustain his proposition on church supported Schools:

1. A human institution teaching the Bible is an AGATHOS work.

2. Teaching related subjects is an AGATHOS work not a KALOS work.

3. Providing the necessary environment (soft-ball?) is AGATHOS.

4. That individuals may contribute to such institutions because they are AGATHOS works rather than KALOS (good) works.

Note — Knowing that he must prove these things, he does not even *attempt* the job that he outlines for himself. And I mean does not even TRY to prove these things. It is one thing to try and fail, but to acknowledge that these things must be proven and then not even try, seems to be a waste of good paper and ink.

III.

To get the School and Orphan Home in the church treasury and *leave out* the Fun and Frolic that so many churches engage in today, the author simply TELLS us that they are not AGATHOS works. Does he quote a single passage of scripture in proof of this? Not one! Then what is the proof? ?

Oh, a fellow might say that it is evident that Fun and Frolic are not authorized under the heading of AGATHOS works. The missing link is that the author does not have the scripture to prove his point so he says it is simply EVIDENT to *him*, and ought to be evident to all.

IV.

He *forgot* to prove that the words "fellowship" and "contribution" were identical terms. Indeed, the church might well be in fellowship with the widow who has relatives in I Tim. 5:16 but *forbidden* to contribute to her. Hence, the missing link in "Every Good Work" is it is not true that these two things are identical:

1. A Human Institution or individual doing a good work of its OWN . . . and . . .

2. The CHURCH contributing money to such a work.

V.

The author quoted II Tim. 3:16, 17 which states that the "Scriptures furnish the man of God unto every GOOD work," and then he "*forgot*" to quote the *scripture* that authorizes the church to contribute to a human institution. If it is not in the SCRIPTURES it is not an AGATHOS work.

When the Bible authorizes the church to do a work then I know this is pleasing to God. Yet there are some who will follow a man when he declares — "I will point out what is GOOD for the church to do." II John 9, "Whosoever goeth onward . . ."

VI.

The author "*forgot*" the definition of the very word he spent 18 pages trying to identify. *Agathos* — "good, profitable, generous, beneficent, upright, virtuous, producing pleasure and satisfaction."

Now he says that Colleges and Orphan Homes in the church budget are "good", *agathos*.

1. These institutions have caused division in the churches.

2. They have caused faithful Christians to loose their jobs.

3. Such a practice is not found in the "faith one delivered."

4. It is the doctrine of men to have the church contributing to human institutions.

Yet . . . the author says they are "good", *agathos* — producing pleasure and satisfaction.

It is little wonder that few others (if any) will use this argument to promote institutions in the church budget.

VII. CONCLUSION

D. Walker's entire system boils down to this statement:

Let me, D. E. Walker, classify all the promotional schemes and Human Institutions my brethren may want to leach on to the church. For then, without any Scriptural authority what-so-ever, I will declare many of them — AGATHOS — to be supported by the Lord's church. Selah. No action has ever been more purely human and arbitrary.



A certain amount of opposition is a great help to a man. Kites rise against, and not with, the wind. Even a head wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition.

Anon.

Interest in your work is the best evidence in the world of your sincerity for service. When time hangs heavy on your hands and you can see no chance for progress or promotion, when your interest in your work lags, it is your duty to get interested or get out.

Anon.

If the entire church would work as hard for the Lord as a faction will work to carry its point, nothing could stop its progress. If a fraction would deal with a faction by using the sword of the Spirit, the battle would be won.

No man can reach higher without looking to God. Man was made in the likeness of God, but when he turns from God he transforms himself into the image of the Devil.

God's way is one and runs in a straight line, but man's ways are many and go in all directions. It is only when man's way parallels God's way that man is right.

Faith is not a way of talking, but a way of walking. It is not a problem to answer, but a path to follow. It is the habitual loyalty of a disciplined life to a living and loving God.

The man who is swift to hear and slow to speak is worth listening to.

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BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

HAMARTANO, "I SIN"-NO. 13

The verb *hamartano* and the noun *hamartia* had not as serious a meaning in classical Greek as they have in the New Testament. We have seen that in classical Greek the basic idea of the noun was "failure". We observed that the verb signified "missing a mark" as when a spear was thrown at a target. Further, the verb was used for missing a road; for failure in one's plan or hope or purpose. Apparently, both the verb and the noun were connected with some of negative failure rather than with some kind of positive transgression. As we shall see, the New Testament attaches a much deeper significance to these words.

We may note that Jesus did not attempt to define sin, as do some of the New Testament writers. Yet, it is likely that we all confess that we learn more about sin from Jesus than from any other Bible writer. Hence, we learn about sin from Jesus in observing His treatment of sinners; not in observing His treatment of the words for "sin". --

LETTER TO THE EDITOR

E. L. Flannery

In the Friday, Nov. 17, 1961, issue of the *Nashville Banner*, there appeared a front-page article, "Catholic Bishops Denounce U. S. Aid Discrimination". I deny the implication of the headline title, and the contents of the article. I deny that federal aid to education would be "discriminating against children attending non-public schools" as asserted by the Bishops.

Actually, there has been federal aid to education through most of the history of our country, the federal land grants (1785) being one instance. Since 1862 (The Morrill Act) the policy of the Federal government in subsidizing education has been to support some specialized educational activity, as agriculture, mechanic arts, nautical and aeronautical education, nurse training, etc.

The controversy as whether to include or exclude non-public schools has long existed, but became more vocal in the 1880's when the Blair bills to provide federal aid to general education in non-sectarian public schools were introduced. Senator Blair's bills failed to pass, and he attributed the failure to "Jesuit" influence. A quarter of a century passed before further effort was made to secure federal aid

to general education (Smith-Towner bill, 1918, and the Sterling-Reed bill, 1923) but these efforts also failed. In 1937 again a federal aid to education bill was blocked by Catholic influence. The chief objection to this date was that central control of education was dangerous. But with the introduction of the Mead-Aiken bill, 1945, which included in federal aid to the non-public schools, the Catholics sanctioned such federal aid. This bill was defeated by the Protestant groups and the National Education Association. The Barden bill, 1949, which sought federal aid to general education in public schools, caused the controversy between Mrs. Eleanor Roosevelt and Cardinal Spellman. I thought Mrs. Roosevelt presented clear, valid and unprejudiced arguments concerning federal aid when she noted:

1. Public education should not be connected with religious control of schools which are paid for by taxpayer's money.

2. Parents should be free to send their children to any particular kind of school they select, for religious or any other reason, if they pay for such schools and schooling.

3. The policy has been, and should continue, that the public schools of our country should be entirely separate from any kind of denominational control, and that only schools that are free from such control should be tax-supported.

4. The separation of church and state is extremely important to any of us who hold the original traditions of our nation.

I do not believe tax money should be given to any sectarian or private school. If any group of people desire to build and maintain such a school they should have that right, but they have no reason to expect or demand those whose religious views differ (or who have no religion) to pay for their particular desires in education. I attended a private college; my children attend private college. I wanted the moral environment and religious teaching available there and I want my children to have the same. But I do not expect nor desire federal aid to such private schools. If Catholics want schools to teach Catholic doctrines they should have the right to build them, but should not expect public funds to aid in this effort. Our fine public school system will become fragmented once the wall of separation of church and state is broken, and every denomination sets up its schools with federal aid to teach its particular beliefs.

Some churches have private libraries. Should they make demands to be tax-supported because the public library is tax-supported? Should they ask to be tax-exempt as concerns the public library because they have paid for a private library?

Any citizen may call on the local police for protection. Tax money pays the policeman's salary, and he is available to the general public. But any citizen has the right to hire a detective or a personal bodyguard if that is his desire and if he is able and willing to pay the expense involved. In this latter case he could not expect "aid" in footing the bill from tax money, from public resources. Nor could he expect to be refunded tax money in that he had not used a public service that was available.

Every pressure is being exerted to obtain federal aid to non-public schools by the Catholic hierarchy, and its intensity has increased greatly the past few years. We now have a Catholic President, a Catholic Attorney-General, and a Catholic heading the Senate and come January probably a Catholic as Speaker of the House. One-fifth the population is Catholic, but with Catholics in key positions in government evidently they believe they can muster enough votes to demand and get federal aid for their schools. For

75 years now they have blocked federal aid to education in general. It is time citizens raise their voices in protest. It is not bigotry, it is not discrimination to speak and act from "real conviction and honest belief". Let's maintain separation of church and state. This policy largely made America the great nation she is today in my opinion.

71 % OF FOODS & FIBERS DISTRIBUTED BY CATHOLIC GROUP, DONATED BY UNCLE SAM!

Luther W. Martin, St. James, Missouri

During the fiscal year 1961, over 71% of the foods and fibers distributed by the National Catholic Relief Services was donated to the Catholic organization by the United States Government.

The November 26, 1961, issue of the CATHOLIC MISSOURIAN, the Official Newspaper of the Diocese of Jefferson City, (Mo.), published a news release from Washington, D.C., containing the following statement:

"Catholic Relief Services — National Catholic Welfare Conference conducted the largest overseas relief program in the history of American voluntary relief during the year ending September 30.

"The U.S. Catholic overseas relief agency sent nearly one and three-quarter billion pounds of relief supplies in more than 2,000 shipments to 67 countries, according to its annual report to the meeting here of the U.S. Bishops.

"This figure included some one-and-a-quarter billion pounds of surplus foods and fiber donated to the agency by the U.S. government for free distribution overseas to needy persons, regardless of race, color or creed.

The CRS-NCWC relief program was valued at more than \$125 million, according to the report submitted by Auxiliary Bishop Edward E. Swannstrom of New York, executive director of the agency."

Since the value of the relief was \$125 million, and since the United States Government donated 71.4% of that which was distributed by the Catholic Relief Services, then, effectively, U.S. Taxpayers were forced into donating almost NINETY MILLION DOLLARS to the Roman Catholic Church.

From other sources, it has been learned that some of the surplus goods distributed by the Catholic Relief Services carried the following label information.

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The News Letter Reports

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

KELTON WHALEY, Vinemont, Alabama - Nine have been baptized, nine restored, and 2 have placed membership since my last report. Brother LEE GUNTER, Stevens Avenue, Huntsville, has just held a fine three nights meeting with us here at Vinemont. One was restored. The reading matter in Searching The Scriptures is spiritually invigorating.

REAVIS PETTY, 301 Greely Drive, Columbia, Tennessee — After almost four years with the Mooresville Pike congregation in Columbia, I am planning to begin work with the new church in Morehead City, N.C., January 1, 1962. This church is six months old and has about 15 members. I ask your prayers in this new work. If you have relatives or friends stationed at Cherry Point of Camp Lejeune Marine Bases, please send us their names and addresses if we can be of any service to their spiritual welfare. Also, the names and addresses of any one living in that area, would be appreciated. If vacationing in eastern North Carolina, please visit with us. Please note my change of address: Box 1211, Morehead City, North Carolina.

James P. Miller begins a meeting at the Hercules Avenue church in Clearwater January 14 to continue through 21. Services will be at 7:30 each evening.

Marshall E. Patton of Orlando, Fla. was in a meeting with the Lake Wales church, December 4 through 10. Hugh W. Davis is the preacher with this church. Good interest and attendance was shown throughout the meeting.

Morris D. Norman, Plant City, Fla.—Roy H. Lanier, Jr. will be in a meeting with the Plant City church, beginning February 25, 1962. The church in Plant City is showing progress in attendance and contribution. A new work program has stirred enthusiasm among the members of the church. When in Plant City worship with us at 805 W. Mahoney St.

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SHEUMAKER - TOTTY DEBATE

Glenn R. Sheumaker, Sr. of the Northside church in Lakeland, Florida and W. L. Totty of the "Garfield Heights church in Indianapolis, Indiana will meet in two debates. The first one begins January 22, 1962 and will end January 25. It will be in the building of the Howard Street church in Clearwater, Florida, located at Howard Street and Scranton Avenue. The second debate will be in the building of the Northside church in Lakeland, 919 North Ohio Avenue. The date for this one will be announced later. The propositions to be discussed will be the church support of orphan homes and the Herald of Truth. Totty affirms two nights and Sheumaker affirms two nights.

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TEMPLE TERRACE, TAMPA, FLORIDA **THEME:**

"Ancient Faith and Modern Gods"

Monday, February 19, 1962 7:30 P.M.

"Historical Development of Religious Papers" Yater Tant, Ft. Smith, Ark.

Tuesday, February 20, 1962

9:15 A.M. Chapel—"The Shepherd and the Lost Sheep" Charles Maples, Huntsville, Ala.
 10:05 A.M. "Book of Revelation" Homer Hailey, Tampa, Fla.
 11:00 A.M. "Modern Gods — Deifying Human Reason" Clinton Hamilton, Tampa, Fla.
 1:45 P.M. "Difficult Passages" Cecil Douthitt, Fort Smith, Ark.
 2:35 P.M. "Recent Advances in Science and their Relationship to the Bible"B. Hall Davis, Baton Rouge, La.
 3:30 P.M. Panel—"Role and Relationship of Human Expedients to Work and Worship" Dudley Ross Spears,
 Chm., Blytheville, Ark.; Oaks Gowen, Bradenton, Fla.; Eugene Britnell, Little Rock, Ark.;
 Marshall Patton, Orlando, Fla.
 7:30 P.M. "Historical Development of Benevolence Societies" James R. Cope, Tampa, Fla.

Wednesday, February 21, 1962

9:15 A.M. Chapel—"The Woman Who Lost Her Money"..... Al Payne, Columbus, Miss.
 10:05 A.M. "Book of Revelation" Homer Hailey, Tampa, Fla.
 11:00 A.M. "Modern Gods - Deifying the State" Harry Payne, Tampa, Fla.
 1:45 P.M. "Difficult Passages" Cecil Douthitt, Fort Smith, Ark.
 2:35 P.M. "Pre-historic Man and Adam"Earle H. West, Cleveland, Ohio
 3:30 P.M. Panel—"Right of Christians to Operate Schools, Papers and Orphanages" Leslie Diestelkamp, Chm.,
 Oak Park, 111.; Steve Hudgins, Ocala, Fla.; Connie W. Adams, Newbern, Tenn.;
 Gorin Rutherford, Scottsbluff, Neb.
 7:30 P.M. "Historical Development of Educational Institutions" Robert Turner, San Antonio, Texas

Thursday, February 22, 1962

9:15 A.M. Chapel—"A Prodigal Son" _____ Weldon Warnock, Lawrenceburg, Tenn.
 10:05 A.M. "Personal Responsibility in the Lord's Work" ----- Irvin Himmel, Ferguson, Mo.
 11:00 A.M. "Modern Gods - Deifying the World" _____ Louis Garrett, Tampa, Fla.
 1:45 P.M. "Evolution and Creation" _____ Earle H. West, Cleveland, Ohio
 2:35 P.M. Panel-"Problem of Fellowship and Unity". _____ James P. Needham, Chm., St. Petersburg, Fla.;
 Harold Trimble, San Antonio, Tex.; Paul Brock, Jacksonville, Fla.; William H. Lewis, Knoxville, Tenn.
 7:30 P.M. "Historical Development of Congregational Cooperation" ----- Cecil Willis, Akron, Ohio

Friday, February 23, 1962

9:15 A.M. Chapel-"An Elder Brother".....John Swatzell, Waycross, Ga.
 10:05 A.M. "Book of Revelation" Homer Hailey, Tampa, Fla.
 11:00 A.M. "Modern Gods - Deifying Philanthropy" E. V. Srygley, Tampa, Fla.
 1:45 P.M. "Current Issues in the Science-Faith Dialogue" Earle H. West, Cleveland, Ohio
 2:35 P.M. Panel—"Role and Responsibility of Elders"..... Bob Crawley, Chm., Birmingham, Ala.;
 Charles G. Caldwell, Columbus, Ga.; John Whitehead, Las Vegas, Nev.; Leslie E. Sloan, Palmetto, Fla.
 7:30 P.M. "Historical Development of Social Emphasis"Irven Lee, Russellville, Ala.

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 III

FEBRUARY, 1962

NUMBER 2

WHO IS THE ANTICHRIST?

H. E. Phillips

John is the only writer of the New Testament to employ the term "antichrist" in speaking of those, or that which is, opposed to Christ. It is first used in I John 2:18: "Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." It is next used in verse 22: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." In chapter 4:3: "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is in the world." The last time John uses the word is in II John 7: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

There is a great difference of opinion as to the person or group referred to by this term. Some say it was the rebellious Jews—the Jewish Sanhedrin—others say it refers to the Pope of Rome, others to atheism, still others to the Devil, and some say it refers to some person in John's day who is not mentioned by name. Anytime the word of God warns us against something, that thing is always identified. When Christ spoke against the doctrine of the Pharisees, he told who they were. We believe these and other passages identify for us that antichrist of John's day as well as now.

John said there are "many." Then it does not refer to a single person as such. He said the antichrist was already in the world, so it would not refer to the Pope as such because there were no popes when John wrote this. He said the one who denies that Christ came in the flesh is A deceiver and AN antichrist, hence it would refer to any whose attitude and actions deceive.

"Anti" means *opposed* or *against*; "Christ" means *anointed*. This Christ was the Son of God, the Saviour of the world. He was the "anointed of God"; the anointed Saviour. The "antichrist" would be that which opposes the anointed of God. Jesus identified all who opposes him by these words: "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). To reject Christ is to receive not his word (John 12:48). This word was given by the apostles, therefore to receive Christ we must receive the apostles' doctrine (Matt. 10:40; Acts 2:42). Any person that does not gather with Christ and is not with him is against him, regardless of who he is or what his religious practice might be. Since Christ said the person who is not with him is against him, that puts that person against or in opposition to Christ. This is what antichrist means.

CORRECT ADDRESS?

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Jesus said there would come false Christs to deceive many (Matt. 24:5). There would arise false Christs and false prophets who would perform such signs and wonders as to almost deceive the very elect (Matt. 24:24). This would be "anti" or against Christ. There would also arise false apostles, deceitful workers, transforming themselves into the apostles of Christ (II Cor. 11:13). The church at Ephesus was commended for trying those who said they were apostles, and were not, and finding them liars (Rev. 2:2). There were false prophets who would appear in sheep's clothing, but would really be ravening wolves to destroy the flock (Matt. 7:15). John warned against believing 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). There would be false teachers who would privily bring in damnable heresies, "even denying the Lord that bought them . . ." (II Pet. 2:1). This is in harmony with John's description of the *antichrist* who would deny the Lord. Paul also speaks of "false brethren" in the Galatian letter: "And that because 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).

From all these passages, how can we say that any one is the antichrist and deny that all the others are? If one opposes Christ, all do, and for the same purpose and by the same spirit.

Adam Clarke in commenting on I John 2:18 says this about the antichrist: "Any person, thing, doctrine, system of religion, polity, etc., which is *opposed* to Christ, and to the spirit and spread of his Gospel, is antichrist . . . Every man who opposes the spirit of the Gospel, and every teacher and writer who endeavors to lower the Gospel standard to the spirit and taste of the world, is a genuine *antichrist*, no matter where or among whom he is found." (Vol. VI, p. 909).

Macknight in commenting on I John 4:3 says: "From this, as well as from chap. 11:8, it appears that Antichrist is not any particular person, nor any particular succession of persons in the church, but a general name for all false teachers in every age, 'who disseminate doctrines contrary to those

taught by the apostles; especially if these doctrines have a tendency to derogate from Christ's character and actions as the Saviour of the world" (Apostolic Epistles, p. 666).

How can we identify false teachers to know whether they come under the term *antichrist* or not? In I John 4:1-6 the answer is found. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." Peter said, "... there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them..." (II Pet. 2:1). We are instructed to try or test the spirits (prophets or teachers), even those among us, to determine whether they are of God or not. In verse 6 he says, "We (apostles) are of God: he that knoweth God heareth us; he that is not of God heareth not us." The difference between those who are of God and those who are not of God is determined by who hears the apostles of Christ and who hears them not. "Hereby know we the spirit of truth, and the spirit of error."

In testing false apostles, prophets, teachers and brethren, we compare the doctrine they teach and the fruit they bear with the word of Christ as given by the apostles. True doctrine is on the side of the true Christ; false doctrine is on the side of false Christs or antichrists. Timothy was to charge some to teach "no other doctrine" (I Tim. 1:3). John said those who abide not in the doctrine of Christ have not the Father (II John 9). Paul said some would not endure *sound* doctrine (II Tim. 4:3). He also said any one who taught any other gospel than the one delivered by the apostles was accursed (Gal. 1:8,9). There is just one doctrine: the *sound* doctrine, the doctrine of Christ. Every other doctrine belongs to the *antichrist*.

"They went out from us..." (I John 2:19). "They"-the antichrist: the false teachers and brethren who were not with Christ, but were against him. Their going out did not signify a change of meeting place, or simply leaving the assembly. It meant leaving the body of believers by leaving the faith; they went out from the fellowship of the saints. Fellowship is broken in two ways: by the faithful withdrawing from the ungodly, and by the rebellious leaving the fellowship of the saints.

In speaking to the elders of Ephesus Paul warned: "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" (Acts 20:29,30). From what would disciples be drawn away? From the fellowship of the faithful. The speaking of perverse things—false doctrines—was the power used to draw them away. Now these who did the drawing away would be those who had been elders in the church. They had to go out from the disciples in order to draw AWAY disciples AFTER them. To the false brethren who came in to bring into bondage, we should give no place of subjection not for a single hour (Gal. 2:5).

Some would turn away their ears from the truth and be turned into fables. They would bring in false teachers to tickle their itching ears (II Tim. 4:3). These are the ones to which John referred in the expression "they went out from us..." That which turns from the truth is the work of antichrist. "Not giving heed to Jewish fables, and commandments of men, that turn from the truth" (Titus 1:14). The commandments of men are those orders that originate with men and not with God. It implies the speaking of those things beyond what is written (I Cor. 4:6) as well as leaving off what God has authorized. It also involves a perverted gospel which draws away disciples after the false teachers. (Continued on Page 3)

Searching The Scriptures

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Editorial . . .

H. E. PHILLIPS

The Christian Church has long contended that the instrument of music in worship is authorized in the same verse where the song book, tuning fork, and song leader are authorized. Recently a friend said to me, when I asked him for Bible authority for the church support of benevolent and missionary societies, "They are in the same verse that authorizes the church to build a meeting house." I replied that this was the same argument the Christian Church used to prove the instrument in worship. I asked him how he would answer this argument. I got no reply except to say, "They are not the same." But they are. The instrument is a human innovation in the worship; the societies are human innovations in the work of the church. The authority for one is the authority for the other.

I recently heard a preacher trying to prove church support of colleges and benevolent societies by the expression: "Every Good Work." When asked how he got human institutions in that expression, he referred to Ephesians 5:19 where we are instructed to sing "spiritual songs". He said many of these songs are written by Sectarians, and none of them are named in the Bible. He also stated that the song book was produced by a human institution, and concluded that since we can use this production of a human institution, we could also use a human institution to teach the Bible and relieve the afflicted. This was in answer to the question for his authority for human organizations in the expression "Every Good Work".

Now the fact that we are to sing spiritual songs does not prove that such songs must be given by title in the New Testament, nor that Christians must have written them. The very scholars used by this preacher to prove his point were not Christians, but they are accepted in their field of defining Greek terms. A spiritual song is not determined by who wrote it; it is determined by whether or not it is in harmony with the teaching of the Spirit (I Cor. 2:10-16). "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual

understanding" (Col. 1:9). It is not by "enlightened judgment" that we determine what is and what is not a spiritual song. Neither does "enlightened judgment" determine what is a good work. This is done by the word of God. Both the spiritual song and the agathos work must be determined by what the Spirit teaches. The real question is whether or not a good (agathos) work can be done by the church contributing to a human institution. The same is true of the church using the instrument in singing "spiritual songs". A spiritual song is determined by what the Spirit says, and a good work is determined by what the Spirit says. In neither case, however, is the institution or the instrument authorized. If the song is in harmony with the doctrine of Christ and admonishes in the way of the Lord, it is a spiritual song.

Then the idea that church supported human institutions are authorized on the basis that the church uses a song book produced by a human institution is completely illogical and unscriptural. The printed New Testament is a product of a Publishing House—a human institution—just like the song book. The Lord wrote the Bible just as song writers wrote spiritual songs that harmonize with the Scripture, and the Publishing House only published them. Does this prove that the church could support the publishing houses? Or does it prove that the Bible may be taught by the church through the Christian Missionary Society?

It is good to teach the Bible anywhere. It is right to use a Bible printed by some publishing house that is in the commercial business of printing Bible, which is itself not "Christian" in any sense, but it is not scriptural for the church to make contributions to that publishing house in order that it can print Bibles. Nor is it logical to assume such a business owned and operated by Christians would change the principle and allow the church to operate through that human organization.

The "song book"—"human institution" point does not parallel the situation involving the church support of benevolent and missionary societies. For them to be parallel the church would have to give the "fifth Sunday contribution" to the Publishing House to enable it to publish song books.

Any good (agathos) work must be defined by the word of God, otherwise it is not an agathos work of the Lord. The same is true of a "spiritual song". If it does not teach the things of the Spirit, it is not a spiritual song, whoever wrote or published it. "Enlightened judgment" does not determine either what a good (agathos) work is or what a spiritual song is. In both cases the New Testament is the only standard (II Tim. 3:16,17).

Antichrist . . . (Continued from Page 2)

"They were not of us . . ." There is no fellowship between evil and righteous; between the works of Satan and the work of Christ. We are to "have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). Our fellowship with each other depends upon our fellowship with God. Our fellowship with God depends upon our walking in the light of his word. When one turns aside from the truth, he is not walking in the light and is not of those who walk in the light. If men can be turned from darkness to light by preaching the truth (Acts 26:18), these men can be turned from light to darkness again by teaching something opposed to the truth. As the children of darkness are opposed to the children of light (I Thess. 5:5), so are those who turn to darkness not of those who remain in the light.

John said "had they been of us, they would not doubt have continued with us." The very fact that they went out dem-

onstrated that they were not of the same mind and the same spirit. It was proof that they had adopted another authority than that of Christ.

"But they went out, that they might be made -manifest that they were not all of us." To make manifest is to declare. Paul said the man of sin would be *revealed*. That means he would be shown or declared. God's will is *revealed* by the Spirit (I Cor. 2:10), and the antichrist is revealed or made manifest by the doctrine he preaches that is opposed to Christ. The light of God's word declares who is teaching error. "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 antichrist is that which is opposed to Christ in any degree. It includes those who were once in the church as well as the most rank infidel. The very fact that they went out by another doctrine evidences that they are no longer of the faithful. Had they been of the faith they would have continued with the faithful. This is the person who opposes Christ and is called by John the antichrist.

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BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

Hamartano, "I Sin,"—No. 14

The writer believes that in the New Testament *hamartia* has two basic significations: "the committing of sin", and "the deed of sin itself." The noun will be studied, therefore, under these heads. This procedure is also followed by Burton. (E. Burton, *A Critical and Exegetical Commentary on the Epistle to the Galatians*, Edinburgh: T. and T. Clark, 1956, pp. 436ff.)

The use of *hamartia* in the sense, "the committing of sin", is mainly confined to Paul and John. The word is never used in this sense in the Synoptic Gospels and Acts.

In Paul, *hamartia* in this sense occurs very frequently in Rom. 5-8. Notice representative passages: "That as sin (*hamartia*) hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:21). Also, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin (*hamartias*) and death" (Rom. 8:2). Cf. also Rom. 6:1; 7:7; 7:25; 8:3.



Twenty years ago the brethren had all the preachers classified. We had "big" preachers and "little" preachers and a great group in between. When asked about some brother the answer would be something like this: "Well, he is not what you would call a big preacher, but on the other hand he is not a little preacher either". This, of course, was clear: he was one of those that was "in between". The big preachers were men of great influence among the brethren and people would come to hear them from far and near. The wonderful thing about all this was that these "big" preachers were nearly always sound in faith and did the churches good wherever they went. I marvel that they have so quickly passed from the scene. It has been several years since I have heard these designations used. When brethren talk of preachers in this day they talk more in terms of soundness and past accomplishments, and I think this is as it should be. It shows a better awareness of conditions in general and a finer concern for the truth. Yet somehow, I hate to see the "big" preachers fade into the pages of history. They might have meant little to the world but they were someone special to the people of God and most of the time they left the brethren a little stronger and more determined to stand up to the sectarians all around them. Maybe what General MacArthur said about old soldiers is partly true of these also, "they just fade away". Paul, guided by the Holy Spirit, put it this way in I Cor. 3:5,6: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase."

JUST PERVERTED

In the very verses where the title for this column is found, the great apostle writes to the churches in Galatia like this:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ" (Gal. 1:6,7).

Our brethren who are moving away from the authority of Christ in such a rapid fashion today need to learn this lesson of perversion. These churches in Galatia had made what would be considered by my liberal brethren today very insignificant departures from the faith. In the fourth chapter Paul names some of them. In verse 10 and 11 he states:

"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."

The simple truth is that these observances were not authorized by the Lord, and therefore to keep them was to have all that the apostle had accomplished in the saving of their souls go for nothing. Yet in spite of these plain and undisputed passages brethren proceed to make the same mistake in our time. Thanksgiving Day was celebrated by some churches in Nashville and other places as a religious holiday without one line of authority, and brethren are not even ashamed. I marvel that our own brethren who read the same

New Testament and who call upon the same Lord can not see the point. If these acts caused the Galatian brethren to fall from grace, the observance of unauthorized days would have the same result now; and if not, why not? Brethren continue to build kitchens and recreation halls, fellowship rooms and coffee parlors in the very face of Paul's statement to the church in Corinth to eat and drink at home (I Cor. 11:22).

Although the acts themselves are not by divine authority, it is the attitude that is so deadly. Brethren who do such things and encourage others to do them simply say, "It does not matter about the scripture". This is just another way of saying, "It does not matter about Christ". To accept Christ is to accept his right to rule. The author of this Galatian letter points this out in the fifth chapter, beginning with the first verse:

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

Step by step here is what they had done:

1. Christ had made them free by his blood and law.
2. They refused his right to rule and were circumcised by the authority of Moses and the old law.
3. This made them debtor to keep all of the law and severed them completely from Christ.

Here is what our brethren are doing now:

1. Christ has made us free by his blood and law.
2. They refuse his right to rule and observe days and practices of their own choosing.
3. This makes them debtors to follow human wisdom in all matters and severs them from Christ.

EVERY GOOD WORK, EVERYWHERE?

Brethren from Central Florida gathered on Friday night, January 12th, to hear brother D. Ellis Walker explain his tract, *Every Good Work*. In other places the issues and mistakes of brother Walker are exposed, but sometimes the thinking of brethren is just too much for the human mind to understand. Many of the brethren, and even the elders, came to Lakeland with brother Walker to give him support in the discussion. Surely they thought that this was a "good work" and they were *ready*. But to the amazement of the brethren, when asked to have a discussion like it in Gainesville, one of the elders gave a very emphatic No, loud enough to be heard by all. Now is it possible that this was a *good work* in Lakeland where brother Glenn Sheumaker preaches, but would not be a *good work* in Gainesville where brother Walker preaches? Or are the Gainesville brethren just ready in other places, but not ready at home? Oh well, brother Walker pointed out that *every* did not mean *every* anyhow, and herein we may have the answer.

THANKFUL INDEED!

Brother Phillips and I are very thankful for the fine response to the last appeal for new subscriptions and renewals. They came in by the hundreds from all parts of the nation and from across the seas. Since the invention of the printing press gospel literature has had a tremendous impact on the thinking of mankind. I marvel that so many brethren are so

indifferent about the good that can be done by the printed page. Try to think what the state of affairs would be if all of the brethren who believe in the all-sufficiency of the Bible and the church found in its pages left all of the printing of religious papers and tracts, etc., to those who would carry us into digression. Yet the good papers among us constantly suffer and some are even killed because brethren are not willing to take the time to help. We live in a busy world. It seems we are destined to even less time in the future as the pace grows faster with every passing year. God's children are going to have to decide on the things worth doing and see that they are done. It is not enough just to say, "Be ye warmed and filled". Not only does SEARCHING THE SCRIPTURES need the help of every friend, but the other sound papers need a boost from you also. "If you judge us worthy", take just a few minutes each month and pass on a good word about the paper, and more important, the great truths for which it stands.

COMMENTS TO THE EDITORS

"Please renew our subscription to SEARCHING THE SCRIPTURES. It's a fine publication—we refer to it often.—Grace Sosomen, Largo, Fla.

"The wife and I have enjoyed SEARCHING THE SCRIPTURES very much. Sure do thank someone for the year's subscription."—Veachel Morris, Louisville, Ky.

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"We have enjoyed reading this paper and studying the articles written therein. I want to commend you all for your efforts to teach the truth."—Florence Jedlicka, Miami, Fla.

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"Enjoy each article and find them most helpful."—Mrs. R. C. Lyles, Baltimore, Md.

"We do enjoy your paper very thoroughly, and pray for its continued success . . ."—Mr. and Mrs. Charles T. Lloyd, Orlando, Fla.

"My wife and I want you to know how much we appreciate the efforts you are putting forth to uphold the truth, and our prayer is that you will continue to have health and strength that your good works may abound. We enjoy every issue and the fine articles in each is very helpful to us."—T. S. McCants, Garden City, Ga.

"I enjoy the paper a lot. You are doing a good job."—Frank E. Smith, Birmingham, Ala.

"I like your paper very much. It has a variety of good articles in every issue.—James Mason, Clearwater, Fla.

ARE YOU GAMBLING WITH YOUR SOUL?

E. L. Flannery
Lawrenceburg, Term.

John Blake, in a good article, says that "gambling rarely pays: and guessing never pays; for guessing is just another and more wide-spread form of gambling." He puts it this way:

"I have met and worked with a great many people since I began to earn my own living, and I have never yet met a successful guesser.

"You would not think much of a carpenter who, when hired to build a house, guessed how much lumber and materials would be required to make it.

"You would not have much respect for a grocer who ladled out his prunes and beans and flour by guesses. Whoever guesses, gambles."

This is just common sense applied to practical things. Some of it could be applied to religion with wholesome effects. A man who would NOT accept a guess from his grocer man about prunes and beans, is SURE he is a Christian, because he *feels* like he is. It takes sixteen ounces to make a pound, and twelve inches to make a foot. The man who "feels" like he is a Christian wants his sugar weighed on a TESTED SCALES, and his cloth measured by a STANDARD YARDSTICK. He takes no chances on guessing at what he buys, but guesses at his salvation. *His measure of religion is the fickleness of the human heart.*

The guesser is a gambler, in religion as in other things. God has given us a Divine measure of religious values in the New Testament. He who is measured by IT is right, or otherwise he is wrong. "If any man speak, let him speak as the oracles of God" (I Pet. 4:11).

EXAMPLES OF GUESSING

Man has *guessed* that "faith alone" will save, but GOD has *revealed* that "Faith without works is dead" (Jas. 2:20).

Man has *guessed* that if he will pray earnestly that God will send unto him a saving faith. But God has revealed that saving "faith comes by hearing, and hearing by the word of God" (Rom. 10:17).

Man has *guessed* that he has nothing to do in his salvation, saying God has done it all. But Peter preached, "Save yourselves from this untoward generation," (Acts 2:40) and again, James says, "But be ye doers of the word and not hearers only" (Jas. 1:22).

Man has *guessed* he can be saved outside the church of Christ, but the Bible *reveals* that the Lord adds to the church DAILY those that are saved (Acts 2:47).

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.

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I PETER 3:15

Marshall E. Patton

QUESTION: Please clearly distinguish between "matters of faith" and "matters of opinion." If liberty is to be exercised in "matters of opinion," how far does this liberty go? Is there any divine limitation?—H.A.B.

ANSWER: The above question evidently grows out of a consideration of a motto that has been used by brethren since early in the restoration movement: "In faith unity; in opinion liberty; in all things charity." Various meanings have been given to the phrases of this motto, and I am persuaded that it has been greatly misunderstood and abused. Especially is this so when the interpretations are considered in the light of divine revelation. Space limit forbids dealing at this time with these interpretations in the light of truth, but I suggest the matter as one worthy of study.

"Matters of faith" and "matters of opinion" are expressions that may be and often are used in different senses. Failure to determine the sense in which they are used results in confusion. Since faith comes by hearing the word of God (Rom. 10:17), it follows that "matters of faith" are matters *revealed*. In contrast to this "matters of opinion" are matters *unrevealed*. However, to apply the motto phrase "in opinion liberty" to the whole of this area is to go beyond what the Bible teaches.

There are different areas of opinion, and the Bible imposes a different duty with respect to each. (1) There are things on which we have *no revelation*, e.g., the following questions: Why did Nicodemus come to Jesus by night? Out of what kind of burning bush did God speak to Moses? What was Paul's thorn in the flesh? On such matters liberty may be exercised in thought only. Our duty is to *hold* such opinions to ourselves. If they be expressed, taught, and forced upon others division is inevitable. Consider Deut. 29:29. (2) There are some who have opinions on things on which we *have revelation*, e.g., the kind of music in worship, "mode of baptism," and the time (day) to observe the Lord's supper. Here no liberty can be tolerated at all. While one's opinion may be that something else will do just as well as that which is revealed, such an opinion is wrong to begin with. Our duty is *to have no opinion* at all. Consider Col. 3:17; II John 9. (3) There are matters within an area authorized by some generic term. These are authorized though not specified. These are called *expedients*. It is here that the restoration motto "in opinion liberty" applies. However, the liberty exercised in this area is limited! The divine limitations are found primarily in the following references: I Cor. 6:12; 10:23; Rom. 14:19-23. From these passages we learn that in order for any expedient to be acceptable unto God it must (1) be "lawful", (2) it must "edify", and (3) it must not "offend." These conditions tell us how far liberty in this realm may go. Tolerance is to be exercised only so long as the above mentioned conditions are faithfully observed.

From one point of view expedients may be called matters of faith, because they are *within* an area authorized by the Word (being authorized by some generic term), hence, are

"lawful" (Rom. 10:17; I Cor. 10:23). From another viewpoint they may be called matters of opinion, because the Word has not specified which of the authorized expedients is to be used, and human judgment (opinion) must take over and select one in harmony with the above mentioned conditions. In this latter sense "matters of opinion" simply refers to lawful expedients. When the expression "matters of opinion" is used in this sense and the expression "matters of faith" is used in contrast to it, the meaning is as follows: "matters of faith" refers to things *specifically* authorized; "matters of opinion" refers to things *generically* authorized. This is the most common usage of the expressions. These considerations show why it is necessary to understand the sense in which the expressions are used.

It is a mistake to think that matters of opinion (expedients) are governed *only* by human judgment and I Cor. 14:40, as some have claimed. This concept accounts for such expressions as: "Where there is no pattern," "We do many things for which we have no authority," "We do not have to have Scripture for everything," and "We have as much Scripture for this as you do that that"—implying there is no Scripture for either. Remember, matters of opinion (expedients) are *within* a divinely authorized area. We walk by faith every step of the way (II Cor. 5:7; Rom. 10:17; I Cor. 10: 23; Col. 3:17; II John 9).

EVERY AGATHOS WORK

By D. Ellis Walker

Brother H. E. Phillips has assured me that I can have a reasonable amount of space to answer every time I think there is a misrepresentation published in his paper concerning what I believe and teach. I propose to show that the review of my book, "Every Good Work", by Thomas G. Butler and Harold Dowdy in SEARCHING THE SCRIPTURES is very inaccurate. In fairness to yourself and to me, you need a copy of "Every Good Work." After discussing this matter with me, Brother Phillips agreed that you should have my address, 124 S. E. 7th St. Gainesville, Fla. so that you may obtain the book. If you wish it, the price is twenty-five cents a copy or \$20.00 a hundred.

The reviews by Thomas Butler and Harold Dowdy are in themselves proof that at least one of them must have misunderstood the booklet "Every Good Work". Will you please consider the following:

BUTLER VERSUS DOWDY

Brother Butler says "*must*" Brother Dowdy says "*may*" "The author labors "First—the purpose of the exceedingly hard to show book—To prove that churches by the use of one adjective may contribute their resources (Greek-agathos) the church (and obligation) to human can not only contribute to institutions such as schools (as schools and eleemosynary David Lipscomb College) and institutions, but they must, Orphan Homes (as Christian provided they meet *his* Home and Bible School at Mt. *standard* of what is good Dora.) Jan. 1962.

Brother Butler said I said, "they must". Brother Dowdy said that I said that "churches may". Anyone can see that at least one of them failed to get the matter correct.

What did I say in "Every Good Work?" I said, "This paper's purpose has been to impress upon all of us the neces-

sity of doing "every good (agathos) work." Page 21. I did not call the name of a single home or school. I neither concluded that churches *must* or *may* contribute to schools and homes. On a little over two pages (not five as Harold Dowdy said), beginning page 19 I raised the question "as to whether the local church and the individual Christian may contribute to the support of schools and orphan homes run by Christians." Here is a sample statement of my position (you need to read the whole section), "Just as surely as faithful Christians running a school or home have a right under God to establish a school or home for the purpose of doing a good (agathos) work, just that surely the local church and individual Christian may perform the good (agathos) work of fellowshipping them in their efforts "for the fruit of the light is in all goodness and righteousness and truth" (Eph. 5:9). To avoid confusion about the meaning of "every good work"

I pointed out in the book that the adjective "agathos" in II Cor. 9:8; Col. 1:10; II Thes. 2:17; I Tim. 5:10; II Tim. 2:21; II Tim. 3:17; Titus 1:16; Titus 3:1 and Heb. 13:21 as translated in the King James and American Standard Versions is used attributively. According to Dana and Mantey's "A Manual Grammar of The Greek New Testament", page 118, the translators certainly could determine whether or not *agathos* is used attributively. The fact that *agathos* is used attributively in these passages shows, as I contended on page 7 of "Every Good Work", that it is the *kind* of work that is under discussion, not the endless number of good works that may be performed. See also Objection III, page 16 of "Every Good Work" for more on this matter.

Battle of Reviewers Continued

BUTLER VERSUS DOWDY

"The colleges offer courses III in instrumental music, To get the School and swimming, sports and Orphan Home in the church dramatics. Brother Walker treasury and *leave out* the Fun contends teaching these and Frolic that so many courses is a good (agathos) churches engage in today, the work provided they are author simply TELLS us that taught the Bible by they are not AGATHOS works. Christians who do not . . . oppose receiving money from Oh, a fellow might say the churches to teach these that it is evident that Fun and courses." Bro. Butler goes Frolic are not authorized under on to contend that since the heading of AGATHOS Walker believes the above works. The missing link is are *agathos* works that he that the author does not have could not object to the the scripture to prove his church doing them. Dec. point so he says it is simply EVIDENT to *him*, and ought to be evident to all." Jan. 1962. S.T.S.

Some of the very things that Brother Butler says that I say *are* good (agathos) works, Brother Dowdy complains because I say that they *are not* agathos. If you did not know Brother Dowdy's position on "Fun and Frolic that so many churches engage in today" you would think I have rebuked him because he called such things *agathos* works. On the other hand, when you read from Brother Butler you would think that I was as guilty of "Fun and Frolic" in the church as Brother Dowdy appears to be under his point III. For a thorough understanding of my position read the book "Every Good Work" and for a statement of it read paragraph 2, page 23. In the above comparison of Brother Butler and Brother Dowdy's statements it is evident that at least one

failed to understand the matter correctly for Brother Butler says that I *contend* that teaching certain things are *agathos* works and that I could not object if the church did them, while on the other hand Brother Dowdy says in a general way about most, if not all, of the same items that I teach they are *not* agathos works.

AGATHOS GROUND AND TREE

Brother Butler attempts to rebut the teaching of "Every Good Work" by saying that my conclusions would put the church in "pine growing industry" and "farming business". For instance he quotes W. E. Vine to the effect that *agathos* describes a tree, Matt. 7:17, and ground, Luke 8:8. The tree is *agathos* not only because it is good in itself but because it bears good fruit, and so with the ground. The lesson for us is that we are *agathos* when we are not only good inwardly but when we also bear good fruit. When Brother Butler assumes that raising pine trees and farming are *agathos* works, he contradicts the facts of the New Testament. Such belong in the realm of the "good (kalos) works" mentioned by Paul in Titus 3:14. Notice that the marginal rendering in the A.S.V. for "maintain good works" is "profess honest occupations."

"FELLOWSHIP" AND "CONTRIBUTION"

Brother Dowdy says under "IV" in his review, "He forgot to prove that the words 'fellowship' and 'contribution' were identical terms". I think he has reference to this statement, "Just as surely as faithful Christians running a school or a home have a right under God to establish a school or home for the purpose of doing a good (agathos) work, just that surely the local church and individual Christians may perform the good (agathos) work of fellowshipping them in their efforts 'for the fruit of the light is in all goodness and righteousness and truth (Eph. 5:9).'" Now, in answer to Brother Dowdy may I point out that the same Greek word, *Koinonia*, which is translated "fellowship" twelve times (Acts 2:42; I Cor. 1:9; II Cor. 6:14; Gal. 2:9; Phil. 1:3-5; Phil. 2:1; Phil. 3:10; Philemon 6; I John 1:3; 6,7) is twice translated "contribution (Rom. 15:26; II Cor. 9:13). Furthermore, when the word *koinonia* is translated "fellowship" in II Cor. 8:4 and Phil. 1:3-5 it undoubtedly has reference to contribution.

DOWDY'S INACCURACIES

Brother Dowdy's review has too many inaccuracies for us to check them one by one. Please take a copy of "Every Good Work" and see how few things attributed to me by him can be found in my book. Check the number of times he judges my motives. Notice how he has reversed the form of an idea and added to it. For instance compare "II" under Brother Dowdy's review with the paragraph in my book which begins at the bottom of page 19. Notice that in his subdivision "(b) under the heading (The first 18 pages)", Brother Dowdy says, "K A L O S (good) works however may be enjoined simply on a single individual". This statement is the exact opposite of what I said in the first paragraph under S U M M I N G U P.

BUTLER AND DOWDY AGREE!!!

Brethren Butler and Dowdy are agreed upon one point, viz. that in order for a work to be an *agathos* work, it must be specifically and explicitly set forth. Brother Dowdy says, "If it is not in the SCRIPTURES it is not an AGATHOS work." Brother Butler is even more explicit in repeating the same human rule. In order to show you how human his rule

is on good (agathos) works, we shall compare it to a human rule similar to it on "spiritual (pneumatikos) songs". (For the command for "spiritual songs" see Eph. 5:19 and Col. 3:16).

Butler's Human Rule for A Specific Work	Butler's Human Rule Applied to "Spiritual Songs"
<p>"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."</p>	<p>When the noun, song, which the adjective (pneumatikos) modifies is a song the New Testament commands and this song is sung in the way the New Testament directs then and only then does this song become a spiritual (pneumatikos) song.</p>

The falseness of Brother Butler's human rule for specific good works is easily seen in the above comparison. Following his method of law-making we would not be able to sing a single spiritual song for none of the songs we sing are in the New Testament. Following the judgment of a properly enlightened mind we sing "spiritual songs" even though they are humanly composed, both words and notes, and published by human institutions (publishing companies). Brethren Butler and Dowdy have not only been singing humanly composed songs, published by human institutions, but many, many of the songs they have been singing were written by sectarians. How can they do these things and at the same time denounce me because I use an enlightened judgment in order to determine what is a good (agathos) work? The "good (agathos) works" do not have to be specifically set forth any more than the "spiritual songs"! Their song books have hundreds of human songs none of which can be found in the New Testament accompanied by notes showing the way it is to be sung. Let them throw away their hundreds of human songs before they condemn me for a few good (agathos) works.

After considering all of the foregoing, I am reminded of the fact that both Brethren Butler and Dowdy have talked to me about a debate. The first debate I want to hear is one between Brethren Butler and Dowdy over what D. Ellis Walker said in "Every Good Work". Since they differ from each other in their reviews, I suggest you get a copy of "Every Good Work" and read it for yourself. You certainly would be "hard put" to do worse than they did when they read it.

PRAYER AT THE LORD'S SUPPER

Maurice W. Jackson, Jr., Titusville, Fla.

The unique characteristic of the Lord's people is that they follow the Lord, in all matters religious. We recognize His authority, and respect it as orders from heaven. Or as our brethren of the past have said: "We speak where the Bible speaks, and are silent where it is silent; we call Bible things by Bible names; and *do Bible things in Bible ways.*"

This is no less true regarding the prayers offered at the Lord's table. Often times many well said expressions are uttered in prayer at the Lord's table. Many of these expressions may sound beautiful so far as man is concerned. But the question must be considered, "Are we endeavoring to please God or man?"

Let us notice the *example* of Christ as He instituted the Supper. ". . . Jesus took bread, and *blessed* (gave thanks for—

MJ) *it*, and gave it to the disciples, and said, Take eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it"(Matt.26:26,27-AV). It is evident that the Lord in instituting the Supper, *gave thanks for the bread and the cup* (fruit of the vine). In this particular we will do well to follow this example.

There is an appropriate time to ask God's forgiveness of our sins, but at the Lord's table is not it, for it has no connection with the forgiveness of sins. There is a time to express thanks to God for our daily blessings, but at the Lord's table is not it. Neither is it the time to thank God for the church, or for the Bible, or the country in which we live and its leaders, or to ask Him to help us live acceptably, etc. At the Lord's table is not the time to enter into a long rambling prayer (or at any other time, frankly!). Prayers of this nature at the Lord's supper, tend only to impress man (certain men), and to destroy the solemnity of the occasion. Jesus took the bread, gave thanks for *it*, broke it, and gave it to the disciples. This is our authoritative example!

Often we hear prayers at the Lord's supper in which expressions of humility are elaborately voiced, and in the process *thanks* are not even offered for the elements that constitute the Supper. Such a prayer is out of harmony with the *example* of Christ, and the simplicity and solemnity of the Lord's supper.

The Lord's supper is for the Lord's people, and them only, (i.e., those *in* the kingdom, or church, Luke 22:30). We know what it is, and why we partake of it, and the blessings obtained for so doing. At the Lord's table is not the time to teach a lesson to unbelievers (non-Christians) regarding the Lord's supper. From beginning to end our conduct should be *simple and to the point*. Our prayers should be in *like manner*.

EVERY GOOD WORK

Harold Dowdy, DeLand, Fla.

It is the continual practice of brother D. E. Walker to be *just so* vague and indefinite in his defense of Institutionalism that he gives the appearance to his friends that he is supporting human institutions in the church budget; and at the same time when his position is exposed for what it is, he wishes to be able to cry "inaccuracies" and "misunderstanding." If Walker is not advocating church contributions to such institutions at Mount Dora Christian Home and Bible School and David Lipscomb College then his booklet is worthless even to his liberal brethren in its application. *Of course* he cries when his position is *exposed* for what it is!

Now to his efforts to align Dowdy against Butler—Both of us oppose the position that the church "may" or "must" contribute to Colleges and Benevolent Institutions. In Fun and Frolic, Butler was speaking of the consequences of a church supporting *colleges*, and Dowdy was speaking of Walker's statement about the *church itself* engaging in fun and frolic. No contradiction, we both oppose the church supporting fun and frolic either by contributing to colleges or building fellowship halls and swimming pools.

Motives—It is *not* true that Walker's motives were judged.

KALOS—The statement "KALOS works however MAY be enjoyed simply on a single individual" is not the exact opposite of what Walker said, for it is "MAY" bother Walker, not "MUST." Now you have gone and done it yourself.

When charged with being popish about selecting the "good works" for the church, Walker replies that it must be all right

for him to do this since we choose the "Spiritual" songs to be sung. But for this to be a parallel to what Walker is doing with his Institutional Argument he must find the Divine authority for the church to contribute to a "Christian" College. Then we can see about one's "judgment" in the area of what is a "Spiritual" song and what is a "Christian" College. We DO HAVE the Divine command to sing "spiritual" songs, but where is the authority for the church contributing to a "Christian" College? Walker is not exercising "enlightened judgment" in this matter, but rather legislating where God has not done so.

Walker in his review states, "I neither concluded that churches *must* or *may* contribute to schools and homes." Then WHY THE BOOK in the first place, brother Walker? Did you conclude that churches "MUST NOT" or "MAY NOT" contribute to schools and homes? Why did you have the section—"The School and Ophan Home Questions"—in your little book? Just to fill up space? To show how straight forward you are? How definite? How clear AGATHOS makes these questions? Or did you conclude after your study of AGATHOS that there can be no conclusion?

It has become evident that Walker's "Every Good Work" is to become the greatest liability that the liberal cause in this area has yet been called upon to swallow. It is not the first . . . nor shall it be the last such burden heaped upon those who have "gone onward and abideth not in the teaching of Christ."

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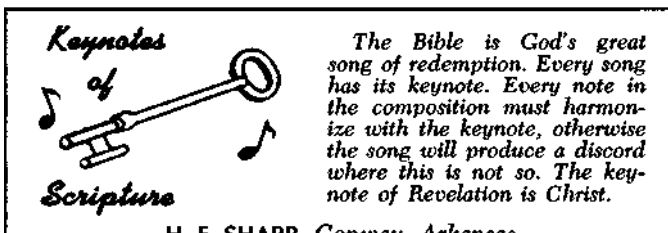
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KEYNOTES OF SCRIPTURE—GENESIS

The Bible is God's great song of redemption. Every song has its keynote. Every note in the composition must harmonize with the keynote, otherwise the song will produce a discord where this is not so. The keynote of Revelation is Christ. Everything promised for our good here and happiness eternal centers around Christ. Words are the vehicles of expression. Christ is God's complete expression of His will to man, hence, He is called the Word. In the following articles we shall see God's expression of His will through Christ.

The book of Genesis is commonly referred to as the book of Creation, the book of Beginning, or better the book of Origination. This book is not merely to give us an idea of things long ago, or the facts of where we came from, but rather to show the beginning of God's plan to save the human family through His promised seed, Christ. In this first book of the Bible we have the following great truths revealed:

1. The seed of woman shall bruise the serpent's head. Here is a reference to Christ as the seed of Woman. Such great characters as Abraham, Isaac, Jacob, etc. were never referred to as the seed of woman. Abraham was the seed of Terah, Isaac the seed of Abraham and Jacob the seed of Isaac. Aside from the ordinary, we have the seed of woman, Christ, shall bruise the serpent's head. Here is a direct promise of the virgin birth. The modernistic trend in and out of the church will not accept this statement from God, but nevertheless it is His revelation and we determine what we are by our attitude toward this note in God's great song of redemption.

2. To Abraham, in Genesis 12, the seed of Abraham would be the seed through which all nations of the earth should be blessed. Even though Abraham could not see the end of this great promise God made to him regarding Christ, his seed, he followed to do God's bidding. Cannot the student of the Bible see in the death of Isaac, the child of promise, a beautiful comparison of Christ the promised seed? When Abraham was commanded to offer his son on the altar, is it not clear to you a reference in God's great song of redemption to Christ being offered by his Father for the sins of the world? With an eye of faith hear the cry of Isaac and see in the New Testament "Christ cried out with a loud voice." Hear Paul in Gal. 3:16 tell us this is the seed that was promised to Abraham.

3. See the promise renewed to Isaac and Jacob and finally notice even the particular tribe through which the seed was to come. In Genesis 40:10 "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Here is a direct reference to Christ the great lawgiver and the one that would have on his head the royal crown of majesty, honor and power.

Dear Reader, can not we see in the book of Genesis the idea of origination of God's great song of redemption and every note- in this great composition of revelation harmonizing as it strikes a beautiful melody on the strings of our heart without a single discord as the writer of God's will sings of Christ, the complete expression of God's will to man?

Science and Truth

I Tim. 6:20-21

William D. Burgess

Today many people deny the miracles of the Bible because (1) they have never seen a miracle occur, and (2) miracles are opposed to logic and reason. Because of these reasons men try to explain away the miracles or to contend they are stories to entertain the simple. Some have contended that when man becomes wiser he will be able to explain the miracles of the Bible on a logical basis. As for the first objection, many things have occurred in the past that we did not witness, but they still happened. I was not present when America was discovered, but others were and have passed the record of this event down to our present time. Individuals were present when miracles were performed and recorded these events. As to the second objection, if the miracles could be explained they would no longer be miracles. Miracles were performed, not to be logical, but, to show the power of God. Today one cannot find God in a microscope or a test tube. This is no proof that He does not exist. Some would contend that since they have not seen God, nor can He, according to their logic and reason, be demonstrated, He does not exist. Some contend that since one cannot demonstrate the events of Genesis 1, they did not actually occur or that surely they did not occur as they are recorded. They would take the present forms of life and work backward by "possibilities", "probabilities" and "reasonable assurances" to explain step by step how the creation took place. From these admitted assumptions they will explain the life of today and be quite surprised if their opinions are not accepted without question. They claim to seek a logical answer for the events of the past. What is logical about a fish or one of his relatives crawling out of the water and becoming a land-dweller? Why would one or a few of these forms of life do this and the rest of the forms be contented with the life in water? It would be just as reasonable and logical for man to take to the water, develop gills and be able to escape the problems and discomforts that confront the terrestrial dwellers.

LED BY THE SPIRIT OF GOD

A. M. Plyler, Parrish, Ala.

"For as many as are led by the Spirit of God, these are the sons of God" (Rom. 8:14). No words uttered in Heaven or on earth, by God himself, or man his creature, ever came with more clarity and positiveness than these words spoken by the inspired apostle Paul.

By this text we can easily know exactly who are children of God. Every person upon this earth that is led by the Spirit of God is His child. And on the other hand, not one person who is not led to obey the teaching of the Spirit of God can be His child. Therefore, no theory that would indicate, teach, or imply that a man can live so as to please God, except as every move and step of his is directed and prompted by the Spirit of God, can be true.

Let us then understand that the Spirit of God speaks in no language that is not easily understood. "Now the Spirit speaketh expressly" (I Tim. 4:1). Again, "Wherefore as the Holy Ghost saith, Today if ye will hear His voice, Harden

not your hearts" (Heb. 3:7). Once more, "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 3:13). The voice of the Spirit is the voice of God, and he knows how to address man so as to be understood.

The Spirit of God leads man by the word of God (John 6:63)—"the words that I speak unto you, they are spirit, and they are life." (Matt. 4:4)—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Act 11:14)—"Who shall tell thee words, whereby thou and all thy house shall be saved." (Jas. 1:21)—"and receive with meekness the engrafted word, which is able to save your souls." Once more, (II Pet. 2:21)—"but Holy men of God spake as they were moved by the Holy Ghost."

Any theory that would in any way teach or imply that God leads man by His Spirit, in any way except by the words of the Spirit cannot be true. God's power is in His Spirit, and the Spirit uses words, as an instrument to move into the hearts and minds of men. (Eph. 6:17)—"and the sword of the Spirit, which is the word of God." (Heb. 4:12)—"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow and is a discerner of the thoughts and intents of the heart." Therefore let no man be deceived by thinking that by intuition, instinct, or nature, that the Spirit separate and apart from the word of the Spirit, hooks into, or enters the heart of man to lead him into the ways of everlasting life. Then let the world realize the all importance of the word of God. He gave us His word, and has preserved it through the ages, and declares "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

All who are led by the Spirit of God, are led in the same path; they walk in the same way, and have fellowship one with another (I John 1:7).

The Spirit of God never led any two persons in two different directions, or in two different paths. When brethren cannot agree, they should know that they are not both led by the Spirit of God.

1st, the Spirit of God leads one to Christ. (Gal. 5:18)—"But if ye be led by the Spirit, ye are not under the Law". The words of the Spirit never led one to keep and obey the commands of the law of Moses, but to Jesus Christ. (I Cor. 12:3)—"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost".

2nd, the Spirit of God never leads one to stubbornness and rebellion, but always leads one to repentance. "Except ye repent, you shall all likewise perish" (Luke 13:3). "Repent, and be baptized every one of you in the name of the Lord Jesus, for the remission of sins". "Then hath God granted to the Gentiles repentance unto life". "And the times of this ignorance God winked at; but now commandeth all men every where to repent."

3rd, The Spirit of the Lord leads the penitent believer to be baptized. "He that believeth and is baptized shall be saved" (Mark 16:16). "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). "And he commanded them to be baptized in the name of the Lord" (Acts 10:48). "Arise and be baptized and wash away thy sins" (Acts 22:16). "The like figure whereunto even baptism doth also now save us" (I Pet. 3:21).

The Spirit of the Lord never led anyone to have water sprinkled or poured upon any person for baptism, but always
(Continued on Page 12)

The News Letter Reports

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

Robert D. Davidson, St., Agana, Guam—"A full time gospel preacher is needed on the island of Guam. This is a mission field and the work is very encouraging. We desire a worker who is well experienced, sound doctrinally, having experience in mission fields and who would be able to commence work here after school is out or sooner. He should also be able to obtain financial aid from stateside for transportation. For further information write: Church of Christ, P. O. Box 883, Agana, Guam.

Jimmy Tuten, Jr., Ft. Lauderdale, Fla.—The Northside church in Ft. Lauderdale, Fla. had 7 baptisms in December. We continue to break attendance records. Worship with us when in Ft. Lauderdale.

Jamie Rhoden, Jacksonville, Fla.—For the past two years I have been preaching for the Brooker church in Brooker, Fla. The congregation there is small but sound on the issues. Seven have been baptized in the last two years, some others have come from the Midway and Danville, or the Lake Butler congregation now, as they have combined the two. These have come because of their stand for the truth and of course their coming has helped the work in Brooker.

Here in Jacksonville we have a new congregation, having been started about six months ago in Marietta, the outskirts of Jacksonville. We had a fine meeting in August of last year with brother Harold Dowdy. This is a sound and faithful group of God's people who love the truth and are determined to uphold it. They are meeting at present in the Civic Center building, but plans are to build a meeting place as soon as possible.

Earl Morris, Haines City, Fla.—I began work with the church at Dundee, Fla. the first of this year. I was with the church at St. Cloud, Fla. the last six months of last year. Three were baptized while I was in St. Cloud and one since I have been in Dundee.

James A. Walker follows **Jimmy Thomas** in the work with the Island Home congregation in Knoxville. Thomas will move to Columbia, Tenn. to work with Mooresville Pike church. . . . **E. R. Roark** and wife will work with a small group in Lethbridge, Alberta, Canada and have the backing of the Franklin Road church in Nashville along with others. . . . **Walter N. Henderson** preached in a meeting with the North Miami church in that great Florida city. Two were baptized and one restored with others a few days later. **Bobby Thompson** works with the church in North Miami. . . . **Oaks Gowen** baptized one the last Lord's Day in the year at Bradenton, Fla. . . . **Jerry Parker** preached Sunday night December 31 at Spring and Blane in St. Louis. Parker is a student at Florida Christian College.

Question Exchange With Premillennialist in Louisville. Bro. David Claypool, preacher for the Park Blvd. church and Bro. Robert Boyd, preacher for the Buechel Premillennial church have agreed to have a series of Question Exchange services. The plan is this: Bro. Claypool will submit a list of questions which Bro. Boyd will discuss for four Monday evenings at the Buechel church building, then Bro. Boyd will submit a list of questions which Bro. Claypool will discuss for the next four Monday evenings at the Park Blvd. building. The first service is to be held this coming Monday evening (Jan. 8) at the Beuchel building. Bro. Claypool has sub-

mitted the following questions which Bro. Boyd will be discussing for the next four weeks. This should be a very interesting study. Everyone is invited.

(1) Do you believe that the questions between us over Premillennialism are of such a nature that they affect a Christian's outlook, motive, and spirit of service? If so, how?

(2) Would a change on my part with respect to these matters tend to bring about a change in my outlook and attitude toward sectarianism and sectarian practices (such as the Christian Churches, instrumental music, etc.)? If so, why?

(3) Is a person justified in saying that he believes a thing religiously because he "feels it" or "feels good about it"?

(4) Do you take everything in Revelation 19 and 20 literally? If no, which parts do you not take literally?

(5) Can a time dated prophecy, such as Daniel 2:44, be postponed?

This report from the Franklin Road (Nashville, Tenn.) congregation's *News and Views* shows how one congregation can reach out and spread the borders of the Kingdom in a scriptural way.

Reports From The Field: Bro. Bob Tuten of Wamer Robbins, Georgia, reports continued good interest there. Twenty homes visited during November. Men's Training and Ladies' Bible classes are being conducted. Membership numbers 41. . . . Bro. Guy McDaniel reports that the members (43) of El Bethel, near Shelbyville, continue to show their faithfulness by interest in all activities of the church. . . . From Columbus, Ga., Bro. John Thurman reports one baptized and one restored during November. He is encouraged with the progress and cooperation of the members. When he went there last spring the membership numbered 42, it now numbers 70. The church there added additional chairs, benches, and tables for classrooms. . . . Bro. Albert Robinson reports a steady interest by the members of the Haywood Road church. He reports that he made 23 personal contacts and visited 15 homes during November. . . . Bro. Pat Farish of Concord, N. C. reports interest in correspondence course is at its highest peak. Bro. Paul Kelsey of Salisburg, N. C. concluded a meeting there on Nov. 26. Bro. Farish was to have spoken recently at the local prison.

Wayne Sullivan is working with the church that meets at 1009 McRae Road in Camden, South Carolina. . . . **Gene Frost** has a debate with Paul S. Knight in Little Rock on the class question and located preachers. . . . Eugene **Britnell** continues to publish the SOWER from his new location in Little Rock. The address 1506 Arch Street. . . . Brethren interested in papers in special fields would do well to investigate two St. Louis papers. In the evidence field (the inspiration of the scriptures) EVIDENCE QUARTERLY is under the able editorship of Ferrell Jenkins. This fine paper of 24 pages sells for \$2.00 a year and is filled with articles so needed in our time. The address is P. O. Box 8182 St. Louis, Missouri. . . . The other is APOSTOLIC DOCTRINE edited by Irvin Himmel. This monthly deals with first principles and is a worthy paper. The price is the same as the Evidence Quarterly and the address is P. O. Box 5803, St. Louis 35, Mo. . . . The church in Romulus, Michigan where C. L. McLean labors reports 32 responses to the invitation in 1961. They want to double that number in '62.

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Led By Spirit . . . (Continued from Page 10)

leads one to be buried in baptism. "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" (Rom. 5:4). "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead" (Col. 2:12).

The Spirit of God leads one to Godliness. "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lust we should live soberly, righteously, and Godly in this present world" (Titus 2:11-12).

"Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of God" (Matt. 5:20). "That we may lead a quite and peaceable life in all godliness and honesty" (I Tim. 2:2).

No two persons led by the Spirit of God, ever walked in disagreement. The Spirit of God is one, and leads to unity. "Behold how good and how pleasant it is for brethren to dwell together in unity" (Psa. 133:1). "Now I beseech you, brethren, in the name of our Lord Jesus Christ, that ye all speak the same think, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10).

He who is led by the Spirit of God, will walk the highway of holiness with every other saint of God. The King's highway, paved for the pure in heart, and leading to the eternal city of God, is not a divided road to accommodate even brethren who will not fellowship each other in the work and worship of the Lord. "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 (I John 1:7).

The divided and sinful state that exists among the professed children of God is enough to cause the angels of Heaven to weep. No man is led by the Spirit of God who will persist in stigmatizing his brother with some name that he knows the brother resents and refuses to wear. No man led by the Spirit of God will insist on bringing into the worship of God the devices of men to honor the Lord. No man can truly claim to be led by the Spirit of God, except as he can give chapter and verse from the record of the Spirit to spell out the things that he does and teaches in bringing the lost and fallen race of man into subjection to the will of God. The rebuke of Heaven is that "in vain do they worship me, teaching for doctrine the commandments of men" (Matt. 15:9). If the Son of God repels and abominates the doctrines of men substituted for the word of God, how can we less expect that He will lothe in disgust the substitution of human institutions to do the work of the church of the living God?

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Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John 5:39.



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

VOLUME III

MARCH, 1962

NUMBER 3

THE NAME CHURCH OF CHRIST

James P. Miller

For over a hundred years men have sought to escape the force of the scriptural name for the church by contending that since Romans 16:16 has Churches of Christ in the plural Church of Christ in the singular will not meet God's requirements. It has often been pointed out to these teachers of error that if they were all Churches of Christ then each one was a church of Christ. Consider the following 12 reasons why the church of firstborn is named the church of Christ as well as the church of God.

- 1. CHRIST IS THE BUILDER OF THE CHURCH.** Matt. 16:18 "And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it!"
- 2. IT IS CALLED THE HOUSE OF CHRIST.** Heb. 3:3-6 "For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." **THIS IS THE EXACT EQUIVALENT OF THE CHURCH OF CHRIST.**
- 3. IT IS THE CHURCH OF CHRIST BECAUSE CHRIST IS HEAD.** Eph. 1:22 "And hath put all things under his feet, and gave him to be the head over all things to the church," 1st Cor. 12:12 "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." Col. 1:18 "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." If he is the head of the body, it is the body of Christ, **THEREFORE IT IS THE CHURCH OF CHRIST.**
- 4. IT IS THE CHURCH OF CHRIST BECAUSE IT IS THE BRIDE OF CHRIST.** Eph. 5:25 "Husbands, love your wives, even as Christ also loved the church, and gave himself for it;" Rom. 7:4 "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." 2nd Cor. 11:2 "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."
- 5. THE BRIDE WEARS THE NAME OF THE HUSBAND.** She gives him glory through the name. Eph.

3:21 "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." 1st Peter 4:14-16 "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." **WHY NOT CALL YOURSELVES GODians?**

- 6. THE CHURCH COMPRISES THE SAVED.** Acts 2:47 "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." Thus we see that if they **SHOULD BE SAVED** they were added. They did not join and it was not left up to them, but the **LORD ADDED** the saved to the Church.
- 7. MEN ARE RECONCILED IN THE CHURCH.** Eph. 2:16 "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:" The church is the body. Eph. 1:23 "And hath put all things under his feet, and gave him to be the head over all things to the church. Which is his body, the fullness of him that filleth all in all." Col. 1:18 "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." Question, where else can a sinner be reconciled?
- 8. CHRIST IS THE SAVIOUR OF THE BODY.** Eph. 5:23 "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body." The body is the Church. Eph. 1:20-23 "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; And hath put all things under his feet, and gave him to be the head over all things to the church, Which is body, the fullness of him that filleth all in all." Col. 1:18 "And he is head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence."
- 9. IT IS THE CHURCH OF CHRIST BECAUSE IT IS THE KINGDOM OF CHRIST.** The kingdom and the church are the same institution. Matt. 13:19 "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside." They both come from the same *seed*. Gen. 1:11 "Whose seed is in itself." **CALLED THE KINGDOM OF HIS SON.** Col. 1:13 "Who hath

delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:" JESUS CALLS IT "MY KINGDOM" John 18:36 "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."

10. IT IS THE CHURCH OF CHRIST BECAUSE IT IS IN CHRIST. Rom. 12:4-5 "For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another." Gal. 1:22 "And was unknown by face unto the churches of Judea which were in Christ."
11. IT IS THE CHURCH OF CHRIST BECAUSE CHRIST IS THE SAVIOUR OF THE BODY. Eph. 5:23 "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body."
12. IT IS THE CHURCH OF CHRIST BECAUSE THE CHURCH IS SUBJECT TO CHRIST. Eph. 5:24 "Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing."

WILLIE THE WATER COOLER

H. Dowdy, DeLand, Fla.

"Willie the Water Cooler's" coils got clogged one Sunday and he thought that being stationed at the entrance of the meeting house and being bought with church funds, surely made him the much sought after authority for the church's fun and frolic. And since even visitors drank from Willie, surely he was authority for the church's general benevolent program too.

But when Willie's coils began to clear he distinctly remembered that he had been purchased as an incidental to the church's ASSEMBLING. He knew that he was neither *bought* nor *used* for benevolence and certainly not for entertainment. However since Willie knew that he was the last chance for authority of any kind for these projects, nobody was going to cloud the issue with the truth. So Willie drowned the facts in his ego and merrily bubbled on.

"Sidney the Seat" became interested in Willie's reasoning and not wishing to be left standing, counted himself in the plan. Surely everyone knew that Sidney and Willie were incidentals in common with needed seats. Bible study classes and banquets needed seats—so let the church furnish the seats for both, since it does for one. The church is in the seat furnishing business isn't it? Now don't disturb us with the fact that there IS authority in the Scriptures for worship and NO authority for church financed fun and frolic, and that Sidney was bought and used as an incidental to this assembling for worship—not general benevolence, not for entertainment.

But "Bascomb the Baptistry" not to be out-done, decided that if Willie was authority for church sponsored entertainment he could help with a church swimming party. For he was a pool of water already, wasn't he? The church paid for him did they not? He was in the meeting house, right? Therefore with a little enlarging, a diving board or two, let the elders decide that it is a "good work", and that's that.

So Sindney, Willie and Bascomb join together in inviting all those who have given up hope of ever finding SCRIPTURAL authority for their projects to take up the chant, "Seats, baptistries and water coolers," "Seats, baptistries and water coolers."

Searching The Scriptures

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Editorial . . .

H. E. PHILLIPS

ABSENTEEISM

Absenteeism is a term that well defines the general conduct of many church members today. We view with alarm the increasing numbers who are baptized or who "place membership" and attend worship only occasionally. Many have the stock-in-trade excuses of being too tired, having a headache, or being too busy, and these are supposed to explain to the satisfaction of God and man why they seldom attend worship. This is a grave sin that involves others besides the guilty one.

Absenteeism falls into four well defined classes: 1) the physically handicapped; 2) the vacationers or visitors; 3) the business people; and 4) the pleasure seekers.

The physically handicapped include those who are ill, feeble or stranded. Only those who are so ill that they are unable to carry on the other necessities of life, such as business, play, housework, etc., are released from the responsibility of worship to God. Many have that chronic illness some have called "Sunday Momingitis," which comes on the patient about 9 a.m. Sunday moming and leaves about 11:30 a.m. It appears again about 5:30 p.m. and the patient is well by 7:30 p.m. Who do we think we are fooling?

The feeble are those who have reached the age or have such weakness in body as not to be able to go anywhere. Those who might be (although it is not likely in this age and this country) imprisoned or stranded for the faith would not be able to attend public worship. But those who use a little headache or toe-ache as an excuse for not meeting with the saints are sinning and will be lost unless they repent and turn to the Lord.

There are many who select the Lord's day to go visiting or to take short vacations. It would not be so bad if this were not a constant thing. Some do not attend worship at home half the time. Even if visiting relatives can only be done on Sunday, it should not be at the expense of meeting with the saints to worship God where you go. If you must

go visiting on Sundays, be sure to attend worship somewhere, and be present at the congregation where you are a member just as often as possible. Christ does not mean much to the one who neglects worship to vacation and visit friends every Lord's day.

Business keeps many from the Lord's day worship. The greed for money drives thousands to hell each week. Any man or woman who puts his business ahead of his duty to God is in a bad way. He is just too busy to go to heaven. Jesus said: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). Certain types of work may hinder one occasionally, but if it becomes such a habit that we lose our spiritual interest, we need to change jobs. It is not so much the job itself that hinders, but rather it is the other things we want to do on Sundays that we do not have the time to do through the week. This is the business that usually keeps one from worship on the Lord's day.

Pleasure seekers include the greater part of those who frequently miss the worship. Having a good time is much more important than worshipping God. Most pleasure seekers soon reach the point where they do not express any interest or love for the church. Everything that appeals to the lusts of the flesh, or the comfort of the body, entices the pleasure seeker to absent himself from one or more of the worship periods of the church. Those pleasure seekers who do not want to give up the church or their pleasure have invented ways of getting their games and pleasure periods into the church. Some elders and preachers have become more interested in making the church appeal to this type people than in fulfilling the mission of the church as Christ gave it.

We do many things by habit. The forming of habits is good if the habits themselves are good, but to form habits that are at variance with the will of God is a dangerous thing. Much of the failure to attend worship on Sunday nights and Wednesday nights is due to habits formed over a period of time. Let us take a good look at our attendance record over the past year and see if we fall into this class. If we find that we have not been attending worship as we should, now is the time to resolve to be faithful in this respect throughout this year. It is possible that we will not always have the opportunity to attend regularly that we now have. But even if we enjoyed the opportunity to worship regularly all our lifetime, we must answer to the Lord at the last day for the way we have spent our time. We must be "faithful unto death" to receive the crown of life.

SALVATION - MEN ARE LOST!

No. 1

Thomas G. O'Neal, Jasper, Ala.

The statement of Christ in Lk. 19:10, "For the Son of man is come to seek and to save which was lost", means that Jesus Christ came to this earth to save every individual! Men because of their transgression of God's law are sinners (I Jno. 3:4).

Christ did not find some in the world who were not sinners, and should Christ come back this very day, He would not find some who were not sinners for "all have sinned, and come short of the glory of God;" (Rom. 3:23). In the Roman letter the Apostle Paul starts out to show that the power of God unto salvation, the Gospel, Rom. 1:16-17, is needed by all because all have sinned. In chapter one, Paul shows the depths to which the Gentiles had gone, 1:18-32. In the second chapter, the Apostle points out the sins of the Jews, The Jew thought

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that because he had Abraham as his father that there were special blessings that he enjoyed that the Gentiles did not and that he did not have to obey the law of Christ in order to be saved. In fact, the Jews asked, "What advantage then hath the Jew? or what profit is there of circumcision?" (Rom. 2:1). The Jew then asked the question if the Jew was better than the Gentile, Rom. 2:9, to which the Apostle responded, "No"! Inspiration said, "we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one; There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one". "For all have sinned, and come short of the glory of God" (Rom. 3:9-12, 23,).

Since men are lost, they therefore stand in need of the greatest thing in the world - SALVATION ! There is no thought that should take precedence over the thought of man as to what he must do in order to be saved from sin. The question, "What must I do to be saved?" is the greatest question man will ever ask! When one considers the never ending eternity that man must spend, all questions fade into unimportance except the question of what one needs to do to be saved.

The first thing necessary to the salvation of a soul is to convince that soul that he is lost! When this is done there will be little effort spent in telling him what he must do. A man in a river unaware of the fact that there was danger of him drowning would not likely reach for the rope of rescue. But once he is convinced that he is drowning and unless something is done he will drown, there will be little effort spent upon the part of rescuers getting him to reach for a life preserver.

It is the conviction of this writer that if men could be made to see themselves as God looks at them when they are lost, that there would be no problem getting them to respond to the Gospel of Christ! We need to preach to convince people who have not submitted to the righteousness of God that they are lost and unless they turn from the ways of sin, they will spend a never ending eternity in the lake of fire and brimstone, where the fire is not quenched and the worm dieth not, (Rev. 20:14). Once people are made to see themselves lost and with no hope of saving themselves from the fire of hell, those who are sober-minded will want to do whatever is necessary to escape that place.

Our purpose in this series of articles is to tell those who have not obeyed the Gospel of Christ what they *must* do if they will be saved from sins. Remember, if you have obeyed the will of the Lord, you are lost and in need of the rich provisions of God's scheme of redemption!

In our next article, we will show those lost what wonderful love God has for them in making it possible for them to be saved!



If any of my brethren have any doubts about the existence of the social gospel among Churches of Christ they should read the October issue of the journal published for the Northeast. The four leading articles were as follows:

1. Being A Good Neighbor
2. The Wall Of Hostility
3. Should A Christian Strike?
4. Growing Flowers With A Purpose

Also noted is the announcement of a Preacher's Seminar for 1962 with this theme: "Developing Spiritual Maturity Through The Psalms." I marvel that brethren have now found a way to become Spiritual and Mature through a covenant that the Lord gave his life to take away. NEW YORK AGAIN

I have before me an elaborate brochure from the Manhattan Church in New York making another appeal for one half million dollars. Brethren have already contributed over a half million to this work but that much more is needed. Those who gave the first \$550,000.00 will be compelled to give the next \$500,000.00 to protect the first. After all the New York elders only want to build a skyscraper 16 stories high and sell apartments to the tune of \$1,800,000.00. I do not know if the first contributors knew they were going into the apartment house business or not but they are, provided they come through with another half million. WHAT ABOUT IT BRETHREN?

THE CHURCH AT WORK IN BENEVOLENCE AS FOUND IN II Cor. 9:12-14 "Unto Them and Unto All"

Rhymer H. Knight, Tampa, Florida

This scripture, besides others, has been quite loosely used by different ones, in the past year, to prove that the Lord's church, in the work program of each local church, is responsible for supplying the needs of alien sinners as well as of saints. It was thus used in a recent debate in Clearwater, Florida. Read verses 12-14 of our text. "For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving of your ministration *they* glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of your contribution unto *them* and unto *all* (all men—K.J.V.); while *they* themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you." (Italics mine-RHK).

The purpose of this study is to determine, from a study of II Cor. 9:12-14 and all the passages related to this particular "ministration", whether these passages teach that the church has the responsibility for supplying the needs of alien sinners or whether saints are specified. A. Let us consider certain words and phrases which are used

in the text to see what they mean.

1. "The *ministration* of this *service*", ("the administration of this service"—K.J.V.); or "this *ministration*", (vs 13). What service, which was not yet completed but

was in process of being carried out, did Paul have reference to? It was very important to Paul for the apostle considered it one of the most important occasions of his career.

- a. The word which is translated "service" in the English is "leitourgias". According to A. T. Robertson, *Word Pictures*, Vol. III, p. 249, it was an old word having in it the words "public" and "work". "So public service either in worship to God (Luke 1:23) or benefaction to others II Cor. 9:12; Phil. 2:30)." Lenski (Commentary on I, II Cor.) says that Paul saw them in a grand public work, public because all those Gentile congregations were participating together in it.
- b. In speaking of "this service" note Paul's references to it in other scriptures: II Cor. 8:4 "this *grace* and the *fellowship* in the *ministering* to the *saints*", in vs. 6, 7, "this *grace*", in vs 14 "your *abundance* being a *supply* at *this present time* for *their want*"; in vs 20 "this *bounty* which is ministered by us"; chap. 9:1 "the *ministering* to the *saints*"; in vs 5 "a *matter of bounty*". In I Cor. 16:1 Paul calls it "the *collection* for the *saints*"; in vs 5 "*your bounty*". In Romans 15:26 "a *certain contribution* for the poor among the saints that are at Jerusalem". In Acts 24:17 "*alms*", "*offerings*". (Italics mine—RHK).

2. Where, and to whom in particular, was "this service" sent?

There were certain saints who were in want (vs 12). The apostle tells *who* were in want and *where* they were. Rom. 15:26 "for the *poor among the saints that are at Jerusalem*". See also I Cor. 16:3.

 - a. Those in *want*, then, were the *poor* among the *saints*.
 - b. The place is specifically named—among the saints at *Jerusalem*.
3. The design of *this service*:

The "ministration of this service", "this ministration", was designed to and was adequate to "fill up the measure of the wants of the saints" under consideration.

 - a. The word which Paul uses means "to fill up by adding up" (Thayer: Lexicon); "to supply fully" (Abbott-Smith: Lexicon). It was designed, then, to take care of that particular need *completely*. Another word, meaning to *overflow*, translated "*abundant*", "aboundeth", is used to express the *effect* that this "ministration" would produce but the "ministration of this service" "filled up full" the particular need in our context.
 - b. The Lord never, anywhere in His word, laid upon the church the burden of caring for the world in general (that is, people out of Christ) in the sense providing for the material needs and it would be an utter impossibility for the church to "fill up" the needs of the world. This would completely destroy the possibility of her doing the primary work of preaching the gospel. This *service* was, then a sum of money being gathered in each of many Gentile churches of Christ, from their own members, to be sent by these churches via their messengers (II Cor. 8:18-24) to Jerusalem for the poor saints there.

B. "THE SAINTS" verse 12:

"Saints" are, of course, those who are in Christ's body, the church. Eph. 5:23-27.

1. Is Paul speaking, in regard to this particular "ministra-

tion", of the saints in *general*, or of a *particular group* of saints? We have learned that they were saints in a particular place, but note further: Acts 24:17 "Now after some years I came to bring alms to my nation, and offerings"; they were, then, *Jewish* saints (of "my nation"); Rom. 15:26 "for the poor among the saints"; they were *destitute* saints; and "that are at Jerusalem"; they were the *destitute Jewish saints at Jerusalem*. . . .

2. "THEY" and "THEM" (verse 13): Who were the *they* and *them*? These were the ones to receive the contribution, to be benefited by it, and upon whom Paul hoped it would result in the joyous and happy effect of bringing the Jewish and Gentile saints closer together in spirit (Romans 15:30-32; II Cor. 9:12-14). Thus, the "*they*" and "*them*" were the "saints" in want in Jerusalem.

3. "THEM" and "ALL":

Since the apostle made a distinction between "them" and "all", we want to know who the "ALL" refers to. We have learned definitely who the "they" and "them" refer to—they were not *all* the saints in *general* but the *destitute* saints in Jerusalem. Thus Paul was NOT making the distinction between "saints in general" and "all men—alien sinners".

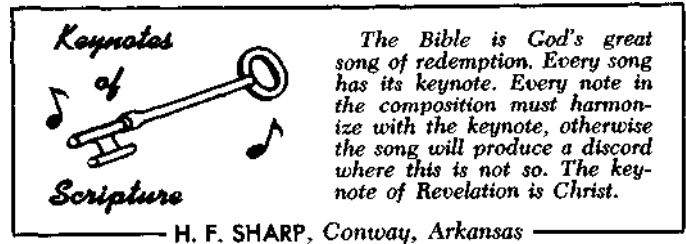
The word "all" is an adjective and demands here an antecedent, and if it is not *specifically stated* it must be *implied* in the context. The word "men" might be inserted, as was done in the King James translation, but that does not enlighten us on it because we know that Paul was speaking of MEN—not ANIMALS! We are interested in what CLASS of men, in whether the "all" are saints or alien sinners. A man who says that the "all men" were alien sinners must merely ASSUME that it refers to them, and this he cannot prove. There is nothing in any context of all the references to this particular mission which would remotely indicate that the "all" were alien sinners. On the other hand, all that was written, by Paul or by Luke, in every context dealing with this mission, shows that the relationship under consideration was the *church's relationship toward responsibility toward needy saints*, whether in the home locality or elsewhere.

When one takes all that is written on this particular subject, the antecedent of the "ALL" is not only implied in the various passages but must be concluded to be "saints".

Thus Paul was not making a distinction between the needy "saints at Jerusalem" and "*alien sinners*" but made the distinction between the "poor saints in Jerusalem" and "*saints in general*". After all, saints are still MEN just as alien sinners are men.

Thus far we have learned that many Gentile churches were making up their own collection of funds to send to Jerusalem, via their own messengers, for the poor saints there. Paul, in speaking of its results, made a distinction between the "them" and "all"—between the poor saints in Jerusalem and saints in general. There is nothing whatever so far to indicate that the apostle even had alien sinners in mind. We shall discuss further the factors motivating them in making up this contribution and the results Paul said it would produce to see if it could apply to alien sinners.

(To be concluded in next issue)



EXODUS

Continuing our study of God's great song of redemption we now note the great theme of the book of Exodus. Many times we have heard about the going out of Egypt by the Israelites, their journeying, the law given and so much about the unfaithfulness of these Hebrews and, my friend, all of which is very good, but to me, it seems the real keynote in the book of Exodus to harmonize with the note of Revelation in our study of this book is the Passover.

Christ is our passover. It was the blood of the innocent on the door post and door lintel that protected the first born of man and beast from death. It is the blood of our Saviour that saves every responsible person from sin. Of course the firstborn could not start the journey apart from the blood. He would not have been alive to journey. When we start our walk as a Child of God we must contact the blood of Christ. This we do by getting where the blood was shed. In John 19 we find the blood was shed in his death. In Romans 6 we learn that we are baptized into his death. When we start this journey to the promised land there is a line of separation as there was for the Israelites at the Red Sea. There is a time of trial and preparation before we can enter into this rest. The children of Israel had their trials and temptations in the wilderness wandering. They did not, in the main, prepare themselves for this country for which they yearned, and many of them fell in the wilderness. Many in the church will not hold not faithful and their faith is not grounded in God's word, so, they will not reach the heaven of rest.

As the Israelites were guided by the pillar of fire by night and the cloud by day we, too, are guided by Christ. As they drank of that rock that followed them and the rock was Christ, so says Paul in I Cor. 10. Did it ever occur that on one occasion Moses was to speak to the rock and another time to strike the rock? Would it not seem a small thing to have one's hopes of heaven sacrificed for such a small act of disobedience? When God told Moses to strike the rock he used a different word for rock than when he told him to speak to the rock. The word for rock, (we are told by Hebrew scholars) when commanded to strike the rock was a low, embedded rock; possibly Christ in his humiliation. The word for rock when told to speak to the rock was a high, towering rock; possibly looking to the High Priesthood of Christ. It was a death penalty to strike the High Priest.

Think of the tabernacle and the church as we study the book of Exodus. Think of the wandering, the unfaithfulness, the blood of animals and see in this a wonderful pointing to of the complete revelation and the consummating of God's song of redemption and his scheme of redemption so wonderfully harmonized. Can you not see in this book Christ the complete expression of His will to us?

GIVING THE **ANSWERS** FOR OUR HOPE

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

I PETER 3:15

—Marshall E. Patton—

QUESTION: On Pentecost (Acts 2) were the one hundred twenty (Acts 1:15) or only the twelve apostles baptized with the Holy Ghost? - H. H.

ANSWER: Only the twelve apostles were baptized on Pentecost with the Holy Ghost.

The difficulty in answering this question grows out of trying to determine the antecedent of "they" in verse four: "And *they* were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." It is evident from the context that the "they" of verse four is the same "they" of verses one, two, and three. Some think the antecedent is the "apostles" in the last verse of the preceding chapter. Others think it is the one hundred twenty of Acts 1:15. The rule of grammar demands that ordinarily any pronoun must have for its antecedent the noun in agreement with it that immediately precedes it. If this rule be applied our answer would have to be the "apostles" of Acts 1:26. However, there are exceptions to this rule, e.g., if there be an elliptical statement or an understood subject. The controversy then is over whether or not the one hundred twenty be the understood subject. In view of this controversy the general rule of grammar of itself hardly settles the question beyond all doubt. There are some things, however, about which we may be certain which do identify the understood subject with certainty.

While others were present (Lk. 24:33) when Jesus gave the command to "tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Lk. 24:49), nevertheless, Acts 1:1-5 shows that it was directed to the apostles so far as the reception of the promise is concerned. This accords with the promise Jesus gave to the *apostles* (Lk. 22:14) as recorded in John 14:26; 15:26,27; 16:7-13.

Verse four of Acts two shows that all of those "filled with the Holy Ghost . . . began to speak with other tongues as the Spirit gave them utterance." Verse seven shows that all of those thus speaking *were* Galileans. Acts 1:11 shows that the apostles were Galileans. This could hardly be so of the one hundred twenty.

Some of the multitude accused "these men" (those doing the speaking) of being full of new wine. Peter denied it on behalf of himself and the eleven (Acts 2:13-15). There was no denial on behalf of the one hundred twenty — not even on part of the women who were part of the one hundred twenty.

Again, in Acts 2:37 we learn that when "they were pricked in their heart," they ask "Peter and the rest of the apostles" what to do. This implies that only the apostles were qualified to give the inspired answer.

From these considerations it is evident that only the apostles were promised the Holy Ghost at this time in this measure; that only the apostles spake as the Spirit gave them utterance; that only the apostles were all Galileans; that only the apostles caused the amazement by speaking in tongues; that only the apostles were accused of being drunk, and that only the apostles were qualified to give the inspired answer.

Therefore, the understood subject of the pronoun "they" must be only the *apostles*. Hence, only the apostles were baptized with the Holy Ghost on Pentecost.

RECENT DEVELOPMENTS IN TAMPA

Everett C. Mann, Tampa, Florida

This article concerns the recent establishment of two congregations in Tampa by liberal brethren, known as the Manhattan church of Christ and the Florida Avenue church of Christ. It is the intention of the writer to set forth the actual circumstances concerning the establishment of these two churches and to inform interested brethren everywhere of the true nature of these groups. Since these groups are advertising themselves as churches of Christ in the local newspapers and the Gospel Advocate, and since we honestly believe that many people are being misled through the efforts of these groups, we feel that it is necessary to set forth the things that actually transpired.

It is not the purpose of the writer to impugn the sincerity or integrity of any person who has had a part in the establishment of these congregations or who has become connected with them since their establishment. We are not concerned with the intent or purpose of those who have had a part in this work as each man shall be judged by God and only He and the "spirit of the man, which is in him" know the things of a man that are contained in his heart, but we are deeply concerned as to *what* has been done and the result to the body of Christ.

The issues in the brotherhood over benevolent work are not new in the Tampa area and no effort is made here to hide the fact that there were people in some of the congregations in this area who leaned toward the liberal view of benevolent work or who openly advocated such. However, there was no open division in any church in Tampa and each congregation was trying "to keep the unity of the Spirit in the bond of peace".

The issues in the brotherhood over benevolent work had divided congregations all over the country and had reached even to nearby Winter Haven. In early 1960, N. B. Harde-man came to Bartow, Florida and preached his views of the church supporting both the organized orphan home and colleges operated by brethren. He aroused the zeal of some liberal brethren and preachers in Polk County which eventually resulted in a group of brethren in Winter Haven who did not *believe* in the support of organized orphan homes from the church treasury beginning to meet and forming a congregation. With these brethren it was a matter of FAITH, and they were compelled either to support this view of work being done out of the treasury, in which they did not *believe*, or in separating themselves and starting a new work. Liberal brethren say that it is a matter of *expediency* as to whether or not a congregation supports orphans by contributing to them in a direct manner or whether it can be done through a human arrangement such as the orphan homes. Conservative brethren do not consider it a matter of expediency, but a matter of *faith*. Since liberal brethren say it is a matter of expediency, they have no right to break the fellowship and unity of the body and divide over *how* to do this work. Paul's example in I Cor. 8:1-13 over a matter of expediency shows that the *law of love* demands that those who consider it a matter of expediency not create division over that which can be done in another way. Since each congregation should take care of its own orphans and needy, directly from its treasury,

there is no excuse for those who want the church to do this by contributing to benevolent organizations, who then provide the facilities for taking care of the needy. On the other hand, those who have deep convictions concerning this, and consider it a matter of *faith*, have every right and are commanded by the teaching of Christ not to engage in that in which they do not believe (Rom 14:23)

When the group began meeting in Winter Haven and announced a "Gospel Meeting" to be held by Glenn Sheumaker, preacher at the Northside congregation in Lakeland, Gentry Stults, who preaches for the South Florida Avenue congregation in Lakeland, made the following statement in his bulletin bearing the date of January 15, 1961

Note of Warning

The faction in Winter Haven, meeting on Havendale Blvd, is announcing and encouraging faithful brethren to attend a "gospel meeting" beginning today. It is advertised that Glenn Sheumaker, minister of this city is to be the meeting preacher.

This Havendale group was marked as a faction by the elders of the church in Winter Haven at morning worship services, January 1, 1961. FAITHFUL brethren will not support, encourage or assist factious brethren in any respect. To do so would be to become partakers in their evil works (II John 10).

Only a few of these brethren will preach their divisive doctrines at home and fewer still will put their "doctrines" in writing so that the average member of their congregation can understand and draw his own conclusions. One reason is that there is division among "the divisives" or "antis".

Factionism begins in an undercover, underhanded, "termite" (from termite) sort of way by factious brethren, usually preachers who are seeking some kind of pre-eminence. It results in the division of the church of our Lord, which is so contrary to His prayer for unity recorded in John 17. After this division has been accomplished, the faction seeks to mark itself as the "true church" and set all others at naught. God is not deceived, neither are thinking Christians.

This "note of Warning" is in keeping with the command and spirit of Romans 16:17-18.

"Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned and turn away from them. For they that are such serve not our Lord, Christ, but their own belly, and by their smooth and fair speech they beguile the hearts of the innocent."

/s/ Gentry M Stults

You will note that brother Stults says that this group was marked as a faction by the elders at Winter Haven, but does not say WHY. He does not set forth the "divisive doctrines" of these brethren, but rather charges that they will not preach them at home or put them in writing. What are the terrible and divisive doctrines? The Bible teaches that it is unlawful to charge brethren with teaching false doctrine or doing evil without clearly setting forth the nature of their evil teaching and practice (See Acts 24:20). The "evil doctrine" that these brethren believe and teach is that the New Testament is the fully revealed will of Jesus Christ, and that the commands, examples and necessary inferences thereof are sufficient to guide us in every undertaking, and that we must have scriptural authority by one of these three methods to do any work. The New Testament teaches

We shall not follow the pattern of brother Stults in charging brethren with evil and then fail to set forth the nature

of the charge, but we shall clearly describe the evil committed by these brethren in the establishment of the two mentioned congregations here in Tampa.

Brother Stults clearly described the nature of factionism as "termite" and "underhanded." This is exactly the way the two "liberal" congregations began in Tampa. In the summer of 1961 a number of the brethren who were instrumental in the establishment of these two congregations removed their membership from various congregations in Tampa to the Pinellas Park congregation and the Northside congregation in St. Petersburg. Soon these brethren got together in a "secret" meeting in Tampa and planned to start one new congregation with the "liberal" view. Others instrumental in this work were still attending the congregations in Tampa of which they were members, and "secretly" meeting to plan this new work. Soon these brethren also withdrew their membership and moved to Pinellas Park, Northside in St. Petersburg, or Mango, east of Tampa.

That this had been *planned a long time* is evidenced by J. E. Whigham's "report" to the Gospel Advocate, printed in the December 21st issue of that paper, in which he termed their first meeting on December 3rd of last year "the first fruits of a long planned and prayerfully considered movement to set in order a congregation free of the contentious issues relating to benevolence." During the formation period these people worked diligently contacting people by phone and other unobtrusive means and trying to interest them in joining them. You will note that these people did not meet with any of the more than 16 faithful congregations in Tampa, nor did they at any time announce their intentions publicly. When they finally began meeting on December 3rd, 1961 there was evidently some disagreement and another congregation began forming on the same basis. This one began meeting early in January, 1962. I do not believe all of the people who have placed their membership with these congregations understand the "issues" involved. I personally talked for hours with those who left the Henderson Blvd congregation, who permitted me to do so, in an effort to get them to reconsider and not divide the body of Christ here over something that they *believed* could be done *either way*. I know that there is a great deal of division among them as to what organizations can be supported by the church treasury. Some believe that the church can contribute to the orphan home, colleges, Gospel Press, Herald of Truth and most anything the elders approve. Others believe that the church can contribute only to the orphan home. Still other believe that the church can contribute to the orphan home and the college but not to the Gospel Press.

It is my firm conviction that these brethren did evil in dividing the body of Christ to form these two congregations and we list specifically below the charges.

1 They created division in the various congregations of which they were members by breaking the fellowship of God's people over a matter which *they consider* a matter of expediency (See I Cor. 8:13). They violated Paul's law of love stated therein and sinned against Christ by dividing his body.

2 They formed themselves together for the purpose of teaching and practicing works which are the result of the wisdom of men and not taught in the revealed will of Christ. This was done in opposition to the teaching and influence of the elders and leadership of the congregations they left.

3 They have set all those at naught who are opposed to them and consider the churches in Tampa who do not believe in the support of human institutions as "unfaithful" churches. This is evidenced by their departure

from these churches and their attendance at churches in Pinellas Park, St Petersburg and Mango who were in sympathy with them

It is my sincere desire and motive that the people in the churches who have given aid and comfort to these two groups be made aware of the facts concerning their establishment The South Florida Avenue congregation of Lakeland, Florida, where I spent nearly five years in a pleasant and I hope profitable work, has given advice and financial support to the Manhattan group, meeting in southwest Tampa. According to the words of their own preacher in the bulletin quoted herein they have become partakers in this evil endeavor by their support They have been supplying James W. Jordan of Plant City to preach for them, who, while an elder at Plant City, would not allow any preacher to discuss the "issues", and yet he has come to preach for a group started over the "issues" I feel sure that many of the people in the South Florida Avenue congregation do not know what is going on of that the group they are assisting in Tampa is a faction and not in fellowship with any congregation in Tampa, except the other factious group meeting at the Miles School in North Tampa

It is my sincere hope and prayer that the information contained in this account will enable those who love the truth and the unity and harmony of God's people to determine their course of action concerning these factious groups It is also my hope and prayer that many who have joined these two groups will turn back in repentance over the division of God's people and seek with us to "work out our salvation" and the Bible solution to these and all other "issues" or "problems" by abiding in the teaching of Jesus Christ as revealed in the New Testament

THE CHURCH BUILDING

Curtis E. Flatt, Florence, Alabama

Practically all churches of Christ have church buildings There is much emphasis placed on church buildings in this generation. Pictures of new buildings occupy prominent places in the papers published by our brethren When a new church is begun, one of the first things to be done is to build a building Often plans for a new building are already in the making by the time the first one is paid for Right or wrong, this seems to be the way of the day

IS THERE BIBLE AUTHORITY FOR A CHURCH BUILDING?

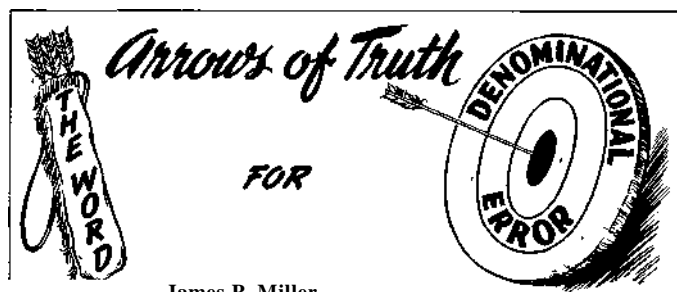
During the past several years very little has been said in our writings about the authority for such buildings. So far as I can recall, very little restraint has been suggested except to occasionally warn against being extravagant or to warn against worshipping the building However, toward the close of the last decade some brethren began to speak and to write as though they think we do not have to have Bible authority for church buildings These brethren are quick to say they think it is all right to have such buildings But they raise the subject of authority in a vain effort to give some justification for the existence of these institutions which they have already created to do the work of the church They hope to leave the impression that we have some things without authority and we can have these too If there is no authority for church buildings, then lack of authority condemns them just like lack of authority condemns these brotherhood institutions. It looks like anyone could see that The amazing thing about this is that when our denomina-

tional friends told us that they could have the mechanical instrument in their worship on the same ground that we could have church buildings in which to worship, these same brethren were quick to point out -that one was without authority and the other was with authority But is there authority for a church to have a building in which to meet for worship? I am glad to say there is such authority You will not find it in the form of a command, but you will find it In Hebrews 10:25 and also in I Corinthians 11 you will find the necessity of assembling. That gives authority for a place Any suitable or adequate place will do We know that we can't assemble without a place It appears that the Jerusalem Church met in the temple In Colossians 4:15 we find Paul sending greetings to Nymphas and the church which was in his house In Romans 6:5 we find that a church met in the house of Aquilla and Priscilla. In Acts 20:8 we find the church in Troas made arrangements to meet in an upper room There is a place involved in the command I know that Christ did not say "build a house in which to worship" I am glad he did not say that, for then it would be necessary to have a house built before we could worship and nothing else could be used Christ gave the perfect law of liberty It is adaptable to the needs of all When he gave the command for the church to come together, he also gave the authority for the church to provide a place to meet This is fundamental and we have understood it through the years Our brethren need to show authority of *some* kind for their institutions instead of making great problems greater by casting doubts on practices that can be established by the word of God

FOR WHAT SHOULD THE CHURCH BUILDING BE USED?

It is also needful to give some consideration as to the proper use of the church building Some people say the church building is sacred and that should determine its use However, I doubt that many people are of that persuasion We know the use of the building would be determined if the building were sacred However most people who object to the way many churches use their buildings, do not do so on the basis of the church building being sacred The use of the building must be determined by considering the purpose for which it was built It is a misapplication of truth and right to build it for one purpose and justify its existence on that ground and then use it as we please There is no way to justify the use of a church building for political purposes or for community projects or for entertainment purposes When we object to such misuses, let it be understood clearly that we do not object to the ingathering, to the eating, or to the drinking that is incidental to and necessary for the performance of the required service But I know we can see a difference between these things and the practices of many who conduct secular education classes, who have non-religious services, and who eat and drink in an assembly which has gathered together under church direction for purely social and entertaining purposes Making fun of a water fountain or a blackboard or a baby's bottle and comparing such things to many practices of the day may satisfy a number of people, but it will not satisfy people who want to go by the Bible People can make fun of and ridicule conscientious Christians who object to such abuses all they choose, but such ridicule does not produce the authority for the church to provide a building for these misuses

Let us build good buildings in keeping with our needs Let us equip them with the things which are incidental to and necessary for the performance of the required service Then let us use them for the purposes by which we justify their existence



James P. Miller

ORIGINAL SIN

James P. Miller

Let me call the readers' attention to the three psalms that are used repeatedly by the preachers of the Baptist Church, The Church of God, and others to prove the doctrine of the inborn sin. The first is Psalm 58:3 where the psalmist said, "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." Let us continue and read verses four, five, six and seven that we may understand fully whom the psalmist is talking about in this connection. Beginning in verse four he said:

"Their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her ear; Which will not hearken to the voice of chammers, charming never so wisely. Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD. Let them melt away as waters which run continually: When he bendeth his bow to shoot his arrows, let them be as cut in pieces."

Anyone who is fair with this reading will see that David did not say that the wicked are born from the womb estranged. He said they go *astray* as soon as they are born. They are old enough to reach the age of accountability, and instead of remembering their Creator, they go astray. Then, he tells that when they go astray the poison of adders is in their lips and they are like the dead adder which stoppeth their ear; and no matter how wise or how cunning the snake charmer may be he cannot play music or charm the deaf adder that is not willing to hear. "Then in verse six he said "break their teeth, O God" and certainly he is not talking here about infants who have just come from the mother's womb. "Break their teeth, O God, in their mouth" and illustrates what he means by saying break out the great teeth of the young lion, O Lord. Here is the young lion who is now old enough to seek its own prey but instead of following the laws of nature turns into a ravishing killer and that David said is the condition of those that *go astray*. They are not *born astray* but they *go astray*. He said let them melt away as waters which run continually. Then when he bendeth his bow to shoot his arrows let them be cut in pieces, and certainly the psalmist had no idea of cutting the little baby into pieces, neither does this verse teach anything of the kind. Psalms 58:3 teaches that they *go astray* from the word and that they are old enough to go, that they are old enough to stop their ears like the deaf adder, they have teeth and like the young lion that turns into a killer instead of following the laws of nature they become wicked by their own conduct and by their actions. The preachers of this false doctrine will have to look for some text other than Psalms 58:3 to prove their contention.

PSALMS 53:2-3

They turn usually from Psalms 58:3 to Psalms 53:2-3 and David has this to say:

"God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no, not one."

If you will read again these verses, you will see that he does not say that was their condition at birth. He looked down upon the children of men to see if there were any that had *understanding*; they were old enough that they should understand. He looked down to see if there were any that *sought* for God. They were old enough that they ought to have known and understood about their Creator. Then he said everyone of them is called back, they were old enough to *go back* and when they went back that is when they became altogether filthy. They were not born filthy; they went back and became filthy. Their interpretations of the psalm would indicate that this was true and could not in any sense prove the doctrine of the inborn sin. They were not born sinners; they *went back*, and when they went back they *became* filthy and then the psalmist said in the State of Israel of old there is none that doeth good, no not one.

PSALM 51:5

The third psalm usually used by Baptist and Church of God" preachers in their contention for the inborn sin is Psalms 51:5 where David is talking of his conception and the sinful conception on the part of his mother. He said in verse, five, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." He does not say he was born a sinner. He does not say he came from his mother's womb as a sinner, he said he was conceived in sin. The act of conception and the act of birth are two entirely different things. He is talking about the desperate conditions of his mother at the time that he was conceived in the sense that he was conceived in sin. Certainly such does not prove that he was a sinner or was born in sin but rather that his conception took place in sin.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

***Hamartano*, "I Sin," - No. 15**

The second primary denotation of *hamartia* in the New Testament is "the act of sin," "the deed itself."

It may be noted that when *hamartia* is so used, it is often used generically without reference to specific forms of sin. This is always the meaning of the noun in the Synoptic Gospels except in Matt. 12:31. In Acts *hamartia* always means the act of sin in general, with no reference to specific sins, except in 7:60. Further, the term is always used in the plural in the Synoptic Gospels and Acts in the passages just noted: Matt. 12:31 and Acts 7:60.

Hamartia in the generic sense meaning "act of sin" may be seen in representative passages from the Synoptic Gospels. "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins (*hamartion*)." (Matt. 1:21. Cf. also 9:2; 3:6; 9:5, etc.)



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Christ converseth with a woman should not perish, but have everlasting life.
 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
 18 He that believeth on him is not condemned: but he that believeth not heard, that he testifieth; receiveth his testimony.
 33 He that hath received money hath set to his sea true.
 34 For he whom God speaketh the words of God giveth not the Spirit by

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672]	CHAPTER 1.	B. C. 1014.	
	<i>1 The church's love and confession. 8 She is directed to the shepherds' tents. 12 Congratulations.</i>	CHAP. 1.	for w
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	2 Let him kiss me with the kisses of his mouth: for thy love is better than wine.	thy loves.	panio
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The News Letter Reports

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

The Spring and Blane congregation in St. Louis, Mo. sending a large contribution to **Hugh Tinsley** in North Ireland. Tinsley's address, 34 Sarajac Crescent, Cavehill Road, Bel-fast 14, North Ireland. He has lost the greater part of his support in the work there . . . **Foy Short** long time missionary to Southern Rhodesia speaking in the south in the interest of his work. The following letter from Bennie Lee Fudge tells of his need.

Foy Short is a faithful gospel preacher. He is responsible directly or indirectly for the establishment of all five congregations among the white people of Southern Rhodesia. He tells me that he is confident that those who have been in the church any length of time are well grounded on the issues of institutionalism and unscriptural cooperative arrangements.

Foy has just closed a meeting at Eastside in Athens, where Sam Binkley preaches (Doyle Banta was there before Sam), and did some excellent preaching.

We must raise \$2,000 to send Foy and his family back to their field of labor. (This is his second trip home in 14 years). Time is short, as they must leave the latter part of March. Please do what you can to secure a good contribution from the church toward this travel fund. Make the check to H. F. Short and mail to H. F. Short, Box 858, Athens, Alabama. He will acknowledge all contributions. My personal thanks in advance for any help you brethren may send.

Yours in the Fellowship of the Gospel,
/s/ B. L. Fudge

David Bradford now the preacher for the Westvue church in Murfreesboro, Tenn. He takes **Richard Weaver's** place when Weaver moved to Cullman, Ala. . . . New congregation started at Chapel Hill, Tenn. meeting in the Old Lavender building while a new building is being constructed. **Frank Coffield** is the preacher. Coffield was formerly a member of the Hickory Heights church in Lewisburg, Tenn. where **Brooks Webb** labors . . . **Robert H. Williams** speaker in a February meeting at Shivley near Louisville . . . **Gene Tope** working in Krugersdrop, South Africa reports his first two baptisms in that city of about 80,000. His address is Gene Tope, P. O. Box 519 . . . **Roger M. Hendricks** of Harlingen, Texas preaching in a meeting with the Northside church in Ft. Lauderdale, Florida. This congregation meets at 912 N.W. 19th Street . . . Plans for the Wendell Avenue congregation in Louisville, Kentucky where **Grover Stevens** preaches call for \$365.00 each week, evidence of growth.

James P. Miller co-editor of SEARCHING THE SCRIPTURES will speak in a meeting with the Hickory Heights church in Lewisburg, Tenn. April 1-8. Brooks Webb is the preacher for this fine congregation. Miller will also be the speaker from April 8 at the evening service through the 13 at the Eastland congregation in Nashville, Tenn. Rufus Clifford is the well known and faithful preacher there. All readers of the paper are urged to attend these meetings.

Roy E. Cogdill working in a meeting at Bradenton, Florida with **Oaks Gowin**, March 4-11. Cogdill is without question

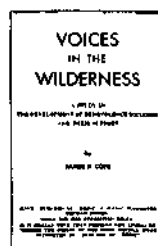
one of the greatest living preachers . . . **January 21-26** was the time of a series at Central in Louisville with the following speakers, **Ben Shropshire, David Claypool, Grover Stevens, Don Townsley, A. C. Grider, A. Guillermo** and **Keith Burnette** . . . **Robert Jackson** in a meeting with the Franklin Road church in Nashville beginning March 25th . . . **Paul Ball** now working with the church at Grady, Arkansas reports increase in interest and attendance . . . **Thomas G. O'Neal** preaching for the McArthur Heights congregation in Parish, Alabama just outside of Jasper publishing an attractive bulletin called *Walking in Truth* . . . Recent series of sermons at Arch Street in Little Rock featured the following speakers, **Paul C. Keller, Eugene Britnell, Louis J. Sharpe, Kent Harrell, Tommy McClure, Hayden Mahan, Dudley Spears, Jerry Westbrook** and **Yater Tant**. Arch Street congregation meets at 1506.

Ward Hogland, Box 166, Greenville, Texas — My meetings for '62 will begin with the following find preachers and churches: **B. J. Thomas**, Haynesville, La.; **O. J. Swinney**, Walnut Street, Hope, Arkansas; **Robert A. Bolton**, Southside, Mt. Pleasant, Texas; **Eugene Britnell**, Arch Street, Little Rock, Arkansas; **James P. Miller**, Seminole, Tampa, Florida. I will also be with **James W. Adams** and the 10th and Francis church in Oklahoma City, Oklahoma during their lecture program in June. I will speak on the "Organization of the church." **Robert Jackson** of Nashville, Tennessee will preach in a summer meeting here at Walnut Street.

Glenn L. Shaver has resigned his work in Denton, Texas, effective the last of June this year. **Earl Dale** of Harlingen, Texas has been asked to take his place. He reports that he has not yet made plans after June, and has some time open for meetings.

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Science and Truth

I Tim. 6:20-21

William D. Burgess

"Why do people get so upset over the theory of organic evolution? After all it is just an attempt to explain our beginning upon the earth. It is just a harmless attempt to answer questions heretofore unanswered." This is the attitude of many today. They do not know the full extent of such a theory nor do they realize that many over-zealous individuals teach this, not as theory, but as a proven and accepted fact. Those who are unconcerned do not realize the ramifications of such a theory. Those who attempt to gain individual support and acceptance of Communism do not teach all that this philosophy includes. To do so would turn even the most gullible individuals away from this doctrine. The evolutionist also holds back some of the obvious conclusions that must be accepted if this theory is accepted. Those who accept this theory must deny the existence, power, presence and truthfulness of Jehovah. They are forced to deny the existence of the soul of mankind.

After all; man did not arise according to the Bible account but as a result of progressive evolution from some lower form of life. This being true, man could not have been created in the image of God nor could he be any different from the lower forms from which he evolved! With just a little questioning we can see where the "harmless" theory takes us if we are willing to go along. To deny God's part in the creation of man is to deny the Bible as the revelation of God and His work. This "harmless theory" is no more compatible with truth than light with darkness. There have been scoffers of truth during all ages (Peter 3:1-8), but there are always those who have held fast to the truth. There are such individuals even today. These, even in the midst of scoffers, shall stand.

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 III

APRIL, 1962

NUMBER 4

DANGERS OF THE PRESENT CRISIS

Irven Lee, Russellville, Ala.

There is much heated discussion over the advisability and scripturalness of church supported institutions among us that are set up to care for orphans or the aged. There is similar discussion of the "sponsoring church" arrangement in evangelistic efforts, both at home and in foreign fields. What, if any, are the dangers involved in these questions?

It is very late to suggest division as a possibility. It is an ugly reality in many communities. The monetary cost of the various church supported institutions and modern systems of centralized or universal church action is only a minor part of the cost. The price paid for the institutions and systems we copied from Protestantism is true unity for which Christ prayed. The desire to do things the BIG way has destroyed the thing of truly great value.

We are dedicated to unity on a strict New Testament pattern. We tell the world that we should all be one and should all speak the same things. We insist that such would be the case if all would throw creeds, prejudices, and human influences aside and follow a "thus saith the Lord". Our plea is good, but, evidently, we do not always follow the Lord's prescription.

Think of the shameful spectacle before the world and even in our own hearts. We may see congregations that do not divide become so sick that they become smaller rather than larger. Hindering the truth in division and confusion is an act of unrighteousness. It is not God's will.

When the door was opened for the missionary society, aid societies, etc., it was not possible to get the door closed. The preachers who followed this current were soon working hand in hand with the "faith only" ministerial associations in Easter services, and other "union" efforts. It is possible today that the very orphan's home that captures the hearts of many will be followed by "Church of Christ Hospitals," "Church of Christ Loan Associations," Church of Christ Recreational Centers," and other such human "helps"? How can the door be closed against a very liberal (deep, wide, and fast moving) current of "good ideas"? Do you see the danger of open division with a firm "middle wall of partition" separating two groups? Do you see as clearly the danger of a flood of "church" institutions? Answer in your heart. The flashes of lightning from such a flood are already on the horizon! The cloud is near enough for all to hear loud thunder.

The individual whose mother carried him to the preacher for baptism while he was an infant is told that he does not need to be baptized when he is an adult. His heart may be soothed into a false sense of security. The deceptive hand

of the devil is back of this. In this day of so called "cooperation" there is danger that the individual may be relieved of a heaven assigned duty by the thought that "the church does it". Those who advocated the "better" method of evangelism did much less than the "non-progressives" who were accused of not believing in evangelistic work. Those who sang the praises of "cooperation" did not operate so successfully.

One church that goes all out for church support of "our" institutions planned a budget for 1962. They set \$1400 as a weekly contribution, and, according to their own published budget, they are to give \$1200 during the entire year to institutional benevolence. One dollar out of sixty! An individual there may hear that "we should do it through the church". He may say he "visits the fatherless and widows" through his contributions on the first day of the week. If he gives \$60 per month, one dollar of this finds its way to the institution. A good portion of this dollar goes to salaries of administrators and office force, along with printed appeals for help, etc., and the needy get little more than one apple per month for the whole cause of benevolence.

To go to heaven one is to visit the sick, the widow, the fatherless (Matt. 25:31; James 1:27). One is to labor "to have to give to him that hath need" (Eph. 4:28). One is to bear another's burdens (Gal. 6:2). Dorcas gave garments to the widows (Acts 9:36-39). This method does more than make the gift. The giver is there with the gift. Is there a danger that the showy method where numbers, buildings, and reports seem large may be the skimpy method? Let us work and pray that the individual may realize that every one is to give an account of the deeds done in his body. (II Cor. 5:10.) Can a centralized home at Cullman or Nashville, however efficient, do the work I should do among my neighbors? Surely, we can agree that we must act. Is there danger that we may say, "Let the Welfare Department, the Red Cross, the church, the benevolent society, etc., do it"?

Is there danger that the church supported institution may become a sort of super-government to dominate the church? Any informed person realizes that that question was discussed much seventy-five years and more ago in the controversy over the Missionary Society. Friends of the "cooperative" movement promised that such would not be the case. They were sincere, but time has proved them wrong. Their weak society has become powerful now in more ways than one. It is the lion which controls many things among Christian churches.

Are you convinced that the benevolent societies among us would not do that? There is a way for you to learn for yourself if you live near a well-established church supported institution and preach for a church that supports it with a

liberal check each month. Offer some public criticism against the institution and follow the message as it hurries to the superintendent and back to the elders. The message may go and come more quickly than you now expect. We might be in order to ask if it is humanly possible for an institution that depends upon churches for its funds to stay out of "local affairs"? Such institutions have friends in the congregations that love the superintendent that will call him the day you question him. They have a "right" then to talk to the elders. The church that "volunteers" to help an institution cannot easily withdraw its support. The southern states found that they could not easily withdraw from the Union! It is easy to volunteer, but to later change the practice is not easy in this generation. The record is always the same.

COMMENTS TO EDITORS

"My wife and I enjoy SEARCHING THE SCRIPTURES very much and appreciate 'your stand' in teaching the TRUTH."—W. C. Sawyer, Sciotoville, Ohio.

"Would you please renew my subscription to SEARCHING THE SCRIPTURES. I have thoroughly enjoyed and appreciated every copy which I have received."—Robert L. Love, Baytown, Texas.

"I have received the paper since the beginning and I have enjoyed every issue, and have learned some good lessons from the things that were written. Keep up the good work."—William Pryor, Drakesboro, Ky.

"Appreciate very much the fine articles that have appeared in SEARCHING THE SCRIPTURES and commend you for your continued sound stand."—Edward A. Brouillette, Alameda, Calif.

"I enjoy the paper and hope that you brethren shall continue to engage in the good work you are doing."—Karl Diestelkamp, Sheboygan, Wis.

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"You have an excellent paper. Keep up the good work."—Wayne Sullivan, Camden, S. C.

"I enjoy your paper. I am sure it is doing good. Keep up the good work."—Curtis E. Flatt, Florence, Ala.

"I look forward to receiving the paper from time to time, and enjoy reading it so much. May the good Lord spare you many more years to keep up the good work."—Maggie Orton, Lawrenceburg, Tenn.

"We enjoy reading the many fine articles which appear on the pages of SEARCHING THE SCRIPTURES. Certainly your paper affords the opportunity to teach the truth on the current issues which plague the church as well as in many other areas. Keep up the good work."—Leon Folks, Orlando, Fla.

"I find the variety of content refreshing as well as informing. You are doing a fine work."—Charles Goodall, Louisville, Ky.

"I have just finished reading one of your issues of *Searching The Scriptures* and have enjoyed all of it very much."—Harry L. Drum, Dade City, Fla.

"Received my first copy of SEARCHING THE SCRIPTURES. It is a very good paper with most excellent articles."—Ralph R. Givens, Oceanside, Calif.

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Editorial . . .

H. E. PHILLIPS

PAT BOONE'S CLIMB TO FAME

A reader sent me a clipping from the March 9, 1962 *Orlando Morning Sentinel* in which appeared a reference to Pat Boone's new movie "State Fair." In Dorothy Kilgallen's column these words are found: "Members of Pat Boone's fan club may fall off their seats when they see the new 'State Fair'. Conservative Pat does a love scene bare chested, expresses his unrequited passion in a manner that will make Paul Newman look to his laurels, loses that nice even temper of his, and even asks for a drink . . ."

Brother Leon Folks, who sent me this clipping, observes: "I am wondering if the brethren at Manhattan (New York) still allow Brother (?) Boone to lead the singing and continue to fellowship him? I'm sure you can develop a worthwhile article for SEARCHING THE SCRIPTURES from this clipping. Where will the liberal element stop?"

It is a dark day for the church when even the world looks upon a professed Christian with scorn. It is even worse when Christians and congregations will continue to "have fellowship" with such professed Christians. The inspired apostle Paul took quite a different view of such sin among professed saints. "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." (I Cor. 5:1,2). Those, like Corinth, who are "puffed up" over the prospect of having a "famous movie star" as a member of the church continue to use Pat for their "Fund Raising Campaigns" and "State Wide Youth For Christ Programs." Instead, they should be mourning over the fact that Pat has continued his decline toward complete worldliness. They should do as the apostle instructed and "deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Cor. 5:5).

"THEM ANTIS AIN'T DOIN NOTHIN"

Appearing in the *Christian Standard* of March 10, 1962, page 8, was a statement by President R. M. Bell of Johnson Bible College, which was taken from the *Blue and White*. This is a College owned and operated by the Christian Churches. Under the heading: "They Are Saying" these words of President Bell are given: "During the stormy years (of controversy over the United Christian Missionary Society) - 1926 to 1946 - 916 Disciple Churches closed their doors. Most of these, of course, were weak churches, but even so, 916 churches is a frightful price to pay for a missionary society whose purpose is to build churches. Moreover, the growth of the stronger churches dwindled to a trickle and barely kept pace with the growth of the population — gaining only 1.2 per cent per year.

"On the other hand, the 'anti-missionary' Church of Christ, without the aid of a missionary society, continued to grow by leaps and bounds . . . Starting in 1906 with relatively few churches, their congregations now outnumber Disciple and Christian churches nearly two to one . . ."

Today those opposed to church operation through human societies in both benevolence and evangelism, commonly called "antis" by the "liberals," are frequently charged with "doing nothing." Well, history is making another cycle. These "progressive" churches who *must* have societies at all costs to keep "on the march" will find themselves in the same pickle as the Disciple and Christian Churches, as President Bell describes them. "On the other hand, the 'anti-missionary' (?) and 'anti-benevolent' (?) church of Christ, without the aid of a missionary society (or a benevolent society)," will continue "to grow by leaps and bounds . . ."

"RECENT DEVELOPMENTS IN TAMPA"

In the last issue of SEARCHING THE SCRIPTURES brother Everett C. Mann gave a factual account of the creation of two "new congregations" in the Tampa area. Just as in every area across this nation where "the issues" have resulted in divided churches, these brethren have "forced" the wedge of human institutions to the point that fellowship could no longer exist. The very thing they call "Christian liberty" and "opinions" has been the reason for creating the two "new congregations." Do not be deceived, there is not a single congregation in Tampa which does not believe and practice "caring for the needy and orphans," "preaching the gospel of Christ," and "cooperation of churches." Do not let anyone tell you the WORK itself is the cause of the broken state of fellowship; that is just not the truth! The broken fellowship resulted from the "opinions" or those who created these "new congregations" by insisting upon the use of human societies through which the church cares for the needy, preaches the gospel, and binds congregations together in an unscriptural form of cooperation. That is the real cause of the trouble.

So far as I know, there is not a single congregation in Tampa which is in fellowship with the Manhattan and Florida Avenue groups. Brother Mann gave an accurate picture of affairs as they exist regarding these two groups.

HUMAN INSTITUTIONS

D. W. H. Shelton, Tampa, Fla.

I am surprised and indeed sad that so many of my brethren claim that their human institutions are *divine* and are the best ways through which to preach and teach the gospel. The word *divine* means: of or pertaining to God or proceeding

from God. No human institution can claim that distinction. They are wholly and purely man-made and man-named.

The only *divine* institution mentioned in the New Testament in which Christians can work and worship together in an acceptable manner to God is the church. The true church is the one which Jesus built (Matt. 16:17), over which He rules as head (Eph. 1:22-23), which He purchased with His own blood (Acts 20:28), and to which He adds all the saved (Acts 2:41,47; Col. 1:13). We cannot obey the truth from the heart without being added to this one church, and we cannot please God without serving Him in sincerity and truth in this *one* body. Never in a man-made and man-named institution which does not even *approach* divinity can this be done.

Human institutions founded to do good have a right to exist and even be supported in their proper way and place. However, they cannot be started to do the work of the church nor for the church to do its work through. The church of our Lord is all-sufficient to do all tasks given to it by our Father in heaven. The brethren need to do their work as individuals, and the church its work as a blood-brought body.

The following scriptures are examples of individuals at work. Acts 4:34-37; Acts 8:4-6; Acts 9:36-39; Acts 18:24-26; I Tim. 4:9-13; James 1:25-27 Acts 11:19-21.

Then we have examples of the church at work: Acts 11:19-26; I Cor. 16:1-4; II Cor. 8:1-4; Rom. 15:25-27; Phil. 4:15-18; II Cor. 11:8,9 Acts 11:12-25. There are many more, but these are sufficient. The church at no time ever formed another institution to do any of its work.

IS ONE TO BE BAPTIZED EVERY TIME HE SINS?

E. L. Flannery, Lawrenceburg, Tenn.

Often we are asked this question. Some feel that because we 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 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 . . ." (Acts 2:36-39). 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 converteth 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 scrip-

tures on forgiveness addressed to erring Christians cannot make void nor alter God's word addressed to the alien 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).



Often we are greatly concerned over the big things and do not consider the smaller matters. Generally it is the small things that make the big differences. In bacteriology we recognize three basic forms of bacteria: cylindrical, globular and spiral. Although there are thousands of different bacteria having great variation in properties, yet they are grouped into one of these three basic forms. Some of the globular forms live within our bodies and are no cause for alarm. On the other hand, certain pathological or disease producing forms enter the body and create quite a disturbance. The differences in these forms are slight yet the trained laboratory technician can spot them immediately when they are put to the test. Why? It is because of these "little differences" between the harmless and the harmful types. The chemist is able to join two atoms of hydrogen and one atom of oxygen and come out with water. This unit is so small he is not able to see it but he knows that hydrogen and oxygen in this proportion will make just plain water. What about a "little difference" here? Will it really matter if just a little change is made? Suppose we take two atoms of hydrogen and instead of one atom of oxygen lets put two atoms of oxygen with it and see what happens. After all it is just a "little difference"! Because of this little difference we no longer have water but instead we now have hydrogen peroxide. There is a big difference between hydrogen peroxide and water. If you don't believe it just take a little drink of each and see! Yes, its the little things that makes the big differences in both science and religion. By adding "just a little" we change both water and the word of God into something entirely different.



THE WASHINGTON MONUMENT

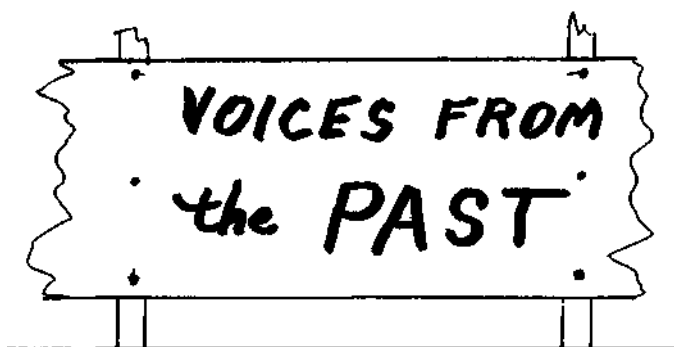
The preacher of the church in New York has asked the question, "What would you give to have church of Christ written on the Washington Monument?" Of course his parallel is that it would be about as good to have it written on the skyscraper he intends to build with the brethren's money in New York City. In the first place, I believe the Lord had rather have it written in the heart of one honest soul than on every public building on earth. In the second place, if it were written on the Washington Monument, it would be no more misleading than when it is written on the skyscraper in New York. The monument is not used for the assembly of the saints and neither will about 14 stories of the proposed \$2,800,000 building be used for this purpose. In the third place, this reflects the thinking of the day. Having the name Church of Christ written on the Washington Monument would not do as much good as having it written in Romans 16:16 where it has been for centuries. Men have ignored it there and they would ignore it anywhere else if they do not want to be saved. Perhaps the preacher and his fellow promoters could learn from Kilroy. He had his name written everywhere, from the top of the Brooklyn bridge to the innermost chamber of the pyramids. It takes more than just the name written to do the cause of Christ permanent good.

A.D. 33 OR 1906

I am indebted to our beloved brother A. W. Dicus for this masterpiece of logic relative to the establishment of the church. In conversation with one of the brethren in Tampa who had revolted against the score of loyal churches in the city and divided the body to start an institutional group on the north side, brother Dicus asked this question, Can a church be a loyal congregation of the Lord's people and not contribute or believe in contributing to a human institution out of the treasury? If the brother had answered, "Yes," he then would not have been justified in starting another congregation. However, he answered, "No," to which brother Dicus replied, "Well, you will have to change the date for the establishment of the true church of Christ. You will have to stop preaching that it was established on Pentecost in A.D. 33, and start teaching that it began after the founding of Spring Hill Orphan Home in 1906". Brethren, that is not about it, as one of the old greats used to say, that is exactly it. The church of the Lord as it was known in the New Testament and as we know it today, did not give a dime out of the treasury for 1800 years. Are you ready to change the date?

SHOOTING BLANKS

When I was a boy in old Kentucky, we took great delight in shooting blanks. Around the 4th of July and at so-called Christmas, every country store had a full supply of blanks and the pistols in which to shoot them. Brethren today are still in a similar business. Almost every week a bulletin comes to the box just a blank on the inside. It had passed through the mimeograph and had not touched the stencil, yet it had been folded, addressed, and mailed. No way to explain it except to say that some brother has just "shot a blank".



(The following article from the pen of Earl West appeared in the *Gospel Guardian* on February 15, 1950, page 3. It was the first of three articles under the heading "Learning A Lesson From History." These facts of history need to be re-studied in view of some attitudes in the church today. These three articles will appear in this column just as originally printed twelve years ago.—Editor).

LEARNING A LESSON FROM HISTORY - No. I

Earl West

In October, 1849, the American Christian Missionary Society was established in the city of Cincinnati. Alexander Campbell, through the pages of the *Millennial Harbinger*, had, for more than a decade, been laying the groundwork for this organization. He was not present for the 1849 meeting for the reason he suggested, of sickness. Nevertheless, in his absence he was elected president, which position he held until his death in 1866. The last time Campbell was ever present for a convention meeting was in 1862. In his last years, he was too feeble to play any part in the general work of the society.

From its beginning, the missionary society never has been widely accepted among the brethren. There can be no question but that in the first decade after its origin, the society was not widely acclaimed. This fact is sustained not merely by the objections raised to it by its opponents, but more effectively by the fact that the churches simply refused to support the society. The churches of Christ, in the passing of years, rejected the society. The so-called "Christian Churches", who have had some devotion to it, have found it to be a boiling cauldron; its existence has been stormy, to say the least.

Twice in the history of society, special efforts had to be made to save it from complete disintegration. During the Civil War, it was made up entirely of Northern sympathizers. On two or three different occasions, it passed resolutions of a political nature which sympathized with the North. Consequently, when the war ended in 1865, it was at a very low ebb of popularity in the church. Its strongest supporters called upon W. K. Pendleton, son-in-law of Alexander Campbell, to deliver a speech in its defense before the convention. Pendleton saved the society with that speech.

Again in the year 1874, the society was ready to collapse. The Louisville Plan, which had been enacted in 1869, was thought to be the best scheme for uniting the brotherhood behind it; but this plan failed to unite many churches. For a period of a few months, it did appease Ben Franklin, editor of the *American Christian Review*. By 1874, however, something had to be done, and W. K. Pendleton was again called upon to deliver another speech to revitalize the society effort. If Alexander Campbell can be looked upon as the

founder of the society, W. K. Pendleton can be regarded as its savior.

In W. K. Pendleton's speech of 1866, the student of restoration history finds the real gist of all society arguments. Many arguments before that day and since have presented whereby the society was defended. But, in reality, all of them draw their light from Pendleton's speech. Pendleton said, in sum substance, everything in the society's defense that had been said before or has been said since. Some have elucidated more on some parts of his speech, but, as far as the substance is concerned, there is little new to be found. It will be of interest here to notice some of the chief features of Pendleton's defense before going to the core of his major arguments.

First of all, it was suggested by the opponents of the society that "we are departing from original ground." Society advocates were told that their society was unknown to the earlier restoration movement, and that Alexander Campbell had written against it in the *Christian Baptist*. Pendleton's answer to this assertion was simply a charge that the opponents of the society were following human opinion. Suppose the early pioneers did have an opinion that it was wrong to support a society; that should not be binding upon them. This was contrary to the very genius of the restoration movement. This, in sum substance, was what Pendleton said concerning the charge that the brethren were departing from the original ground.

The second line of argument ran, "Your missionary society is not scriptural." The society's opponents argued that there was no such precept in the scripture which commanded it. But Pendleton answered, "You say, 'Your Missionary Society is not scriptural'—and you mean by this, that there is no special express precept in the Scriptures commanding it. We concede this without a moment's hesitation. There is none; but what do you make of it? Is everything which is not scriptural, therefore wrong?"

Thus Pendleton admitted that the scripture was silent about the society, but this, itself, was not argument against its existence. Speaking about the opponent of the society, Pendleton proceeded to say, "Does he say that is not positively and expressly commanded? Then we demand by what canon of interpretation does he make mere silence prohibitory? You reply, the canon which forbids anything as a rule of Christian faith or duty, for which there cannot be expressly produced a 'Thus saith the Lord', 'either in express terms or by approved precedent. . .'" Here, of course, Pendleton had to elaborate a little more. Thomas Campbell had said, "Where the Bible speaks, we speak; where the Bible is silent, we are silent." It can be safely said that the majority of the brotherhood had interpreted that motto to mean that whatever is unauthorized is forbidden; but Pendleton argued this interpretation down. He positively affirmed that Thomas Campbell never meant any such idea. He cited the fact that Campbell, in establishing the Christian Association of Washington, surely had sense enough to know that such an association was not found in the scripture. Pendleton also affirmed that this association was a human organization with an executive board, secretary, and treasurer. Then he said, "Now it was this organization, which in the very act of forming itself, announced the canon! Did they mean to condemn themselves? Were they simpletons or hypocrites?"

This argument was very telling at that time. Robert Richardson had not yet written his "Memoirs of Alexander Campbell", but, later on, when reviewing that early period, Richardson well explains that Thomas Campbell himself did not have a full conception of everything involved in the premises which he uttered. For example, Campbell still believed in

infant baptism when he made the announcement of that premise. Actually, Campbell was neither a simpleton nor a hypocrite; as Richardson later explained, he merely knew that something needed to be done. The premise seemed like a good one, and he uttered it without having thought it through thoroughly.

But in so stating this new interpretation of Thomas Campbell's old motto, Pendleton was laying the ground work for a new conception in the restoration movement. It was this conception concerning the silence of the scripture that Isaac Errett adopted, and that became a vital principle in the editorial policy of the *Christian Standard* and, of course, is still tenaciously held by the Christian church today. W. K. Pendleton was the father of this interpretation of Campbell's motto. To Pendleton it was a tragedy for the church to remain silent where the scripture was silent. He said, "Let it not be said, then, that the disciples of Christ are to take the silence of Scripture on a given subject as a positive rule of prohibition against all freedom of action or obligation of duty. No rule could be more productive of evil than this."

In our next article, we shall proceed from this point to see how Pendleton defended the society on the ground of expediency.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

Hamartano, "I Sin" - No. 16

It has been observed that *hamartia* in the sense, "the committing of sin," occurs in the New Testament chiefly in Paul and John. However, these writers also employ the noun in the generic sense without reference to specific sins. For example: ". . . Blessed are they whose iniquities are forgiven, and whose sins (*hamartiai*) are covered," Rom. 4:7. In John see: "Whosoever sins (*hamartias*) ye remit, they are remitted unto them. . .," John 20:23. In I John *hamartia* is chiefly used in the generic sense denoting acts of sin. For examples: "If we confess our sins (*hamartias*), he is faithful and just to forgive us our sins (*hamartias*). . .," I John 1:9. Neither the verb nor the noun occur in II and III John.

It has been observed that *hamartia* never occurs in Acts in the sense, "the committing of sin." Further, the noun is always in the plural in Acts except in 7:60. We see the noun in the sense, "the act of sin," in Acts 2:38.

SALVATION - PREACHING!

No. 2

Thomas G. O'Neal, Jasper, Ala.

In our last article, it was pointed out that those who have not obeyed the gospel of Christ are lost and without hope in the world, and to continue in such a condition, means eternal condemnation.

But man can be saved! God wants all men saved (2 Pet. 3:9). God's way of saving lost men is to preach the gospel of Christ unto them. Paul said it pleased God to save men through preaching (I Cor. 1:21).

That which will save the lost should be engaged in at every available time! Those who preach should avail themselves of every opportunity to preach the grand old story and when no opportunity is present, we should do our part to make such an opportunity. In many places an old fashion open air meeting, or tent meeting, etc. would do much toward teaching the Word of God. Sometimes we may be surprised at what can be accomplished in this modern world along this line.

The work of preaching the gospel is two fold — first, to the individual disciple, and second, to the disciples collected together or the church. Jesus told the apostles to go preach the gospel to all the world. (Mt. 28:18-20, Mk. 16:15-16). This was a big undertaking for twelve men, but the mission was accomplished! (Col. 1). One would not have to preach the gospel many times for every creature in the world to hear the story if every faithful Christian would tell the sweet story to another, and to another, and so on. With twelve faithful Christians to begin with, one would not need to double the number many times until every man, woman, boy and girl of every nation and island of the sea would have heard the gospel of Jesus Christ.

There are many ways an individual can preach the gospel. One could do the preaching personally, or could support or help support a faithful man who is preaching, or one could place good literature in the hands of his friends, or call a friend and invite him to turn on his radio or TV set to hear the gospel preached, invite a neighbor to attend a gospel meeting with them, or send them a religious journal each week or month. Some individual might not be able to stand in the pulpit or before some class and teach the Word of God to his friends, but he could send those same friends a copy of *Searching The Scriptures* and pay \$5 or \$10 each month for those papers sent to your friends. There are many ways the individual can preach the gospel to those who have not obeyed it.

Then the group of disciples or church has an obligation to preach the gospel. The church in Thessalonica preached the gospel over a wide area of the ancient world. (I Th. 1:6-10). The Philippian church preached the gospel when they supported the preaching done by Paul. (Phil. 1:3-5; 2:25; 4:15-20). A plurality of churches in Macedonia preached the gospel in Corinth (2 Cor. 11:7-9). The purpose of preaching the gospel is primarily the purpose for which the church was established. An individual or congregation that is not using every opportunity within their ability to preach the gospel is failing to do that which is pleasing to God.

The work of preaching the gospel necessitates a preacher. Paul argues in Rom. 10 that before one can be saved they must "call upon the name of the Lord." (vs. 13). Before one can "call upon the name of the Lord" he must believe in the Lord, (vs 13). But before the individual can believe in Christ he must first hear about Christ, (vs 13). And before he can hear about Christ, Christ must be preached unto him. (vs 13). To reverse the order to forward instead of backward we have: (1) a preacher preaching, (2) the lost hearing, (3) the lost believing in Christ, (4) the lost "calling upon the name of the Lord." 5) At this point those who have in times past been lost, are now saved — saved by the grace of God from all past sins.

In our next study on the subject of Salvation, we will consider "Hearing the Word of God."

GIVING THE **ANSWERS** FOR OUR HOPE

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

I PETER 3:15

Marshall E. Patton

QUESTION: May the word "expedient," according to its New Testament meaning and usage, be used with reference to optional matters, Or must it always refer to that which is essential?

ANSWER: I have received the above question or its equivalent from several, hence, I attribute it to no particular individual.

In brief my answer to the first part of the question is, yes. My answer to the last part is, no. Neither the idea of option nor essentiality inheres in the word "expedient." It simply means that which is profitable to the end in view. It is so defined by scholars of New Testament Greek and by modern day lexicographers.

Webster's Collegiate Dictionary defines "expedient" to mean "that which is expedient; suitable means to accomplish an end." Listed as synonyms are: Politic; profitable; advisable." Westcott-Hort, Gall, Thayer, Amdt-Gingrich (Greek lexicographers) all define "expedient" (sumphero) according to its New Testament usage and meaning. All of them unanimously agree with the following definition found in the Index-Lexicon to the New Testament in the back of Young's Analytical Concordance To The Bible: "Trans, bring together; Intrans. be better, be expedient (M. be profitable), be good, be profitable; Partic. profit." From these definitions

I conclude that there is no difference between its New Testament meaning and its current use.

The word "expedient" appears in eight passages in the New Testament (A.S.V.): Matt. 19:10; Jno. 11:50; Jno. 18:14; Jno. 16:7; I Cor. 6:12; I Cor. 10:23; II Cor. 12:1; II Cor. 8:10. In all of these passages that which is called "expedient" is contrasted with something that is not *profitable* to the end in view. The one that is *profitable* is called "expedient." It is called "expedient" because it is *profitable*. Thus, its use in these passages is in perfect harmony with the above definitions. In these passages two things are under consideration. One will and one won't, so far as accomplishing the objective is concerned. Hence, one is *expedient* or *profitable* and the other is not. But suppose that out of five things under consideration three will and two won't accomplish the end in view. If so, then it follows that the *three* are *expedient* or *profitable*, and for the same reason the *one* was before.

This is exactly what we have when we consider generic authority. Within a genus we may have three out of five species that will accomplish the end in view, If so, the three would be *expedient* or *profitable*, and the two would not — even though they be "lawful." It is' a mistake to conclude that all species within a genus are expedients. Paul says all things "lawful" are not expedient. (I Cor. 10:23). Other qualifications must be met in order to accomplish the end in view. It must "edify" and must not "offend." (I Cor. 10:23; Rom. 14:21). Thus, whether or not the thing called "expedient" is optional or essential must be determined from sources other than the meaning of the word itself. It depends upon how many of the things under consideration are profitable to the end in view.

THE CHURCH AT WORK IN BENEVOLENCE AS FOUND IN II Cor. 9:12-14

Section 2

A CORRECTION

(In the last [March] issue of SEARCHING THE SCRIPTURES, article on THE CHURCH AT WORK, on page 5, under heading "THEM" and "ALL", the statement "The word 'all' is an adjective and demands an antecedent," should read, "The word 'all' is here used as a pronoun and demands an antecedent, . . ." We did not catch this until too late to correct it in the last issue . . . R. Knight).

Rhymer H. Knight, Tampa, Florida

We now take up a study of some factors motivating the Gentile Christians in preparing this contribution and the results Paul said it would have. Then let each one honestly consider whether the language used would apply to alien sinners or to saints *alone*.

C. Factors Motivating and Governing the Gentile Christians: "The liberality of your contribution." (vs. 13).

1. LIBERALITY:

The word "haploteti," here translated "liberal" (KJV) and "liberality" (Amer. S.V.), is a word which literally signifies: "1. *simplicity, sincerity, uprightness, frankness*". (Arndt-Gingrich, Greek Lexicon). In Eph. 6:5 it is translated "in *singleness of your heart*, as unto Christ" (Amer. S.V.); in 2 Cor. 11:3 "your minds should be corrupted from the *simplicity* and the purity that is toward Christ", — here speaking of one's "sincere devotion to Christ". (Emphasis mine — RHK)

Thayer, *Greek Lexicon*, gives: "*singleness, simplicity, sincerity, mental honesty*; the virtue of one who is free from pretence and dissimulation . . . sincerity of mind towards Christ, i.e. single-hearted faith in Christ, as opp. to false wisdom in matters pertaining to Christianity, 2 Cor. 11:3 . . . *Openness of heart manifesting itself by benefactions, liberality* . . . 2 Cor. 8:2; 9:11,13 (tes koinonias, manifested by fellowship) . . ."

Their single-minded, whole-hearted devotion to Christ and his will was a factor motivating them to be "liberal" toward their needy brethren in Christ.

2. The "CONTRIBUTION" ("DISTRIBUTION" - K. J. V.): Neither of these words expresses the real meaning of the original word, but they each express the act which grew out of the meaning of the original word.

The word "*koinonia*" is the word in the Greek text and this word is rich in meaning. Note:

a. Thayer, *Greek Lexicon*: " . . . *fellowship, association, communion, joint-participation, intercourse* . . .

1. *the share which one has in anything, participation*; w. gen. of the thing in which he shares . . .

2. *intercourse, fellowship, intimacy*: . . . what in common has light with darkness? 2 Cor. 6:14 . . . used of the intimate bond of fellowship which unites Christians: absol. Acts 2:42: . . . of the fellowship of Christians with God and Christ, . . . I John 1:3,6 (which fellowship, acc. to John's teaching, consists in the fact that Christians are partakers in common of the blessings arising therefrom) . . . 3. *a benefaction jointly contributed, a collection, a contribution*, as exhibiting an embodiment and proof of fellowship . . . 2 Cor. 8:4; 2 Cor. 9:13

Amdt-Gingrich, *Greek Lexicon*: "1. *Association*,

communion, fellowship, close relationship, (hence a favorite expr. for the marital relationship as the most intimate betw. human beings . . . 2. *generosity, fellow-feeling, altruism* . . . 2 Cor. 9:13 . . . Heb. 13:16. The context permits this mng. Also Phil. 2:1 . . . The transition to the next sense is easy. 3. Abstr. for concr. *sign of fellowship, proof of brotherly unity, even gift, contribution* (Lev. 5:21 . . . Rom. 15:26

3. Thus, the lexicons show the word "koinonia" to signify a very close relationship. In I John 1:3,5-7 we see this same word translated "fellowship", showing the relationship between the Father and the Son Jesus Christ, also between the saints and God, and because of this relationship God's saints have a special relationship with one another. The relationship expressed in the word "koinonia", which exists between fellow-saints, regardless of color, language or nationality, was expressing itself in this great contribution.
4. The "single-minded", whole-hearted devotion, as signified by "haploteti" (transl. "liberal", "liberality") and the "fellowship", "close relationship", as signified in "koinonia" (transl. "contribution", "distribution") were two very important factors motivating and governing the Gentile saints in making up this generous "bounty" for their needy fellow-saints of the Jews in Jerusalem. Some even went beyond their own power to do so. (2 Cor. 8:3.)

D. Some Results of the "ministration of this service":

The results of this "ministration", which we learn from the context, have not only a very definite *bearing* on the meaning of the "all" but also on the church's relationship to the saints AND to the world (alien sinners).

1. Materially: It would "fill up" adequately the needs of the saints in want, (vs 12). It would be impossible for the church to "fill up" or even begin to start to "fill up" the needs of the world. I am speaking of the church working in the local congregational capacity and not here of individual responsibility.
2. (Verse 13) This "ministration" served as a test (God's own testing) to prove that the Gentile saints were true, genuine Christians, especially when they so willingly sent to Christians of a race (the Jews) traditionally enemies to the Gentiles.
3. The effect produced on the Jewish saints: (verses 12, 13, 14).
 - a. There would be "many thanksgivings unto God" for: 1. the Gentile Christians as fellow-saints in God's family; 2. for the power that God's word had worked in them; and 3. for the great gift which was sent to them by the Gentile churches.
 - b. The Jewish saints would "glorify God" for two reasons:
 1. "for the obedience of your confession unto the gospel of Christ", (vs 13). This obedience showed to them (Jewish saints) that the Gentile saints were following Christ in true submissiveness.
 2. They would "glorify God" for the "liberality" (single-mindedness) of the Gentile saints' "contribution" (expression of fellowship) unto "them" (the Jewish saints) and "unto all" (saints in general).
 - c. The Jewish saints would be caused to pray on be-

half of their Gentile brethren, and not only this, they would "long after" them "by reason of the exceeding grace of God in you", God's grace shown also to be in the Gentile Christians (verse 14). CONCLUSION: If every one will take all of the texts relating to "this ministration" and study them with an open mind, the conclusion is inevitable that alien sinners are not even under consideration in these passages.

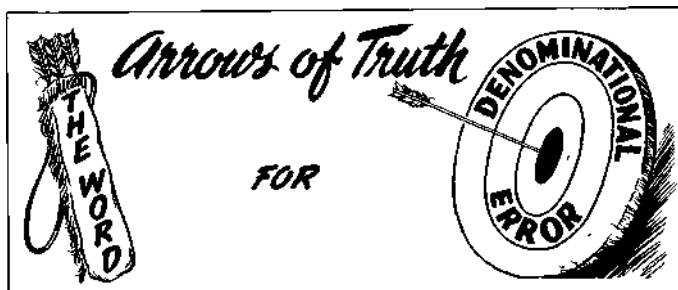
The principal parties involved were Gentile and Jewish saints, who out of Christ were traditional enemies.

The contribution was for the needy saints in Jerusalem. This contribution would show that as Christians the Gentiles were *sincerely devoted*, that *God was with them* the same as He was with the Jewish saints, and it would show their *love* for their fellow-saints of the Jewish race.

The fellowship which existed between Jew and Gentile Christians as fellow-saints in Christ would be appreciated even more.

Consider the effects of this contribution on the Jewish saints, what the resulting ATTITUDE would be among the Jewish saints. The resulting attitude is such as would be between "saints and saints", not between "saints and the world".

This is what I believe these various scriptures teach on this subject.



- James P. Miller

PAUL'S NATURAL MAN

James P. Miller

Let us consider for just a few paragraphs the doctrine of Paul's natural man in 1st Corinthians Two. Sectarian Preachers repeatedly offer this as proof of the inborn sin and quote and misquote the verse in trying to show that the natural man receiveth not the things of God. Let us quote the verse from 1st Corinthians 2:14:

But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

If you will carefully study what the Apostle Paul has had to say in 1st Corinthians the first chapter together with the second chapter you will find that he has repeatedly said that "the preaching of the cross is foolishness to them that perish," and that no man can understand the word of God until he puts himself in the position and frame of mind to understanding it. Let us call attention to the first chapter of 1st Corinthians a moment and begin reading with verse 19. In verse 19 he said:

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 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.

Now he tells us plainly that the world regards the preaching of the gospel as foolishness and that the man who understands it as foolishness is a man who is committed to the things of this world. He is the natural man that Paul talks about in the second chapter.

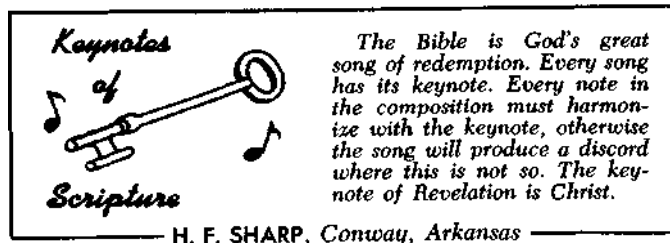
He tells how the Jews require a sign and the Greek seek after wisdom, but we preach Christ crucified unto the Jews a stumbling block and unto the Greeks foolishness. They regard the preaching of the Cross as foolishness because they are natural men. *They are committed to the things of this world.* They are in love with this world. Their life is dedicated to the principals and wisdom of this world. You remember that he goes on then to say in verse twenty-four:

But unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

He declares, that God now hath chosen the foolish things of this world and the weak things of the world to *confound* the things which are mighty. The natural man regards the preaching of the gospel, therefore, as foolishness, as simply something that cannot be believed, something not worthy of believing and that is the natural man that Paul is talking about in the second chapter.

You remember in the second chapter he tells us how the gospel came. It was ordained before the world began unto our glory, we are told in 1st Corinthians 2:7. He tells us that it was revealed to the Apostles by the Holy Spirit in verse ten. Then Paul declares in verse thirteen, "Which things also we speak," and he tells us how they spoke, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." The wisdom of the world denies the gospel, therefore, the natural man, that is the man who is dedicated to this world, who is in love with the wisdom of this world, cannot believe the gospel because it is foolishness to him. It does not mean that it is impossible for him to receive it — no such idea is under consideration at all, but he simply said the natural man *will not receive it*. He will not receive it because he is dedicated to something else. He is dedicated to the wisdom of the world; he is dedicated to human philosophy; he is dedicated as the Jews were to requiring a sign, and the Greeks to seeking after worldly wisdom. They will have to find another passage to prove that man is born in sin. The idea here that the natural man receiveth not the things of God is plainly explained when he said for it is "foolishness unto him." It is not that he *cannot* receive them, it is simply that he *will not*, because to him they are utter foolishness, and of course, that is the case and has been the difficulty through the years.

Preachers who make such a to-do over this verse trying to prove their teaching on the conversion of Cornelius have missed the important purpose of the passage altogether, and they too, seeking the wisdom of men, refuse to submit themselves to the simple gospel of the Son of God preached in purity and power that they might be saved. As a result they stand against the very thing that Paul is pleading for in the 1st Corinthian letter and the first two chapters, simply for a fair hearing for the gospel and an open mind to receive it. Like the deaf adder, no matter how wisely the charmer may charm, they refuse to hear and believe.



LEVITICUS

The book of Leviticus is sometimes called the book for the Priests because of the tribe from which the priests were to be selected. However, in our study, the song of Redemption is harmonized in a fine way as we look to the book of Leviticus as a book of alters. It starts with the peace offering, sin offering, willing sin offering, offering of thanksgiving, etc. It seems to me that as we think' of Christ as our peace offering — peace with God; sin offering — He was made sin who knew no sin; we shall see the harmony in the book of Leviticus with God's great song of redemption. Do you not know we should offer the thanks giving of our hearts to God for his gracious gift — His son and all he means to us for the redemption of our souls? Here the blood of Abel's offering, the blood of countless victims offered for the Hebrews, flowed in a river to meet the blood that flowed from Calvary. Here the blood of the animals mingled with the blood of Christ.

Here we learn the difference between the common and the holy, the clean and the unclean. Study the lesson of Nadab and Abihu. Learn well the lesson - ANY THING THAT IS ADDED OR OMITTED IS AN ACT THAT BELONGS ONLY TO GOD. What about instrumental music, benevolent societies, recreational facilities and such that God hath not commanded?

Here we see the signs and treatment of Leprosy and the leprosy of sin. See the contrast made now:

LEPROSY	SIN
Began with a hidden spot	Hidden infection Spot
became conspicuous and argued source whence it proceeded;	Sin becomes a part and betrays the heart.
It had a diffusive nature	Spreads over our life
Communicated infection to whole body, clothes and all touched	Contaminated all that can be persuaded
Rendered loathsome to loathsome, dangerous, unfit for society	Rendered infectious person
Had to be separated from the society	Renders person Must be separated from
Had to proclaim his uncleanness publicly	God and Christians Must be redeemed
	Must acknowledge defilement

Further we see in the forbidding of unclean meats that Christians are forbidden the unclean. Cannot we see in the dance, strong drink, gambling, etc., that which will contaminate our souls and render us unfit for heaven

See further the law regarding marriages and Christ' law for us today in marriage. See them breaking the law, and the terrible consequences for them, and make the comparison for us in this age.

Notice the feasts they had:

1. Passover — saved from death
2. Tabernacles — live in tents for 7 days to remember wanderings

3. First fruits and Pentecost — Remembrance for God's goodness
4. Atonement — sins.

Concluding this book we are aware that God is continuing to speak of his Son and what he will mean to us in this great dispensation. He truly is the complete expression of God's will to us.

TROUBLES OF ISRAEL

Earl Fly, Orlando, Florida

"And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Is it thou, thou troubler of Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed the Baalim" (I Kings 18:17-18).

There are many modern Ahabs who trouble God's people with innovations in the church, then charge the faithful with being the troublers because they oppose the unauthorized innovations. Many are deceived by such charges, hence there is a need for such to be exposed.

In the *Gospel Advocate* (Feb. 15, 1962, Page 105), brother Mack Wayne Craig wrote an article announcing the establishment of a second "loyal" congregation in Tampa, Florida. He says "brethren everywhere will rejoice" over it. He accuses the Tampa churches of being under "hobbyists who have disturbed the church in recent years" by their "hobbies which have been divisive in the church." He says "a mighty effort is underway in Tampa with the establishment of two congregations . . . to provide an opportunity for those who are interested in loyalty to the New Testament and faithfulness to the Saviour without having bound upon them the ideas and policies of men." Thus all other Tampa churches are branded as being disloyal to the New Testament and unfaithful to the Saviour, *all because they oppose church support of human institutions.*

Who is really disloyal to the New Testament and unfaithful to Christ? Who is guilty of promoting hobbies and binding ideas of men upon the brethren who conscientiously oppose them? Who are the real troublers and church dividers? *Those who are originating, preaching, practicing and promoting the unauthorized, unscriptural and therefore sinful innovations in the church,* such as church contributions to Colleges, Gospel Press, Herald of Truth, Benevolent Societies, Recreational Activities, et cetera. These ideas of men are being bound upon brethren to the extent of causing trouble and division in the church, and the new Tampa churches were established to promote these hobbies.

While it is asserted that these things are opinions and expediences, actions prove they are regarded as law and faith. Brethren who oppose these opinions are branded as hobbyists, troublers and church dividers as *if they had rejected the law of God.* The fact that two new churches have been established in Tampa to disturb, trouble and divide if possible the peaceful Tampa churches over these opinions proves my point.

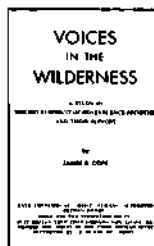
Brother Craig gives the names of some Florida preachers who are aiding and abetting the Tampa troublers by preaching for them. They are *Robert Watson* and *Charles Haslam* of St. Petersburg; *Orvel Boyd*, Mt. Dora; *Paul Breakfield*, Orlando. Brother Craig says "these men are widely known for their faithful teaching of God's word and for their op-

position to the hobbies which have been divisive in the church." The truth is, these men are aiding the church dividers and are partakers of their evil deeds by advocating their hobbies and preaching the opinions of men which have been and are now divisive in the church.

I have no hope that these troublers will cease their divisive efforts in Tampa or elsewhere, but by informing the brethren and identifying the church dividers perhaps some honest souls can be saved from ruin. Brethren everywhere are warned to beware of the Florida Avenue and Manhattan churches in Tampa, as they exist to promote opinions which cause divisions. And be not deceived by the charges of modern Ahabs.

VOICES IN THE WILDERNESS

by James R. Cope



- A study in the development of Benevolence societies and their support.
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- When did the opposition begin?
- Is it really true that persons now living remember the origin of the first orphan home supported by churches of Christ.

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The News Letter Reports

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

Bobby K. Thompson, Miami, Fla.—The North Miami Avenue congregation is interested in locating a sound preacher who will move to Jasper, Georgia or its vicinity to establish a church there. We are prepared to completely support a preacher in this work. Interested parties write to North Miami Avenue Church of Christ, 14250 No. Miami Ave., Miami 68, Florida. We need to locate the right man as soon as possible. If you know of anyone who might be interested, let us know or tell him to write us immediately.

Robert L. Love, Baytown, Texas—My work is going along in a splendid way at Baytown (Eastside), Texas. I have been with these brethren from their beginning, May, 1960. We met for over a year in an elementary school building. Then, in August of last year we moved into our present building. We have an acre and a half of ground in one of the fastest growing sections of Baytown. Our contributions average \$165. a week; Bible study, 71, and we have about 55 members. At the present time we are meeting in what will be in the future our class room annex. Ninety percent of the work on the building was done by our own brethren. We are looking forward to building a larger auditorium in the not too distant future. We invite you to come and worship with us when you are in the Gulf Coast area.

W. C. Sawyer, Sciotoville, Ohio—We are moving to Indianapolis, Ind., April 2, 1962 to work with the Southport congregation in that city. My address will be 7202 Madison Avenue, Indianapolis 27, Ind.

LOVELADY — GIBBS DEBATE

Glen H. Lovelady of Fontana, Calif, and Johnnie B. Gibbs of Highland, Calif, discussed the two propositions: Can a congregation from its treasury relieve only needy saints or all men in benevolence? and Can a church from its treasury contribute to a Human Benevolent Organization? Lovelady denied that a church can relieve all men or contribute to a Human Benevolent Organization, and Gibbs affirmed. The debate was to be in Highland the first two nights, March 27, 28 and in Fontana the last two nights, March 29, 30.

(Please run the following in Searching the Scriptures, to set the record straight.)

Belle Glade, Fla.
March 25, 1962

Gospel Advocate 110 Seventh Avenue, North Nashville,
Tenn. Attention: J. Roy Vaughn, News and Notes

Dear Brother Vaughn,

An article in your publication of March 15, 1962, on page 173 referred by Tuck Andrews on his date February 28 stated relative to the Church at Belle Glade, Florida, "this congregation has agreed to supporting of orphan homes and cooperation in the field of evangelism."

This is to advise you that there remains certain loyal brethren in Belle Glade who oppose such innovations and violations of the scriptures.

The attached is a copy of a statement read before the congregation on February 11, 1962. Those who signed this statement are meeting regularly in the building at the hours mentioned.

Tuck Andrews has therefore willfully misrepresented the facts concerning the Church at Belle Glade. It is unfortunate that you elected to print this misrepresentation before being fully apprised of all the information pertinent to this matter.

Yours for the truth,
J. R. Faulk
Graham Mole
Bob Lee
C. S. Nicks
J. P. Halbrook, Jr.

Feb. 11, 1962

A STATEMENT

An announcement was made on Wednesday night, January 31, stating that the church in Belle Glade would contribute from the church treasury to human institutions. This decision was made by six brethren who represented a majority at the business meeting.

Since God's people in the past have been represented by minority groups, the majority in this instance does not mean that the decision made was in accordance with the teaching of the scripture.

The brethren by their act have bound something on the church which they themselves admit is opinion and not a matter of faith. Those of us who are convinced that the Bible teaches clearly on this subject are confident that this is a matter of faith. We have however not attempted to force this on the church since there was so much disagreement among all concerned. Peace and harmony in this congregation has therefore been destroyed by those who give priority to matters of opinion over matters of faith.

The fact that it was agreed upon by all concerned at the business meeting to have a discussion of these matters publicly by two competent brethren has obviously been ignored. We are still interested in this discussion becoming a reality.

Please be assured that we love all the brethren and that we hold no malice in our hearts toward any. We can not support the position that the church has been committed to by these brethren.

We therefore are announcing separate periods of worship and church work in this building to begin this evening at 5:30 to 6:30. Sunday morning services will be held 8:30 to 9:30. Mid-week services at 7:30 on Thursday evening. We cordially invite all who will to worship with us at these periods in an atmosphere of peace and harmony.

We have earnestly prayed that this time might not come upon us. We regret having to take this action but are forced to do so by those who have disregarded the truth of God's word and our convictions.

Should these brethren decide to retract their actions in committing this congregation as they have, we stand ready

to renew meeting with them for the purpose of satisfactorily resolving this matter.

SIGNED BY

J. R. Faulk
Bob Lee
Graham Mole
C. S. Nicks
J. P. Halbrook, Jr.

E. L. Flannery of the Downtown church in Lawrenceburg, Tenn. was in a gospel meeting at the church in Forest Hills, Tampa, Fla., April 1-8, 1962. Two were baptized. Brother Flannery is an outstanding proclaimer of the word. He was in a meeting at Concord, N. C. on March 11-18. In June or July he will move to Gainesville, Fla., to work with faithful Northeast Church.

Dave Bradford has moved to Murfreesboro, Tennessee to work with the Westvue congregation. **Richard Weaver**, formerly with Westvue, has moved to Cullman, Ala. . . . **Ferrell Jenkins** of the Spring and Blaine church in St. Louis, Mo. was in a gospel meeting with the 6th and C church in Glendale, Ariz., March 18-25, in Columbia, Tenn. with the Jackson Highway church, April 1-8, and will be at Manslick Road in Louisville, Ky., May 20-27 . . . **Ray Ferris** will be with the Spring and Blaine church in St. Louis, Mo., April 22-May 1 . . . **Eugene Britnell** of Little Rock, Ark. will be, with the church in Palmetto, Fla. in a series of gospel sermons in the fall. **Leslie E. Sloan** is the faithful preacher with this church . . . **Roy E. Cogdill** was in a gospel meeting with the West Bradenton, Fla. church where **Oaks Gowen** preaches, March 4-11, and with the Disston Avenue church in St. Petersburg, Fla. where **James R. Cope** preaches, March 12-20.

Foy E. Wallace, Jr., was to be the speaker in a gospel meeting at the First Street church in Lawrenceburg, Tenn., April 8-15. **Weldon Warnock** is the good preacher with the First Street church. This meeting was to have been in March, but has been postponed because of illness in brother Wallace's family . . . **Cecil B. Douthitt** of Fort Smith, Ark. was with the Lake Weir church in Lakeland, Fla. February 11-18 in a gospel meeting. **Tom Butler** is the respected preacher with this church . . . **Roy H. Lanier, Jr.**, was the speaker in a gospel meeting at Plant City, Fla., February 25-March 4. **Morris D. Norman** is the good preacher with this church. **H. E. Phillips** of Tampa, Fla. will be the speaker in a series of gospel meetings at the church in Largo, Fla., April 15-22. Services will be each evening at 7:30 . . . Phillips will also be the speaker in a series of meetings with the Glenwood Hills church in Decatur, Ga., May 7-13. **J. Edward Nowlin** is the faithful preacher with this church. **Robert Atkinson** of Miami, Fla. was with the Holden Heights church in Orlando, Fla., April 1-8 in a gospel meeting. **Earl Fly** is the good preacher at Holden Heights . . . **Earl Fly** will be with the Seventh Avenue church in Miami, Fla., May 6-13 in a gospel meeting. **Robert Atkinson** is the faithful evangelist with this church. **Connie Adams** will be in a gospel meeting at Pine Hills church in Orlando, Fla. April 15-22. Connie is moving to work with this church in June. At present **Jerry Belchick** is preaching for the Pine Hills church. Brother Belchick has done an outstanding work in the Orlando area over the past several years.

James Needham, who is now preaching with the 9th Ave. church in St. Petersburg, Fla., will move to Louisville, Ky. to labor with the Taylor Blvd. church. He is to move about

April 9 . . . **W. L. Wharton** was in a meeting with the East Florence, Ala. church March 5-11 . . . **Irven Lee** was with the North Lexington, Ala. church in a meeting, March 19-25 . . . **Harris J. Dark** of Murfreesboro, Tenn. is to be in a meeting with the Downtown congregation in Lawrenceburg, Tenn. early in September, 1962.

James P. Miller was with the Zephyrhills, Fla. church in a meeting Feb. 11-18. **Roscoe Knight** is the preacher with this church . . . Miller was with the Dade City church, where **Roland Lewis** preaches, March 12-20. In this meeting 5 were baptized and 1 the night following the close of the meeting. Miller will be with the Hickory Heights church in Lewisburg, Tenn., April 1-8, and with the Eastland church in Nashville, Tenn., where **Rufus Clifford** preaches, April 8-15. Miller will also be with the church in Crystal River, Fla. the week of April 29.

The Simpsonville church (out of Louisville, Ky.) recently conducted a series of gospel sermons by different speakers. The following men spoke: **B. Richardson**, **Joe Browles**, **A. C. Grider**, **C. W. Scott**, **Amos Davenport**, **J. R. Snell**, **David Claypool**, **Don Townsley**, **Lee Ashbrook** and **Grover Stevens** . . . **Osby Weaver** of Dallas, Texas is to be the speaker in a meeting in Glen Park, Gary, Ind., beginning April 15. **Harvey J. Williams** preaches at Glen Park.

A. C. Grider of Louisville, Ky. will be in a gospel meeting with the Belmont Ave. church in Indianapolis, Ind., May 20-27. **Earl Robertson** is the evangelist with this church . . . **Luther W. Martin** of Rolla, Mo. will be the speaker in a gospel meeting in Ferguson, Mo., April 22-29 . . . **John Gasaway** will be in a meeting with the church in Kirkwood, Mo. beginning May 6.

Robert Jackson was with the Franklin Road church in Nashville, Tenn. in a gospel meeting, March 25-April 1. **Charles M. Campbell** is the faithful man with this good church . . . **Jack Frost, Jr.** was the speaker in a gospel meeting with the McArthur Heights church, Jasper, Ala. Tom G. O'Neal is the preacher for this church. O'Neal can be heard on WAFB, Jasper, Monday through Friday at 11:30 a.m. . . . **Bennie Lee Fudge** of Athens, Ala. was the speaker in a meeting with the North Street church in Tampa, Fla., April 1-8. **Paul Andrews** is the preacher at North Street . . . **Jesse Wiseman** of Woster, Ohio was in a meeting with **Richard DeWhirst** at Bedford, Ohio . . . Santa Fe Hills church is now meeting in the Women's Club building in Alachua, Fla. **C. K. Prentice** preaches for this church . . . **Paul Keller** of Paragould, Ark. began a meeting at the 7th Street church in Meridian, Miss., April 8. **Walter N. Henderson** is the faithful man with this congregation. **Jack Holt** of Longview, Texas closed a good meeting with the Henderson Blvd. church in Tampa, Fla., April 1 . . . **Everett C. Mann** preaches at Henderson Blvd. . . . **Don Bassett** also closed a good meeting with the Seminole church in Tampa, Fla. April 4 . . . **Charles Holt** was at Taylor Blvd. in Louisville, Ky., March 18-25 . . . **M. E. Patton** of Par Avenue church in Orlando, Fla. will preach in a meeting in Port Arthur, Texas, April 1-8 and at Timberland Drive church in Lufkin, Texas following the Port Arthur meeting. **Herschel E. Patton**, brother of Marshall, is the local man at Timberland Drive. Herschel was recently in Birmingham, Ala. with the 77th Street church in a meeting, March 18-25. **Robert J. LaCoste**, evangelist of the Temple Terrace church, was the speaker in a gospel meeting at the church in Dunedin, Florida, March 25 to April 1. Brother LaCoste was with the church in Clearwater, Florida before moving to Temple Terrace.

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 III

MAY, 1962

NUMBER 5

THE REAL MEANING OF LOVE

H. E. Phillips

Denominational views are generally known by the subjects that are discussed in pulpits and papers, and the subject of LOVE occupies a top place in nearly all religious groups. I would like to search the scriptures with you on the Bible meaning of love in an effort to see if this subject is any more accurately represented by denominational teachers than many other subjects with which they deal.

Love is one of the key words in the word of God. The fact that God loves man is again and again stressed by every inspired man who was used by the Spirit to reveal the will of God. I John 4:7-21 is an example of the importance placed upon love by the word of God. Several facts are given in these verses which show that love is indispensable to fellowship with God. John says that "God is love" and that "love is of God". Since God loves us, we are instructed to "love one another". "If we love one another, God dwelleth in us, and his love is perfected in us." "God is love; and he that dwelleth in love dwelleth in God, and God in him." This is the theme of John in this section of his epistle, and he concludes the chapter by saying: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (I John 4:20,21).

The question arises, What does love for my brother require of me? I was recently told that I did not have proper love for my brethren (some of them) because I spoke against their views and teaching on certain subjects. I have been told a number of times that the "Spirit of the Anti group is without love". Now if that be true of me, I am wrong. No man can please God without love in his heart. No matter how much truth and power he has, if he does not have love, he is nothing (I Cor. 13:1-3). But what is the real, scriptural meaning of brotherly love? What does it require in my relationship to my brother?

Love is an action of the heart. "Seeing ye have purified your souls in obeying the truth through the Spirit unto the unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I Pet. 1:22). It is also an action of life motivated by a heart filled with love. "My little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:18). Love, then, is the state of heart or attitude of mind that responds in word and deed. It is what we do and say that is prompted by an attitude of heart called love.

In I Corinthians 13 we have a description of the love that is approved by God. It suffers long, is kind, does not envy, is not puffed up, does not behave in an uneven manner, does not seek its own, is not easily provoked, does not think evil,

nor rejoice in sin, but does rejoice in truth. Love endures all things. This state of mind and conduct of life may be directed toward the wrong object. Many love, but they love the wrong things. "For men shall be lovers of their own selves . . ." (II Tim. 3:2); "lovers of pleasures more than lovers of God . . ." (II Tim. 3:4); "For Demas hath forsaken me, having loved this present world . . ." (II Tim. 4:10); "For the love of money is the root of all evil . . ." (I Tim. 6:10); "But Diotrephes, who loveth to have the preeminence among them . . ." (III John 9); "For they loved the praise of men more than the praise of God" (John 12:43). We are commanded to love God (Matt. 22:37, the truth (II Thess. 2:10), the brethren (I Pet. 1:22), and our enemies (Matt. 5:44). It may be that one has once loved the right things, but has lost this love. "And because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4).

THE TRUE MEANING OF LOVE

For a long time the denominational world has contended that members of the church of Christ do not have love in their hearts, and the proof of it is in the fact that they debate and oppose "other churches". Love to these people means a kind, loving, compromising, soul who will agree with and endorse almost any kind of religious teaching. Now some denominational minded brethren have adopted this same view of love, and they cry that anyone who exposes their weak and unscriptural doctrines lacks true love.

God is love. John the inspired apostle said so. How does God react to sin and disobedience in those who are his children? In the Old Testament "every transgression and disobedience received a just recompense of reward" (Heb. 2:2). In the New Testament "he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. 3:25). The wages of sin is death (Rom. 6:23), and the death he speaks of is the second death. "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:14,15). God is love, but he deals with sin just as he promised. It follows that love is not incompatible with strong dealing with error and sin.

When I was a child I sometimes wondered how my father and mother could say, "Son, this is because I love you," when they applied the rod where it would do the most good. If they loved me, why did they have to show it by a thrashing second to none? But by and by I became a man and a father myself. I had to do for my children exactly what was done to me. Then I knew what they meant when they said, "This is because I love you". I know now as you know, love demands correction and chastisement when it is needed to make the person you love better. "For whom the Lord loveth he

chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

Many think love requires absolutely no hate for anything. If one hates anything he cannot have the love of God in his heart. The writer of Hebrews quotes God as saying of Christ: "Thou hast loved righteousness, and *hated* iniquity" (Heb. 1:9). Christ hated iniquity! Christ writes to Ephesus: "But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate" (Rev. 2:6). To the angel of the church in Pergamos Christ said: "So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate" (Rev. 2:15). Christ *hated* the deeds and the doctrine of the Nicolaitans, yet he is the embodiment of love. Seven things are listed in Proverbs 6:16 that God hates, yet God is love. It follows that true love does not mean that hate cannot exist in the heart of the person. He must love what he should love and hate what he should hate.

Many think love will not permit discipline. Any sign of exercising discipline against those who sin is a sign of the lack of love. Paul writes the Corinthians about a man who was living in adultery, and tells them "to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Cor. 5:5). Because of their "puffed up" state he writes in the last verse of I Cor. 4: "What will ye? shall I come unto you with a rod, or in love, and in the Spirit of meekness?" Now, Paul, you should not write that way. Don't you know it is not a sign of love to speak so harshly to brethren? But in the 13th chapter Paul tells what love is, and says that if he does anything without love it does not profit him anything. Evidently he understood a harmony to exist between discipline—strong discipline—and true love. Remember, Paul wrote the commandments of the Lord (I Cor. 14:37). We are commanded by the authority of Christ to deal with false teachers (Rom. 16:17), and with the unruly and vain talkers (Titus 1:10), and to do it "sharply" (vs. 13). The God of love required this, therefore it must be in harmony with true love to rebuke sin and false brethren.

Many think love requires a compromise. False brethren of Paul's day "privily" came in to spy out the liberty of Christians in order to bind them again to bondage, but Paul said of them: "to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:4,5). Paul even rebuked another apostle (Peter) by withstanding "him to the face" because he "walked not uprightly according to the truth of the gospel" (Gal. 2:11,14). Love for God and the gospel will never permit compromise with anyone. On the other hand, love for God, the gospel and men in sin will call upon us to sound out the word "in season and out of season" without compromise at any level.

Many will argue that love substitutes for obedience. How many have you heard say, "God is love, and He will not send a man to hell for doing a little thing that is wrong"? They mean by this that God's love is such that He will overlook our failure to obey Him and save us anyway. I believe some brethren think that is the kind of love we should have toward each other. But Jesus said, "If ye love me, keep my commandments" (John 14:15). John said, "And this is love, that we walk after his commandments" (II John 6). Paul said, "Be ye followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:1,2). Real love requires obedience to God; obedience to God requires that we oppose sin and false doctrines where ever they be found (Rom. 16:17; Titus 1:10; Eph. 5:11; II Thess. 3:6).

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Editorial . . .

H. E. PHILLIPS

We are more and more amazed at the indifferent attitude of people in general toward the word of God. Especially are we concerned when so many in the church indicate a careless and indifferent spirit toward preaching the gospel to the lost. A decade or two ago members of the church were much more eager to read and study lessons from the word of God, but now it is difficult to get them to read a tract or book on some religious subject even if you give it to them. It is even more difficult to get them to subscribe to a paper or purchase a helpful book. The reason is certainly not that people do not have the money. Today most any member of the church is financially able to pay \$2.00 for a year's subscription to a paper like SEARCHING THE SCRIPTURES but comparatively few do it. It is not that they do not have time to read a paper or book; we do most anything we want to do.

The only two reasons we can find to explain the situation is *prejudice* and *indifference*. Many will not listen or read anything that is not in agreement with their present views. It is exactly the same attitude the Pharisees held toward Christ and the apostles. It is the same disposition of mind the Jews had toward the work of Paul among the Gentiles. When Paul was speaking to the Jews in Jerusalem (Acts 22), telling them of his conversion, they listened until he came to the word "Gentiles" in verse 21 "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). He said the one word that stopped their ears. Many brethren are like that today. You can preach as long as you are saying what they want you to say, but when you come to some subject with which they disagree, they stop their ears. No man is free until and unless he has the truth (John 8:32). Why not search for the truth? Why let prejudice interfere with this search?

Indifference is the cause of many not reading and studying the word of God. They just do not care about religious matters. We must revive these people; we must stimulate new interest in these people for the truth. Maybe you can help by

sending SEARCHING THE SCRIPTURES into some homes where indifference prevails and thereby help renew their interests in the word of God.

THREE FOR FIVE DOLLARS

You can send this paper into three homes for the small amount of \$5. Think of the good that can be done by preaching the gospel through the printed page. We must have your help in enlarging our subscription list. By sending just \$5 per month and three names with each \$5 you can have a part with us in spreading the gospel of Christ. This is a small amount but it will do so much good. We would like to add 2000 new names to our list within the next two months. This can be done if you will take advantage of this opportunity to send twelve issues to a family for this small amount. Take time to do it today! Right now send us three names and addresses with your \$5.



Rodney Miller

Phillips Publications and Searching the Scriptures will send out its first field representative this summer. He is Rodney M. Miller of Tampa. Rodney will carry a complete line of Bibles, Commentaries, Concordances, etc. He will also work in the interest of the paper. If you live in the south it is very possible that he will come knocking on your door. You can deal with him with confidence and every kindness shown him in this work will be appreciated. He is the son of James P. Miller and will be a student in Florida Christian College this fall.

I see in the papers that Alabama Christian College has announced a drive for \$5,000,000.00 as soon as they pay the \$80,000,000.00 they now owe and that York College is planning a drive for \$2,000,000.00. Others are doing the same. Brethren need to stop and think about these figures before they start taking money from the treasury of the church to give to these schools. The rise in the cost of operating the Herald of Truth has shocked many. If we are not careful we will soon be like the old man who gave a dime to the lady collecting for the Missionary Society and then called her back and gave her a dollar to get the dime where it needed to go. —JPM.

THIS PEOPLE'S HEART IS WAXED GROSS

Glenn L. Shaver, Denton, Texas

In Matthew 13:13-15, Jesus informs us why He spoke to the multitude in parables: "Because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, 'By hearing ye shall hear, and shall not understand and seeing

ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Thus, we see, as it was in the days of Isaiah, so also it was in the times of Christ and we are persuaded that it is true today.

Some comments from eminent scholars may be helpful in understanding the condition of the people's heart in the days of Isaiah and Christ and thus, by analogy, we may learn why the people's heart of our own time has become "waxed gross."

Jamieson, Fausset and Brown in the COMMENTARY ON THE WHOLE BIBLE, commenting on the above passage said: "They 'saw,' for the light shone on them as never light shone before; but they 'saw not,' for they closed their eyes. They 'heard' for he taught them who 'spake as never man spake;' but they 'heard not,' for they took nothing in, apprehending not the soul-penetrating, life-giving words addressed to them".

S. T. Bloomfield, in the GREEK TESTAMENT with English Notes, Volume I, states: . . . the hearts of the man were so hardened by a long course of wilful and presumptuous sin, that, according to the regular operation of moral causes and effects, they, though seeing, in fact, did not see, and though hearing, yet, in fact, did not hear, nor hearken, and consequently could not understand".

J. W. McGarvey, in THE NEW TESTAMENT COMMENTARY, Volume I, said: "As Isaiah had written concerning his own generation (Isa. 6:9, 10), this people's heart had 'waxed gross;' that is, it has become filled with earthly and sensual desires, and especially so with reference to the expected kingdom of the Messiah. This state of heart made their ears dull of hearing; that is, it made them indisposed to hear with favor the words of Jesus. It led them also to close their eyes; that is to refuse to see the evidence of his messiahship and his divinity".

H. Leo Boles, in A COMMENTARY ON THE GOSPEL ACCORDING TO MATTHEW said: ". . . their hearts had become fat, as applied to the body; sensual and stupid as applied to the mind; they were like a man overcome with obesity, too heavy and dull to hear or see, sleepy and brutish. The spiritual spark is buried in a heap of earthly cares and pleasures." (Deut. 32:15). He continues his comments on the passage by saying, "These people had hardened their own hearts, had closed their own eyes, had refused to exercise their own powers of understanding, because they did not want to know the truth. The responsibility rested upon them for their present condition; they could not blame the law, God, or any one else; they were wholly responsible. It is the law of God's spiritual kingdom that resistance to truth hardens the heart. To reject the truth and excuse and defend themselves in opposition to it, they armed themselves with countless errors and falsehoods" (Ibid.).

Dr. Bloomfield said: ". . . the Jews would hear indeed the doctrines of the Gospel, but not *understand* them; would see the miracles wrought in confirmation of its truth, but not be *convinced* thereby. Not that the evidences themselves were insufficient to establish its truth, but because their hearts were too corrupt to allow them to see the force of those evidences" (Ibid.).

Adam Clarke, in A COMMENTARY AND CRITICAL NOTES ON THE NEW TESTAMENT, Volume I, states: ". . . these words were fulfilled in the Jews, in the time of the Prophet *Isaiah*, so they are now *again* fulfilled in these their posterity, who exactly copy their father's example.

These awful words may be again fulfilled in us, if we take not warning by the things which these disobedient people have suffered".

Hence, from the above comments we gather the following reasons why the people's heart had become waxed gross:

1. They had continued a long course of wilful and presumptuous sin.
2. Their hearts were filled with earthly cares and pleasures and sensual desires.
3. They were indisposed to hear with favor the words of Jesus.
4. Their hearts had become too corrupt to allow them to see the force of the evidences.
5. They did not want to know the truth, hence, they armed themselves with countless errors and falsehoods.

Now, since Isaiah described the awful condition of the people's heart in his day; Jesus applied the lesson to the people of His time who refused to accept His teaching; and Paul made a similar application to the people in Rome who refused to believe the evidences (Acts 28:25-27); hence, let us apply this inspired teaching to the people of our time.

For example:

1. Have not many people of our day continued a long course of wilful and presumptuous sin?
2. Are not many people's heart filled with earthly cares and pleasures and sensual desires?
3. Does not the rejection of Christ's words show that many are indisposed to hear with favor the words of Jesus?
4. Have not the hearts of many become too corrupt to allow them to see the force of the evidence of truth
5. Is it not true that people who do not love the truth nor seek to know it, arm themselves with countless errors and falsehoods, thus, their hearts are waxed gross?

Now, let us apply the "fruit test" (Matt. 7:14-20), that we may see the attitudes and dispositions of the people's heart of our own day and see if it isn't because the heart of man has become "waxed gross".

First, let us explore this among denominational churches. Have we not heard many express themselves after this manner? —

1. It must be right because it has been practiced so long by so many.
2. Others are doing it and it seems so good, so we can do it too.
3. I don't care what the Bible teaches, I'm satisfied and feel I'm doing right.
4. I don't care if the Bible does say that, I don't believe it is essential.
5. Don't read the Bible to me, my parents believed this way and besides we have many educated ministers that believe as I do.

Thus, among denominationalism we see a sectarian prejudicial attitude of heart and a closed mind, which shows that their heart is "waxed gross". Hence, they use countless errors and falsehoods to pervert, change and twist the truth to save their own consciences.

Secondly, let us see if this same attitude and condition of heart is to be found among us — members of Christ's church. Do we not hear many among us today express their mind after this fashion? —

1. We have been doing this for a long time, hence, we are going to keep on doing it.
2. We are going to do this because the people want to and the elders have approved it.
3. The "big preachers" among us believe it is right, hence, we can do it.

4. Examples are not binding — there is no set pattern — hence, we can do as we wish.

- a. The examples of the churches relieving the needy are not binding on us today, for the church is not its own home and elders of the church cannot oversee a home, hence, we must have Benevolent, Charitable Institutions or Organizations to build a home (house) to provide care — relieve the needy.
- b. The church is its own Missionary Society to preach the word, but the Missionary Societies controlled the churches, hence, they were wrong, but we can voluntarily pool our funds under one local eldership — Sponsoring Church Plan — and it will be scriptural.
- c. The church is to edify itself, but the schools, colleges, and camps are teaching our young people the Bible, hence, it is scriptural to support them in this good work.

5. Thus, many among pervert, change, and twist the scriptures to justify their practices — refuse to hear what the truth teaches — and arm themselves with countless errors and falsehoods.

Reader, can you not see the same disposition of mind and condition of heart among brethren today that is found in denominationalism and which was also found in the days of Jesus and Isaiah? Indeed the hearts of many have become "waxed gross". They have closed their eyes so that they cannot see; they have stopped their ears so that they cannot hear; and their hearts have become "waxed gross" so that they cannot understand. In the present controversies we see many who have closed their eyes, stopped their ears, and refuse to understand with their hearts. It seems that pride and prejudice has taken the place of reason and understanding in the hearts of many. Thus, they allow pride and prejudice to rob them of the truth. They reject the truth (established by precept, example and necessary inference), and seek to justify themselves by trying to defend their man-made doctrines with countless errors and falsehoods. What a pitiable condition it is, when people "see", but "see not", "hear", but "hear not", and cannot understand with their heart.

My sincere desire is that all may love the truth, obey it from the heart, and walk in the truth, so that, we can enjoy the wonderful assurance of the words of the Lord Jesus to His disciples, "Blessed are your eyes, for they see: and your ears, for they hear" (Mt. 13:18).

SALVATION - HEARING THE WORD

No. 3

Thomas G. O'Neal, Jasper, Ala.

In our last article I pointed out the responsibility of both the congregation and the Christian to preach the gospel to the extent of their ability. After the gospel is preached, in order for it to benefit the sinner, the sinner must hear the word preached. It is hearing the word that we want to study with you in this article.

The word "hear" is used at least in two different ways in the New Testament, both of which are used in relation to the conversion of Saul. In Acts 9:7, we read, "And the men which journeyed with him stood speechless, *hearing a voice*, but seeing no man." Then in Acts 22:9, the record reads, "And they that were with me saw indeed the light, and were afraid; but *they heard not the voice* of him that spake to me." At first one might say we have a contradiction,

but not so. In Acts 22:9 the word 'hear' is used in the sense of *understanding* the message the voice spoke, but in Acts 9:7 the word 'hear' is used in the sense of hearing a noise but of not understanding or comprehending the message. W. E. Vine's *An Expository Dictionary of New Testament Words*, says on page 204, "AKOUO, the usual word denoting to hear, is used (a) intransitively, e.g., Matt. 11:15, Mark 4:23; (b) transitively when the object is expressed, sometimes in the accusative case, sometimes in the genitive. Thus in Acts 9:7, 'hearing the voice,' the noun 'voice' is in the partitive genitive case (i.e., hearing (something) of), whereas in 22:9, they heard not the voice, the construction is with the accusative. This removes the idea of any contradiction. The former indicates a hearing of the sound, the latter indicates the meaning or message of the voice (this they did not hear.) 'The former denotes the sensational perception, the latter (the accusative case) the thing perceived.' (Cremer.)"

No doubt there are many who hear the word of God preached — hear the sound of the preacher's voice, but this will not save. It is necessary to hear the sound of the preacher's voice and to comprehend the thoughts and to understand the message in order to be saved. This kind of hearing produces knowledge. Jesus said, "Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (Jno. 6:45). This hearing the word of God produces an understanding of God's word. Christ said, "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear." (Mt. 13:13-16).

It is necessary for one to hear, that is, understand the word of God in order to be saved. When one hears in the sense that he understands the voice of the Lord, then and only then will that soul know what the Lord requires of him.

A noble example of hearing the word of God is found in the eighth chapter of Acts. After the eunuch had read from Isaiah and Philip had joined the chariot, the eunuch inquired of Philip if Isaiah was talking about himself or some other person. Philip began at the same passage of Scripture and preached Jesus unto this man. Upon arriving at some water, the eunuch requested baptism. This eunuch had heard the things Philip preached, had understood or comprehended them and therefore, wanted to do something about them.

In order for one to properly hear the word of Christ it is necessary for a great amount of time and effort to be exerted upon the part of the individual. No person learns the will of God at one listening of gospel preaching unless they are more attentive and more eager to learn than the average person. It takes time and effort to learn the will of God. This should not discourage any from beginning to study God's word, but rather should cause all to spend more time in study of God's will.

One other point needs to be made before our article is concluded. *Cod's Word can be understood*. Many claim that the word of God is so difficult that the average man cannot understand all the things in the Bible. We need always in our study of the Bible to remember that there are some things

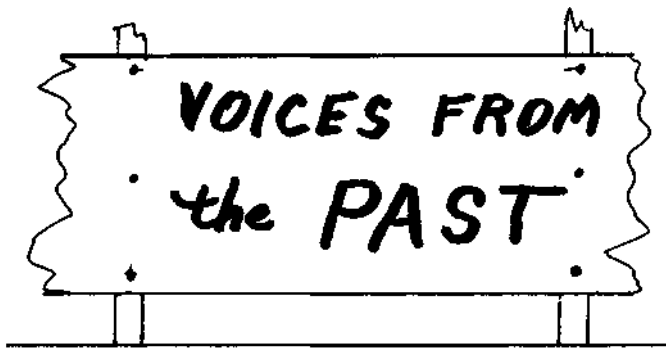
revealed and some things not revealed. (Deut. 29:29). We should not try to understand the unrevealed! Concerning those things revealed, Paul said God had revealed them unto him and he wrote them, and when we read them we could understand them. (Eph. 3:1-5). We need not depend upon any priest or preacher to tell us what the word of God says, but rather we need to study for ourselves. (Acts 17:11).



I marvel that the brethren are not able to discern the purposes for the meeting houses. I have just read a tirade about the preacher that found the janitor eating in the meeting house on his lunch hour and thought this proved that the brethren could turn the building into a banquet hall. Paul spoke in the long ago about brethren who were, "ever learning, and never able to come to the knowledge of the truth". It seems that brethren would know that the uses of the meeting house must be in keeping with the purposes of the church that meets there. If the nature of the church is spiritual, then the house built to house that spiritual church should be used for spiritual purposes. The janitor eating a sandwich in the classroom would not change the purpose for which the building was erected, but a chicken dinner for all with tickets sold at the door would. If a brother gets a drink from the water cooler, the purpose of the building has not changed; but if a refreshment bar is erected in the basement, we have another story. If the church of our Lord was established for recreation, then the building should be used to reflect the fun and frolic nature of the church; but if the church was established to save souls, both the church and the building that it builds should respect this high and worthy purpose. Read again Paul's admonition in I Cor. 12:22.

20 THOUSAND CHILDREN

I see by the papers that the Tennessee Orphan Home in Columbia, Tennessee, claims 20,000 children have been through its doors. This is, of course, a large figure and would represent a city of fair size. Now think for a moment. IF THE INSTITUTION THERE IS JUST THE HOME RESTORED, as they state it is, and the board or superintendent or someone is the father and someone else the mother, then you have a family WITH 20,000 CHILDREN begging for help from the outsiders. Paul taught that if a widow had as much as a nephew, he should provide the relief. What would he have written to a family with 20,000 children (all of which have had better training than that given children reared in Christian homes—see SEARCHING THE SCRIPTURES for March -61). I have no way to know how many children the home has cared for through the years, but one thing has to be true: if the claims made by some brethren for the superior care and training of the children are true, then they are in sufficient number to care for their own home beautifully. If they are not doing this, then the training is not superior. Perhaps the institution will give us the figures on how much and how many of these children who have gone out from them and are now heads of families themselves feel any obligation to the home that befriended them. If they are not careful, they will violate another Bible principle of failing to teach their children to care for their own.



(This is the second of a series of three articles by Earl West which appeared in the Gospel Guardian on February 23, 1950, page 4. We continue this series from last month.—Editor.)

LEARNING A LESSON FROM HISTORY

No. 2

Earl West

W. K. Pendleton had asserted that merely because the Scripture was silent on the missionary society did not argue against the society. If we were to follow the principle of the silence of the Scripture on any given subject as a positive rule of prohibition, Pendleton believed that this rule would be productive of evil. But up to now, he had merely argued against the criticism of the society's opponents. The greater part of his speech was devoted to the proper defense of the missionary society on the ground of expediency. We give in summary the argument which Pendleton used. Those who will be interested in reading his address may find it in the November issue of the **Millennial Harbinger** for the year 1866, beginning on page 494.

The word **church** is used in the Bible in two different senses: a local and a universal sense. The church at Corinth, for example, was the use of the term in a local sense. It had reference to the saints in a particular locality. The word **church** used in a universal sense had reference to all of the saints the world over.

Alexander Campbell had argued that God had given to the church the responsibility of saving souls, but to what church—the church in the local sense or the universal church? His answer: the church universal had been given the obligation of preaching the gospel to save souls. Whatever method the church, in the universal sense of the term, would use to preach the gospel to save the souls was acceptable on the grounds of expediency. In other words, God commanded the church to preach the gospel, but he did not tell the church the ways and means of preaching the gospel; therefore, it was left free to devise any kind of scheme in order to accomplish this work. This is the core of the defense that both Alexander Campbell and W. K. Pendleton used. This was the crux of the defense by the advocates of the society from that day to this. Stated briefly, the defense is, "The church universal must preach the gospel, but God has left the church universal free to devise whatever schemes it can to accomplish its work," with Alexander Campbell, W. K. Pendleton and Isaac Errett, and all the hosts of society advocates, any human organization which the church wanted to bring about to accomplish the work of the church was thoroughly acceptable as an expediency. If the church were interested in establishing a Bible society, it could do so on the same ground of expediency. If the church were interested in establishing a publication society, it could do so on the same ground. More-

over, if the church were interested in establishing educational institutions, it could do so on the ground of expediency.

When, therefore, Alexander Campbell or W. K. Pendleton called upon the churches of a particular state to endow a chair for Bethany College, they did so with perfect consistency. To them human organizations to aid the church were right. It was perfectly acceptable, in their opinion, for a human organization to exist in order to do the work of the church. It is rather strange how some men in the present day can feel that they act consistently when they do not occupy the same ground which Campbell did. Campbell believed it was all right for a society of any nature to do the church's work; therefore, it was not wrong for the church to support that society, and Campbell freely asked for it. Brethren today, however, claim to believe that it is wrong for a human organization to exist to do the work of the church. Just how they can be consistent is hard to see when they do not occupy the same position with respect to human organizations that Campbell did. He and Pendleton believed that it was right for the church to use any human organization to do its work. Thus, they could ask of any church support for that human organization and do so consistently with their own viewpoints. It is generally admitted today that no human organization has any right to exist to do the work which God gave the church. He who believes this cannot consistently believe that the church should support any human organization.

THE CHURCH UNIVERSAL

Someday, somebody will do the cause of Christ a real service by taking the concept of the church universal and giving it a thorough analysis based upon the scriptures and upon church history for the past two thousand years. The church is spoken of in the New Testament in a universal sense. There is a body of people, characterized by the fact that they follow Jesus, that comprise the New Testament church in its universal sense. However, there are some things about this truly significant. For example, it is significant that the church universal has never known but one officer—Jesus Christ himself, who is Head over the body, King over his kingdom. The apostles were the ambassadors of this King to the church, and existed before the church did. The study of church history reveals the fact that every time men thought in terms of the church universal, they ended up by forming organizations which, in their work, substituted themselves in the place of Christ. Roman Catholicism is the highest embodiment of the church universal concept and is frank to admit that its pope is considered to be the vicegerent of Christ on earth. So far as the church universal on earth is concerned, as viewed by a Romanist, the pope is Christ. Protestantism thought in terms of the church universal and set up synods and conferences. These synods and conferences have written creeds, created confessions of faith—in short, have made laws for the church universal, a prerogative which belongs to Christ. In the final analysis, these synods and conferences assume the position of Christ over the church universal. Some, like the Baptist denomination, have tried to throw off the concept of the church universal for a time and insist upon strict congregational policy. Yet, they invariably thought in terms of the church universal and established associations which soon began to dictate to the local churches, a prerogative which again belongs to Christ. In the restoration movement, brethren began to think in terms of the church universal and, with that concept, formed a missionary society. Looking back on this history, as we can now, who can fail to see that this society became the master

and soon dictated to the churches, a prerogative which belongs to Christ.

That Christ intended for the world to be converted through individual congregations being established in every local community and, thence, exercising a saving influence over that community seems too obvious for dispute. The plan which the author of Acts lays down is that the gospel is to spread from Jerusalem, thence to Judea, to Samaria, and to the uttermost parts of the earth. The gospel radiated out, local congregations were planted, and exercised a saving influence upon the community. In one generation the gospel was sounded out to the whole earth, and that without a missionary society. It is an indictment not against the organization but against our individual religious fervor that the same isn't done today. The only church organization known to the New Testament is that of a local church, not the church universal. The individual congregation of Christ's disciples is the only missionary society known to the scriptures.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

Hamartano, "I Sin," -No. 17

The noun *hamartia* has been studied under the general denotations, "the committing of sin," and "the act of sin." In this latter sense, it was observed that the noun always occurs generically in the Synoptic Gospels and Acts except in Matt. 12:31 and in Acts 7:60. In these passages it is to be noted that specific sins are referred to. Note also that these passages are the only ones in these books that employ the noun in the singular.

The author considers it noteworthy that *hamartia* occurs in a few passages in the collective sense. An excellent example of this may be seen in the following: ". . . Behold the Lamb of God, which taketh away the sin (*hamartian*) of the world," John 1:29.

In the following passage *hamartia* occurs by metonymy for a sin-bearer: "For he hath made him to be sin (*hamartian*) for us, who knew no sin (*hamartian*) . . .," II Cor. 5:21.

Science and Truth

I Tim. 6:20-21

William D. Burgess

All men seek truth. In whatever area we labor we attempt to discover truth and to use this truth to improve our efforts and the results of our labors. No man nor group of men who are honest with themselves can claim infallibility. Certainly the scientist does not make such a claim. He is the first to admit that he is not in possession of absolute truth. His presentations are, at best, relative truths. As his knowledge increases he is able to modify his conclusions and to come nearer the absolute truth. Whether or not he shall ever reach absolute truth is still a point for much discussion. To say the least, this goal is not in sight. In seeking truth the scientist first makes observations and secondly, interprets

these with his mind. In both areas there are possibilities of error. All of us can recall instances in which we have been deceived by our senses. By the same token, we can also recall instances when our interpretations of situations have been in error. The Scriptures claim to present absolute truth and science claims, at best, to present relative truth. The only reasonable approach is to accept the absolute. This is not to speak against investigation in science or in any other area. Of course many of the claims of the scriptures rest upon faith. Many of its claims have been proven by external evidences. We cannot prove the existence of God scientifically. Many speak of Nature, Power and other names to indicate a beginning force but do not admit that this was Jehovah. Ultimately our acceptance of God must rest in the scriptures and upon our faith. This is not so strange since the scriptures claim infallibility and man readily admits fallibility. It is not so strange for man to place his trust in these truths which have never been discredited down through the ages of time. Man is often found to be in error, but the Bible has never been proven to be in error in one single point.

BONDSERVANT OR FREEMAN, WHICH?

Jimmy Tuten, Jr., Ft. Lauderdale, Fla.

To preach the Gospel of Christ one must preach Christ crucified. In his first epistle to the Corinthians, Paul tells them that he "determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2). In the same writing Paul calls this the preaching of the Gospel (I Cor. 15:1-6). The Gospel is called the "form of doctrine" (Rom. 6:17). It has facts to be believed, commands to be obeyed, and promises to be enjoyed. When one believes the preaching of Christ crucified, and obeys the command to be baptized; that one is made "free from sin" (Rom. 6:17-18). The Christian, being made free from sin, is called a "freeman". He is, at the same time, a "servant of God" (Rom. 6:22; I Cor. 7:22). The New Testament teaches, then, that he who believes and is baptized becomes both a freeman and a servant.

The term "servant" denotes a bondsman; one whose very existence belongs to another. As a bondsman, one has no freedom. By a bond he is bound to his master. A freeman, on the other hand, has liberation or freedom from such bondage. He is released from restraint. These two terms (i.e., freeman and bondsman) as they appear in various scriptures seem to contradict each other. We are faced with what is called a *paradox*. Because of this, some have difficulty understanding how one can be in Christ and have freedom, while at the same time be spoken of as bondsman. The solution to the problem can be found by examining in the light of the New Testament the relationship of the child of God to the world and to Christ.

Some do not enjoy freedom in Christ. Instead, they are subject to bondage and slaves to Satan (Heb. 2:14-15; Rom. 6:17). In this relationship they walk in darkness and according to the "course of this world." They walk according to the "Prince of the air" and the "spirit that worketh in the children of disobedience" (Eph. 2:2). Their lives are vile and corrupt, and for a reward they will have "death" (Rom. 6:23). One need not remain a slave to Satan for his freedom has been bought! Christ by His death on the cross of Calvary provided the means whereby one can be translated from the kingdom of darkness into the kingdom of God's dear Son (Col. 1:13; Heb. 2:14-15; I Pet. 1:18). By His vicarious

death, Christ provided redemption. He offered Himself as a sin offering. While in sin, the sinner insults and dishonors the authority and law of God. But God loves the sinner and offers him freedom. Reject that freedom in Christ and you wound the affection of our heavenly Father. Accept it and you become a son, a freeman!

"Freedom" denotes deliverance from sin (Rom. 6:18, 22; 8:21). It means that one is emancipated or "set at liberty". Freedom has its obligations for there are certain terms which the sinners must accept in order to be freed from sin. He must obey the Gospel from the heart (Rom. 6:17). If he believes that the blood of Christ was shed for freedom's sake; then he must be baptized into Christ (Gal. 3:26-27). Freedom is found only in Christ Jesus. All can enjoy this freedom by simply obeying the one who makes freedom possible.

By reading carefully Romans 6:1-6, the reader can see that the apostle Paul included himself among those who have been made free from sin. Paul was at one time the "chief of sinners" and a slave to Satan; but he now enjoys freedom in Christ. At the same time that he was a freeman, he says he was a servant (bondsmen). He was a bondsman to Christ (Rom. 1:1). Paul did not contradict himself in claiming to be free while at the same time being a bondservant. In being made free, one becomes a servant to Christ. He has a new Master! As freeman we must yield all our members as servants to righteousness (Rom. 6:18). Every life is a service of some sort, whether of sin unto death or obedience unto righteousness. Paul says, "to whom ye yield yourselves servants to obey his servants ye are . . ." (Rom. 6:16). "Ye yield" denotes the acts of yielding while "ye are" denotes the condition of the one who does the yielding. The very fact that one obeys the Gospel of Christ is evidence of yielding to Christ. One serves Christ to become free from sin and must continue to serve Him faithfully.

Because of its baseness, servitude to Satan is slavery. Our service to Christ is lofty for we serve Him as sons and not as slaves. This willing obedience is subjection without bondage. Christ did not set us free in order to bring us into another form of bondage; but set us free that we might serve Him freely.

Bondsman or freeman? Friends, we are both! If we have been redeemed by the Saviour's blood in obedience to His Gospel, we are free from sin and now we serve the Lord. With a glad heart we accept the fact that we are freemen and bondsmen, a thing impossible in the case of earthly slaves. Let the servants of the Lord serve with humility of mind "knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord" (Col. 3:24).

THE DOOR OF FAITH

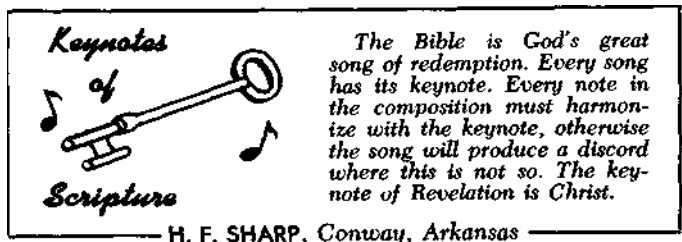
Wilbur Hunt, Palmetto, Fla.

"And when they were come, and had gathered together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles" (Acts 14:27). This verse has reference to Paul's first missionary journey as recorded in chapters 13 and 14, and mentions the phrase "the door of faith". This phrase has reference to opportunities to becoming and remaining saved. How can the door of faith be opened and be kept opened for us today?

There is, first of all, a desire to hear the word of God as did Sergius Paulus and the residents of Antioch of Pisidia (13:7, 42-44). A second thing is having "faith to be healed" (14:8-10) of one's sins, that is, realizing one's sins or spiritual sickness and turning to The Great Physician, Christ. Third, one should believe and fear or respect God (13:12, 26, 48).

A fourth thing is the acceptance of the mercies of God in Christ Jesus, which includes being forgiven of one's sins and being justified (13:34-39). Fifth, one should repent or "turn from these vanities unto the living God", and to acknowledge the Creatorship, sovereignty, and testimony of God (14:15-17). Sixth, one should continue in the grace of God and in the faith, not just in times when one is tested and faces persecutions, but all of the time and to do it joyfully in view of the blessings and promises of God, rather than quitting as did John Mark (13:13, 43, and 52; 14: 21 and 22). The seventh thing is co-operating with God all of the way, from becoming a Christian to being finally saved in eternity.

Such persons are ordained to eternal life, not in the sense that there is a fixed number of people whom God from the beginning decreed that they will be saved regardless of the kind of lives they live, and that there is likewise a fixed number of people destined to be lost regardless of what they do on earth, but in the sense of having the proper disposition and attitude towards God and His word, being spiritually minded, and choosing to obey God. To such persons, the door of faith is opened, whereas the door of faith is closed to those who would ridicule and reject, out of their own choice in the matter, the word of God and the Gospel Plan of Salvation. Is the door of faith opened or closed to the reader? It is up to you.



NUMBERS - SOJOURNERS

In the great revelation of God to man, called THE BOOK, we now note the book of Numbers. It seems the book of Numbers is a book of sojourners. Therefore, we use the theme to better see the harmony of this part of the song of Redemption with the Keynote, Christ. There are several interesting and helpful lessons in this book which we note:

1. There was the taking a census of the people and the place in the camp of each person under a captain. Surely we note the place each person occupies in the church under the Captain of their salvation, Christ. To be sure each congregation had elders but they are responsible to the Captain of our Salvation. See Hebrews 2:10.

2. The place of the Levites to care for the Tabernacle was given. There is a place of work for every priest today. Each child of God is a priest and each have a work to do.

3. There is found the law of purifying. We know today one outside the body of Christ much reach the Blood of Christ by obedience to the Gospel and those in the church are in contact with the Blood of Christ as they walk in the light as He is in the light. We must maintain constant contact with Christ's Blood. There were other laws of God in the book of Numbers such as to the Nazarites, Passover, Trumpets, Sabbath and etc.

4. Remember the time in the rebellion of Aaron and Miriam when Miriam was stricken with Leprosy? Moses asked God to heal her now to which God reminded Moses he had a law. Even though Moses desired the healing of his sister contrary to God's law, Jehovah did not permit this and Miriam was healed only in accord with this law.

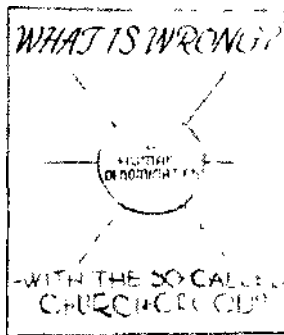
Many today plan to work, save souls contrary to the law of Jehovah but such will not be permitted by our Father. We can think of the fiery serpents and God's law of healing those who look on the brazen serpent. In the New Testament we are told as Moses lifted up the serpent in the wilderness so must the Son of Man be lifted up. No cure apart from God's law and no forgiveness of sins apart from God's ordained way. Through Christ, the Keynote of God's song of Redemption, must redemption come. Think of the sojourning in the land of Moab and Balaam's desire to be rewarded. He had some good points such as:

1. Not go beyond the word of God.
2. Go see what God will say.
3. A man recognized whom God heard by Balak.
4. Cannot go beyond what God will say for much gold and silver.

But Balaam went to Jehovah after knowing his will and thought perhaps God would change. Balaam did not love the will of God as he should and becomes a great lesson to us. Compare Christ when he knew he must die—Father if it be thy will let this cup pass from me." The desire of Christ was to completely do the will of the Father and that should be our will.

We may also see the boundaries of the land for each tribe given and the appointing of cities for refuge. On our way to that home of the soul there are certain boundaries we must not cross and the church is a place of refuge to the weary pilgrim here below.

WHAT IS WRONG WITH THE SO-CALLED CHURCH OF GOD?



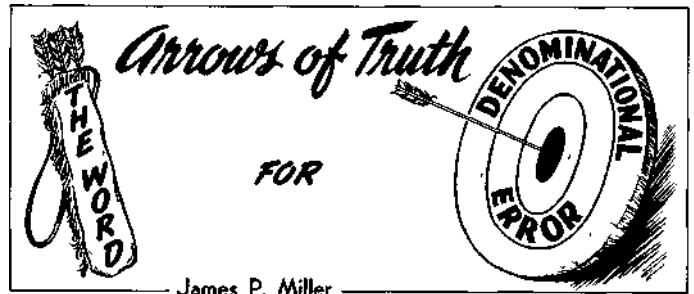
This is a book of debate notes used by Brother Miller in his debates with Thomas O. Dennis and Billy Sunday Myers of the "Church of God" in the spring and fall of 1956. These debates were held in Charleston, South Carolina and Lancaster, South Carolina.

The book is well worth the price of \$1.50. Those who are interested in knowing the false positions of the "Church of God" will greatly benefit by reading this work. Order your copy today.

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James P. Miller

SANCTIFICATION AND HOLINESS

"Church of God" people are called holiness people and as far as I know they have no objection to being thus referred to, because they feel that they have a monopoly, to a large extent, upon what they call the doctrine of holiness. They mean by this that they are sanctified in a special way to the point where they are not subject to sin. Much of the discussions with "Church of God" preachers evolve around the matter of what sanctification is and the New Testament doctrine of holiness as it is taught in the Word of God. They love such passages as Isaiah 35:8 where Isaiah said,

And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein.

They feel that the prophet is specifically speaking of them when he talks about the way of holiness and in this sense they are peculiar to the peoples of the rest of the world as they walk in the way of holiness. It is, however, worth while to note that they have no conception of how they got into "the way". Isaiah 35:8 where Isaiah says a highway shall be there, and a way, we repeatedly asked them to tell us how they get into "the way". Of course, in John 14:6, Jesus said, "I am the way", so if any man is to walk in the way of holiness, he will have to walk *in Christ* and there is the way of holiness. Since Christ is the way, then of course, a man has to be found *in Christ* before he could be in the way of holiness.

Their outstanding debaters, and one who represents them continually in discussion, on four separate occasions have refused to answer the question of how they got into "the way". All could easily see that he had no right to the way of holiness, neither does any other man have a right to the way of holiness, unless he is in the way, and the way is Christ. Galatians 3:27 teaches that we are *baptized into Christ* which would be in turn to be baptized into "the way". In Galatians 3:27 the Apostle Paul had this to say, "For as many of you as have been baptized into Christ, have put on Christ". This would put all "Church of God" people in the position of having to be baptized into the way before they could walk in the way of holiness. *Yet at the same time they denied baptism in water necessary to save, therefore, have no means of getting into "the way" that they themselves claim to love so much.* If they knew how to get into "the way", I am certain Mr. Thomas O. Dennis or Mr. Billy Sunday Myers would have been glad to answer the question. Since it was unanswered, I can only conclude that they have no knowledge of how to get into "the way". We are baptized into "the way". Christ is "the way", therefore, without baptism no man could be a part of the way of holiness.

We will give attention to how mixed up they are in regard to conversion and sanctification. The word sanctified, of course, simply means to set apart, and in the word of God

we have many things referred to as sanctified. In Exodus 29:43 we find that the tabernacle was sanctified. In Exodus 19:23 we find that Mount Sinai was sanctified. In Exodus 29:36 we find that the altar under the Old Testament law was sanctified. In Numbers 7:1 and II Chronicles 29:19 we find that the instruments and vessels of the tabernacle were spoken of as being sanctified. Thus, under the Mosaic system there were sanctified *persons* such as the high priest, sanctified *things* such as the tabernacle, sanctified *instruments* such as the vessels used in connection with its worship, and sanctified *seasons* or sacred seasons such as the Passover and the Day of the Atonement.

The word "sanctification" does not carry with it the idea that is generally ascribed by preachers of the "Church of God". It simply means that when a man is converted to Christ, he is translated out of the kingdom of darkness into the kingdom of God's dear Son and he is *set apart* as a Christian and a child of God. "Old things have passed away and behold all things have become new." The idea, therefore, that a sanctified man is a perfect man is one not found in the word of God. He has been set in the church by the Lord. In Acts 2:47 we find that the Lord added to the church. Every child of God when he obeys the gospel is thus moved and "set apart" sanctified. This is not connected with his sins but his location. He is now in the church of Christ. It seems strange indeed that those who speak so much of sanctification then turn and deny the importance of the church where we are set apart and made to "sit together in heavenly places in Christ Jesus".

In the next issue we will answer the question: can a sanctified Christian sin?

"TABLE SERVING" HINDERS EVANGELISTS

Earl Fly, Orlando, Florida

"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. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. 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." (Acts 6:1-4).

These apostles were not minimizing the importance and necessity of serving tables, nor were they objecting to doing this type of work on the grounds that they were too exalted to stoop to such labor. But since they were already engaged in the important and great work of the "ministry of the word" it was not "reason" that they "should leave the word of God, and serve tables." They did not ignore the need but on the contrary they gave instructions for the appointment of men to attend to this important work. These seven men could do the work as well as the apostles, leaving them free to continue in their work. The King James translation "reason" is rendered "fit" with a footnote of "pleasing" in the American Standard Version. It would not have been "pleasing" to cease the ministry of the word to serve tables.

IT IS NOT PLEASING TODAY

It is not pleasing today when congregations require evangelists to leave the ministry of the word to "serve tables" and it is not fitting for evangelists to comply therewith. Many preachers are so loaded down with "table" duties that little time and strength are left to study, meditate, prepare and preach. Many brethren, for example, expect their preacher

to select, purchase, store and distribute all class literature, select and appoint teachers, keep all records, oversee building upkeep, open and close building for all activities, buy supplies, see about all advertising and yard work, publish, fold, address and mail the bulletin, plan and promote all programs, visit socially, visit the sick at home and the hospitals regularly as a "pastoral" duty, run errands, and a thousand and one other things that require time and strength. The apostle Paul did not tell Timothy to do the work of a purchasing agent, secretary, elder, deacon, janitor, entertainer, et cetera, but "the work of an evangelist" (2 Tim. 4:5). It is not a matter of the preacher being lazy or unwilling to help with any of these things, but a matter of being free to do the work of an evangelist as revealed in the Bible and required by God. "Table" work can and should be distributed among the members, thus giving all an opportunity to work, allowing the evangelist to devote himself to the "ministry of the word," which is his duty to God and man. If *all* of the body works together rather than requiring one or a few to do everything, then neither "table service" nor the "ministry of the word" will be neglected.

Brethren and preachers should re-examine the work of an evangelist as revealed in the Bible and follow the teachings therein so as to accomplish the most good in the kingdom of God. Each man should do his duty, whether in "table service" or "ministry of the word", according to ability. *Think on these things brethren!*

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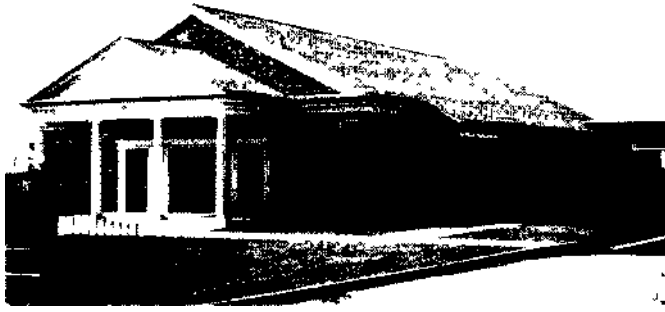
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"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM..."—Acts 14:27

COLLEGE VIEW CONGREGATION

Florence, Ala.



Jas. P. Miller

Standing for the "old Paths" and growing from the very first service the history of the College View Congregation in Florence, Alabama is joyful reading. Baptizing 18 the first year the church has constructed a new building and almost doubled in size in its short history. With five elders and seven deacons the future is bright for this young congregation. C. L. Overturf preached in the first meeting in the new building baptizing eleven. Curtis Flatt one of the most successful preachers in the church from the standpoint of making the churches with which he labors grow, is the preacher.

The College View Church of Christ had its beginning in December 1960. The church met at early hours in the building of the Poplar Street Church of Christ until entering their new building in October 1961. The congregation began with 101 members present for the first service. The present membership is 180. Elders of the congregation are: Grady Daniel, Vernon Freeman, E. T. Williams, Leon Graham, and Robert Griffin. Deacons are James Beavers, B. J. Daily, Lester Butler, Marvin Moomaw, Jr., Charles Hill, Verbon Jones, and Grady Threet. Curtis Flatt was chosen as the preacher at the very beginning. Flatt previously preached nine years for the Poplar Street Church of Christ in Florence. The present attendance at Bible class exceeds two hundred and the attendance at the Sunday morning worship is near 250. Contributions reached the \$500.00 average within six months after the church began.

The new building was designed by William Parks of Lawrenceburg, Tennessee, and was built by Robert Pressnell who is also a gospel preacher of considerable stature. The new building of Colonial style, seats 432 with provisions to seat others in wings on both sides in the case of overflow. There are 11 class rooms, a nursery, a paved parking lot accommodating 100 cars with space for expansion, and the building is completely air-conditioned.

Jerry Belchick, Orlando, Fla. — Brother Connie Adams (Newbern, Tennessee) will begin a short meeting with the Pine Hills congregation April 15. Services each evening at 7:30. Brother Adams will begin full time work with the Pine Hills congregation sometime in June. This will be the first full time evangelist that the Pine Hills congregation has had. Bible school attendance is running just under 200 each Lord's day and the morning worship hour averages

around 225 per Sunday. As soon as brother Adams and his family arrive I will begin working in the county with a view toward the establishment of another congregation of God's people.

It is of great encouragement to all the faithful of God to know how many brethren and churches are standing for the truth and the all-sufficiency of the church of our Lord in Middle Tennessee. My two meetings, one at Lewisburg and the other at Eastland in Nashville in April were successful beyond my highest dreams. In the Lewisburg meeting at Hickory Heights where Brooks Webb is doing a great work, 17 responded to the invitation. Of these 10 were baptized and 7 restored. In the Eastland effort where Rufus Clifford is loved and respected brethren came from far and near to hear the gospel. The crowds in both meetings were outstanding in spite of the continued rain. In the Nashville series 2 responded to the invitation. Both Clifford and Webb are examples of the very best in gospel preachers. Men who love the truth and will not bow to pressure no matter how great. The elders of both of these good churches are men of similar conviction, and the wonderful thing is that they are not alone. In the very heart of the institutional cause there are many churches and preachers who are not afraid. Here is a list of some of the brethren who attended the Nashville meeting. Harris Dark who preaches for the Perry Heights church. J. D. Floyd of Bowling Green, Kentucky, W. M. Shearer of Coopertown, Olin Kern of Charlotte, Sam Youree of Grace Avenue, B. G. Hope who works with the 12th Street church in Bowling Green, Kentucky, Robert Jackson of Riverside Drive in Nashville, T. T. Carney who labors with the Jackson Heights church in Columbia, Martin Lemon of West side in Franklin, William Lewis who is now with the Norwood congregation in Knoxville who is to move to 9th Avenue in St. Petersburg, Billy Ashworth of Franklin who preaches for the Berea congregation in Marshall County, Herbert Winkler well known preacher of Nashville, William Welch of Nashville, Brother Clifton of Taylor Town, Robert Hendrix of Main Street in Woodberry, Nelson Loyd of 27th Avenue in Nashville, Doris Billingsley of Green Hills, Bill O'Neal preacher at Shacklett, Brother Audrey who works with Rock Church in Dickson County, Newt Derryberry, Old Hickory and Gray's Point, Brooks Webb already mentioned, J. B. Bright of 7th Avenue in Nashville, Henry Ragan of Dickson and Colesburg and W. A. Respers of Hampton, Va. . . . In the meeting at Lewisburg these men attended who are not on the list above. Guy McDaniel who preaches for the El Bethel church at Shelleyville, Eugene Crawley of Shelbyville, Weldon Warmick of First Avenue in Lawrenceburg and Frank Coffield who is now preaching for the new congregation in Chapel Hill. Brethren from over 30 congregations in greater Nashville attended the Eastland meeting. These facts show how strong the current runs for the Old Paths in and around Nashville and should make all of us take courage. —JPM.

Robert Jackson baptized 13 in the meeting with the Franklin Road congregation in Nashville last month. . . . Franklin T. Puckett in a meeting with the church at Newbern, Tenn. with Connie Adams. . . . Morris D. Norman preached in an April meeting at Northside in Lakeland, Florida with Glenn

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TAMPA 12, FLORIDA

Shuemaker. . . . One baptized at Jackson Heights in Columbia with **Ferrell Jenkins.** . . . **J. Farris Smith** preaching in a meeting with the fine East Hills congregation in Pensacola where **Claude Wilsford** works. . . . **Paul Brock** in April meeting with the Market Street church in Dyersburg, Tenn. . . . **Thomas Butler** in two April meetings. One with the North Miami congregation where **Bobby Thompson** is the able preacher and with the MacDill church in Tampa with **Colin Williamson.** . . . Our readers may need to know the address of the church in Coral Gables, Florida. It is the David Fairchild Elementary School at S. W. 57th Street and 45th Avenue. **Robert M. Atkinson** preached there in a meeting in March. . . . **Stanley Lovett** editor of the *Preceptor* was the speaker in a meeting, April 22-May 2 with **Leonard Tyler** and the Sixth Avenue congregation in Pine Bluff, Ark. It would be hard to know just how much these two men have meant to the cause of Christ. . . . We are glad to call attention to the work that is being done by **Herbert Thornton** and the Perkins Road church in Baton Rouge, La. These brethren plan to build soon. **Irvn Lee** preached there in a meeting early this month. They have about 50 in attendance and are worthy. . . .

Morris D. Norman, Plant City, Fla.

Tracy H. Holsberry, Sr. of Plant City, passed this life at 10:30 A.M. on Friday, April 20, 1962. He is survived by his wife, Mrs. Mae Holsberry; a daughter, Mrs. Levi Gentry; and a son, T. H., Jr. Brother Holsberry had been a member of the Lord's body since 1921 and had served as an elder of the Plant City church since 1930. He led singing for many churches in this area, giving his time for the encouragement of the Lord's work. He was a charter member of the board of directors of Florida Christian College and served as such until the time of his death. He stood firm for his convictions through the years and withstood those who would trifle with a "thus saith the Lord," being opposed to any innovation into the work and worship of the Lord's church. Although limited in his activities in later years by ill health, he kept abreast with the activities of the church and lend his years of wisdom toward the solving of her problems.

Funeral services were held on Sunday, April 22 at the building of the Plant City church of Christ and burial was in the local cemetery. Morris D. Norman, Byron Conley, and Tom Butler officiating. A great servant has gone to rest and will be missed by those who knew him. Sympathy is expressed to his wife and family."

The Plant City church of Christ will, for the second time, conduct its vacation Bible school at night, June 4-8. There will be classes each evening at 7:30 for all ages up through the teen-agers. The adults will meet in the auditorium to hear lectures by a different speaker each night.

The general theme of these lectures will be "Christ in the Scheme of Redemption," the purpose of which is to develop the redemptive plan showing Christ as its central theme. The lectures and speakers are as follows:

- Monday, June 4: "The Coming of Christ"
By Don Bassett, Dover, Florida
Tuesday, June 5: "The Life of Christ"
By C. L. Overturf, Tampa, Florida
Wednesday, June 6: "The Death of Christ"
By Byron Conley, Bartow, Florida

Thursday, June 7: "The Reign of Christ"
By Ed Britt, Plant City, Florida Friday, June
8: "The Second Coming of Christ"
By Bob Owen, Tampa, Florida We invite
any who would to be with is in this effort.

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SEARCHING THE SCRIPTURES

April 25, 1962

To The Gospel Advocate P.O. Box 150 Nashville, Tenn.

Dear Sir:

In the March 15, 1962 issue of the Gospel Advocate, an article appeared concerning the debate between W. L. Totty and Glenn Sheumaker in the High School auditorium in Clearwater, Fla. I would like to correct a misunderstanding in this article concerning the meeting at Hercules Avenue at the same time. This meeting was not scheduled to conflict with the debate. In our business meeting of Jan. 2, 1962, all of the brethren agreed that Jan. 22-25 was the time for the debate. I informed the brethren at Howard Street that the Hercules congregation would be starting a meeting about Jan. 20th. I was incorrect in the starting time, which was incidental, however, the brethren at Howard Street knew of the meeting about three weeks before the debate.

It was over my objection that they decided to rent the high school auditorium just across the street from the Hercules meeting house. I believe this conflict could have been averted if the brethren had made phone calls to the participants in the debate.

I have seen the minutes of the business meeting of the brethren who worship on Hercules Avenue. They started making plans in March of 1961. As soon as Brother Miller had confirmed the fact that he would preach for them in this meeting, they started having their advertisements printed. As soon as Hercules Avenue was informed of the debate, they held a business meeting to discuss whether or not they should stop their meeting on Jan. 21. They decided that since they had already advertised this meeting to start on the 14th and run through the 24th of January, it would be unfair to the members as well as to their friends to stop their meeting short of the announced time.

I have written this in the most humble and truthful manner I know how, and want to eliminate all bitterness and misunderstanding possible.

/s/ J. H. Cope, Jr.
Member of
Howard Street
Church.

EDITOR IN MEETINGS

James P. Miller, co-editor of SEARCHING THE SCRIPTURES will preach in the following meetings:
East Columbus, Miss. _____ May 13-18
Wendell Avenue, Louisville, Ky. _____ June 10-17
College Heights, Florence, Ala. _____ June 24-July 1

All readers of the paper are urged to hear him.

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 III

JUNE, 1962

NUMBER 6

THE BROADENING INFLUENCE

Jas. P. Miller

Christians who love the church of the Lord and who are aware of the many problems that face it today are asking over and over again, how are such rapid departures from the faith possible? At an almost unbelievable pace, the church of Christ has lost and is losing its identity and loyalty to Jesus Christ. Practices that would have been unthought of even ten years ago are now open and cry their shame from the housetop. Brethren are no longer hindered by opposition from some of their brothers in Christ, but run rough shod over them and their feelings. The churches are turning to the social needs of man and forgetting the soul. The "serving tables" takes the place of the "word of God" and the real purpose of the church that cost so much is lost. In answering why to the causes for this wave of departure, we should understand that no man knows another's mind. Paul said this in I Cor. 2:11, "that no man knows the things of a man but the spirit of man that is in him." The causes are many and varied.

THE AGE OF FEAR

Our age has been described as the age of fear. Modern weapons capable of great destruction, a better informed population and the "cold war" have all left their impact. As strange as it may seem, instead of turning our thoughts heaven-ward, all of this has had the opposite effect. Mankind turns to the social world around him with no thought but to improve it. In this way of "human wisdom" he sees the church as a social force instead of a spiritual anchor. In the Tampa Times of June 2, John S. Wimbish, a Baptist preacher, makes this statement: "The church can compete in any field for people's interest and do it better." Wimbish suggested the following:

1. Agencies to handle people's needs beyond just the spiritual.
2. Dramatizing the baptismal service.
3. Establish employment agencies.
4. Development of recreational areas for tennis, basketball, and volleyball.
5. Producing movies better than those of Hollywood.

This kind of thinking is not limited to Mr. Wimbish or to the Baptist Church. It is exactly the same as that of many of our own brethren who are following the same pattern. This is one of the causes for liberalism and departures from the faith.

EDUCATION AND EXPERIENCE

In addition to the age of fear, higher education is taking its toll. In the Tampa Tribune of the week of April 22, Pat

Hardeman answered questions about his role as an educator. Pat was running for the School Board in Hillsborough County. This is no attempt to chastise Pat, for he long ago has left the faith and the church of his youth. The possibility of his ever returning to his first love is very remote as the following statement will show.

"In the last two Sunday editions, letter writers have raised questions about my record as an educator. I should like to answer those questions. (1) Concerning Florida Christian College and my resignation there, the answer is simple. I was reared in the Church of Christ which insists that no member of another church can go to heaven. Every member of the faculty at Florida Christian College must believe this dogma. When my education and experience broadened my mind to the point that I could no longer accept this dogma, I resigned from Florida Christian College to accept a full-time appointment to Tampa University Philosophy Department. I could not do otherwise and remain true to my conviction."

From the above statement, Pat gives the true cause for his making shipwreck of faith. I have no knowledge of the circumstances connected with his resignation. Concerning his faith, the fault lies in his education at the University of Illinois. Proper apologies should be forthcoming from those brethren who tried to blame this loss of faith on Florida Christian College and those connected with it. They know the true cause now and have the words of Pat himself for proof. His doctor's degree cost him his faith. This influence of higher education is one of the great causes for the tragedy of our time. Men have lost their faith entirely or have had their belief in what Pat calls the "dogma" of the church weakened to the point of uselessness. It does take courage to believe that only those who are part of the Lord's body are going to heaven, and it takes even more to preach it every day. For the educated man, who values the opinions of his fellows in the field of academic achievement, this is his greatest cross. He is drawn between the standards set by the Bible and the brethren who are "on the rock" on the one hand, and the sneers of his educated colleagues on the other. As the result, he tries to carry water on both shoulders. He softens the plea of the gospel to make it less offensive to the world and keeps a few fundamentals to make it acceptable to his brethren. The tragic thing about this is that brethren have been taught to look for these few fundamentals and are not aware of the danger until it is too late. Softness and compromise have already done their worst and the church is destroyed.

FILTHY LUCRE

There are other causes. Pride in ourselves and a love for the praise of men, a fear of being laughed at, and too little Bible knowledge are all causes. Another of these is simply money. The need for food and clothing and a place to house

one's family are always with us. So many preachers are influenced simply by the need of a job. Some of them know nothing but preaching. They have had no experience in other fields, and are afraid not to go along with the crowd because they know they would be fired if they did not. Institutional elders, prompted by powers "beyond them" told the preachers this very thing and some have had the courage to tell it to others.

HISTORY WILL TELL

When the history of this generation is written, time will give up other causes. These are but a few and there are many others. Brethren who a few years ago were marking the page with warnings and the pulpits with truth have quit the fight. How they could have been sincere then when they were so bold and courageous and now are unable to answer their own arguments is to many a mystery. God knoweth the heart and the judgment will give the final verdict. In the meantime, the "Broadening Influence" is still with us.

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Editorial . . . **H. E. PHILLIPS**

PREACHING THROUGH THE PRINTED PAGE

Preaching is important in God's plan to save sinners. "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). In the same letter Paul said, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I WRITE unto you are the commandments of the Lord" (I Cor. 14:37). Preaching may be done by speaking or by writing.

Many who write articles today seem to indicate in their writing the desire to be recognized for their contributions to literature. To write for the purpose of recognition is not the proper attitude in preaching. It is also true that some preach for that purpose. We should speak or write for the purpose of teaching God's will and saving the lost souls about us. Simplicity is important if we are to make God's truth understood.

I am wondering what the issues will be in the next generation. Every one feels he must write something "on the issues" to hold his standing among his own brethren. Do not misunderstand me: I am not encouraging anyone to ignore the problems that face the church today. They must be met with all the force and vigor the Scriptures teach, but we must follow the examples of the apostles in their preaching and declare all the counsel of God. Paul said to the Ephesian elders: "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house. . ." (Acts 20:20). "For I have not shunned to declare unto you all the counsel of God" (Acts 20:27). The matter of the life, death and resurrection of Christ was preached. The issue of Judaism was fully taught. The second coming of Christ was discussed in all its details. Human relationships, congregational obligations, worship and organization were all taught completely. In fact, the New Testament was given that the "man of God may be perfect, thoroughly furnished unto all good works" (2 Tim.

3:17). Those to whom Peter addressed his second epistle were already informed in all matters of doctrine, for he writes: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth" (2 Pet. 1:12).

Several years ago the church faced the problems of human institutions in the nature of the missionary societies and educational societies, and the battle was fought. While the valiant soldiers of the cross engaged this error, they forgot the other issues that were rising and soon they had a new enemy — Premillennialism. This "ism" divided the church just as the missionary society did. The guns were now turned on this new enemy, and every writer and speaker thought he ought to continually deal with this error as if it were the only enemy of truth. While they were fighting this doctrine, worldliness in various forms invaded the church. A new line of battle was formed. Together with this plague of worldliness, forms of modernism arose among various congregations and the enemy sought to compromise these with the gospel. While this battle was being fought, human missionary, educational and benevolent societies regained strength and began the battle again. We cannot afford to turn all our attention to one battle field and lose the church of this generation to an enemy we will not recognize while we are fighting another. We must fight all error wherever it may be found.

Today very little is said by comparison on the subject of Premillennialism, and if we are not careful, we will have this battle to fight all over again in the church. One does not have to preach every sermon and write every article on the subject of human organizations taking funds from churches to be faithful to the word. Of course, he MUST preach on these subjects to be faithful! He must preach with great power and distinction against them! There is no basis for fellowship with these digressive elements in the church! But we are faced with the serious issue of WORLDLINESS in the church. How much preaching and writing are we doing on drunkenness, adultery, dancing, stealing, lying, etc.? We are faced with the issue of ignorance in the church as to our duty. How much preaching and writing are we doing on worship, faithfulness, saving the lost, congregational conduct, discipline, etc.?

Paul said he had proclaimed "all the counsel of God," and "kept back NOTHING that was profitable unto you." We must do the same. This means to preach against all forms of doctrinal error, including human institutions, innovations in worship, Premillennialism, materialism in all forms, worldliness, indifference to worship, and all such like. It means to preach the will of God and the authority of Jesus Christ in everything to the church. Brethren, let us not neglect any of the truth taught in God's word, and let us not give "place by subjection, no, not for an hour," to any false teacher or worldly minded church members. Let us use the sword of the Spirit with great power against every and all foes of the gospel of our Lord and Saviour Jesus Christ. Continue to preach and write against the "present issues," but let us not forget the other "issues" that have and are facing us today.

EVOLUTION - FACT OR FANCY?

E. L. Flannery, Lawrenceburg, Tenn.

The theory of evolution may be defined as the hypothesis that million of years ago lifeless matter, acted upon by natural forces, gave origin to minute living organisms which have

since evolved into all living plants and animals including man. The theory of evolution has to do with *the origin of life* and the origin of the species and should not be confused with the ordinary development of living plants and animals. The theory of evolution is old, very old, but it was revived in the year 1859 largely as the result of the publication of Charles Darwin's "Origin of the Species." Some today teach evolution — that life sprang from inorganic material — even though Darwin set it forth as a theory, and said he knew of no case where life had ever come from inorganic matter. In the *Reader's Digest*, April 1956, page 138, Professor Edward Conklin, the great Princeton University biologist, is quoted: "The probability of life originating from accident is comparable to the probability of the Unabridged Dictionary resulting from an explosion in a printing factory."

EVOLUTIONISTS "PROOF" IS FAULTY

Most Encyclopedias and textbooks in biology tell us of the Piltdown man as the missing link between the ape-man and man. But in 1953 the British Museum announced to the world that the Piltdown skull was a fake! The coelacanth (fish) has been generally said to have been extinct for some 280 million years. Books published as late as 1954 so state. But this fish is being caught in the Indian Ocean in recent years. Evolutionists have traced the horse as "proof" of their theory. Taking their reconstruction of Eohippus (size of a dog), his ribs were eighteen. Orohippus dropped to fifteen, Pliohippus jumped to nineteen, and Equus Scotti is back to eighteen. Eohippus starts at six or seven lumbar, Orohippus shows eight, and some five million years later, they have Equus Scotti back at six! Of this Dr. Heribert Nilsson has said, "The construction of the whole cenozoic pedigree of the horse is, therefore, a very artificial one, because it is put together out of parts that are not homogeneous, and cannot for that reason be a continuous transitional series." (Synthetische Artbildung, 1953, p. 552). Evolution can be answered, but many are taking advantage of the lack of information, and are teaching this false theory to our children, thus destroying their faith in God as the Creator of life. One cannot believe evolution and the Bible too. The Bible states, "In the beginning God created the heavens and the earth", that He created all the living. (Gen. 1:1-31). Evolution says that life came from lifeless matter reacted upon by natural force. This is too large a subject to deal with through this medium, but a booklet of 95 pages, *Evolution*, written by a medical scientist will give you many, many answers, and gives quotations from 225 sources. He lists 25 recommended books. This booklet costs about 20 cents wholesale. It will help all who believe in God and his word, the Bible, to defend it, and to show up evolution for what it really is, merely a fanciful theory.

SALVATION - BELIEVING - No. 4

Thomas G. O'Neal, Jasper, Ala.

After those who are lost have had the gospel of Christ preached unto them and have heard it, they then need to believe the gospel. Jesus said, "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." (Jno. 8:24). An essential unto salvation is believing that Jesus as God's Son is able to save one from sin.

Faith or belief is defined in these words, "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1).

One must believe in, trust in, have confidence in, rely upon Jesus Christ in order to be saved. One must have complete confidence that Jesus the Son of God and He alone is able to save one from sin. Heb. 7:25 says that Christ "is able also to save them to the uttermost that come unto God by him . . ." There is no salvation out of Christ. (2 Tim. 2:10). Every blessing connected with salvation can be had in Christ and only in Christ. There is not one particle of salvation that is to be had out of Christ!

Notice at this point some passages of Scripture that show the necessity of faith in order to be saved. "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. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." (Rom. 1:16-17). "And 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." (Jno. 20:30-31). "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." (Jno. 8:31-32). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (Jno. 3:36). "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:15-16). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. 5:1-2).

In our study of faith being essential unto salvation, it is needful and profitable to stop just here and point out that man is saved by faith, *but man is not saved by faith only or by faith alone!* Many in the religious world teach that man is saved or justified by faith only. Note the following:

"We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. *Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort.*" (Emphasis mine, T.G.O.) (*Methodist Discipline* 1952 Edition, Page 28.)

What is affirmed in this quotation is affirmed by many preachers in denominational bodies across this land. The argument that is sometimes made is this: Rom. 5:1 mentions being justified by one thing — faith. Nothing else is mentioned. Therefore, we are justified by faith only. If this were true, then everything God had to say on any subject would have to be found in just one verse. Concerning some subjects in the Word of God it may well be that all God has said on that specific subject is stated in just one verse, but that is not always correct. To illustrate, all that God has had to say concerning the *time* the Lord's Supper is to be observed is found in one verse, Acts 20:7. No other verse in the entire New Testament tells the *time* the Lord's Supper is to be partaken. Other verses tell the manner, the purpose, etc., about the Lord's Supper, but no other verse teaches the *time* about the Supper.

God has not said all in one verse everything that He wants man to do in order to be saved. In the New Testament an «entire book, Acts, is devoted to the question of what an individual needs to do to be saved.

The only place in all of God's Word that the term "faith only" is found is Jas. 2:24, "Ye see then how that by works a man is justified, *and not by faith only.*" Faith is essential unto salvation, but faith is not the only essential! In Acts 17:30, Paul says God demands repentance of those who would be saved. This, however, does not mean repentance only! Jesus said, "He that believeth and is baptized shall be saved." (Mk. 16:16). In this very passage, Jesus said something besides belief is essential unto salvation, and He also said that something besides baptism is necessary.

Faith is essential therefore unto salvation. None can be saved without it. Air breathed is necessary in order for one to live, but one cannot live by air only. It takes air breathed plus food, water, shelter, etc., for one to live. Likewise, it takes faith plus other things in order for one to be saved. The other things are repentance, confession, and baptism followed by steadfastness in the Lord's service.

In our next article repentance will be our subject for study.



(CORRECTION: The indebtedness of Alabama Christian College as stated in the last issue of SEARCHING THE SCRIPTURES should have been \$80,000.00 not \$80,000,000.00. This last figure would be too much for even the greatest promoters of our day. We are glad to make this correction. The type setter just got stuck on the "0."-JPM.)

Our brethren who for so long now have tried to argue that they are the church and that whatever they as individuals do, the church can and does do, should try this with Billie Sol Estes. Is the church in Pecos under fire and bankruptcy, or is it just one of the members of the church? He has been used by the institutional brethren and held up as one of our outstanding brethren. If he is the church, what plans does the congregation where he is a member have for paying off the millions that he seems to owe? I marvel at the lengths to which some will go in order to prove the point; but I expect that all of the liberal brethren in West Texas will be able to see the difference in the individual and the church with that much money involved.

The same thing can be said for our brother Boone. The reports on State Fair tell of his passionate love-making and kissing other women in the picture. These brethren need to tell us, was that the church kissing another woman and calling for whiskey, or was that just brother Boone as an individual doing the kissing? Brethren, that old argument is just about threadbare. Peter told Ananias there was a difference in his money and the Lord's money in these words found in Acts 5:4, "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? . . ." There are two inescapable conclusions to these questions: 1) There is a difference in what is our own and in that which belongs to the Lord; and 2) Before a thing is given to the Lord it is in our power and after it is given, it comes under the Lord's power or authority. This is the difference in the action of the individual and the church.

BRETHREN OLER AND HEDGE

In the Boles Home News of March 25, 1962 brother Gayle Oler publishes a good letter from brother J. W. Hedge. It has never been my good fortune to meet brother Hedge, but he must be a beloved and respected older preacher in the West. He writes brother Oler a very fine letter in which he has the following statement:

"I have always placed 'institutional homes' in the same category with the hospitals and other institutions created to do special works which the churches within their framework were not created to do. Therefore, I sincerely believe that such institutions may be used of and by the church in providing care for needy people. Since they belong, at least in my eye, to the realm of private enterprise, I don't believe any one of them has a right to ask churches to place them in the budget to be supported by the churches from their treasuries. If one can be placed in the budget of the churches so may all of them . . ."

It was interesting to read brother Oler's answer. He argues that the lights, gas, and telephones are placed in the budget and that this makes the institution right, and missed brother Hedge's point a million miles. This was the very thing the old brother was arguing. Listen to him as he continues:

"Churches may from their treasuries take money to purchase any service rendered for them which they are unable to provide for lack of proper facilities. The churches were created to take care of the spiritual needs of mankind, primarily. The churches have facilities within their framework to do this work; hence no other institution is needed in this field to do the work of the churches. This proves to me that the "missionary society," is an addition to God's plan. The "natural home" as well as the "institutional home" exists for the purpose of taking care of man's natural needs; hence may be used of the churches for that purpose."

I marvel that Brother Oler could miss the point entirely. Although brother Hedge is mistaken about the dependency of the church on the human institutions in benevolence, he is right about its relation to the treasury of the Lord. Would Brother Oler have the churches put the light company in the budget if it did not need the lights, and send them a check each month just so they could build a bigger light plant? Would he put the gas company in the budget of the church and send them a check each month even though the congregation used electricity exclusively? The old brother was talking of "buying services" and brother Oler did not even see the point. Brother Oler winds up the correspondence with these words:

"Brother Hedge, I think you and I are identical in our concept of the church, and of its responsibilities, and of its rights in the care of the fatherless; and I am happy to have your letter that spells out the grounds of unity and common understanding."

It will be interesting to see if the Boles Home will follow Brother Hedge's **FOUNDATIONS FOR UNITY AND COMMON UNDERSTANDING** and stop taking money from the treasury of the churches. When he does that, I will marvel indeed.

DID THE HOLY SPIRIT FAIL?

J. M. Allen, Bade City, Fla.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). When we hear men say, "God has told me to do a thing, but has not told me

how to do it," they are saying that the Holy Spirit has failed in the mission Christ sent him to do. Anyone making a statement that God has not informed him how to do essential things must not have much knowledge of the word of truth, or he just wants to establish his traditions. The Lord said, "In vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15:9).

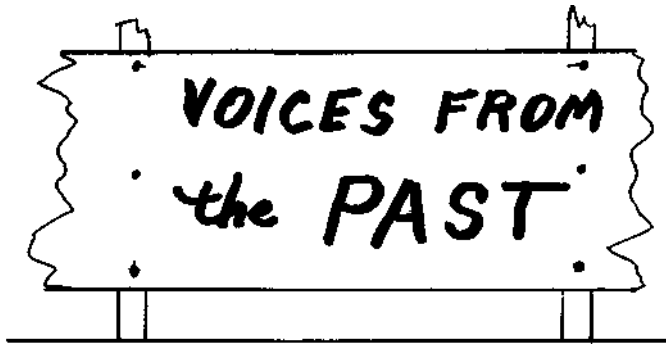
Let us note some of the teaching of Christ in regard to this matter. First, Christ said, "I will send the promise of the Father" (Lk. 24:49). Some might ask, "What is the promise of the Father?" "And it shall come to pass afterward, that I will pour out my spirit upon all flesh and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel 2:28). Christ said, "he shall teach you all things" (John 14:26). If God did not tell us how to do some essential things, what did Christ mean when he said "teach you all things?" It seems that there was something left out if what men say is true in regard to this matter, and we can only come but to one conclusion: that Christ made a mistake when he said the Spirit would teach you all things, and also that the Holy Spirit failed to complete the work he was sent to do. Now if the Holy Spirit failed, the apostle Paul did not know it, for he said: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16,17). Once more Paul said: ". . . the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11,12).

With these scriptures before us (and there are many more), it is evident that Paul had every reason to believe that Christ revealed unto him the gospel in its fullness. He said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Paul said this because he knew that Christ had revealed it to him, and that the gospel was complete in every way, even to telling us how to do the work God wants us to do.

The prophet of God said, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jere. 10:23). And to think that some would teach that God left some of His will to be carried out by the faulty thinking of man is unheard of. God said, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8,9). In the light of this scripture it is not reasonable to believe that God has left any part of His divine will to the faulty thinking of men.

The statement that God has not told us how to do certain things has risen from the "method" of caring for the indigent of the church, and the reason some men make such a statement is because they want to do their own will, or they think that they can improve upon God's way.

When the need arose in the church in Jerusalem, the apostles said for the disciples to select out seven men of good report for this work, and they would be appointed to do it. (Acts 6:1-6). There was not a board of directors chosen to do this work; it was just the church caring for its own poor. We are instructed by the word of the Lord not to go beyond that which is written (1 Cor. 4:6). And we read again, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God" (2 John 9). We should give the more earnest heed to the word of God, and make our calling and election sure.



(The following article by Earl West is the third and last of a series which appeared in the *Gospel Guardian* on March 2, 1950, page 5. We must re-study these facts of history in view of some attitudes now in the church. This article appears as it was originally printed twelve years ago. — Editor)

LEARNING A LESSON FROM HISTORY--

No. 3

Earl West

There can be no doubt that W. K. Pendleton did not press his argument concerning the church universal to its logical conclusion. David Lipscomb was quick to realize that fact. He saw at once the dangerous extreme to which that argument could be taken, and so he replied, "The only defense that can be made of these institutions is, that there must be a universal organization of the church of God with an earthly central head, that overlooks and directs the operations of all the numerous local organizations or congregations. The premises that lead to this conclusion were laid down not very definitely by Brother Pendleton, in his last address at the last meeting of the Cincinnati society. The logical result of these premises, we gladly note, he shrinks back from declaring. This, to our mind, is the most objectionable ground the societies could be placed upon. Brother Pendleton's use of the terms, universal church, in connection with the society organization, we think can have no other meaning." (*Gospel Advocate*, 1867, pg. 115).

Lipscomb was right in sensing the fact that Pendleton's assertion would lead to the organization of a universal controlling point over the church in order to guide and direct its operations. This has substantially been done in the case of the Roman Catholic Church, as well as many less effective ways in the various Protestant denominations. The principle, as applied to colleges, has already been suggested. The idea held by Pendleton asserted that the church universal had a right to form any kind of human organization in order to accomplish the work which God gave it to do. The formation of such an organization would likely be defended upon the ground of expediency. Whether this organization would be a missionary or Bible Society, publication society, educational society or college, mattered little. The church had a right to use any of these human organizations to do its work, according to Pendleton.

This ground had been thoroughly contested by opponents of the society by the time our brethren became sufficiently interested to establish schools. Between the years 1871 and 1878, the College of the Bible at Kentucky University had caused considerable anxiety. David Lipscomb had much to say against it and spoke derisively of Bible colleges. Ben Franklin, acting rather hastily, immediately put the college into the same category with the missionary society, and spent the remaining few years of his life opposing colleges. Even

Jacob Creath, Jr., did the same thing. These men viewed the schools from the old standpoint that brethren had always taken — on the same plane of expediency as the missionary society.

"LIPSCOMB'S VIEWPOINT"

When David Lipscomb established the Nashville Bible School in 1891, he did not view the college from the same standpoint with which others had seen it, which was that no human organization — missionary society, Bible society, or college, etc. — had any right to exist in order to do the work which God gave the church to do. That maxim was thoroughly settled in his mind, as well as in the minds of others. But there was a phase which brethren have always overlooked. The matter of teaching the Bible is not only the obligation of the church, acting as a whole, but it is also the obligation of individual Christians. If a person is a banker and he is also a Christian, it is his obligation to teach the Bible in his bank to all whom he has an opportunity to reach. If a farmer is a Christian, it is his obligation to teach the Bible to all whom he has an opportunity to reach. If a school teacher is a Christian, it is his obligation, as a Christian, to teach all men the Bible. Indeed, he could not be a Christian and fail to do this. Nor would this man think that his particular occupation was in any way connected with the church or that it was doing the work of the church. When the Christian who is a banker teaches the Bible in his bank to others who may be reached there, he is not doing the work of the church; he is doing the work of a Christian. When the Christian who is a farmer teaches the Bible on his farm to those whom he may reach, the farmer is not doing the work of the church; the man is simply doing his own work as a Christian. When the Christian who is a school teacher teaches the Bible to those whom he has an opportunity to reach, the school is not doing the work of the church; the Christian is just doing the work which God gave him to do. He has the same Bible authority to do this that Paul had to preach the gospel while he was working as a tent maker. He is acting as an individual Christian should in doing what he can to spread the cause of Christ.

It was this point of view which both James A. Harding and David Lipscomb used in looking at the school situation. Their conception of the school was not that it was an organization doing the work of the church but simply was an opportunity for Christian men, who were teachers, to act as Christian men in teaching the word of God. The school was placed upon the same plane, to use one of Lipscomb's illustrations, as the Christian who was a banker or a farmer.

What, therefore, is the relation of the school to the church? It has the same relation that any other business has where the individual teaches the Bible in connection with his business. He is not doing the work of the church; rather he is doing the work which he, as a Christian, is to do.

THE TWO POINTS OF VIEW

It can be clearly seen that there were two point of view with respect to the school which entered into the thinking of the brethren. Coming on down from Alexander Campbell and W. K. Pendleton was the idea that the church universal had work to do and that it could employ any organization it so desired in order to do this work, defending it on the ground of expediency. The college, as a human organization, would occupy a role of doing the work of the church. From this point of view, the society and college stood exactly on the same basis. At the close of the Civil War, many of the brethren had this viewpoint. Consequently, when Ben Franklin and the *American Christian Review* turned against

the missionary society, they felt it compulsory, in order to be consistent, to turn against the school as well, for they considered it a human organization also. That idea has come down through the *American Christian Review* even to modern days and it is still a common objection that the school and the society exist on the same plane; so if the society is unscriptural, the school is unscriptural, too.

On the other hand, Lipscomb and Harding did not consider the Nashville Bible School to be on the same plane with the missionary society. The Bible school was not doing the work of the church; the individuals who taught in it were doing the work that they, as Christians, should do.

COMMENTS TO EDITORS

"Searching The Scriptures is a fine magazine and I would not want to miss any of them, as I and my family have learned a lot of truth from it." — S/Sgt. James C. Taylor, Seattle, Wash.

"Your publication is thoroughly enjoyed in this household ..." - C. W. Hardison, Atlanta, Ga.

"I enjoy reading this paper very much and would like for it to be continued." — B. B. McCormick, Orlando, Fla.

"We enjoy your paper very much. Keep up the good work." — Mrs. R. R. Pollock, Lawrenceburg, Tenn.

"You men are doing a good work. I hear fine comments everywhere I go about your paper. A person said to me the other day that he believed Searching The Scriptures was the finest paper published. Keep up the good work." — Ward Hogland, Greenville, Texas.

"I continue to appreciate your work with this publication." — Jimmy Tuten, Jr., Ft. Lauderdale, Fla.

"We enjoy Searching The Scriptures very much. Keep up this good work." — Mr. and Mrs. E. G. Gaylord, Orlando, Fla.

"I have continued to enjoy your paper. Please renew my subscription for another year." — Joe Fitch, Sanderson, Texas.

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"Searching The Scriptures continues to be very helpful and enlightening. Keep up the good work." — Leslie E. Sloan, Palmetto, Fla.

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"I sincerely appreciate your effort in publishing Searching The Scriptures. I look forward each month for my copy." — Maurice W. Jackson, Titusville, Fla.

"Keep up the good word. It will accomplish much." — Leonard Tyler, Pine Bluff, Ark.

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GIVING THE ANSWERS FOR OUR HOPE

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Orlando, Florida

I PETER 3:15

— Marshall E. Patton

QUESTION: What is the baptism of fire in Matt. 3:11? Does this refer to the "cloven tongues" in Acts 2:3?—B. H.

ANSWER: In determining the meaning of any verse one should always examine it carefully in the light of its context. The need for this practice cannot be emphasized too much. Many verses remain obscure in their meaning and are often misunderstood, misused, and abused simply because their context is ignored.

The context of Matt. 3:11 shows that John was calling upon the Jews to "Bring forth therefore fruits meet for repentance:" (v. 8). This was in keeping with John's mission, namely, preparing the Jews for the coming of the Lord and His kingdom. (Isa. 40:3-5; Mali. 4:5; Matt. 3:3). In verse nine he shows that just being a literal descendant of Abraham would not suffice to make one a part of that people prepared for the Lord. One must obey John's message. Verse ten shows—the consequence of disobedience. All such will be cut down and cast into the fire. Verse eleven shows that the Lord will administer this fire. While John administered water baptism, he says, "he that cometh after me . . . shall baptize you with the Holy Ghost, and with fire." John could not administer the latter two. No man can! Hence, the Lord is superior to all men — even "mightier" than John! Verse twelve tells us when the Lord will administer the baptism of fire. It will be at harvest time when the good and bad shall be separated one from the other. The righteous (wheat) will be gathered into his garner. The wicked (chaff) will be burned up with unquenchable fire. (Cf. Matt. 25:31-46; 2 Thess. 1:7-9; Rev. 20:12-15). Hence, the baptism of fire of Matt. 3:11 is the fire of everlasting punishment. It is the "lake of fire" of Rev. 12:14-15.

This baptism of fire (Matt. 3:11) does not refer to the "cloven tongues" of Acts 2:3. The cloven tongues of Acts 2:3 were not of fire but were "like as of fire." While the baptism of the Holy Spirit and the baptism of fire are mentioned in the same verse there is no indication that they were to be administered at the same time. Both were mentioned in contrast to John's baptism and to prove that he who would administer them was "mightier" than John. When the promise of the baptism of the Holy Spirit was renewed to the apostles in Acts 1:5 there was added the expression "not many days hence." The baptism of fire is not mentioned here. Obviously, it was many days hence. However, concerning the baptism of the Holy Spirit, it was "not many days hence." (Acts 1:5; 2:1-4).

"CHURCH OF CHRIST INVITES YOU TO HEAR OTIS GATEWOOD"

Calvin D. Allen, Tampa, Fla.

This public invitation appeared in the *Tampa Tribune* regarding a meeting sponsored by the North Florida Ave. church at the Chamberlain High School auditorium on May 13th, at 3:00 p.m. I attended this meeting and heard some

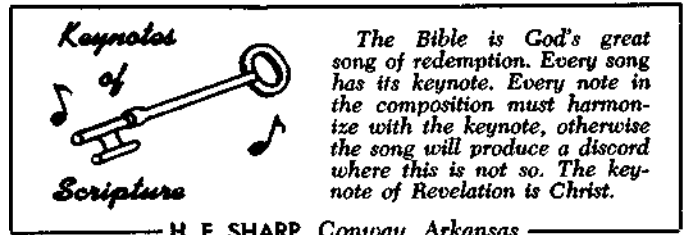
interesting things about the foreign work, but to my disappointment, the meeting was seemingly designed to promote Michigan Christian Junior College, of which Otis Gatewood is president. His lesson dealt with the following points: foreign evangelism; failures in foreign evangelism due to a lack of preparation of the missionaries; Michigan College is designed to train them with a special "missions department"; therefore, the school has a right to be supported as a "good work" in training missionaries — in which work, the church has failed in past years.

After the points on foreign evangelism, brother Gatewood made a very clever switch to the support of the school. Some, I am sure, did not see it. The collection plate was passed for cash contributions and pledges to the school — NOT foreign evangelism. I have no objection to individuals supporting colleges when they are right within themselves. I do oppose any church sponsoring "school promotion" meetings like this. When the people of the world see the "Churches of Christ" inviting the public to hear a man beg for support of a human institution, they might just get the idea that it is a "church" school or institution. Whereas, the distinction that once existed between "Churches of Christ" and sectarianism is becoming unrecognizable in the minds of many, and with the help of such terminology as "rallies," "youth meetings," and "church picnics," they might not be too far wrong in that idea. Notice this:

" . . . Bro. Otis Gatewood, president of Michigan Christian College, spoke at a *rally* (Emphasis mine, CDA) at 14th Street building. Brethren from Univ. Ave., 39th Ave., and Newberry were present. Also, many visitors from the community. Bro. Gatewood spoke of the Lord's work in E. Europe, in Russia, in South America. Our hearts were thrilled at the great possibilities and responsibilities open and ready to our hand. Here is truly a great man in our midst — one of the greatest of our generation. We are happy to report to the church that \$1373.00 was pledged to the college. Of this amount \$256.30 was cash. Michigan Christian is doing a great work in training young men for the mission field. *Let us give it, brethren our whole-hearted support.*" (Emphasis mine, CDA) 14th Street Answer, Gainesville, Florida.

This makes me wonder if brethren give a human organization their whole-hearted support *how much will be left for the church which is divine?* Then, when you try to explain to the "visitors from the community" that the churches of Christ really do not have "seminaries," things do get confusing — don't they?

How long will it take the "loyal" churches in Tampa to see the direction in which they are headed? When will they be taught the "loyal" position for church support of schools? It has been stated by many that the authority for church support of human institutions is in the fact that they do a "good work." But likewise, it has been argued that there is no authority for the church to do any "good work" through a separate, distinct, human organization; whether that work be evangelism, benevolence, or edification. If you have *scriptural* authority for such practices, we are asking for it; if not, for the sake of unity and truth, give them up.



H. F. SHARP, Conway, Arkansas

DEUTERONOMY - OBEDIENCE

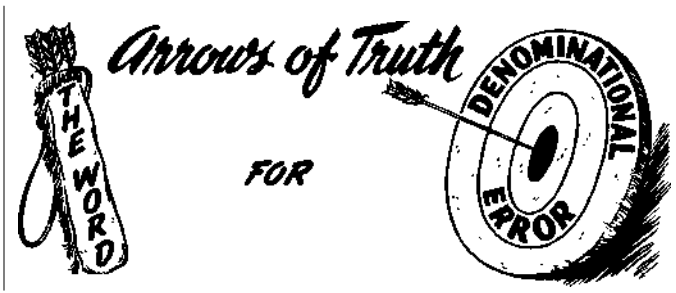
This book is the book with the theme of Obedience. Think of the statement in Hebrews 5:8-9. "Though he were a Son, yet learned he obedience by the things which he suffered; and he being made perfect, (complete) he became the Author (Captain) of eternal salvation to all them that obey him." God is the author of our salvation but Christ is the Captain of Salvation. The same word is used in Hebrews 2:10 and Hebrews 5:8-9. He was not made perfect in the sense he was ever imperfect. Actually he was made complete in his suffering to fulfill the demands of the law and its dignity in not allowing sin to go unpunished and extends the merciful hand of God in forgiveness of sins to the guilty as they obey His will.

We see the entering of Canaan as a result of God's goodness and not the goodness of the Israelites. We will enter heaven because of the goodness and mercy of God rather than our goodness. These people had to destroy their idols and were told how to test the prophet and how to deal with the false prophet. Then they were told of an extraordinary prophet that was to be sent. This prophet was Christ. You shall recall how God talked to Moses and how later he would talk to Christ and Christ would give the words of God to us through men guided by the Holy Spirit. We are shown how God dealt with the ones who were disobedient to the law given by Moses and we are told that there is a more severe punishment to those who reject so great salvation, at the first spoken by the Lord, and confirmed unto us by them that heard Him.

There were special lessons in which they were commanded to read and teach their children. Surely we are expected to teach our children and nurture and guide them in the way of Jehovah. There was much disobedience then and there is disobedience now regarding our responsibility to our own. They were to make no alliances with the Canaanites and surely we should see a principle here which will allow us no alliance with any false way religiously. What about the ministerial alliance, alliances with any false way which surely will shed no light for Truth but will hinder? I remember a preacher who refused to have his picture taken with a man he was to meet in religious discussion. The brethren had made plans to have a dinner with two disputants seated together at the table. The preacher wisely refused and said, "You can't spank a baby and hold him next to you." There were entirely to many alliances with the nations about the Israelites and I have never been in the company of a denominational preacher when he felt at ease. We have no common grounds of preaching, interests, and etc., in the realm of religion.

The Israelites were prosperous and then forgot Jehovah. We know of how many men and women leave the church when they are in prosperity and how many times adversity is God's opportunity. See, my brother or sister, how the apostasy of the Jews was foretold and be admonished unless we obey the Master's commands we will fall and be lost. Other things regarding the rebellious son, Heathen abomina-

tions and such lessons will help us in our walk here below and make us recognize God demands strict obedience to His laws. May our lives conform to his' will?



— James P. Miller-----

CAN A SANCTIFIED MAN SIN?

One of the questions that is discussed with Holiness people is the question of whether or not a sanctified child of God commits sin. In their thinking, if a sanctified child of God sins, he is no longer sanctified. It is somewhat of a mystery in regard to what they do for the second law of pardon. They seemingly have no way whereby they can restore the erring individual who has made the beginning and who has wandered away in forbidden paths and then desires to return. I have asked in discussions that I have had with them what they did to restore such a one to the faith. They seemed either not to know or were not willing to tell what they taught in regard to this very important matter. Of course, the Bible teaching upon it is very clear, and that is that God does not want anyone in sin. 1st John the first chapter has exactly what the word of God teaches upon the subject. In 1st John 1:8 John said:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

There are just three periods of time, *present* time, *past* time, and *future* time. In all of these John said man has sinned. He said in verse eight, which is *present* time, "If we say we have no sin, we deceive ourselves." This is exactly the position in which we find "Church of God" preachers and Holiness people in deceiving themselves in regard to the fact that they have sin and are sinners. This is the most dangerous deception in the world. It was the original deception in the Garden of Eden, and stands as a very dangerous deception now. John says "if we say" and he includes himself in the number, and he was writing to little children. He said, "If we say that we have no sin," (that is *present* time) "we deceive ourselves, and the truth is not in us." Then, he said in verse nine, "If we confess our sins," (and this is *future* time) "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." In other words, when the child of God commits sin, if he is willing to confess those sins, then God in turn will be willing to forgive him. And in verse ten we have *past* time. "If we say that we have not sinned, we make him a liar, and his word is not in us." So in *present* time in verse eight, *future* time in verse nine, and *past* time in verse ten, you have the child of God subject to sin in each case.

This explains the first two verses of the second chapter. John said, "My little children, these things write I unto you, that ye sin not." In other words, it is not God's will that any man sin. "Church of God" preachers generally seem to have the idea that if we teach that a sanctified child of God might sin, that that would be a license to sin, much as the Baptists do. It is not God's will that any man

sin. It is the will of God that no man sin. God intends that every man should do the very best that he can to withstand sin. With every temptation the Bible teaches there will be a way of escape provided. Yet, at the same time, John said, "My little children, these things write I unto you, that ye sin not. And if any man sin, we—" and he includes himself in that number — "have an advocate with the Father, Jesus Christ the righteous." So Christ, then, becomes an advocate for the child of God, the sanctified child of God, who, when overtaken in a fault, desires by repentance and prayer to turn to Christ that loved him and bought him. He does through his advocacy go to God the Father to receive forgiveness for his sins. John put it this way in verse two, "That he is the propitiation for our sins" — that is the sanctified child of God. "He is the propitiation for our sins, and not for our sins only" — that is for his children — "but for the sins of the whole world." That is as many as will turn to him and will obey him. Of course, it is interesting to observe in verse three that he said, "And hereby we do know that we know him, if we keep his commandments." Then, in verse four, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." In discussion it should be pointed out that the Apostle Paul wrote to the Church of God, which was at Corinth, and that they were sanctified. Paul wrote this in 1st Cor. 1:2:

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints."

So they were sanctified and called and when they were called, they were sanctified, they were sanctified when they were called. Then, in the fifth chapter, he said it is commonly reported that there is fornication among you, and, of course, the "you" represents those to whom he writes, and he writes to those that were sanctified. There is fornication among you and such fornication is not so much as named among the Gentiles, that one-should have his father's wife. So, here you have one of those sanctified in the church at Corinth who's living with his father's wife.

Paul further adds in 1st Cor. 6:11:

"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

This teaches, of course, that those that were in the Corinthian church were sanctified by the Spirit, they were justified at the very same time they were sanctified. In 2nd Cor. 7:1 he said:

"Having therefore these promises, dearly beloved, let us cleanse ourselves, from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

So those that were in the Corinthian church were sanctified, yet at the same time some of them were guilty of sin.

WHAT'S WRONG WITH MODERN MARRIAGE?

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SETTING THE RECORD STRAIGHT

Leslie E. Sloan, Palmetto, Fla.

(The following notice came to the undersigned from the St. Andrew Church of Christ in Panama City, Florida. The notice was received through the mail without signature.)

ST. ANDREW CHURCH OF CHRIST
Beck Avenue At Seventeenth Street
P. O. Box 4192
Panama City, Florida

April 15, 1962

On the ninth of March Mr. and Mrs. Carl A. Kermel and Mr. and Mrs. James R. Hastings left the fellowship of the St. Andrew Congregation to form an unscriptural faction. They are now meeting on Thomas Drive in Panama City Beach.

Following the Florida Christian College, Gospel Guardian heresy they object to care for orphans and cooperation among brethren. Having refused to meet with the brethren about these matters. The St. Andrew congregation has no recourse but to withdraw fellowship. This is done with the prayer that they will see their sin and repent before they are eternally lost.

First of all the notice admits that it was the Kermels and the Hastings who first left the fellowship of the St. Andrew Church. Thus the Kermels and the Hastings had already withdrawn themselves from the St. Andrew Church when they ceased to meet with them anymore. So the notice simply states something that was impossible. There was no fellowship there. When the St. Andrew Church refused to give Bible authority for its unscriptural practices, the Kermels and Hastings could no longer be a part of it. Hence, in conformance with the word of God, they withdrew themselves.

The Kermels and Hastings are accused of following the "Florida Christian College and Gospel Guardian" heresy. Since when did it become any kind of "Heresy" to demand scriptural authority, a "thus saith the Lord" for the church to do her work? This is what the Kermels and the Hastings did. They asked the St. Andrew Church for scriptural authority for the church to contribute to any kind of benevolent institution (Orphan Home) or to the Herald of Truth. Authority from the word of God could not be given so the preacher got mad at the Kermels for not accepting *HIS* word for it. The Kermels and Hastings are not following any kind of heresy, but they just sincerely desire to worship and work in God's Kingdom as His word authorizes. Until the St. Andrew Church finds authority for its support of human institutions, then, St. Andrew is following heresy.

It is stated in the notice also that the Kermels and the Hastings refused to meet with the brethren to discuss these matters. The Kermels and the Hastings had already withdrawn themselves when asked to meet and discuss these things. The Kermels had repeatedly asked the preacher (Cal Arquet), and the Hastings had repeatedly asked the brethren in business meetings for scriptural authority for the unscriptural practices engaged in by the St. Andrew Church. At no time was this authority given. There was no attempt to give authority from God's word for the things the St. Andrew Church was doing. If scriptural authority could have been given, no doubt it would have been given before. Therefore, there was no point in meeting with these brethren who had already shown that they did not intend to be guided by a "Thus saith the Lord" in these matters.

Finally, the last line suggests that if the Kermels and Hastings do not come back to the St. Andrew Church and

accept their human institutions, they will be eternally lost. Are we to assume that the St. Andrew Church is suggesting that every one in the church who does not contribute to their human institutions will be lost? Brethren, is this the only way to practice pure and undefiled religion? According to this notice to the Kermels and Hastings it is. Thus, the St. Andrew church is binding the support of human institutions upon their brethren and making it a matter of salvation. Yet, some contend that these institutions are merely aids or methods. Evidently St. Andrew believes them to be most essential.

Let it be known that the Kermels and the Hastings *DO* believe in the care of orphans and they *DO* believe in cooperation among brethren. The thing that the Kermels and Hastings *do not* believe in is the church contributing to or working through a human institution. When the notice accused the Kermels and Hastings of objecting to care of orphans and cooperation among brethren, this was a deliberate misrepresentation. This is a false accusation. The Kennels and Hastings oppose the church working through human institutions and not the church doing its work.

We call upon the St. Andrew church to lay aside its human schemes and institutions and stand on God's word. We plead with them to do all that they do by the authority of Christ for the peace and harmony of God's people in Panama City. We stand ready to worship with St. Andrew Church again when all human schemes and institutions are eliminated from the St. Andrew Church.

/s/ Carl Kermel
Hazel Kermel
James Hastings
Fran Hastings

CONCERNING A FACTIOUS GROUP IN ORLANDO

Jerry Belchick, Orlando, Fla.

Realizing that many faithful Christians are moving to the Central Florida area and are looking for loyal churches with which to work and worship, the following information is made available in order that they might be spared the embarrassment of locating with a factious group.

On January 22, 1961, it was necessary for the church at Holden Heights (in Orlando) to insist that one, Fred Bogle, resign as an elder of that congregation. On February 7, 1961, the remaining three elders, all of the deacons, and with the concurrence of the congregation, found it necessary to mark Fred Bogle as a factious man. Since that time he and one other family started meeting in the Home Demonstration Club Building in Union Park a suburb east of Orlando on Highway 50). At the present time Fred Bogle and those that meet with him are not in fellowship with any congregation of God's people in Orlando, or in Orange County, or in Central Florida.

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The News Letter Reports

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

FOR SEARCHING THE SCRIPTURES

Route 2

Anderson, S. C. May 22, 1962 Dear Brethren:

For some time I have hesitated in making an appeal for help, but the time has come to do so. The Lord will provide, but only when we help ourselves.

I preach for the church in Anderson, South Carolina. When I moved here two and one half years ago there was a struggling group of Christians meeting in a broken down building. Today there are 33 members meeting in a little building constructed by our own hands. It is plain and simple, but nice and it is adequate. The church is not growing rapidly in that we have been laying ground work. The members themselves were only two steps out of denominationalism and have had to be taught. There are possibilities for a great future for Anderson has a population of 50,000.

There are only three churches in South Carolina which stand firm in the truth, the one in Anderson and two in the southern part of the state. Great pressure has been exerted to get rid of me by liberal churches nearby. The church here stands four square, but should I leave, it is feared that since they are babes in Christ they might be lead astray by sly and crafty preachers.

The point is that I am not adequately supported. I must do something! My wife has been teaching school and helping in my support, but she is not able to teach this next school year. Last year a church in Texas wanted to *sponsor* the work in Anderson. They offered to provide \$400.00 a month and supply the necessary tools to do a "big" work. Stanley Lovett, Editor of the Preceptor and preacher for the Central church in Beaumont was in my home at the time when the offer was rejected. Churches that want to "take over" the work in Anderson are not welcome.

I could move to Texas or Florida and find a place to preach with a church that could support me, but that is not the answer for I am needed in Anderson. The church cannot be left for the liberals to take nor can we leave 50,000 souls who need the gospel and if I cannot get support to stay who can get support to come here?

I need \$450 a month support. The church does not have a house and so I arrange for my own house. The church here can supply \$200 a month of that support. The Central Church of Christ in Beaumont is presently sending me \$50 a month and I hope will continue to do so for another year. This leaves me with a need of \$200 a month.

Should any church or individual be interested and want further information or desire me to come and meet with them to further discuss the work here I shall be happy to do so.

A servant of Christ, /s/
Barney Cargile, Jr.

THE WORK IN MISSISSIPPI

The church in East Columbus, Mississippi is a fine example of the ability of brethren to study the problems before the church and stand for the truth in hard places. Columbus

is a fine city of 30 to 40 thousand and is the center for the cultural and financial interest of that part of Mississippi. The church has about 150 members and was started in 1956. They moved into their new building on October 1st 1957 with a meeting with brother C. R. Nichol. This was one of the last meetings brother Nichol preached in his long and useful lifetime. The elders are Aubrey Belue and L. E. Murray, men dedicated to their work and to the truth. A. H. Payne has preached for the church for the last 3 and M years and has done a fine work. He will move to Jackson to work with a new congregation in the state capitol by the time this is in print. More about this sound congregation in the midst of liberalism will appear in a later issue. It is interesting to observe that the plans of the East Columbus church is to help with this work to the extent of their ability. His place will be taken by Hurbert Moss who is now working with the Indiana, Penn. church. Moss is a sound preacher and will do a good work.

A new congregation in the county is the congregation in the Woodlawn community about 10 miles Northeast of Columbus. A work is also carried on at the Columbus Air Base where service men and their families meet every Lord's Day. Brethren moving to this large Air Force Base should contact David M. Haynes, Jr., of Columbus or some of the brethren on the base itself. Haynes works at the post office and can be easily found.

Other sound congregations in that general section are the church in Houston, Mississippi where Charley Bland labors and the church at Forest, Mississippi where Conrad Skinner preaches. It is believed by some brethren all over the state that brethren generally are beginning to study the issues before the church and that many of them are conservative in their thinking and will come to the truth.

The meeting from May 13th to the 18th resulted in 9 baptisms and 1 identified.—J.P.M.

Jimmy Tuten, Jr., Ft. Lauderdale, Fla. — I have recently conducted a gospel meeting (April 23-29) in Savannah, Ga. This was with the Garden City church. It was characterized by good interest and attendance throughout, and resulted in one baptism and three restorations. This was my third meeting in Savannah.

At Northside in Ft. Lauderdale, there have been four confessions of error recently. Our building program continues to move along.

C. L. McLean, Romulus, Mich. — We have just closed an inspiring meeting with Robert Jackson doing the preaching. Three were restored and one was baptized. The crowds grew larger every night and without any appeal to fleshly things. We advertised the gospel of Christ and that drew men.

We will be moving to Savannah, Georgia around the last of June or the first of July. Pray that we may have a successful labor in that field. The battle is raging fierce in that grand old city.

Hugh W. Davis of Lake Wales, Fla., will begin a gospel meeting with Rhymer Knight at the Temple Crest church on 40th St. in Tampa, Florida, June 24-30. All in the Tampa Bay area are invited to attend this meeting . . . The Hercules

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TAMPA 12, FLORIDA

church in Clearwater, Florida, had a series of lessons by different speakers on May 14-18. **James R. Cope, Clinton Hamilton, Edward Grantham, H. E. Phillips** and **Bobby F. Owen** were the speakers. The lessons were addressed to the church . . . **Homer Hailey** was in a meeting at Dover, Florida May 14-19. **Don Bassett** has been preaching with this church. The church in Palmetto, Florida, will begin their Vacation Bible School June 18-22. It will be at night. **H. E. Phillips** will teach a series to the adult class on "Problems Facing the Church." All in that area are invited.

James P. Miller will be with the Wendell Avenue church in Louisville, Ky., in a meeting June 10-17. **Grover Stevens** is the faithful preacher with this church . . . **Ferrell Jenkins** of St. Louis, Mo., was in a meeting at the Manslick Road church in Louisville, Ky. in May. Other meetings in the Louisville area are: **Robert Jackson** at South End in June 11-17; **Leslie Diestelkamp** at Park Blvd., June 17-27; **Ben Shropshire** at Oak Grove, June 18-24 . . . **Grover Stevens** was in a meeting at Kansas City, Mo., Butler, Mo., New Albany, Ind., and Oak Lawn, Chicago, 111. during April and May . . . **James P. Miller** will be in a series of gospel meetings at College View church in Florence, Ala., June 24-July 1. Services each morning at 10 a.m. and at 7:30 p.m. each evening. **Curtis E. Flatt** is the faithful preacher with this good church.

James E. Gunn, Gardendale, Ala. — Our work continues here in a very pleasant way and we are very much encouraged. We have fifty or more sitting in the basement each Sunday because the space in our auditorium is filled. We hope to begin construction on the larger auditorium within the next couple of months.

Maurice W. Jackson, Jr., Titusville, Fla. — **Harold Dowdy** held a good meeting for the Titusville church May 14-20. Good attendance, and a good spirit was in evidence throughout the meeting. One was baptized.

89 YEAR OLD CHRISTIAN GROWS BEARD



Brother B. E. Seal of Columbus, Miss., who will be 89 his next birthday, grew a beard for the Civil War Centennial last year. Brother Seal is responsible for the establishment of the , church in Columbus. He sent for N. C. Casey in 1920 to come and preach the gospel in that section. He was Casey's first convert and the first person to obey the gospel in that Mississippi city.

Brother Seal's influence has not been limited to Columbus alone, but he has been responsible for the

B. E. Seal church in Amory and Aberdeen. Brother Seal and his wife, Lula, have been married 48 years and are members of the East Columbus congregation where Al Payne preaches. Brother Seal is sound in the faith and keenly aware of the dangers that confront the church today.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

HAMARTANO, "I SIN,"-NO. 18

It is quite interesting to observe that *hamartia* is unlike such words as *porneia*, *klope*, and *phonos*, which inherently describe the nature of the external act. *Hamartia* merely denotes that the action fails to conform to a standard. In the New Testament this standard is set, usually, by God. One's concept of the standard would, therefore, determine what acts *hamartia* describes. As it has been stated, it is not within the province of the present study to seek to determine the content of *hamartia* in the New Testament. The New Testament theologians deal with that question. (Cf. especially Barclay, *A New Testament Wordbook*, pp. 48ff.)

The author has insisted that *hamartia* has two basic meanings in the New Testament: "the committing of sin," and "the deed or act of sin." It is apparent that in some cases it is hardly possible to distinguish between these usages. For example, John appears to use both senses indiscriminately in I Jno. 3:5. Paul seems to do the same thing in Rom. 6:10 and 7:5.



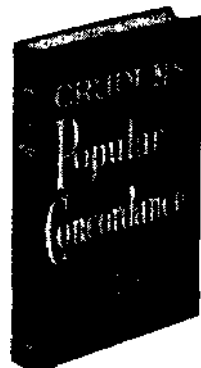
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SEARCHING *The* SCRIPTURES

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.—John 5:39.



"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."

—Acts 17:11

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"IT IS COMMONLY REPORTED..."

H. E. Phillips

Reputation is what men strive for; character is what they often sacrifice in the effort to attain a reputation. Paul wrote to the Corinthians: "It is commonly reported that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife ..." (I Cor. 5:1).

Character is what a man is as he and God know him; *reputation* is what men think he is. One's reputation is usually based upon his character, but not always. If one had believed the report of the Jews concerning Christ, his reputation would have been completely opposite to his character. Today many good men and women suffer poor reputations because evil and false reports are made against them. Of course, either side of a proposition may make the charge that they are being falsely accused, but the facts will determine who is misleading.

A report may be true and in proper fashion or it may be false and always out of order. Both churches and individuals often resent reports that are really true because they "hurt the reputation." Remember, reputation is what people think of you, and if they are led to believe you are righteous and true to God, when actually you are the very opposite, not only is it a false report, but you would be playing the hypocrite. Cornelius was a man of good report (Acts 10:22). Among the Jews he had a good reputation. This was also the case with Ananias (Acts 22:12). Elders of the church must have a good report among those not in the church (I Tim. 3:7). One of the qualifications for the seven chosen to serve the widows in Acts 6 was that they be "of honest report." (Acts 6:3).

Paul wrote to the Corinthians: "It is commonly reported . . ." It appears that the report of fornication was common knowledge. This phrase "commonly reported" is found in Matthew 28:15 as the result of bribe paid to the soldiers who guarded the tomb of Jesus to say his disciples had stolen the body away. ". . . and this saying is commonly reported among the Jews until this day."

The matter "commonly reported" involved fornication among the Corinthians, and it was a true report because Paul identified the man who was guilty. This report would not help the reputation of any church, yet Paul exposed the guilty and rebuked the sin. Besides fornication, the carnal state of division among the Corinthians was reported (I Cor. 11:18), and the report came by the house of Chloe. (I Cor. 1:11).

Today there are a number of things "commonly reported" among "churches of Christ" that will not help the reputation of any church, but these reports are true; and like Corinth,

many of the guilty churches are "puffed up" rather than "mourned" because of these truths.

It is "commonly reported" that unqualified and unscriptural men have maneuvered their way into the eldership of churches, and are "being lords over God's heritage." This is being done by human laws made to govern the churches, thereby dethroning Christ as law maker. It is also known that they divert attention from their unholy deeds by charging those who ask for divine authority for their directives with "making laws where God did not legislate." It is not making a law where God did not legislate to ask for and demand divine authority for those works and institutions bound upon churches by these "lords" over the flocks.

It is "commonly reported" that some churches of Christ are "fellowshipping" various denominations in civic and social projects, and I "partly believe it" because of the reports by some of these churches themselves. Recently a "church of Christ preacher" and a "Methodist Pastor" joined in a community "prayer for peace."

To many of these churches "fellowship" means the people "sat down to eat and to drink, and rose up to play" (Ex. 32:6). The "fellowship" halls and "church" kitchens are evidences of this concept. The "father-son" fellowship breakfasts sponsored by some churches of Christ, the church financed "youth meetings," and the church operated "summer camps" are on the increase — they are "on the march." These reports are true, and it does nothing for the reputation of churches of Christ to the spiritually minded person.

While many churches of Christ may hesitate to "go all the way" in fellowshipping denominations in religious services, they are more and more adopting the practices of these denominations. Some preachers (and the churches for whom they preach, I suppose) have joined the denominations in "Easter Sunrise Services." I predict that "churches of Christ" who have not yet "fellowshipped" the denominations in Easter services will, within the next ten years, be having their own "Easter Sunrise Services." These churches will then brand those who oppose this unauthorized practice with "making laws that God did not make." Wait and see.

It is "commonly reported" among some churches of Christ that many of the "faithful members" approve and practice "social drinking" of alcohol drinks and modern dancing. We are fast moving toward the point where it is unpopular to preach against dancing and drinking anywhere. A few years ago the Methodists, Presbyterians, Lutherans, and most other "protestant" denominations began "sponsoring" dances and allowing all the evils associated with these dances. Catholics had for many years before practiced such things. It will not be too long, if history proves anything, that some "churches of Christ" will also "sponsor" dances like the denominations. This report does nothing for the reputation of these churches.

It is "commonly reported" that some "churches of Christ" are endorsing the liberal doctrine of denying the verbal in-

spiration of the Bible and disregarding its divine authority. I have heard two or three recently speak of the church giving too much emphasis to the Bible and what it says, and too little attention to the important matter of finding a basis for unity among people. The Bible IS the only basis of unity among followers of the Lord.

We must be careful that such reports as are here mentioned are never "commonly reported" regarding us. Of course, some reports that are untrue will be made, but we must be careful that they are not proved.

"THE CROSSROADS OF THE SOUTH"

A. H. Payne, Columbus, Miss.



The Metropolitan Map of Jackson, Mississippi, issued by the Jackson Chamber of Commerce, designates this great southern city and Mississippi's capitol city, as the "Crossroads of the South". With a present population of 150,000, estimates have placed the future growth, attributed to the rapid expansion of industry in the south, at double this number in the next ten years. Jackson is a city of culture and commerce, boasting several institutions of higher learning, among

A. H. Payne which is the University of Mississippi Medical Center. Industry has found in the Jackson area ideal climate, transportation, labor and a never ending supply of water and power which has and will in the future cause ever increasing industrialization and population increase. The "Georgia Stocks" and the "cotton sacks" are making way for the Industrial Revolution of the South.

Among churches of Christ in Jackson and the surrounding area, digression has taken its toll.

Last March 25 a group of 19 Christians assembled for the first service of the new and faithful church of Christ in Jackson. The first meeting was held in a borrowed assembly hall and the mid-week Bible classes were held in a private home. A private school building, located on the corner of Popular and North Jefferson, was then rented and is presently used for all services of the church. Since the beginning, less than two months ago, 9 have joined themselves to this church, making a total of 28. The Lord willing, by June 11, 1962 this number will increase to a total of 30, in that I will be moving with my family from the good East Columbus church, Columbus, Mississippi, to work with this new congregation. A number of people have expressed their interest in this new work and because of this we have every reason to expect an immediate increase in the membership.

The success of any church is largely dependent upon the various abilities of its members, and when it recognizes the supreme authority of the Lord in all it does. We are confident of success based on both counts. Among the present membership (not including myself) there are four men who are fine preachers and three of these have outstanding abilities as song leaders. The other members, both men and women, are informed and devoted to the Lord. With time and continued blessings from the Lord, this church will be one of the finest and fastest growing in the South.

Correspondence, giving names and addresses of parties whom you think would be interested in this church, can be addressed to me, after June 11, at 809 Arbor Vista, Jackson, Mississippi.

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Editorial . . .

H. E. PHILLIPS

PROVING WHAT IS ACCEPTABLE

"Let no man deceive you with *vain words*: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) *proving what is acceptable unto the Lord*. 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. 5:6-13).

Some people do not know a scriptural argument in proof of a proposition when they hear one. They do not know the difference between *proof* and an "off-the-issue" emotional appeal. Error grows best in the emotional appeals to prejudiced minds. When one wants to believe a proposition, it is not necessary for him to have proof; he finds ways of approving his position in the clouds and mists of confusion that result from emotional assertions. Paul said the deceiver uses "good words and fair speeches" to bring about "divisions and offences contrary to the doctrine" (Rom. 16:17,18). If the heart wants to believe a certain thing it is all the more convincing.

The Baptists want to believe in the doctrine of salvation by *faith only*. It is not necessary to find a passage that teaches this; all that is needed is to pervert a series of statements from the word of God and make them sound like "salvation by faith only." The Methodists want to believe in sprinkling instead of baptism. A suggestion or two from some unrelated passage is sufficient "proof" for this practice. The Catholics want to believe in the authority of tradition, even above the word of God, and a perversion of some passage is enough to "completely prove" this. The Christian Church wants to believe in instrumental music in the worship. A misapplica-

tion of a few passages in the New Testament coupled with practices under the law of Moses "proves" it.

We say these people do not have Bible authority for these practices, but they contend they have "proved" them from the Bible. The reason why they make such a claim is that they do not recognize a scriptural argument when they hear it. Their prejudiced minds and the "good words and fair speeches" of their promoters make for easy convincing.

A segment of the church today has developed the same attitude toward the authority of God as these "other denominations." Upon the emotional appeal to matters that do not touch the question they are made to believe (because they want to) that the human benevolent institutions are actually divine; that the churches should "cooperate" in supplying the funds for them to operate; that the church can do anything with its resources that the elders decide to do. Never mind about scriptural *proof*, they use the same perversions and vain assertions the "other denominations" use.

In addition to this some of the self-styled champions of the liberal cause completely misinterpret the fact that preachers will not engage them in debate. They appear as the roaring giant of the Philistines, charging right and left. The act is that their deceit, lack of respect for the word of God, and total disregard for personal integrity are the reasons. When one will not debate the *issue*, it is a waste of time and effort to even try. "Ephraim is joined to idols; let him alone" (Hos. 4:17). "Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind . . ." (Matt. 15:13,14).

We stand ready to "give an answer to every man" for our faith, and we shall do so by the authority of the Lord. We shall speak boldly "disputing and persuading the things concerning the kingdom of God" (Acts 19:8), with any man of integrity and respect for God's word. But we do not purpose to provide an audience for these to slander and vilify who have no respect for God's word.

COMMENTS TO EDITORS

"My family and I are really enjoying Searching The Scriptures. My impression is that it is improving in every way. You brethren are to be commended for a most excellent job." — B. G. Hope, Bowling Green, Ky.

"Searching The Scriptures is A.O.K!"—Wm. E. Wallace, Poteau, Okla.

"I received my bound volume of Searching The Scriptures (vols. 1-2) and was thrilled with it! It is a beauty; something to be proud of in years to come. . ." — Jimmy Tuten, Jr., Ft. Lauderdale, Fla.

"May the Lord bless you and brother Phillips in your efforts to keep the church sound. May we keep ourselves in shape, so that we will be in a position to keep the church in shape, so that the church will be in a position to get the world in shape for the coming of Christ." — P. J. Casebolt, Akron, Ohio.

"I enjoy reading over the bound volume with the satisfaction of knowing that we still have a few faithful among those who have named his name, and have held fast and not become too liberal in dealing with things that God in His new covenant has given to be perfect." — A. E. Baird, De-Land, Fla.

"Please renew my subscription to Searching The Scriptures. I enjoy the paper very much." — David L. Stevenson, Richmond, Calif.



DATE SETTING

Back in 1899 a leader among the Russians created quite a stir with his prediction. He believed that Christ would come at the turn of the century. That was just as 1899 went out and 1900 came in. Of course he taught it would be at the midnight hour, although the scripture nowhere says it will be at midnight. The leadership of this so-called prophesy gave him wide publicity, but his followers were doomed to disappointment. Only the boom of firecrackers and the ringing of bells greeted the new year.

In our own country, before this time, a man named William Miller created a sensation with the prediction that the Lord would return to earth in October, 1843. His followers made white robes, left their crops in the fields, and climbed to the top of houses to meet him in the air. A thunder shower, history tells us, found them in this condition and they discovered to their sorrow that Miller's doctrine was all wet. William Miller looked at his charts again and said he had made a mistake in addition and set the time one year later. Of course his theory did not improve with age and when the Lord failed to come, it was the last of Miller, but not the last of speculation. He made a feeble attempt the following year but his cause was lost.

Among the disciples of Miller, was a woman named Ellen G. White. It is reported that she tried to usher in a second advent in 1843 and in the two following years, when Miller failed, she took up his work. She is credited with predictions for the years 1857, 1863, 1877, and 1896. History, of course, has proven this guess work, vain, and profane babbling. Prophets who have missed their predictions so many times can not be prophets of God.

But perhaps as powerful a figure as we have seen in the field of date-setting was Pastor Russell. Russell claimed an exalted knowledge of prophesy. He said that the Lord must return in person and set up his kingdom on the earth and exercise His great power before the end of 1914. When his prophesy failed, he concocted an unbelievable explanation. He said that Christ was here but that we just could not see Him. Hence he had Christ reigning on the visible earth in invisible form, all proving the folly of speculation.

Time will, and has, refuted all of these speculations and the date setters responsible for them. Christ settled the matter of the time of His coming in Matt. 24:36, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as in the days of Noah were, so shall also the coming of the Son of man be." And again in Matthew 24:42-44, "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh."

OUTDATED GOSPEL

In exactly the same manner, in every generation there are those who cry that the gospel is outdated, that the methods and the message need to be changed, and that the way as set forth in the first century will not work in our time. They,

like the date-setters, are always proven wrong and the church that stays in the "old paths," continues to outgrow and out-preach all of the others. It seems strange indeed that in the last two apostasies, the digression of brethren was **brought** about by the success of the primitive order and not its failure. Churches without the society became strong and wealthy enough to form it, and today giant plans of unscriptural cooperation were made possible by the growth and wealth of the churches. The simple statement of fact is that the old plans worked so well that the new plans were made possible. I marvel that brethren are not able to see this truth. Can you imagine a group of small discouraged congregations with no funds and struggling for survival meeting to form a Missionary Society? Can you visualize a brotherhood dying for lack of proper means and methods starting the Herald of Truth? a program that in its very inception ran into \$100,000? The answer is clear: the Lord's way worked so well it made the plans of men possible. Time and the judgment day will give the final answer.

ARBITRARY QUALIFICATIONS

P. J. Casebolt, Akron, Ohio

The qualifications for a Christian are high, as are the requirements for elders, deacons, and evangelists. The Bible enumerates these qualifications and we should be satisfied with nothing less, nor desire anything more. When each is content to do the work that God assigned to him, there is no need for arbitrary qualifications. When we want any servant in the church to do something God has not enjoined, then we have to invent "qualifications" about which the Bible knows nothing. The following quotations are typical examples.

"... the church grows where the leaders are men of character, reputation, zeal and vision." There would be nothing wrong with this statement if the reader were cited to the divine requirements (1 Tim. 3; Titus 1). But, too often brethren want to subtract some of these essential qualifications and substitute some of their own. If men meet the demands of the Holy Spirit set forth in the passages cited, they will automatically be "men of character and reputation." If they tend strictly to their duties as outlined in Acts 20:28 and 1 Pet. 5:1-3, they will of necessity be men of "zeal and vision."

I think some brethren confuse "vision" with "the lust of the eye." Satan took Jesus into a high mountain and showed him all the kingdoms of the world, and the glory of them (Mt. 4:8). I fear that if some brethren could see this same scene that they would pounce upon it as an opportunity to elevate the church in the eyes of the world, and urge the church to grab these kingdoms before some of the sects got to them. Of course, anyone who launched such a project would be considered a "man of vision," and the sponsoring church would be "on the march." Let us quit confusing vision with "the lust of the flesh, the lust of the eyes, and the pride of life." (1 Jno. 2:15) Only when we look through the eyes of the Lord can we see things in their proper light.

In the following quotation, the parenthetical expressions are mine, but I think they are pretty close to the truth. "... the church grows (breaks records on Sunday morning) where the minister sets a high spiritual tone (doesn't condemn anything but "anti's"), and where he excites the members to do great things for the Lord (support all the "fellowship" dinners, youth camps, etc.). If he is narrow in attitude (demands a "thus saith the Lord"; a "legalist"), small in matters of judgment (won't compromise the truth), and

afraid to 'launch out into the deep,' (stays with the divine pattern) then he will hinder instead of help the church (that institution which furnishes the money for our human projects)."

One of these days brethren will awaken and see that the church has always been stronger when clinging to the simplicity of the gospel, and weaker when it "launched out into the deep" in pursuit of "visions", falsely so called. But, I suppose that "one of these days" will be the Judgment Day for many who are blinded by "the god of this world." (2 Cor. 4:4).

"THE ONE CHILD ELDER"

Charles Boshart, Port Arthur, Texas

The readers of SEARCHING THE SCRIPTURES are due an explanation for the tardiness of this article's appearance. After I made reply a while back to some things stated by brother Jimmy Tuten in this journal he submitted another article and nothing was heard from me by way of rejoinder. About the time of our exchange I developed a serious throat condition and had to resign my work in Rogers, Arkansas. For the next few months my books, periodicals, etc., were all packed away and I did not have access to them. I am now back in full-time Gospel work and have things unpacked for use and, therefore, have the previous articles available for reference.

I. THE BASIS OF THE PLURAL-ONLY CLAIM.

In my first reply to brother Tuten the point was made that his idea that the term "children" in I Timothy 3:4 and Titus 1:6 demanded more than one child was "based primarily on the claim that the term 'tekna' is susceptible only of a plural application." I further stated, "The issue is: Does the New Testament use this plural form 'tekna' so as to include a singular application?" Three passages (Luke 14:26, Matthew 3:9, I Timothy 5:4) were used to demonstrate the fact that "tekna" is used in the New Testament so as to include a singular application. But, in his second article, brother Tuten says, "The issue restated is: Will 'tekna' as used IN THE CONTEXT on the pages under discussion admit the singular? Because the word is used both ways in the New Testament does not mean nor prove that it can be used both ways in these passages." From these statements it is clear that: 1) Brother Tuten agrees that the word "tekna" will admit a singular application in the passages mentioned above. 2) He denies that "tekna" can have a singular as well as a plural application in I Timothy 3:4 and Titus 1:6. Why? He says because of "the context." "The context must determine its use." Yet, in two articles brother Tuten did not produce factors in "the context" that "determine" that "tekna" can receive a plural application and he says he will write no more on the subject in this paper. I deny that there is a single thing in the context of either I Timothy 3:4 or Titus 1:6 to force the word "tekna" to be plural only in application. More on this later.

II. THE USE OF OTHER PASSAGES.

Brother Tuten still does not "see how the use of other passages" will help our study. Then, let me make this suggestion in addition to the remarks in my other article. Since "other passages" use the plural form "tekna" so as to include a singular application the naked fact of its plurality in I Timothy 3:4 and Titus 1:6 is not sufficient evidence to conclude that it must have *only* a plural application here.

To put it in question form, since the plural form "tekna" is used to include a singular application in 'other passages,' and the mere fact of its plural form in those passages did not mean plural only, why does the mere fact of its plural form in I Timothy 3:4 and Titus 1:5 mean plural only? If it has a plural use *only* here then a basis will have to be sought for it other than the mere fact of the word's plural form.

III. THE TESTIMONY OF THE SCHOLARS.

I find it difficult to believe that our brother was being anything other than facetious when he wrote, "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." If brother Tuten had read carefully the statement I made I am persuaded that he would not have made this mistake and he would not have misrepresented me. Here is what I said. "The issue is *not* whether or not the translation of 'tekna' should be the 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." Now, on what "point" was the "testimony" of "the scholars" "accepted"? On the "point" that "both the Greek term and its English equivalent are plural as to form." That was the "point" on which their "testimony" was "accepted" *and no other*. Agreement as to the plural form of the word does not mean agreement as to a plural only use of it. See point I.

IV. THE EVIDENCE FROM THE CONTEXT.

A. *Lack of context evidence for plural only application of the word "children."*

Brother Tuten has set forth the position that the contexts of I Timothy 3 and Titus 1 demand that "children" or "tekna" have only a plural application. As already stated the context factors which allegedly make this demand were not produced. Hence, the plural-only application for which he contends falls for lack of evidence.

B. *Lack of context evidence from the use of the plural "children" with the singular "man."*

Luke 14:26 records Jesus as saying that "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." As stated before, if the plural here does not admit a singular application as well as a plural, 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. Brother Tuten accepts the validity of this. See point I. Titus 1:5,6 informs us that if "any man" is appointed an elder he must have, among other things, "children that believe."

In both cases we have the plural "tekna" or "children" used with the singular "man." In his first article brother Tuten said, "Since 'tekna' is specifically plural and is used with the singular 'man' the writer sees no basis for concluding that an elder can have one child." Here is the reasoning:

1) There is no basis for concluding that the plural form "tekna" may have a singular application when used with the singular "man."

2) Titus 1:5 uses the plural form "tekna" with the singular form "man."

3) Therefore, there is no basis for concluding that the plural "tekna" may have a singular application also when

used with the singular "man" in Titus 1:5.

This reasoning excludes the case of a man serving as an elder with one believing child. But, let us try the reasoning on Luke 14:26.

1) There is no basis for concluding that the plural "tekna" may have a singular application also when used with the singular "man."

2) But, Luke 14:26 uses the plural "tekna" with the singular "man."

3) Therefore, there is no basis for concluding that the plural "tekna" may have a singular application also when used with the singular "man" in Luke 14:26.

This reasoning would mean that a man who has come to Christ hating father, mother, brethren, sisters, his own life also, *but only one child* cannot be the Lord's disciple. But, brother Tuten accepts this case of the plural form admitting the singular. See point I. Since it is exactly parallel to the case he made on Titus 1:6 with reference to the plural form "tekna" used with the singular "man" he will either have to give up his argument on Titus 1:6 or accept the conclusion that an elder can have one believing child.

C. *Lack of context evidence from qualifications.*

There is no characteristic or quality named in the context that demands a plurality of believing children. I Timothy 3:4 states that the bishop must "rule well" and the demonstration of this is found in his ruling "his own house" according to I Timothy 5:5. But the man with one believing child has demonstrated his ability to rule well in this respect and, hence, meets this qualification.

V. CONCLUSION

A. There is no evidence from the mere fact of the plural form of the word "children" (tekna) in I Timothy 3 and Titus 1 that will force us to conclude that it will not include a singular application.

B. There is no evidence from the fact of the plural "children" joined to the singular "man" in Titus 1:6 which will exclude the singular application.

C. There is no quality or characteristic in I Timothy 3 and/or Titus 1 that demands that an elder have more than one child.

Therefore, the contention that a man must have more than one believing child to be an elder has no basis in Scripture and is not bound by Jesus Christ.

Our thanks again to brethren Phillips and Miller for publishing articles on both sides of this issue.

"THE ONE CHILD ELDER"

Jimmy Tuten, Jr., Ft. Lauderdale, Fla.

In another section of this periodical there appears an article bearing the same caption as this; written by brother Charles Boshart of Port Arthur, Texas. In this, a rebuttal is offered to my last article which appeared in this publication, April, 1961. In this composition I stated that I did not intend to carry the discussion any further since I did not want to impose upon the generosity of brethren Miller and Phillips. However, after receiving a note from brother Phillips accompanied by brother Boshart's article, suggesting that due to the time factor I might want to review the article in the same issue; I have decided to offer a brief review. Brother Phillips states his desire to "be completely fair to all concerned." I commend this policy for it speaks well of the paper they edit.

RESTATEMENT OF THE ISSUE

This discussion centers around the word 'tekna' translated "children" in I Timothy 3:4 and Titus 1:6. The issue *is not*: "Does the New Testament use this plural form 'tekna' so as to include a singular application." I have not taken the position that 'tekna' is susceptible *only of a plural application!* The term 'tekna' does admit the singular in some passages. To insist that 'tekna' is plural in every reference in which it appears is to do an injustice to God's Word. Since this is true, brother Boshart's reference to other passages is invalid.

The position that I have taken is that context of the passages under discussion (I Tim. 3 and Tit. 1) will not allow a singular application of the term 'tekna' (Children). I remind you that this discussion does not involve the other qualifications. Inspiration declares that the man desiring the office of a bishop *must* have "faithful children." If children is plural in the text as I contend, then all other qualifications are void if a man has only one child.

THE SINGULAR APPLICATION

As stated above, the plural application of 'tekna' in some references does not rule out the singular applications in others. Neither does the admission of the singular *argue for the same application* everywhere the word occurs. Does brother Boshart argue that since 'tekna' is admittedly singular in Matthew 3:9, it must include the singular in I Timothy 3 and Titus 1? I deny this! We must first consult the context in which the term appears and let the circumstances thereof determine its usage. Let me inject an illustration of this from the pen of brother Lloyd Moyer, with whom I am in agreement on the question under discussion:

Thayer lists a number of passages where the word is used. Among them is 2 John 1. 'The elder unto the elect lady (sing.) and her children (pi.).'. Would it be a scriptural exegesis of this passage to say that this lady had only one child? Brethren who say that because the word *children* denotes or represents the singular in other passages (it, jt) must represent the singular in I Tim. 3 and Tit. 1, would be forced to say that one child would fit the explanation of 2 John 1. The same could be said of verse 4 and 13 of 2 John (*Gospel Guardian*, Vol. 12, p. 771).

Under the paragraph: "The Use of Other Passages," brother Boshart says, "If it has a plural use *only* here then a basis will have to be sought for it other than the mere fact of the word's plural form." I am taking the passage literally, as translated, because I see *no basis* in the context for giving it a singular application. Sufficient evidence has not been offered to show that it should be otherwise.

TESTIMONY FROM SCHOLARS

Under this heading you will note that I am said to be "facetious." Brother Boshart should be a little more careful in forming conclusions such as this on the basis of one statement. I would not like to see the spirit of this discussion destroyed with such indictments. I am not trying to uphold "a position"; I am interested in the *truth* of this matter! I am not interested in *pleasantry* or *jesting* when it comes to such an important discussion. Reference to scholars was made purely for the purpose of sustaining the fact that the context will not allow the singular! No other application can possibly be made of this by those who have read my first two articles. If brother Boshart accepted my testimony, it had to be on this basis! If he did this, he gave up his original position. This was my point. I was not being facetious.

THE EVIDENCE FROM THE CONTEXT

It is argued that there is a lack of contextual evidence for the plural only application of 'tekna' in the passages cited. My conclusions are based upon the plural form 'tekna,' its relation to "if a man" (I Tim. 3:1-2), upon the testimony of scholars who say the singular application is not allowed and upon the over-all context itself. Concerning the latter, a man is to rule his house composed of one wife and children. I have never heard of a man with one child speaking of that child as "children." The experience demanded by the context shows that a plurality of children is involved. I fail to see how a man with one child would have the experience necessary to rule over a group of people in a flock of God. This I believe to be the characteristic underlying the passages.

CONCLUSION

I deny brother Boshart's dogmatic conclusion. In the light of what has been said in all of the articles appearing in this publication, we trust that the reader will weight for himself the facts and form his own conclusion. Though I have never met brother Boshart, I respect him for his convictions and the spirit in which he has written. I think personalities should be left out of all such discussions and the disputants should deal with the issues at hand. Thank you, editors, for allowing us to view our differences through your pages!

DENOMINATIONAL INFLUENCE

Maurice W. Jackson, Jr., Titusville, Fla.

In the early 1800s, Thomas Campbell, one of the great pioneers of the pure gospel of Christ in our good land, coined a slogan which has thrilled the hearts of many people. The slogan is: "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent." This is just another way of saying what the apostle Peter said in 1 Peter 4:11: "If any man speak, let him speak as the oracle's of God." Surely this is a rule that we should not let slip.

The International Standard Bible Encyclopedia says concerning the word "oracles" as used in 1 Peter 4:11: "Such men (who speak as the oracles of God — MJ) must keep their own personality in the background, adding nothing of their own to the inspired message as it comes to them." (pp. 2198, 2199). This is precisely the attitude that should characterize all Christians of all ages.

Take for example the word "church" as found in the Bible. It comes from the Greek word *ekklesia*, which means "the called out." In reference to the church of the New Testament the word "church" *always* designates those who have been "called out of the darkness of sin and into the light of the gospel of Christ"; or "God's *called out* body of people." Never, not once, is the word "church" used in the New Testament to designate a temporal structure of any kind.

The use of the word "church" in reference to the building in which *Christians* assemble is as foreign to the Bible as the Baptist Church is to the New Testament. Such a designation is wholly denominational in its nature, and all who so use the word fall miserably short of "speaking as the oracles of God" in this particular.

God's people of old were so influenced by foreigners that "their children spake half in the speech of Ashdod, and could not speak in the Jews' language;" (Neh. 13:24) ... and Nehemiah reprimanded them severely for it. Do we not deserve the same when we speak of the church, and mean the building?

The Lord's church does not own a church — it may own a church-building, church-house, or meeting-house. The Lord's church is not located (except when assembled) on some corner in town — the church-building may be. We cannot build a church with nails, lumber, concrete, etc. — we can build a meeting-house, or a structure in which to assemble. We cannot clean the church with a broom — although the church may need cleaning. In fact, those who use the word "church" to refer to the church-building need some "cleaning-up" themselves ... or stand guilty of violating the command to "speak as the oracles of God."

SPIRITUAL GIFTS-No. 1

D. W. H. Shelton, Tampa, Florida

To many people the Holy Spirit is a mysterious Being that cannot be understood. Everything God wants us to know about His Holy Spirit has been revealed in His Holy Word. Since the Bible is the only instruction He has given to guide us, we *must* know the Bible and be led by it.

Some time ago a friend said to me, "I know that when I was baptized I received the gift of the Holy Spirit, but I don't know how I received him, how he affects me, or what he does for me." Naturally, I attempted to explain but I failed to do so to his satisfaction or mine. I remember that the apostle Peter had said, "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." (I Peter 3:15).

I began to study the Scriptures which teach of the Holy Spirit and to assemble them in order to be able to give an intelligent understanding of the operation of the Holy Spirit. I came to the conclusion that the theories of men have confused many people on the subject of Spiritual gifts, and only the Word of God can clarify and classify those gifts. This confusion is the result of the attempt *by men* to annul or destroy the New Testament doctrine of baptism in order to the remission of sins. Refusing to believe that baptism is essential to salvation disqualifies any person from understanding the operation of the Holy Spirit, for without baptism one can neither *contact* nor be *subject* to the Holy Spirit.

There are only 3 forms of Spiritual gifts revealed in the New Testament, the common gift, the laying on of apostles' hands, and the baptism of the Holy Spirit. Let us study these gifts briefly and separately, in that order. First, by the common gift we mean the gift common to, and received by, all who are baptized into the name of Christ for the remission of their sins as promised by Peter on Pentecost. (Acts 2:38). In Acts 5:29-32 we find the apostles preaching, teaching, working together and speaking of the things which were transpiring daily, making the statement, "And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him." Again, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. 4:6). These Scriptures set forth the gift that is received by men upon their obedience, at the time they become sons of God and because of that very fact; this gift of the Spirit is coexistent with sonship at the instant of becoming sons of God in Christ, that instant arrives at baptism, "For ye are all the children of God by faith in Christ Jesus, For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26-27).

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not

made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be *clothed* upon with our house which is from heaven." (2 Cor. 5:1, 2).

These verses show that we are clothed now in the flesh but when we receive the Holy Spirit we are clothed with Christ. At which time one begins thinking about, looking forward to, and living in hope of the *full* clothing — eternal salvation.

On the day of Pentecost the faith or law of pardon was once delivered to the saints. (Jude v. 3). What Peter preached there that day was according to the testimony of God, the law of pardon for the Jew and Gentile.

Turning to Acts 2, we find the apostles in Jerusalem, the Holy Spirit coming upon them, Peter standing up with the eleven and preaching that first recorded gospel sermon. Among other things he told those Jews they had killed Christ; they believed, but they knew they were not saved; we know, too, that they confessed. Verse 37 tells us that they were pricked in their hearts and cried out to Peter and the other apostles saying, "Men and brethren, what shall we do?" Notice, Peter did not tell them they had to hear the gospel, believe it and confess. He knew they had done that. He only told them to do what they had not done. In vs. 38, 39 he said, "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 Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." This included the Gentiles.

This law explicitly stated that all baptized believers should receive the common gift of the Holy Spirit. This gift is not only common or universal to all Christians, but is unavoidable to ever convert to God. Those who «re baptized into the name of Christ for the remission of sins cannot escape the gift of the Spirit, for Peter said *all* who do so *shall* receive the gift of the Holy Spirit, (Acts 2:38).

From Pentecost until now all who have been baptized into the name of Christ for the remission of sins have received the common gift of the Spirit. But let me add just here — from the death of the last apostle until now no one has ever received any other gift of the Spirit. In fact from Pentecost till now no one has ever performed a miracle except the apostles and those Christians upon whom an apostle had laid his hands.

This gift received at baptism is never attended by any miraculous power, but is the natural effect of entering into the fellowship, or the name of the Father, and of the Son, and of the Holy Spirit. (Matt. 28:19).

This gift is one cementing or combining one with the Deity or Godhead as an essential outgrowth of one's Spiritual birth, not a display of miracle working power at all. In Rom. 8:9 Paul said, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." But remember, one can be a member of the church and still not be living in the Spirit; *one* can put the Spirit out of his life and live wholly in the flesh.

This common gift is described in Ephe. 1:12-14. In v. 12, Paul is speaking of himself and the other apostles, and he may be speaking of the Jewish Christians. Here he says, "That *we* should be to the praise of his glory who first trusted in Christ. . ." The apostles trusted Christ before we did, and some of the Jews trusted him before the Gentiles. In the next two verses he is speaking of Christians in general and may be speaking to Gentiles in particular, since he is writing here to a Gentile congregation. Here he says, "In whom also *ye* trusted, after that *ye* heard the word of truth, the gospel of your salvation: in whom also after that *ye*

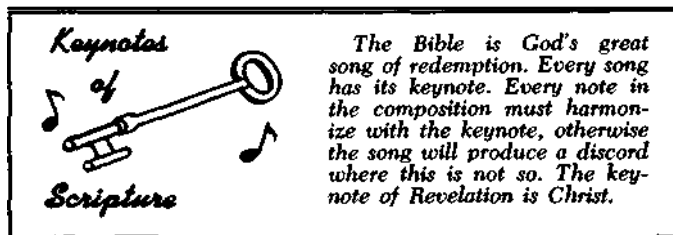
believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory."

These verses show that the gift of the Spirit is part payment in advance of the ideal or full clothing with Christ in person — eternal life. In 2 Cor. 5:1-7 the earnest is seen as a partial or temporary clothing till we reach the eternal or perfect state. This gift received at baptism, then, is the down payment on our eternal salvation, for it pays for all the sins we have committed up to that time. Physical life and Spiritual life work on the same principle. To illustrate — suppose we buy furniture on the installment plan, we make a down payment, but if we fail to keep up the payments we not only lose the down payment, we lose the furniture.

When we become a Christian we make the down payment on our eternal life, but we must keep up the payments, we must live a true Christian to the end of this life or we will not only lose credit for all the good we may have done here, but in the end lose our souls.

The gift we have been studying so far is the gift common to and received by all Scripturally baptized persons. We now turn to the second gift — the laying on of the apostle hands ----- this gift is wholly distinct from the first gift and does not affect it at all. The first gift always, immediately, followed baptism and never at any time imparted miracle working power that could not be seen. Jesus explained this very beautifully (John 3:8). He said "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the Spirit." This verse tells us that although we see people baptized who are born of the water and of the Spirit, who receive the common gift of the Spirit, we see them go down into the water and come up out of the water but we never see the Spirit. The baptism of Christ is the only baptism on record where the Spirit could be seen, and *was* seen by men, and then he was disguised in the form of a dove. No one has ever seen the Holy Spirit in his true form for he is invisible.

(Continued Next Issue)



H. F. SHARP, Conway, Arkansas -----

BOOK OF JOSHUA

As we continue our study of the Bible, God's Song of Redemption, we now notice the book of Joshua. To be sure that the notes of the song of Redemption harmonize and do not discord, we note the name of Joshua in the Hebrew is the same as Jesus in the Greek language.

In the 7th chapter of the Acts of Apostles Stephen refers to, "as the time drew near," and shows clearly that it refers to the children of Israel possessing the Land of Canaan. This is his (Stephen's) reference to the promise as he spake by the Holy Spirit. Clearly then it seems that we can think of the book of Joshua as the book of possession. As we note a statement in the book of Joshua 21:43-45 "And the Lord gave unto Israel all the land which he sware to give unto their fathers and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he

sware unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass." Here is a truth that completely stops the advance of the premillennialist who tell us that the Land has not been possessed and in the future there will be a possession of the land of Palestine by the Jewish people in fulfillment of God's promise to Abraham regarding his seed and the land promise. Joshua, however, settles in the minds of those who love the Bible, and believe it, that such will not occur, because God has kept his promise and Joshua so declares.

In Hebrew 4 we find the rest for which the people in the Land of Egypt, as slaves desired, and for which they sighed, was not given to them by Joshua and Jesus will provide that for all the faithful as we possess the beautiful promised land of the redeemed when Christ comes to claim His own and take them to live with him throughout all eternity.

Other great lessons from the book of Joshua give the fall of Jericho and sing beautifully of how we by faith receive God's promises after that faith in us acts in harmony with God's law concerning us. It is not by faith alone that the walls of Jericho fell but by faith as their faith caused them to march around the walls one time each day for six days and on the seventh day marched around 7 times, being led by the priests as they blew on the ram's horns and the people shouted with a mighty shout — Then the gift of God came to them. It was a conditional gift and they received it by faith. Heaven is a gift, conditioned on our being faithful to Him and His laws till the grim reaper comes and we can be taken by angels to live in that city foursquare.

We are told also of the extra ordinary person called "Captain of the Lord's Hosts" who came and fought for them. The Lord will fight our battles with us but we must honor Him in obedience.

In conclusion, in Joshua, the Keynote may well be possession and surely it is in harmony with the Great Song of Redemption revealed by the Holy Spirit through the Apostles, the Son of God has spoken to us.

SALVATION - REPENTANCE No. 5

Thomas G. O'Neal, Jasper, Ala.

Someone has described repentance as the hardest command of God for one to obey. Yet many New Testament writers demanded repentance, (Mt. 3:1-2; Mk. 1:14-15; Acts 20:21; 2 Pet. 3:8-9). Repentance is a subject that is not preached on nearly enough today and is less practiced!

After one has heard the gospel of Christ, believed it with all of his heart, he then needs to repent of his sins in order to be forgiven by God. Peter told believers to "repent and be baptized" or "repent and be converted" "for the remission of sins." (Acts 2:38, 3:19).

People mistake many things for true repentance! What is repentance? Negatively, repentance is not conviction of sin because when Agrippa was convicted of his sins and realized he needed to be just a Christian, he had not repented. (Acts 26:27-29). Repentance is not fear, for we read in Acts 24:24-27 of Felix who trembled at Paul's preaching, but had not repented. Again, a change of life does not necessarily represent repentance. John, the baptist, called upon the

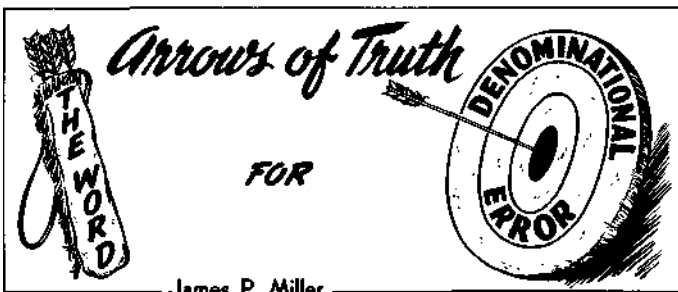
Pharisees and Sadducees, who came to his baptism, to bring forth fruits meet for repentance. (Mt. 3:7-8).

Repentance is a change of mind produced by the goodness of God. (Rom. 2:4), and godly sorrow, (2 Cor. 7:10), resulting in a change or reformation in one's life. (Mt. 21:28-29). Jesus talked about the son that said he would not go work in his father's vineyard, but later he repented and went. His mind was changed from not being willing to work to a willingness to work and his life was reformed and he turned to working in his father's vineyard. Until an alien sinner has made up his mind to stop sinning and proves it by a new or reformed life, true repentance has not taken place! This also is true with the Child of God who has sinned.

Repentance has its characteristics. True repentance is sincere and honest. We cannot repent with mental reservation. Our deeds are open and before the Lord. (Heb. 4:12-13). Some who act like they are repenting remind one of a boy on the farm trying to catch his horse in the pasture, when he is holding out in front of him an ear of corn and at the same time holding a bridle behind his back. Many want to hold to the Lord where others can observe, but at the same time want to continue in sins that "to man's eyes are hidden." Repentance that is not sincere is not true repentance, but just a form. Also repentance will as far as possible make restitution. Jesus tells of Zacchaeus in Lk. 19:1-10, who if he had taken anything falsely, that he restored it fourfold. Many have never learned that true repentance requires restitution. If a man has been a horse thief in his life and wants to obey the gospel, it is not enough for him to stop stealing other horses, but he must restore those horses that he has stolen that are in his barn. If he has not the convictions of heart to return the stolen horses, he has not truly repented!

Many probably would follow the Lord Jesus Christ, were it not necessary for them to repent. But sin has such a clutch on them that they are not willing to pay the price and shake themselves free from the shackles of sin and follow Christ. The sinner will not quit his bottle, his adultery, his stealing, lying, etc., to turn to the Lord. How sad it is to see one burdened with sin and will not throw off the burden of sin and follow Him who did no sin.

The Bible teaches *all*, saint or sinner, must repent of their sins or perish. "Except ye repent, ye shall all likewise perish." (Lk. 13:3, 5). Paul calls upon the men of Athens to repent in view of the coming judgment. God has a day appointed to judge the world by Christ, thus men need to be prepared to meet Christ when he sits upon the judgment throne. (Acts 17:30-31).



IMPOSSIBLE APOSTASY

The doctrine of the impossibility of apostasy is simply stated as "falling from grace." Those who hold to this position in religion believe that a child of God once saved can never be lost. Regardless of what he does or does not do, his destiny

is fixed when he believes. This is an aftermath of the teaching of John Calvin and the doctrine of predestination. As has often been stated, Calvin taught three basic principles. First, if you were not among the "elect" you could not be saved. Second, if you were one of the "elect" you could never be lost. Third, all of this was fixed before the foundation of the world. It seems strange that those who deny two-thirds of this teaching would hold to the principle of security for the believer.

In the two letters to Timothy, the great apostle Paul calls Timothy's attention to six things that can happen to one's faith. Since those who teach that the redeemed are in no danger, regardless of any action on their part, also teach that salvation is by "faith only." It is easy to see that if one is saved by "faith only" and he loses or destroys the very thing that saves, he would be lost in the judgment. This is emphasized by the use of the word ONLY. If faith is the only thing that has to do with man's part in salvation and he loses or destroys that, then he has lost the ONLY thing that saves.

Using the King James as the text, let us study these seven dangers to our faith.

1. The first term used in connection with the destruction of our faith is found in I Tim. 1:19, "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck ..." It would be hard to find a more powerful term than SHIPWRECK. The idea here is the complete loss of faith just as a ship is completely lost at sea, never to be of use again.

2. In I Tim. 4:1, we have the word DEPART used in connection with our faith. It reads like this, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Here we have the idea of the child of God walking off and leaving the faith. The faith is one place and he moves to another. In this case, the faith once in his heart is no longer there. He has departed from the faith.

3. Perhaps one of the most graphic terms used in connection with faith is the simple term DENY. Paul puts tremendous emphasis on this by saying in I Tim. 5:8 that the man who does not provide for his own has DENIED the faith and is worse than an infidel. "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." Here the faith is denied by what a man fails to do.

4. It is possible to ERR from the faith or as some versions put it, to be "led astray." We find this statement in I Tim. 6:21, "Which some professing have erred concerning the faith." It is interesting to note that although the New English Translation takes great liberty with the original, it translated the passage, "... for many who lay claim to it have shot far wide of the faith." In I Tim. 6:10, "for the love of money is the root of all evil: which while some coveted after, they have ERRED from the faith, and pierced themselves through with many sorrows." It is this passage that finds the Revised Version reading, "led astray from the faith."

5. Every reader knows what happens when something is OVERTHROWN. It means it is lost or destroyed. This strong language is used by the apostle in connection with the faith of some Christians. In II Tim. 2:18, in speaking of false brethren who had already lost their faith, "Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

6. Young widows brought damnation upon themselves in I Tim. 5:11 when they CAST OFF their first faith, "But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; having damnation,

because they have cast off their first faith."

In reviewing these seven passages that tell of the six things that can happen to our faith, we find six unanswerable arguments that a child of God can fall from the grace and favor of God and be lost in Hell. It seems almost impossible that one could believe he is saved by faith only without also believing that if he lost that which saved him he would then be lost. Check them again as the aged Paul writes to the young Timothy to remind him that the Christian can make SHIPWRECK, DEPART, DENY, LED ASTRAY, ERR, OVERTHROW, and CAST OFF his faith. It is little wonder that the men who believe this remnant of Calvinism are no longer willing to defend it. Let the reader beware lest these things happen to his own faith. The Hebrew writer in Heb. 3:12 expresses it this way, "Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

GIVING THE **ANSWERS** FOR OUR HOPE

Address questions to:
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Orlando, Florida

I PETER 3:15

— Marshall E. Patton —

"UNWARRANTED OPINIONS, THINGS LAWFUL, THINGS COMMANDED"-A REVIEW

Because of the wide circulation given brother D. Ellis Walker's tract, UNWARRANTED OPINIONS, THINGS LAWFUL, THINGS COMMANDED, brother H. E. Phillips has ask me to review the same in this column. While I am always happy to expose error and exalt truth, I am somewhat hesitant to comply with this request. Brother Walker has his tract so copyrighted that I am almost afraid to read any part of it out loud for fear of violating the law. His copyright says that no part of it may be reproduced in any way whatsoever unless written permission is obtained from him. Since he has consistently and continually refused others who seek to review his teaching this permission, I shall press him no further in the matter, but shall proceed to review his tract just as honestly and objectively as I can under these circumstances. Of course, since he hides behind the law with a copyright that allows no part of his tract to be reproduced in any way whatsoever, he can always cry "misrepresentation." However, honest souls who read his tract and this review can properly evaluate such charges.

In this review I propose to show:

1. That while he affirms a worthy purpose in behalf of his tract in the first paragraph thereof, he fails miserably to accomplish his objective.

2. That while it is true, as he says, a failure to clearly understand and distinguish between unwarranted opinions, things lawful, and things commanded results in confusion and disobedience, his efforts results in more confusion and disobedience than nearly anybody's, and, therefore, he is about the last person on earth to try to enlighten anyone on such matters.

3. That unwarranted opinions are to be found in areas other than that identified by him, and that a failure to recognize this accounts for much of his confusion and error.

4. That he is wrong in trying to justify human judgment

in the area of specific commands. This, too, accounts for some of his inconsistencies and erroneous conclusions.

5. That he makes arbitrary rules concerning what he calls "things lawful" and species within a genus. He even contradicts himself on these matters.

6. That much of the time he dodges the real issue and engages a straw man in debate.

7. That he either does not know what the issue is on some matters or else deliberately misrepresents honest brethren.

8. That the whole tract shows gross ignorance of the things under study, clarifies little if anything, and adds confusion to confusion.

UNWARRANTED OPINIONS

Brother Walker's definition (page three) of unwarranted opinion limits such to the *how* of doing God's will when there is no revelation. His definition assumes the thing under consideration to be the will of God, hence, authorized in some way. But *how* this something is to be done is not revealed. This puts the *how* within an authorized genus or a generic command. Such opinions are not unwarranted! His definition identifies warranted opinions, yet he offers it as a definition of unwarranted opinions. On page eight he agrees that such opinions (species within a genus) are warranted because we have the privilege of determining such. Yet, on pages nine and ten he argues that such are not matters of opinion at all, but are matters of revelation — as much so as specific commands. Such is the confusion of brother Walker's tract throughout. Such confusion exist not only because of a lack of knowledge but also because brother Walker fails to express clearly what he really means. He is, therefore, a poor teacher to try to enlighten anyone on these matters. However, after putting together both his definition and his illustration, and after much honest, objective study of what he tries to say what he really means comes to light.

Brother Walker's illustration (2 Kings 5:11) shows that what he really means by an unwarranted opinion is far more limited than his definition. His illustration identifies prejudice (pre-judging) as a basis consideration in an unwarranted opinion. Hence, brother Walker's unwarranted opinion is one formed before hearing the will of God on the matter under consideration. Therefore, when one forms an opinion on a matter before going to the prophets of God through whom God's will is revealed, he is guilty of forming an unwarranted opinion. Thus, according to brother Walker's illustration, his unwarranted opinions are prejudicial opinions. We agree that such are unwarranted but deny that unwarranted opinions are limited to such.

Sometimes opinions are formed, taught, and acted upon that are contrary to that which *has been revealed*. Such are also separate and apart from divine revelation — in the sense of being *different*. For example, God has revealed his will on the kind of music to use in worship (Eph. 5:19), the time to observe the Lord's supper (Acts 20:7), and the act to be performed in baptism (Col. 2:12), yet, in spite of this revelation some form, teach, and act upon opinions contrary to this revelation: These, too, are unwarranted!

According to Webster unwarranted opinions are unjustifiable opinions. Such opinions may also be found in that area designated by him as "things lawful." According to brother Walker on page three of his tract, whether or not "things lawful" may be done depends upon circumstances and their effect upon others. As proof he gives Rom. 14:15,21; 1 Cor. 8; 10:32,33. Furthermore, he says that such are governed by expediency and cites 1 Cor. 6:12; 1 Cor. 10:23. Thus,

(Please Turn to Page 12)

The News Letter Reports

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

E. L. **Flannery** began work with the Northeast church in Gainesville, Florida, July 1. He did a very successful work with the Downtown church in Lawrenceburg, Tennessee, during the past two years. The Northeast congregation in Gainesville is doctrinally sound and faithful in the work of the Lord. With brother Flannery moving to Gainesville to labor with this church, we believe it will be one of the most promising works in north Florida. If you know of anyone who plans to attend the University of Florida, tell them of this good church. **Herschel Patton** of Timberland Drive church in Lufkin, Texas will move to labor with the Downtown church in Lawrenceburg, Tennessee, in August.

DEBATE IN WINTER HAVEN

Thomas G. Butler of the Lake Weir church in Lakeland met R. O. **Varnum** in a discussion in the building of the Havendale church of Christ in Winter Haven, June 25-28. On Monday night Butler affirmed that instrumental music in worship is forbidden in worship. On Tuesday night Varnum affirmed that water baptism is to be administered in the name of Jesus only. On Wednesday night Butler affirmed that there are three separate persons in the Godhead. On Thursday night Varnum affirmed that the ministry of the church has the same supernatural powers today that it had in the days of the apostles. Brother Butler ably handled the truth throughout the discussion.

GOSPEL MEETINGS

J. P. Miller preached at College View church in Florence, Ala. June 24 to July 1. **Curtis Flatt** is the preacher with this church . . . **Weldon Warnock** was the speaker in a gospel meeting at Mooresville Pike, Columbia, Tenn., June 24 to July 1 . . . Jimmy Thomas was at First Street in Lawrenceburg, Tenn., June 24 to July 1.

Bill Cavender of Longview Texas, was in a meeting at Almanville, Tennessee church, June 18-27 . . . **Delton Porter** was in a meeting at South Hall church in Franklin, Tenn., June 17-24 . . . **Brooks Webb** was in a gospel meeting at West Main St. church in Woodbury, Tenn., June 24-July 1 . . . Yater Tant of Ft. Smith, Ark, was in a gospel meeting with the church in Decatur, Ga., July 1-8. His son, David Tant, is soon to begin work with this church. W. C. **Hinton** has been the preacher in Decatur, but is to leave soon for work in Japan.

Cecil Willis was the speaker in a meeting at N. Griffith Blvd., Gary, Ind., July 17-27 . . . J. F. **Dancer** was in a meeting at West Gary, Ind., June 10-17 . . . **Franklin T. Puckett** of Dyersburg, Tenn., was in a gospel meeting at West End in Franklin, Tenn., June 10-17 . . . The Holden Heights church in Orlando, Fla. is sending their preacher, **Earl Fly**, to Spring Creek, Tenn., July 1-8 for a meeting . . . **Harris J. Dark** was in a meeting at Shelbyville Mills church in Shelbyville, Tenn., June 10-17 . . . **Herschel Patton** was in a meeting at Washington St. church in Russellville, Ala., July 17-24 . . . E. L. **Flannery** will be in a gospel meeting at Eastside church in Athens, Ala., Aug. 19-26 . . . **Earl Fly** was the speaker in a meeting at Azelea Park church in Orlando, Fla., May 27-June 3.

Everett Mann was in a good meeting at Frostproof June 10-17. Two were baptized and one restored. The attendance was very good throughout this meeting. Walt Weaver has been preaching in Frostproof. Several years ago brother Mann

preached for this congregation regularly . . . **Hugh Davis** of Lake Wales, Fla., preached in a good meeting with the Temple Crest church in Tampa, June 24-July 1. **Rhymer Knight** is the local man with Temple Crest. . . **Bobby F. Owen** of Tampa, Fla., was in a gospel meeting in Brandon, June 10-17 . . . **Curtis E. Flatt** was the speaker in a gospel meeting at Nebraska Avenue church in Tampa, Fla., July 8-15. **C. L. Overturf, Sr.**, is the local preacher.

ON TO PERFECTION

Warren Rainwater, Plainfield, Ind.

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you." (Phil. 3:13, 15).

Man is ever engaged in activity either acceptable to God or offensive to him. Our lives are lived, for the most part, with self as the most important cog in the wheel of time. Generally we are more concerned with making a living which will allow us to maintain a position within our social realm than pleasing God. Nevertheless, there are those who are disposed to arrange their affairs to please the giver of spirits. This man is a Christian. This man sees the need to go on to perfection in this life.

God, desiring to give us the very best, has seen to it in his plan to equip us with certain endowments so that our lives can be lived with satisfaction while here we dwell. These aspects of life are noticed in the Bible in one form or another. Shakespeare divided life into seven stages, we are told. Others have used their imagination and called these stages the tender teens, teachable twenties, tireless thirties, fiery forties, forcible fifties, serious sixties, sacred seventies, and aching eighties. I would not attempt such a division but believe we must recognize at least three categories of life as we go on to perfection. These categories are past, present, and future. Also, these three are ruled by memory, reason, and hope.

Memory serves us as we conquer the past and use it for our own edification in the present. By its use, we are able to sort out those things in our experience and profit in the present as we apply what we have learned from the past. Memory will not let us soon forget the mistakes of yesteryear and will serve to dampen our enthusiasm for like adventure today. If properly used, we can profit by our use of memory. However, we should not allow bad memories to keep us from pressing on to perfection. This can be done by forgetting those things which are behind and marching onward under the banner of Christ to a full life in the gospel. Too many fall because of past mistakes. They view the scene with remorse and give up the fight. Paul no doubt could still remember his acts as he attacked the church and tried to stop its progress but he didn't stop working to overcome the mistakes of the past.

Reason is the controlling factor in man's mind for the present. By its use we are able to understand the demands

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of the present and are able to determine our duties to God. Reason is used in studying the word of God. Christianity is a reasoned life. We weigh the blessings against the wages of sin and if we use good judgment, we are able to see the advantages of being a Christian. Paul reasoned about righteousness and the life to come. The man who reasons will be a servant of God. The one who is faulty in his reason will serve the dictates of self ego. Yet, reason has its enemies in this world. Ignorance, prejudice, and fleshly desire tend to offset our abilities to render good judgment. These can be overcome, nevertheless, by study, attitude, and self-control. Good reason will always dictate a course pleasing to God.

The other area of life is the future. This is where the hope of man exists. Hope to the Christian is the anchor of the soul. The ship is held steadfast in the storm by the anchor. It doesn't keep the storm from coming but it allows the ship to ride out the waves. Hope does not keep away the cares of life but it helps us to overcome them and put our trust in the future in God's hands. We might say that hope embraces desire, expectation, and patience. With these we are able to ride out the waves of life while we march on to perfection. Therefore, let us be more Christ-like day by day. Let us use the past to help in the present as we prepare for the future with God and the angels. Our use of the present will determine the future.

Giving the Answers for Our Hope

(Continued from Page 10)

even according to brother Walker "things lawful" are governed by divine rules. Therefore, when human opinions on "things lawful" are in harmony with the divine rules governing such they are warranted. However, should one ignore these rules and insist upon doing something just because it is within the area of "things lawful," such would be unwarranted. Brother Walker should recognize such as unwarranted opinions as well as those identified by him as such.

Then again, unwarranted opinions are also possible in determining the use of species within a divinely authorized genus. Brother Walker refers to such as related things in a generic command. Such matters are governed by the same divine rules which he applies to what he calls "things lawful" — brother Walker to the contrary notwithstanding! His ipse dixit on applying the same rules to what he calls "things lawful" and to species within a genus will not suffice for honest souls. I challenge him to deny that species within a divinely authorized genus are lawful. If lawful, then they are to be governed by the rules that apply to such — his arbitrary ruling to the contrary notwithstanding.

THINGS LAWFUL

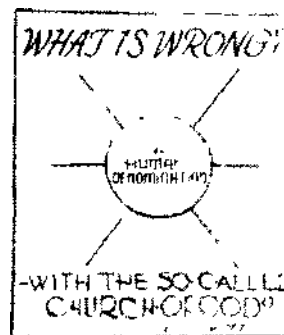
Brother Walker teaches on page four of his tract that it is wrong to apply the rules of Rom. 14:15,21; 1 Cor. 8; 10:32,33 to related things within a generic command. In an effort to sustain this point he appeals to the Greek. He shows that "lawful" in 1 Cor. 6:12; 10:23 is translated from *exesti* and means that which is permitted. He then shows that "lawfully" in 2 Tim. 2:5 is translated from *nomimos* and

means "adhering to the rules." Concerning the former he says Paul would not be brought under the power of any (1 Cor. 6:12), and then he affirms that Paul never made such statement concerning a command of God. The context shows that his "command of God" refers to a generic command and related things within it. (See section on THINGS LAWFUL in his tract, especially last paragraph, page four.) Thus, he concludes that it is wrong to apply the rules governing "things lawful" to related things in a generic command. His conclusion and ruling are both wrong and arbitrary.

The Greek "*exesti*" identifies things within law or that which is permitted, hence, lawful. (1 Cor. 6:12; 10:23) Yet, even according to brother Walker, one's acceptability in the use of things lawful depends upon "adhering to the rules." In other words, he must do "things lawful" (*exesti*) "lawfully" (*nomimos*). *The same thing is true concerning related things within a genus.* Since related things within a genus are "lawful," then Paul's rules governing such do apply. Both brother Walker's "things lawful" and species within a genus depend upon circumstances for acceptability, (Rom. 14:15,21; 1 Cor. 8; 10:32,33) Hence, both must be used "lawfully" (*nomimos*). Paul would not be brought under the power of related things within a genus any more than he would other things "lawful." Thus, brother Walker is wrong on this point.

Brother Walker classifies church support of human institutions, ecumenical elderships, and other matters of current issue as related things within a generic command. He is wrong about this! But if it were so, he is wrong again when he refuses to use such lawfully (*nomimos*), and even forbids the application of divine rules to such! For this reason he and others like him run roughshod over the conscience of sincere brethren. They are wrong in their position, wrong in their doctrine, and wrong in their practice. (MORE TO FOLLOW)

WHAT IS WRONG WITH THE SO-CALLED CHURCH OF GOD?



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Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John 5:39.



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

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METHODIST BAPTISM vs BIBLE BAPTISM

H. E. Phillips

In the *Discipline of The Methodist Church*, 1948 edition, page 470, 471, we have the following instruction: "Let every adult person, and the parents of every child to be baptized, have the choice of sprinkling, pouring, or immersion."

The Methodist Discipline gives a choice of three actions: *sprinkling*, *pouring*, or *immersion*. The word of God gives no such choice. The action is stated in the very word "baptize." This word always carries the idea of immersion, and should have been so translated. Besides this, the description of this action is given in the word "buried" — "Therefore we are buried with him by baptism into death . . ." (Rom. 6:4). Buried with him in baptism . . ." (Col. 2:12). The Methodist Discipline is opposed to the word of God on this point.

Furthermore, the parents made the choice for the child. No such idea is anywhere taught in the Book of God. Individuals who are to obey God always exercise their own will, and if they do not have such power, they are not addressed by the Spirit of God.

On page 471 the minister is to address the parents or sponsors as follows: "Dearly beloved, forasmuch as this child is now presented by you for Christian Baptism, and is thus consecrated to God and to his Church, it is your part and duty to see that he be taught, as soon as he shall be able to learn, the meaning and purpose of this holy Sacrament; that he be instructed in the principles of our holy faith and the nature of the Christian life . . ."

The Methodist Discipline opposes the word of God in bringing infants to God before they have learned of the Father. Jesus said: "Every man therefore that hath heard, and *hath learned* of the Father, cometh unto me" (John 6:45). He does not teach that they come unto him and later learn of him. The Methodist Discipline does teach this.

In addition to this the Discipline reverses the order of faith and baptism as taught in the word of God. It is the fundamental teaching of the Methodist Church that one is saved by *faith only*. In Article IX, paragraph 69, page 27 we read: "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort." But they baptize infants without faith on

their part. The Bible teaches that one cannot please God without faith (Heb. 11:6). If there ever was a work of merit (without faith) it is infant baptism. Jesus stated in the commission as recorded by Matthew: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). Jesus said "Teach, Baptize, Teach." The Methodist Discipline says "Baptize and Teach." Jesus said: "He that believeth and is baptized shall be saved" (Mark 16:16). The Methodist Discipline teaches to "sprinkle" the infant and then teach him to believe the word of God. This is one of many things that makes the Methodist Church a work of man and not of God. It teaches the doctrines of men, which make void the commandments of God. (Matt. 15:1-9). It teaches salvation by *faith only* and practices salvation by *works only* (infant baptism without faith on the part of the one baptized). One who follows the Methodist Discipline cannot follow the word of God, and, by the same token, one who follows the word of God cannot follow the Methodist Discipline.

TAKING A BOAT RIDE

P. J. Casebolt, Akron, Ohio

There is something inspiring about ships and seas, boats and rivers. Because of them poets have launched into lyrics, and writers into metaphorical phrases and palpitant personification. Some of the great lessons of the Bible center around nautical events, and some of the greatest historical happenings and geographical discoveries transpired on the waterways of the world. Ocean voyages and tranquillity sail hand in hand — until a storm arises and one gets seasick.

I'm beginning to get seasick every time I hear brethren say: "Launch out into the deep!" Some brethren have twisted and tossed these words of Jesus until the next step appears to be the launching of a new church building with a bottle of champagne. This passage (Lk. 5:4), has become the harbor for a lot of brethren who want to do something for which they have no authority. If you want a kitchen or a recreation room in the church building; an organization about which the Bible knows nothing; or anything else that you can't get by building on the rock, just launch out into the deep and get it.

Brethren don't seem to understand that they are just cruising around among sectarian relics that have been placed in mothballs long ago by those who launched them; that they are just getting a

few dead herring in their nets that have been thrown overboard from denominational dreadnaughts. Let us look at the text, before we get caught in the Charlbdis of eternal judgment, or land on the Scylla of eternal hell.

One thing that brethren seem to overlook in this text is the fact that Jesus was *with* these fishermen; they were guided by his divine presence. Jesus promised his disciples that he would be with them in the carrying out of his commands (Mt. 28:19,20). Whatever we do must be done by Christ's authority (Col. 3:17). Paul told the Philippians that when they did the things which they had learned, received, and heard, that "the God of peace shall be with you." (Phil. 4:9). The parents of Jesus thought he was *with* them when they returned from Jerusalem, but they were mistaken. Brethren should learn this lesson from the second chapter of Luke before they start launching out in the fifth chapter. Let us make certain we have Jesus with us before leaving the shore.

It is not possible to have the physical presence of Jesus with us now. But, before we start off on a voyage into the deep, we can make certain that the course has been charted, and that Jesus has gone before us. If he has not directed us, and we have no assurance that he will be with us in what we do and where we go, then let us stay close to shore. When we go on uncharted voyages, and venture out into the tempestuous deep, the master of ocean, and earth, and skies will not be there to say, "Peace, be still."

Searching The Scriptures

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Editorial . . .

H. E. PHILLIPS

PREACHING CHRIST

It is amazing to note the various topics discussed and manner of preaching that is being done in the name of Christ. We hear on every hand the claim of preachers to be "Preaching Christ," but by New Testament standard much of it falls far short of true gospel preaching. Much of the preaching of today is designed to elevate and honor the preacher instead of Christ. Appeals are made for money and "big business." Special honor is paid to fathers and mothers, special days, special events, great projects, personal programs, etc., and just enough attention is given to Christ and his word to try to make it appear as "gospel preaching." In some cases more time is given to self-praise in what has been done than in telling what men and women ought to do to honor Christ.

"Therefore they that were scattered abroad went every where preaching the word. 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." (Acts 8:4-6). "And 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." (Acts 8:12).

Gospel preaching must include the life, death, resurrection and authority of Jesus Christ. The only foundation upon which one can successfully build is the preaching that Jesus is the Christ, the Son of God. No other foundation can be laid but the preaching of Christ. (I Cor. 3:11). This foundation is the preaching as done by the apostles and prophets (Eph. 2:20). When Philip preached to the eunuch he "began at the same scripture, and



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preached unto him Jesus." (Acts 8:35). When he preached to those in the city of Samaria he preached Christ unto them. In preaching Christ Philip not only told them that Christ was the promised Messiah and the Saviour of the World, but he also preached about his kingdom — the kingdom of God. Gospel preaching, therefore, involves preaching a-bout the kingdom promised by the Old Testament prophets and fulfilled in the days when the Holy Spirit came down from heaven and empowered the apostles to speak the wisdom of Christ to the world. This kingdom is the church of the firstborn — Christ. Preaching Christ must include the church over which he is the head.

There have been many theories and plans that have been preached concerning the nature, worship, work and organization of the church, all of which have contributed to the terrible state of denominationalism of the present day. The greed, sensual desires, material hopes of men have been expressed in the creeds written and unwritten that are the common topics of much preaching today. Premillennialism has been preached as "gospel preaching" concerning the kingdom of God, but to the Bible student this doctrine is unscriptural and anti-scriptural. Much of the preaching of the kingdom of God today is characterized by a false concept of the nature of the church. It has become more a social order and commercial business than the spiritual body of Christ. To preach Christ we must preach the "things concerning the kingdom of God" — the church of Christ; this involves its true mission, nature, organization, worship and discipline.

Furthermore, preaching Christ means to preach the "name of Jesus Christ." This name is all important because it is the only name given by which men must be saved. (Acts 4:12). The name of Christ is involved with the authority of Christ. All authority has been given to him, and when one does not respect his authority in all matters regarding the church, he is a worker of iniquity. This authority demands that the gospel in its purity be preached to all men. It requires the believer to repent and be baptized for the remission of his sins. (Mark 16:15,16; Acts 2:38). The authority of Christ demands faithful obedience throughout life. When any preacher presumes to announce conditions and terms of service to God that are not taught by the authority of Christ, that preacher is not preaching Christ as it is revealed in the New Testament.

Paul instructs Timothy in his work of preaching-Christ. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (II Tim. 4:2). Preaching Christ requires straight and plain preaching that sometimes carries rebuke of error. Only the gospel of Christ will save the lost.

SEARCHING THE SCRIPTURES

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"NEUTRAL"

I marvel that anyone thinks he can be neutral on the issues that face the church today. In the first place, it is almost impossible to be truly neutral on any matter of importance. Webster defines the term "neutral" in this way, "Not engaged on either side; specif., of a state or power, lending no active assistance to either or any belligerent." For his third definition he defines it in these words. "Neither one thing or the other; indifferent." I think that perhaps the third definition suits our case today better than the first. A lot of brethren who claim to be neutral just do not care. They have never been impressed with the seriousness of the principles involved.

First, to be indifferent on the present day issues of "institutionalism" and "cooperation" is to say that issues important enough to divide the church of the Lord are not important enough for us to study. How would it be possible for a man who claims to be interested in the welfare of the church and who claims to believe the church important to take the position that the things that divide it are not important? Sadly enough this was the course followed by some of the preachers of a century ago. They sought to "carry water on both shoulders", preach for both sides and say they were neutral. If the issue of mechanical music were not important then the worship was not a serious matter. Evidently they could never see this, or did not want to see it, and would preach on worshipping God in "Spirit and in truth", and then close their eyes at perversions of God's commandments. When the missionary society was formed, some tried to be neutral and found that if this were a matter of indifference it had to follow that the mission of the church itself was not as important as the word of God set it forth to be.

Secondly, if these issues are matters of indifference and are not important and vital, then it has to follow that the completeness of Biblical authority is not a serious matter. Surely the Bible deals with matters so great that they are splitting the church of the Lord all over the world. The great apostle Paul thought this was a matter of the greatest importance when he wrote to young Timothy in these words, (2 Tim. 3:16,17). "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." In this passage we are told if any work is a good work the scripture will furnish us for it. That which God considers good he provides for in his revelation. To put it another way, no revelation — no good works. Colossians 2:10 states, "and ye are complete in him, which is the head of all princi-

pality and power." A few months ago an elder said to the writer, "The Bible does not say a word about these human institutions and you ought not to say anything about them either." He may not understand what he said, but it is this: Anything that the Bible does not say anything about we cannot condemn. I asked about sprinkling for baptism, the counting of beads, the instrument in the worship of the New Testament church, and the missionary society. The Bible does not say anything about these either. Of course the point is the necessity of Biblical authority in the light of the completeness of revelation. This is the meaning of 2 John 9, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

In the third place, if these issues are matters of indifference it has to follow that the all-sufficiency of the church is not vital. We have taught, and rightly so, through the years that the church cost heaven the blood of Christ (Acts 20:28); and that this blood was the all-sufficient price to buy that all-sufficient church. Someone called the attention of the writer to the thought that if the church bought by the blood is not all-sufficient perhaps we had better take another hard look at the blood for it would have to follow that the blood was not all-sufficient. This is the very grounds of modernism and has been for two decades. No right thinking child of God wants to give place to it for a second, but the point is there just the same. If the church has to have help in doing what God gave her to do, then there has to be more involved than the church and more involved than the blood used to purchase it. Who can say that these are matters of indifference?

Fourth, if the issue of cooperation as practiced in the Herald of Truth is not important, it has to follow that the commandments and examples of congregational activity are not vital. In other words, that churches of the New Testament did not know that that was the best way to do the work. Paul gave specific instructions to the elders of the church of Ephesus at Miletus in Acts 20:28. "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." The lesson was clear. They were to watch on two fronts; first themselves, and then the flock. This was the great church of Asia. It was here that all of Asia heard the word of God. (Acts 19:10) If there was a church on earth in the days of the apostles that was strong enough to engage in such brotherhood projects as those in use today it would have been the Ephesian Church. Just think what Paul would have to say to the elders of one of the large promotional congregations today. It would have covered several chapters in the book of Acts but not so, Paul simply says "take heed unto yourselves and to the flock." I marvel that any child of God could say "I am neutral". Too many times what he means is, "I do not want to stand for the truth and I do not want you to stand against it either."

COMMENTS TO EDITORS

"I would like to state that you have a wonderful paper and I hope that you will keep up the good work." — John C. Beech, Meridian, Miss.

"Please renew the following subscription to Searching the Scriptures for the following. Keep up the good work you are doing." — A. S. Campbell, Miami, Fla.

"We always look forward to the end of the month and receiving our issue of Searching The Scriptures." — Mrs. Van S. Jones, Lewisburg, Tenn.

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REVIEW OF EVERY GOOD WORK

H. E. Phillips

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SPIRITUAL GIFTS No. 2

D. W. H. Shelton, Tampa, Fla.

The laying on of apostles hands *always* imparted miracle working power; it *could* be seen. With this distinction in mind we are able to more fully examine this second gift. This gift was never im-

parted except by the laying on of apostolic hands, the hands of an apostle were absolutely essential to impart this gift, for this gift *always* imparted miracle working power, could be seen, and since the apostles alone possessed the highest gift of the Spirit — the baptismal gift — they alone could impart miracle working power to any one else. This gift could never be imparted to an unbaptized person.

It had to be added *to* the common gift received at baptism or it could not be, and never was received by anyone. Some of the miracles listed under the laying of hands are recorded in 1 Cor. 12:8-10. These were all Miraculous and were all imparted by the hands of an apostle, and could be seen; in fact an apostle could lay his hands on a Christian and enable him to perform any, or maybe all, of those nine different miracles. We have ample, substantial Scriptural proof for these statements.

In (Acts C:1-7,) we learn that the Apostles laid their hands on the seven men selected by the church in Jerusalem; we know these men were Christians; they had received the common gift, for the apostles told them to seek out seven men of good report, full of the Holy Spirit, from among themselves. We know, too, that miracle working power was thus imparted to those men; the next verse tells us that Stephen did great wonders and miracles. Stephen could not do that till an apostle had laid his hands on him. He began at once to perform miracles.

In (Acts 8:1-13,) we are told that Philip, one of the men upon whom the apostles had laid their hands, went down to Samaria preaching Christ, performing miracles and baptizing great numbers of the Samaritans both men and women, who when they were baptized received the common gift of the Spirit. Philip could perform miracles, but he could not lay his hands on any one and enable him to perform miracles; this required the hands of an apostle. Verses 14-17 tell us that when the apostles in Jerusalem heard that Samaria had received the gospel they sent Peter and John to Samaria, and when *they* laid their hands on some of those Christians Philip had baptized, they received the Holy Spirit. Verse 18 shows that there was a demonstration of miracle working power that could be seen, for Simon saw it demonstrated and offered money for it. This proves that miracle working power came only from the hands of an apostle, a power that could be seen, a power never received by any one at baptism.

We learn from (Acts 19:1-5.) that Paul went to Ephesus and found certain disciples, twelve men — v.7, and he asked them a question. He said, "Have ye received the Holy Spirit since ye believed?" and they said, "We have not so much as heard whether there be any Holy Spirit." Paul knew those men were not Christians; he knew they had not been baptized into the name of Christ, else they would have received the gift of the Spirit and would have known about the Spirit. He asked them another question. He said, "Unto what then were ye baptized?" And they said, "Unto John's baptism." John's baptism was valid up to Pentecost, but, on the day of Pentecost the command was given for the first time to be baptized in the name of Christ for the remission of sins. From that day on John's baptism was null and void. Those men

had been baptized in John's baptism since the day of Pentecost, therefore, Paul knew they had neither been legally nor spiritually baptized. When we turn to Acts 18 and read the connection leading up to this we learn that Apollos came to Ephesus since the day of Pentecost, knowing nothing but John's baptism and he must have baptized those men in John's baptism. This was before Aquilla Priscilla took him to themselves and taught him the way of God more perfectly. Paul explained this to them and that John did baptize in water unto repentance, but now one must be baptized in the name of Christ. When that was done they received the Spirit, but before they could perform a miracle an apostle had to lay his hands on them. The next verse tells us that when Paul laid his hands on them they received the Holy Spirit and spake with tongues and prophesied. Again proving that miracle working power came only from the hands of an apostle, a power that could be seen.

This power never came by prayer as claimed by some of our religious friends. It never came direct from God in heaven as did the baptismal gift, it came only from the hands of an apostle. Miracles were for the establishing, or confirming of the gospel. Paul wrote the church at Rome saying, "I long to see you that I may impart unto you some spiritual gift to the end that ye may be established." (Rom. 1:11.) Paul knew no apostle had been to Rome to lay his hands on those Christians. He knew they could not perform miracles; he wanted to do that, but to do so Paul would have to be at Rome, for an apostle could not impart miracle working power by remote control. He had to be present and lay his hands on them personally. This being true, when the last apostle died and the last Christian on whom an apostle had laid his hands died all miracles ceased, for there are no apostles today to lay their hands on any one. (1 Cor. 13:8-10.) Any one claiming to perform miracles today is counterfeit, and is the power, signs and lying wonders of Satan's emissaries as described by Paul, (2 Thess. 2:7-14.)

The baptismal gift of the Holy Spirit was never imparted by any means whatsoever. Even an apostle could not lay his hands on any one and impart that. It came directly from God in heaven in a most astonishing demonstration of power. There are but two cases of Holy Spirit baptism recorded in the New Testament: that of the apostles on Pentecost, (Acts 2:1-5.) and that of Cornelius (Acts 10:44-48.). The apostles were recipients of that supreme gift to inspire and qualify *them* to act as Christ's ambassadors (2 Cor. 5:20.) in revealing the plan of salvation to the world and perpetuating that revelation through their writing and recording of the New Testament Scriptures, a perfect, complete guide.

Cornelius received the like gift (Acts 11:15), not as a permanent blessing to himself to go with him through life as it did with the apostles. It was not that he could lay his hands on any one and enable them to perform miracles, not at all. It was a temporary service to convince the six Jewish Christians Peter had brought with him as witnesses, that Cornelius and all other Gentiles were henceforth and forever to have equal gospel privileges with the Jews. This gift probably de-

parted from him just as soon as its purpose was accomplished. We have no record that he used it even once, and his name is never mentioned again in the New Testament.

This gift remained with the apostles to the end of their lives, enabling them to confer miracle working power upon others for the purpose of establishing or confirming the gospel in its purity and completeness. Claiming to receive the baptism of the Holy Spirit today as did the apostles on Pentecost is near blasphemy, claiming equal rights with the inspired apostolic ambassadors of Christ. The apostles are the only people who have ever received the baptism of the Holy Spirit permanently, to go with them throughout life. They are the only people who from Pentecost till now have had the power to lay their hands on any one and enable them to perform miracles. And the apostles are the only ambassadors Christ has ever chosen and sent out. Let me illustrate: we are all citizens of the United States, but when this government sends ambassadors to foreign countries it does not make ambassadors of all of us, we are still just citizens. When Christ chose his apostles and sent them out as His ambassadors between him and the world it did not make you and me an ambassador. We are still just citizens in the Lord's kingdom or church; just Christians as all were then except the apostles.

Those last two gifts have passed away, but the common gift remains today. The common gift remains because the necessity to repent and be baptized remains.

Just as long as people are born and come to the age of accountability, they will need to hear the gospel, believe it, repent of their sins, confess Christ as the Son of God and be baptized into his name for remission of their sins, at which time they will receive the common gift of the Holy Spirit, the only spiritual gift received today by any one, any where, at any time.

The Holy Spirit was the last agent God sent into this world, and Jesus while yet with his apostles said to them: When he the Spirit of truth is come he will teach you all things and bring to your minds all things whatsoever I have taught you. He will dare not speak of himself, but speak only what he hears. (John 14:26 & 16:13,14.)

We may safely say that the entire New Testament is the gift of the Holy Spirit, for the Holy Spirit directed the writing of every word in it. If we will study the New Testament, and obey its teachings, the gift of the Holy Spirit will not only guide and direct us throughout this life, but will prepare us for that beautiful home in heaven after awhile.

If we will keep these things in mind, we will never become confused over Spiritual gifts, nor the operation of the Holy Spirit.

NASHVILLE JUDGE PLACES ORPHANS

Brother H. E. Winkler sends us the following from the Nashville Banner in Nashville, Tenn. with the observation, "Yet these brethren are willing to divide the churches to get their covetous hands into the treasuries of the churches to finally fatten the

coffers of the colleges, Wicked hearts have designingly handled the word of God deceitfully, preaching things which they ought not for filthy lucre's sake." Following is the article as it appeared:

BUSY DAY IN COURT

CHILDREN BEGIN NEW, HAPPY LIFE

by Don Stringer

The couple, a child at their side, stood before Circuit Judge Benson Trimble.

Judge Tremble examined the couple from the height of his bench in Circuit Court. He looked at the papers before him. Satisfied, he turned to the couple's attorney, standing with them. "Draw your decree," he instructed. The scene was repeated 40 times today in Circuit Court, and 40 Davidson County children had found permanent homes.

The number adopted was the highest in any recent month, according to Circuit Clerk Alf Rutherford.

They ranged from orphans to those left adrift by sinking marriages.

Their age: several months to about 12 years. Youths up to the age of 21 may be adopted.

The final adoption decree issued today will become effective after the child has lived with his new parents for one year.

The children were obtained through local agencies. The couples seeking adoption of children are investigated to determine their ability to provide a suitable home, according to Rutherford.

"Helping qualified couples become the legal parents of these children is the most pleasant part of my work," said Rutherford. "We have many factors at work which tend to separate people—Adoption of a child draws them together."

Rutherford said applications for the adoption of children far exceeds the number of children available. "I just don't think there is any need for orphanages today . . . there are too many demands for children."

Final decree hearings are held once each month in Judge Tremble's court. An initial hearing is held several months before the final decree is applied, giving the judge opportunity to study each case in detail.

In most of the cases today, the hearings climaxed a long but hopeful period of waiting by the parents. Hope became realization.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

KOINONIA, "FELLOWSHIP"

THE ETYMOLOGY OF KOINONIA

Koinonia and its cognates (the adjective *koinos*, "common," the verb *koinoneo*, "I participate in," "I share in") are derived, apparently, from the Greek preposition *sun* (sometimes spelled *xun*), which basically means "with." In fact, the

adjective *koinos*, "common," is a later synonym of *xunos*. Aeschylus uses *xunos* in the sense of "common": "Methinks it is our common (*xuna*) cause I urge. For a State that prospers pays honours to its gods." (*Th.* 75) It is observed, therefore, that *koinonia* and its cognates stem from the idea "with" (others) in contradistinction to "that which belongs to oneself." This latter idea is denoted by the Greek adjective *idios*, "one's own." Hence, *koinonia* and its cognates are opposite in meaning to *idios*.

KOINONIA IN CLASSICAL GREEK

In classical Greek literature *koinonia* has at least the following denotations: "communion," "association," "partnership"; "co-education"; "human society"; "the marriage relation"; "sexual intercourse." The author has not discovered in classical writings any instance of *koinonia* in the sense, "charitable contribution." This denotation is actually an outgrowth of an advance in meaning, which was "charitable disposition." The idea, "charitable disposition," occurs in classical literature as the opposite of *pleonexia*, which denotes a grasping spirit that seeks to satisfy self.

When *koinonia* is first encountered in classical Greek it denotes "communion," "association," "partnership." See, for example, this quotation from Plato: "To begin with, in their business dealings in any joint undertaking of the two you will never find that the just man has the advantage over the unjust at the dissolution of the partnership (*koinonias*) but that he always has the worst of it." (*Republic* 343D)

Plato uses *koinonia* to denote "co-education" in the following passage: "You accept, then, as we have described it, this partnership (*koinonian*) of the women with our men in the matter of education." (*Republic* 466C)

A somewhat more restricted denotation of *koinonia* in the sense of "human society" occurs in Aristotle: "It is therefore evident that, while all partnerships aim at some good, the partnership that is the most supreme of all and includes all the others does so most of all, and aims at the most supreme of all goods; and this is the partnership (*koinonia*) entitled the state, the political association." (*Politics* 1252a7)

Aristotle uses *koinonia* to denote the marriage relation. In speaking of how the lawgiver should give attention to the union of the sexes he says this: "In legislating for this partnership (*koinonian*) he must pay regard partly to the persons themselves and to their span of life." (*Politics* 1334b33)

Koinonia is even used in classical literature to denote "sexual intercourse." In the writings of Euripides, Cadmus says to Agave, "Thou barest — in thine halls, to thy lord — whom?" To him Agave replies, Pentheus — bom of my union (*koinonia*) with his sire." (*Bacchanals* 1276)

DEBATE IN JACKSONVILLE

Paul Brock will engage D. Ellis Walker of Gainesville, Florida in a religious discussion August 20, 1962 through August 25, 1962, 7:30 P.M. each evening.

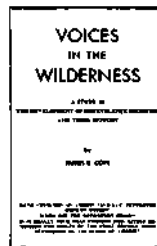
The proposition is: "The Lake Shore congregation meeting at 2121 Blanding Boulevard is scriptural in its practice and teaching (or doctrine) and is loyal to Christ."

Brother Walker will be in the negative. The discussions will be conducted in the Lake Shore building in Jacksonville. For any who desire to attend from out of town, there will be some rooms available for sleeping quarters in homes of members there. Write in advance to Paul Brock, 2121 Blanding Blvd., Jacksonville 10, Fla.

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WHAT IS THE HERALD OF TRUTH?

A. C. Grider

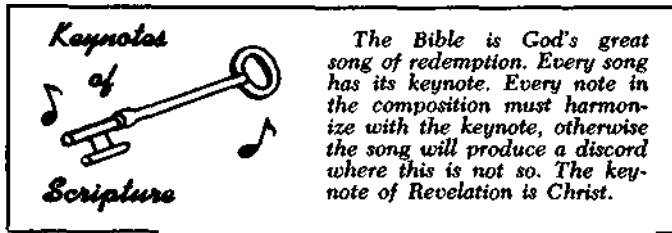
Brother Grider demonstrates in this sermon beyond successful denial that the Herald of Truth is not simply "the local church at work," but is in fact a human organization within the eldership of the 5th & Highland church in Abilene, Texas.

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"Having therefore these promises, dearly beloved, let us cleanse ourselves, from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."



H. F. SHARP, Conway, Arkansas -----

JUDGES

The book of Judges is an interesting book and probably can harmonize with the scriptures and the Keynote, Christ, as the book of Anarchy. The word Anarchy means without proper attitude toward rulers or against proper rulers. In this book such attitude is evidenced. There were those who finally decided they did not want a judge as God had appointed and demanded a King, which God allowed, even though he did not approve. Our Father will allow us to do things, which are contrary to Him, and then punish us for our mistakes and desires other than he wishes. We can briefly state that after the last Judge the people entered into a state of apostasy and rebellion. Some, the Premillennialist, still believe Christ will come to this earth and rebuild the old — Kingdom of Israel, which was born in rebellion, and rule in a kingdom in rebellion to His Father. Surely this is an absurd doctrine.

During this time of Israel's history they were without a chief ruler. God was ruling in the Judge but they did not like this. They prospered for a while under the king, but later went into servitude and then into captivity, some lost their identity and never again served God as he desired, and those who came from the captivity were few in number. We should know from Rom. 15:4 that, today, as the church of our Lord is swept into digression and apostasy, many will lose their identity and never come back to the truth. Many will be plunged headlong into final apostasy and their names will be taken from the Book of Life and even churches will have the candlestick removed.

Note some of the Judges were good and some were bad. Some should never have had the rule, namely, Abimelech, who was a bastard and a tyrant. He had vain and light men to follow him. The fable of the trees seeking a ruler is a true attitude of the people of that day seeking a ruler. When men seek to leave God out of their work they get the most evil and self seeking men to rule over them.

In the beginning of the possession of Canaan the Israelites were told to drive out the people of that land but they did not. What follows, and how later their enemies perverted the lives of the Jews and worship of God's people, only reminds us of how dangerous it is not to follow Him who knows by His Wisdom what we need more than we know to ask.

In conclusion a list of the Judges and a note about them will suffice. Othniel married the daughter of Caleb and very little is known of him. Ehud was a murderer. Shamgar slew 600 Philistines with an oxgoad. Deborah was a good judge, prophetess and a general. Gideon was a good judge

and gave deliverance to Israel with 300 men chosen out of 32,000. Abimelech was a bad judge, a bastard and a tyrant. Tola, Jair are two judges of whom little is known. Jephthah is known as the rash vow judge. Little is known of Ibzan and Elon. Samson was well known and his great trouble was his confidence in Delilah. He was strong physically, but weak in controlling his fleshly desires. Samuel, who has no record in the judges as well as Eli, will be discussed in later articles.

SALVATION — CONFESSION

No. 6

Thomas G. O'Neal, Jasper, Ala.

After the alien sinner has heard the gospel, believed it, turned from or repented of his sins, the next thing required of him by God is that he confess his faith in Christ as the Son of God. He has believed the gospel — believed that Jesus is the Son of God — and is now called upon to confess that conviction of heart.

This confession is the one Peter made in Matthew, chapter 16. Peter said, "Thou art the Christ, the Son of the living God." The sinner must confess that he believes that Jesus to be God's Son.

The confession is to be made before men. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Mt. 10:32-33).

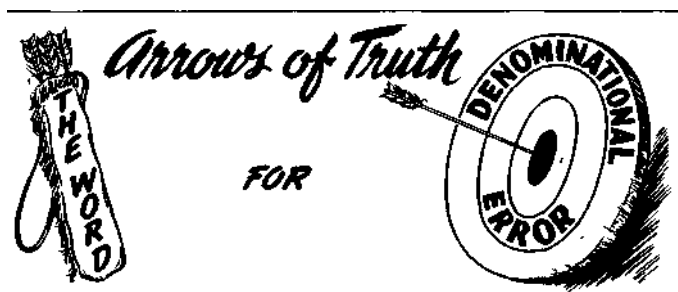
This confession is made verbally. Of course, God does not require the impossible with man. An individual who is dumb could express his faith in Christ as God's Son by placing his finger on the passage of Scripture where the eunuch said he believed Christ to be the Son of God. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10).

Many have made a confession, but not the one required of God. Some have confessed, "I believe that God for Christ's sake hath pardoned my sins." However, no Scripture gives this as the confession to be made or records where it was made. Upon coming to a certain water the Ethiopian eunuch requested baptism at the hands of Philip, and inquired what would hinder him from being baptized. Philip responded by saying, "If thou believest with all thine heart, thou mayest." To which the eunuch promptly said, "I believe that Jesus Christ is the Son of God." If you, dear reader, have confessed something else, you have made the wrong confession!

This confession is reaffirmed daily when the child of God conducts himself as becometh the gospel of Christ. (I Tim. 6:12; Phil. 1:27).

Some have thought that since the only confession that is specifically stated in the "Book of Conversions." — Acts — is a confession that was made at the edge of the water, therefore, in order for confession to be Scriptural one must take his confession "at the water." However, the example of confessing Christ as God's Son at the water is not an example requiring the same action of us

today. Let this writer stop long enough to state that one's confession is scriptural if made at the water, but it does not have to be made at the water in order to be Scriptural! Where a man may be geographically does not determine the Scripturalness of his confession. The reason that the eunuch made his -confession at the water is plain from a close reading of Acts 8. Philip preached to him as they traveled along the road. As Christ was preached, the necessity of baptism was also preached, and baptism was requested. Where were they at this time? The divine record shows they were at the water, thus there the confession was made. Not only were they at the water, but they also were still in the chariot, v. 38. The *place* where the confession was made is incidental and irrelevant, thus where the confession is made is not material! It is always necessary to separate incidental circumstances from divine law in doing the will of God!



James P. Miller

CURSED CHILDREN

In answer to the question, "Is it possible for a child of God to fall from grace?" the second chapter of second Peter traces the process. By this I mean it follows step by step the course of such apostasy. Let us look at the chapter and call attention to the following verses.

1. THESE CHRISTIANS WERE BOUGHT BY THE LORD.

Vs. 1 "But there were false prophets also among the people, even as there shall be false teachers among you, who shall privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

There can be no mistake in the teaching of this great verse. False teachers would arise among the brethren who had been purchased by the blood of Christ. They would go so far in the teaching of their heresies that they would even deny the very Lord that bought them. What a lesson we have here for the modernist who denies that Jesus is the Son of God. If Christ was not born of a virgin and was the very embodiment of God the Father then he was an impostor. Submitting to Jewish pressure some of these Christians denied that he was the Savior.

2. THEY HAD ESCAPED THE POLLUTION OF THE WORLD

Vs 20 "For after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is

worse with them than the beginning."

Here Peter is saying they had been sanctified or set apart in the service of the Lord. Paul would say, they have been translated out of the kingdom of darkness into the kingdom of Christ. To escape the pollutions of the world means they had been baptized for the remission of sins or to wash their sins away. They had been washed in the blood of the Lamb. Now he points out that if they are entangled again, the latter end is worse than the beginning. If a child of God can-not fall from grace how would it be possible for the inspired apostle to say that the latter end is worse?

3. THEY WENT ASTRAY

Vs. 15 "Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness."

The motive for this apostasy is here given in plain words. They denied the Lord for money. Just as old Balaam loved the rewards promised by Balak and sold his soul for the love of such wages these brethren loving what Peter calls the wages of unrighteousness followed in his steps. To contend that a Christian can-not let greed fill his heart and cause him to turn his back on the Lord is to deny the plain teaching of this passage.

4. THEY BECAME CURSED CHILDREN

Vs. 14 "Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls: an heart they have exercised with covetous practices; cursed children."

Not only did they fall from the grace of God but they were completely overcome with sin. They lived to engage in its practice. They took advantage of their position to live to the very full a life of the flesh and the lust thereof. To argue that these were saved would be to deny every page of the New Testament.

5. WERE LOST

Vs. 13 "And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time."

Just think of the final destiny of these children who have turned their back upon God and his Son. They shall receive the reward of unrighteousness. Since the unrighteous cannot enter into the kingdom of heaven there will be no other place for them but in hell. They will share the same fate as those who have no desire to do right at all. Those who parade their sins in the day time and glory in them. The same reward as those who by their utter disregard for God and his law actually defy every moral commandment and take pleasure in showing how wicked they can be.

6. BRING UPON THEMSELVES SWIFT DESTRUCTION

Vs. 1 "But there were false prophets among the people, even as there shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

The swift destruction here spoken of needs no comment from this writer. God will not and cannot

tolerate sin. He drove man from the garden of Eden when he sinned. Ananias and Sapphira paid the full price for their sins in the church in Jerusalem and thus it must always be with God. For men to teach that these Christians could bring upon themselves swift destruction and still be saved would make mockery of the word of God.

THE TRUE PROVERB

At the close of the chapter of 22 verses devoted entirely to the fall of these Christians, Peter calls attention to the true proverb. It is an ugly picture for it deals with an ugly subject, that of sin. Many today do not like to think about it or hear it preached. The writer remembers as a lad driving a group of ladies to hear a well known preacher preach. He took this for his text and on the way home he remembers the expressions of distaste for the subject and the proverb. Sin is never pretty and God makes no attempt to make it appear so. It is the Devil who puts sin in a becoming dress. Peter states in verse 22, "But it happened to them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." In the next issue "Counting the Blood Unholy".

INDEX TO VOLUME 1

To those who have obtained a copy of the bound volume of Searching The Scriptures, Jimmy Tuten, Jr. has prepared an index which will be sent to anyone requesting it. Write to him at 912 NW 19th ST., Ft. Lauderdale, Fla. Send a self-addressed stamped business envelope.

GIVING THE ANSWERS FOR OUR HOPE

Address questions to:
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Orlando, Florida

I PETER 3:15

—Marshall E. Patton—

"UNWARRANTED OPINIONS, THINGS LAWFUL, THINGS COMMANDED" —A REVIEW (No. 2)

On page five of brother D. Ellis Walker's tract in the first paragraph in the section entitled "Obeying Specific Commands" he teaches that there is less room for using human judgment in obeying specific commands than in obeying generic commands. From the context and his illustrations it is evident that he means there is room for some human judgment in obeying specific commands. In other words, the difference between obeying specific and generic commands, as far as human judgment is concerned, is only a matter of degree. The former is more limited than the latter, nevertheless, according to brother Walker, human judgment is

used in both. This is false! Such reveals a very grievous error on his part. In fact, it accounts for much of his confusion and error. When God Almighty commands a thing specifically, it eliminates all human judgment in that matter. Warranted human judgment is found only in the realm of the generic. A careful examination of brother Walker's own illustrations confirms this. I now consider them in the order in which they appear in his tract.

In giving Noah the command to build an ark (Gen. 6:14) God specified some things and thereby eliminated all human judgment in the things specified, e.g., the kind of wood, the window, the door and where to put it, the pitch within and without, the length, breadth, and height of the ark. Concerning the number of pieces of wood, their size and shape, and how far apart from each other they were to be placed, God made no specifications but rather left such in the generic. For that reason Noah's human judgment was warranted in those matters. Noah's judgment in those matters was used in the realm of the *generic* and not in the realm of the *specific*—brother Walker to the contrary notwithstanding.

In giving Moses a pattern for building the tabernacle (Ex. 25, 26, 27), God specified some things, and other matters he left in the generic. All of the human judgment exercised by Moses in building the tabernacle was in the realm of the generic. Even then, all of his human judgment was within the scope of that authorized; it was lawful (1 Cor. 6:12), hence, according to the pattern. All of brother Walker's implications that human judgment (even in a small degree) is warranted in obeying specific commands are false implications. Human judgment is warranted only in the realm of the generic.

Next, brother Walker warns against the use of unwarranted human judgment in dealing with specific commands. He gives as examples of such judgment Moses and Aaron (Num. 20), Uzzah (2 Sam. 6:6-9; 1 Chron. 15:1-15), and Nadab and Abihu (Lev. 10:1-2). What brother Walker should learn is that all human judgment in obeying a specific command is *unwarranted!* All of the characters mentioned above suffered because they used human judgment in dealing with a specific command. Brother Walker would have us believe that there is both *warranted* and *unwarranted* human judgment in dealing with a specific command, and that we should be careful to use only the former. However, brother Walker does not tell us *how* to distinguish between the two. In other words, he does not tell us *how* to determine which is warranted and which is unwarranted. He does not because he cannot. There is no such distinction in dealing with specific commands! He assumes a point of distinction that does not exist, and would have us settle the issue of difference between the two on any matter that arises by his ipse dixit. My, what a teacher! He needs to go to school on these matters himself.

In the observance of the Lord's supper brother Walker rightly affirms that some things have been specified. However, all of the human judgment which he seeks to justify in relation to observing the Lord's supper has to do with matters generically

(Please Turn to Page 12)

The News Letter Reports

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

C. G. CALDWELL, SR. PASSES

On last May 25 brother Charles G. Caldwell, Sr. suffered a "sinus arrest" of his heart and died instantly. His sudden passing was a shock to his many friends throughout the country. Funeral services were conducted in Manchester and Chattanooga, Tennessee by brother Bob Crawley and brother Harry Pickup, Sr. Our heartfelt sympathy goes to sister Caldwell and every member of the family. Brother Caldwell was a great source of encouragement to the writer while in a meeting near Manchester last fall. I enjoyed a long visit in the home of brother and sister Caldwell at that time. Brother Caldwell was a sound gospel preacher who served the Lord faithfully throughout his life. His son, Charles G. Jr. is the faithful preacher in Columbus, Georgia. Sister Caldwell and daughter, Ruth, will continue to reside at 1310 MacArthur Drive, Manchester, Tennessee — H.E.P.

Yater Tant of Ft. Smith, Ark. was in a meeting at Snapfinger Road church in Decatur, Ga., July 1-8 . . . Brooks C. Webb was in a meeting at West Main Street in Woodbury, Tenn., June 24-July 1 . . . Delton Porter was in a meeting at South Hall church in Franklin, Tenn., June 17-24 . . . Eugene Crawley was in an open-air meeting at Poplins Cross Roads near Unionville, Tenn.

Several preachers in the Tampa area spoke in a meeting at 32nd Ave. church (colored) July 16-29 . . . T. T. Camey will move from Jackson Heights in Columbia, Tenn. to work with the Elm St. church in St. Charles, Mo. about August 1 . . . Ferrell Jenkins of Spring & Blaine church in St. Louis, Mo. will be in a meeting at Dunmor, Ky. July 25-30 and Truman, Ark. August 6-12.

Leslie E. Sloan of Palmetto, Fla. has accepted the work at Jasper, Ga. He will begin work there in August. He is being supported by the North Miami Avenue church in Miami, Fla. Brother Sloan is a faithful and sound preacher of the gospel and will do good wherever he goes . . . Bobby Thompson of the North Miami Avenue church closed a good meeting at the Belmont Heights church in Tampa, Fla., Baxter Evans is the faithful preacher with this church . . . Bobby Thompson was in a meeting at Jesup, Ga., July 22-29; at Asheville, N. C. (Haywood Road) in August 1-8; and will be at Morehead City, N. C. in August 12-19.

Curtis E. Flatt of Florence, Ala. was with C. L. Overturf, Sr. in a gospel meeting at Nebraska Avenue church in Tampa, Fla., July 8-15 . . . Hugh Davis of Lake Wales, Fla. was in a meeting at Temple Crest, June 24-July 1. Rhymer Knight is the preacher at Temple Crest . . . Walter N. Henderson of Meridian, Miss. was in a meeting at York, Ala. beginning July 8. Herschel Davis is the preacher at York.

Connie W. Adams, Orlando, Florida — I have been in meetings, this year at Pine Hills in Orlando, Owen Sound, Ontario, Canada and New Haven, near Lexington, Tennessee. August 1-17 I will hold an open air meeting near Nauvoo in Walker County, Alabama, and will be at Mc-Arthur Heights in Jasper, Alabama August 19-26. October 7-14 I will be at San Matee in Palatka, Florida. We are off to a good start in a pleasant work with the Pine Hills congregation. Visit with us when in the city beautiful.

Bill Echols, East Orange, New Jersey — The church in New Brunswick, New Jersey is now meeting in the elementary school in River Road in Piscataway Township. If you know of members or interested persons in the

Brunswick area, please send their names and addresses to Bill Echols, 169 Main Street, East Orange, N. J.

Walter N. Henderson will move to Clermont, Florida about September 1 to begin work with the church there. He is leaving the 7th Avenue church in Meridian, Miss. where he has done a fine work . . . Bill Shelton was in a meeting at Lyle, Tenn. July 23-30 . . . Eugene Britnell of Little Rock, Ark. will be the speaker in a gospel meeting at Palmetto, Fla. August 20-29 . . . Grover Stevens of Louisville, Ky. preached in a series of meetings at the Armory at Bardstown, Ky., July 23-29 . . . Roy E. Cogdill closed a meeting at Danville, Ky., July 29 . . . Ronald Mosby closed a meeting in Hodgenville, Ky. August 3. Services were held in the Women's Club Building with a view to establishing a congregation there.

Robert J. LaCoste of the Temple Terrace church in Tampa, Fla. was in a gospel meeting at Big Clifty, Kentucky, June 24 - July 1. Four were baptized into Christ.

NEW CONGREGATION

July 11, 1962

TO BRETHREN IN THE LORD WHOM IT MAY CONCERN:

For some time the undersigned and others have felt that a congregation of the Lord's people in the Cross Bayou area of Pinellas County will serve the cause of Christ effectively. Brethren who have been meeting with at least four different churches, and all of them in good standing with these congregations, will begin meeting as Cross Bayou Church this next Lord's day, July 15. *Temporarily* all meetings will be held in the Skyview Elementary School Building, 8601 60th Street, North. Notice, please, the early morning Lord's day meetings.

Schedule of services is as follows:

Sunday: 8:45 a.m. — Preaching and Worship
10:00 a.m. — Bible study 7:30 p.m. —
Preaching

Thursday: 7:30 a.m. — Bible study

On the evening of this same day, July 15, and in this same location, this congregation will support a series of gospel meetings with preaching nightly at 7:30. Lessons will be presented each evening for at least one week. We have invited brother James R. Cope to do the preaching.

We are not asking any congregation for financial support. We will appreciate the prayers and good will of all Christians, however, and hope that all who can attend will be present for this series of meetings next week.

Yours in the Lord, /s/ W.
R. (Bill) Adams Harry
W. Marlow Ray V.
Gillette Ray Bumbalough
Harry C. Downing Jack R.
Siegle John McIntosh

Giving the Answers for Our Hope

(Continued from Page 10)

authorized and not with things specified. I challenge him to show an exception! Hence, we see again that warranted human judgment is found only in the realm of the generic.

The crowning effort of brother Walker, from the viewpoint of trying to establish warranted human judgment in obeying specific commands, is found in the last paragraph of the section entitled "Obeying Specific Commands". The only things crowned, however, in his own ignorance and abortive effort in the matter. He begins with a consideration of the *kind of music* used in worship. He rightly shows that Christ has specifically authorized vocal music and cites the following passages: Matt. 26:30; Acts 16:25; Rom. 15:9; I Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12; 13:15; James 5:13. With this point we are in agreement. We are still in agreement with his emphasis by way of a question as to whether any command can be more specific. However, when he affirms that there is warrant *here* for human judgment otherwise we should throw away our song books, we disagree vehemently! Whether we sing from memory or from song books has nothing on earth to do with the *kind of music* used. The *kind of music* has been specified. From what we sing (memory or song books) has not been specified. It has been generic-ally authorized by necessary inference. If one sings at all, he will sing from memory or from a song book. Human judgment that determines *from what we sing* is warranted because it is in the realm of the generic—not the specific. It has nothing at all to do with obeying a specific command. "Sing" is a *specific* command only as it relates to the *kind of music*. It is *generic* as it relates to *from what we sing*. It is *generic* as it relates to the *parts* which we sing, e.g., soprano, alto, tenor, or bass. Whether or not the command to sing is specific or generic depends upon that to which it relates. Furthermore, where or by *whom*, the song books are printed has nothing on earth to do with the *kind of music* that has been specifically commanded. So again, we see that human judgment is warranted only in the realm of the generic.

The denominational world has long since relied too heavily upon human judgment in their efforts to carry out the will of God. Now, brother Walker and those with him are doing the same thing. The authority for their innovations is human judgment. So, brother Walker writes a tract trying to justify it — even in obeying specific commands. This, as we have shown, is a perversion of truth. Yet, desperate men will do desperate things. He desperately needs divine authority for his brotherhood projects. Indeed, he is desperate!

Our next article will deal with his use of Gal. 2:10, other perversions, and his courageous (?) fight with a straw man.

GRANDVIEW CHURCH OF CHRIST

Tompkinsville, Kentucky

Rodney Miller

"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).

But there comes a time when the truth **MUST** be preached. And when the church is not of the same mind this cannot be done; either the pure word of Christ must be compromised or a fine line of right and wrong must be drawn. So here in Tompkinsville, Kentucky, the line of truth was drawn and a new work was started. It is surprising what a hand full of people who love the Lord can do; withstanding ridicule, hardships and no treasury on March 25, 1962, 77 members met together in a basement to form what is now called the GRANDVIEW CHURCH OF CHRIST. From the bottom of their pockets they gave \$345.00 to start the new work. From basement to school house the brethren worshipped with cold feet, but with warm and sincere hearts.

With an average collection of \$185.00 to \$200.00 a week a building program began, and the first copy of the GRANDVIEW MESSENGER began to spread its small light like a candle throughout the night with its ever burning rays of truth. With able men in the leadership, the church grew and so did plans for the building. The ground work was layed for this church as it was in the time of the Apostles. The soundness of the word preached here is equaled only by the foundation on which the church was built. It is a shame that the church everywhere doesn't have able men who are not afraid to stand up for the Gospel and let the truth be preached. With the help of the minister, Ross Spears, one of the soundest preachers that this part of Kentucky has to offer, the church has been established on the straight and narrow road.

Yes, division in the church is bad, but when it comes to the question of right or wrong, the questions must be asked and the right answers found and if they are not found, souls will suffer. The Lord died and gave his blood and started his church with his commands and if these are not followed the ones who stand for the right have a duty to do.

— New Tract —

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SEARCHING *The* SCRIPTURES

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.—John 5:39.



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

VOLUME III

SEPTEMBER, 1962

NUMBER 9

THE NATURE OF THE GOSPEL

James P. Miller

What is there in the gospel that makes it so powerful? Why will it turn the hardened sinner from the error of his way into the paths of God? Not only will it turn him from sin, but from the desire of sinful things. It can succeed when all other things would fail. It can move men when threats, force, and coercion would be powerless. Why does it have more power than the sword? I want to suggest here that every element of power in the universe that deals with men is found in the Gospel. The righteous use of power, as far as I know, all power, has both a right and wrong usage. Of course it is understood without question that the only use God ever makes of anything is a righteous use. Let our denominational friends answer the challenge that the Gospel is God's power because of its nature. They are loud in their disrespect for the ability of the Gospel to convert without aid from the Holy Spirit in an independent sense. Here are some of the things that make the gospel so powerful.

THE LOVE OF GOD IS IN THE GOSPEL. Where is the man who will deny that there is power in love? Kings have left their thrones, wars have been fought, and the great of earth have bowed at the throne of love. Space forbids us to develop so grand a theme. Look at the mother who would die for her child. Look at the soldier standing watch on the far flung islands of the sea. Watch the man in the strength of youth compass the earth and come back for the girl he left behind. Power in love; why there is enough power in love, as one great soldier and monarch stated it in the long ago, "to make the kingdoms of earth oscillate on the globe." Why will the gospel move men? Listen, it is the greatest love story ever told, the story of Him who died for us on the rugged tree of Calvary. Dying for men not yet born. Giving himself freely and willingly for the broken and sin-scarred race of man. How grand Isaiah has told the story. Listen to Isaiah 53:4-8,

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the

slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken."

I am not surprised when men are moved by a story like this. I marvel that men do not fall down before the Galilean every time it is told in its purity and simplicity. Surely if man loved God in some small part as God loves him, it could be the power of salvation to him. If the devotion to Christ and his love will not move men to obey his commands then there is not a power in the universe that could cause them to want to do so. Jesus put it on this simple, yet impregnable basis when he said in John 14:15, "if ye love me keep my commandments."

YET THERE IS POWER IN FEAR. It would not be fair to imply that love is the only force found in the Gospel story. The fear of God and of his condemnation if found in the preaching of the full gospel of Christ. Hebrews 10:24-27, And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another: and so much the more, as ye see the day approaching.

For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Wherever the gospel is preached the fear of hell must be preached as well. How can we preach salvation without telling the need for our salvation? And how can we tell the need for our salvation without telling that we are lost and without hope? And how can we preach that men are lost and without hope without telling of hell and the fear of God? Hear Paul in 2 Thess. 1:7-10. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

There is power in fear. Hitler tried to rule the world with this dread weapon. The forces of op-

pression since time immemorial have used its power. How that black monarch that rules the regions below uses it today. Fear of lost popularity with the rabble crowd caused Pilate to deliver up the Christ. Fear of the shallow sentiment of the world works with the powerful force against the church of God. Yes, there is power in fear, and its righteous use found in the Gospel of Christ.

THE GOSPEL A SWORD

The writer of the Hebrew letter gives this great statement about the power of the Gospel. Heb. 4:12, "For the word of God is quick, and power, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The word "quick" means living, or alive, hence, we are preaching a living word, or living message. Not a message that is decayed with the passage of time but a message of power for our time and for time to come. A message breathed out by the Son of God and given by revelation to the apostles. A message made alive by the spirit of the living God for only the spirit of the living God could make the word a living gospel. A story of glad tidings that needs no revision, but one adapted for our fathers, for us, and for our sons. The beautiful illustration of a two-edged sword carries us back to the days of the sword in the combat of ancient wars. Able to cut deeply into the physical body, the word of God is able to cut into the heart. It is "a discerner of the thoughts and intents of the heart." On the day of Pentecost, when the great apostle preached with all the power of the Gospel, the men who had crucified the Christ were "cut to their hearts and cried out." Paul writes in the Ephesian letter to "take the sword of the spirit which is the word of God." During the time I worked with the church of Philadelphia I visited the University of Pennsylvania museum many times. On one occasion I asked the curator to show me a two-edged sword such as the one used in the days of Paul. The best swords were made in Damascus and were of the finest workmanship. They sing through the air like a bird and are so sharp and thin that when yielded with power can sever "joint and marrow." How glorious it is to meditate on the use of such a weapon. What a great privilege it is to be entrusted with its use in the most glorious cause in which man can find himself. Think of that great army who have fought with this sword under the bloodstained banner loved so well. Consider the honor of being named with great who loved the truth and lived and died for the word of God. Those who preached this Gospel in its power without fear or compromise and gave to the world in clear tones the conditions of pardon that must be believed and obeyed.

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Editorial . . .

H. E. PHILLIPS

HIS OWN WORK

"But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another" (Gal. 6:4). Wuest translates this verse as follows in *Galatians In The Greek New Testament*: "But his own work let each one put to the test and thus approve, and then with respect to himself alone will he have a ground for glorying, and not with respect to the other one (with whom he had compared himself). For each shall bear his own private burden." He comments upon this verse: "Again, when each man's self-examination reveals infirmities of his own, even though they may not be the same as those of his neighbors, he will not claim moral and spiritual superiority to others. Furthermore, each saint should bear his own burden in the sense that he must recognize his personal responsibilities towards God and man. He is responsible for the kind of life he lives."

The present trend is more and more to "let George do it" in religious affairs. The average member of the church today is too indifferent to take the time and trouble to investigate the spiritual needs of himself and those of his immediate family for whom he is responsible. The one who takes the time to read this is taking a step further than nine of his brethren in Christ, because only about one in ten Christians will take the time and put forth the effort to read something pertaining to the gospel of Christ and the church. Why is this true? Why do professed followers of Christ refuse to read of things pertaining to the kingdom of God and the name of Jesus Christ? There are some reasons much too obvious to deny.

Perhaps the foremost reason why brethren will not read religious material is that they do not want

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to THINK. It is just a matter of being too lazy to exert the mental effort to think for themselves. It is a case of letting someone else do the thinking and we will just accept the conclusions. It is a requirement of each one of us to "work out our own salvation" and it is not accomplished by allowing another to do our study for us. How can one "think on these things" (Phil. 4:8) if he does not read and study the word of God for himself? How do you know you have the truth unless you read and weigh all the evidence touching a given subject?

Another reason for not reading to prove our own faith and work is prejudice. We, of all people, have developed a "prejudice" unequalled in many respects by most denominationalists today. This prejudice does not concern the same matters of religious endeavor, but where it exists, it is about as hard to deal with as any we have met. In increasing number professed Christians "refuse" to read or investigate anything that conflicts with their "present views" and "loyal stand." Our criticism of the Communist and Catholic methods is

that they refuse, or are refused, the opportunity to "hear both sides" of any issue. Catholics are taught to receive and "read" only authorized material. Now we have members of the church who have been taught to read only the authorized material published by authorized publishing houses. Prejudice, whether self imposed or implanted by another, is the one factor that causes you to reject evidence, and, consequently, keeps you from knowing what truth really is. If you accept only what another has told you is truth, you have no more assurance of truth than the Communist who has been told there is no God.

A third reason why people refuse to read in search for religious truth is just plain indifference. It takes time and effort to read and think, and the lack of interest in the subject matter does not encourage putting forth the effort. It is much easier to take the position that it makes no real difference what a person believes, just so long as he is honest and sincere. But is one honest with himself who will not investigate "both sides" of an issue? Is one really sincere who refuses to read an article or a book that does not come from a duly authorized source? How can one know whether he has the truth or not if he refuses evidence?

We must prove our own work. We must search the word of God daily to be sure we are not being misled by false teachers who come in the name of the Lord. It is not enough to claim to follow along with "great and good men," neither is it sufficient proof of being right to just say "I have always believed it." Only the truth will make us free (John 8:32). The truth is the word of God. (John 17:17.)

COMMENTS TO EDITORS

"I enjoy the paper, Searching The Scriptures, and know it is doing good. Do not grow weary in well-doing." — E. L. Flannery, Gainesville, Fla.

"I appreciate the work you and the paper are doing." — Connie W. Adams, Orlando, Fla.

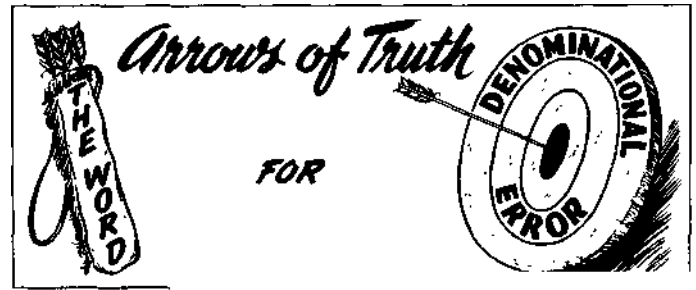
"Keep up the good work. Searching The Scriptures continues to be splendid reading. We need more like it." — Leslie E. Sloan, Jasper, Ga.

"Brethren, I commend you in your efforts and always remember you and all faithful brethren in my prayers. Indeed, we have a fight uphill as has always been the fight of the faithful. Yet we can rest assured that having taught them, their blood will be on their own heads, as is taught in Ezekiel 33. Pray they will hear what is true. Keep up the good work, fight a good fight, and in the end receive a crown laid up for all the faithful to the end." — W. O. Woods, Harrison, Ark.

"I am taking Searching The Scriptures and wish to thank you brethren for a fine publication based on sound Bible thinking." — J. P. Halbrook, Jr., Belle Glade, Fla.

"In reading the paper I have not found anything to conflict with my understanding of the Scriptures." — Mrs. Clymene Burgert, Eustis, Fla.

"You are doing a good job with Searching The Scriptures. It is a good paper and with the editorial staff standing firm for the faith once delivered it cannot help but be an influence for good." — Jack Holt, Longview, Texas.



James P. Miller

COUNTING THE BLOOD UNHOLY

In answer to the question, "Is it possible for a child of God to fall from grace?" let us continue our study by examining six verses out of Hebrews 10. This is some of the strongest teaching to be found in the New Testament. It is a condemnation of those who had been sanctified and then turned on the Lord. Heb. 10:26-29.

For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belong-eth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

Bible students through the years have debated the "day" found in the 25th verse. If the "day" referred to is the First Day of the week or the Lord's Day, then these Hebrew Christians had lost respect for the WORSHIP of God. If the "day" is the destruction of Jerusalem, as most of the scholars believe, then they had lost all respect for God's WORD. In Matthew 25, our Lord went into great detail warning them of the fall of the city of David. As a third possibility, if it is the Judgment Day, then they had lost all respect for God's WRATH. The writer warns of this in verse 31 when he states, "it is a fearful thing to fall into the hands of the living God." Let us notice, as we did last month in the study we did on II Peter 2, the steps they took in this apostasy.

1. THEY HAD RECEIVED THE KNOWLEDGE OF THE TRUTH.

Vs. 26: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." The wilful sin referred to here is the failure to assemble and the loss of the blessings that accompany such worship. This cannot be a sin of ignorance for they had the knowledge of the truth. It is stubborn sin, a refusal to do what they knew they should and must do to be saved.

2. THEY WERE GUILTY OF WILFUL SIN.

Vs. 26: "For if we sin willfully after that we have received the knowledge of the truth, there

remaineth no more sacrifice for sins." The wilful sin referred to here is the failure to assemble and the loss of the blessings that accompany such worship. This cannot be a sin of ignorance for they had the knowledge of the truth. It is stubborn sin, a refusal to do what they knew should and must do to be saved.

3. THEY TROD UNDER FOOT THE SON OF GOD.

Vs. 29: "Of how much sorer punishment suppose ye, shall be thought worthy, who hath trodden under foot the Son of God."

The figure here is as strong as it is possible for the writer to make it. The reference is to the custom of the conquerors of the time to ride over the bodies of those conquered to show their contempt for them. This was as barbaric a practice as it is possible to imagine, and yet this is the extent to which those who at one time had loved the Lord had fallen.

4. THEY COUNTED THE BLOOD UNHOLY.

Vs. 29: "... and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing . . ."

The Jews above all the people among the ancients were taught both by the law and their own traditions to count many things as unholy or common. A dog was thus regarded in Israel and many brethren have had a lot to say about the "price of a dog." The meaning here is clear. At one time those Christians counted the blood of Christ pure enough to sanctify them, and now they were counting it no better than the blood of a dog. This shows how far one can fall from the sanctified state in the body of Christ.

5. THEY DID DESPITE TO THE SPIRIT OF GRACE.

Vs. 29: "... and hath done despite to the Spirit of grace."

In the records of the ancients we have the stories of those who were so filled with hate that they would spit in the face of men who tried to show them favor. It is hard to know the full meaning of the expression found here, but this will do for an illustration: To do despite to the Spirit of grace is to spit in the face of the very Savior who seeks to save us.

6. I WILL RECOMPENSE.

Vs. 30: "For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people."

This is directed to the children of God and not to the world, and shows beyond any shadow of doubt that those who were once sanctified by the blood of Christ are to be the objects of the wrath of God if he finds them in this condition. It is little wonder that the men who a generation ago debated the impossibility of apostasy now have no longer a longing for the fray. These passages are too clear and too powerful.

WHERE IS YORK COLLEGE GOING?

Donald P. A men, Aurora, Illinois

For some time many brethren have been interested in the future course of York College, and particularly after the movement got underway to

put the institution on the map in a big way. Having attended there myself during the first two year's of the school's existence under the oversight of individual members of the church, I too was interested in its future action. To me now, there is little further cause to wonder — the course has been set.

As York College began, Bro. Roy H. Lanier, Sr. served as the backbone of the school, and is one of the few men who had the courage and strength to stand up to the pressures of the Gospel Advocate, state his convictions and sever his ties with such an organ which refuses to try anything contrary to the pet views of the editor. As long-as Bro. Lanier was with York College, there was little likelihood of the school accepting church contributions or getting on the big institutional bandwagon. Lanier did not remain there long though, and after the third year of the school was relieved.

Following Harvey Childress and Gene Hancock (both liberals — the latter more in line with the Gospel Advocate), Dale Larson assumed the obligations of President. Dale is a close friend of mine, so what follows is not said to degrade him, but rather, as was done by Bro. Miller in the editorial of the May issue, to cause some of our liberal brethren to give a little more thought as to where their band wagon is going to take them.

Last summer I returned to Nebraska for a short visit with my folks. During that visit, I took advantage of some time to go up and pay a short visit to York College, and also Dale Larson. Since the Gospel Advocate has long had control of the state, I was curious how much influence Lanier and others had had. Amongst other things, Dale and I also talked about some of the problems before the brotherhood, acknowledging each other's convictions as to the "anti" and "digressive" trends. Dale made his point clear that he did not support the conservative views of many sincere brethren, and would use his full influence to prevent any such men from preaching in Nebraska (and I know of at least one he did prevent — even though that preacher's son was at that time a student at York).

However, since Bro. Miller was calling attention to danger signs, the real danger was yet to be revealed. Not only has York College exerted full influence to regulate who may or may not preach for the churches in Nebraska, and not only has the president of the school barred any conservative publications from being sent gratis to Bible majors in that school, but a distinct trend is already in the wind. During the course of our conversation, Dale mentioned that although York was not presently accepting church contributions (although some allege otherwise), he had no objections to such — provided they could be directed exclusively to the Bible department, and expressed the viewpoint someday that might be possible. When I pressed him, asking him if he'd accept an institution set up exclusively to teach the Bible (like York College — a private institution) and then be church supported, he replied if that was all it taught he would have no objections. When I pressed him still further as to the difference between that and the Missionary Society as it was originally set up, he had no answer.

With all due respect to friends still at York Col-

lege, the directions of York have been set — and it is not a pleasant road ahead. Many unlearned there are going to be swallowing more than they knew and many from there are going to continue the trend. Brethren, the road ahead for liberalism will continue to spread — there is no stopping place. York's path has been set — a path regretted by those who waited and hoped they would try to stem some of the digression. Yes, indeed, churches — and individuals — would do well to hesitate before jumping into some of those large-scale drives.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

KOINONIA, "FELLOWSHIP,"

No. 2

Koinonia in the LXX

It is especially noteworthy that *koinonia* occurs only once in the canonical LXX (Lev. 6:2). The term occurs only twice in the Apocrypha (Wisdom 8:18; III Macc. 4:6). In one of the rival Greek versions of the Old Testament *koinonia* occurs in Hosea 7:4.

In Wisdom of Solomon 8:18 the author is considering the virtue of wisdom: "And in her friendship is good delight, and in the labours of her hands is wealth that faileth not, and in assiduous communing with her is understanding, and great renown in having fellowship (*koinonia*) with her words."

Koinonia in the sense of the marriage union occurs in III Mace. 4:6: "And the young women who had but lately entered the marriage chamber for the society (*koinonian*) of wedded life, with lamentations instead of joy, and with their perfumed locks covered with dust, were carried away unveiled."

The occurrence of *koinonia* in Lev. 6:2 is very unusual. Here the text says this: "If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship (lit., "concerning fellowship," *koinonias*), or in a thing taken away by violence, or hath deceived his neighbour" In this passage *koinonia* is from a Hebrew term that literally means "in dealing," or "in something that is placed in the hand"; that is, a deposit. One version translates it, "in pawn." (*The Pulpit Commentary*)

Though *koinonia* occurs in the Old Testament only once, the Hebrew root *chabar*, which is sometimes translated by cognates of the word *koinonia*, occurs several times. Its primary meaning is "bind," "join together." The reason for the representation of this Hebrew root by cognates of *koinonia* is obvious.

It is especially to be noted that in the Old Testament neither the Hebrew *chabar* nor the Greek *koinonia* are used to express the idea of communion with God on the part of men. Indeed, we find the *idea* of communion with God in the Old Testament (communion in the Passover, etc.), but this

is not expressed by *koinonia*. Cranfield thinks this is because the Biblical writers were so conscious of the inequality between God and man; hence, they would express the relationship between God and men with the words "servant," "covenant," and not with the more intimate word *koinonia*. (Cranfield, C. E. B., "Fellowship, Communion," in *A Theological Wordbook of the Bible*, ed. Alan Richardson. New York; The Macmillan Co., 1957), pp. 81-83.)

BROCK-WALKER DEBATE

H. E. Phillips

Paul Brock of the Lakeshore church in Jacksonville, Florida met D. Ellis Walker in a debate at the Lakeshore building, August 20-25. The proposition was the same throughout the six nights: "The Lakeshore congregation, meeting at 2121 Blanding Blvd., Jacksonville, Florida, is scriptural in practice and teaching (doctrine) and is loyal to Christ." Brother Brock affirmed this proposition and Brother Walker denied it.

In the first affirmative speech brother Brock pointed out that for a thing to be scriptural it must be proved by the Scriptures. He introduced a chart showing the Bible definition of the word "church", and then presented another chart showing the work of the church and established that the Lakeshore church was doing both at home and away exactly what the Scriptures authorize a church to do. He challenged brother Walker to show that these things were not true or that the Lakeshore church was not teaching and practicing them. Brother Brock established his affirmative in the very first speech and it was never broken through the last speech of the debate.

Brother Walker began his negative speech by saying that all he knew about the Lakeshore church is what was published in its bulletin. He then began to show that the bulletin of the Lakeshore church was "violating the autonomy" of other churches by sending it among members of other churches. Since Paul Brock was writing about the teaching and practice of other churches in the bulletin, and the bulletin was paid for by the Lakeshore church, consequently, the Lakeshore church must be responsible for what was published in the bulletin. Walker leveled but two charges against the Lakeshore church throughout the debate: 1) The church was responsible for what Paul Brock wrote in the bulletin about other churches and their activities, and was therefore guilty with him of "violating local autonomy," and 2) The Lakeshore church was not doing "general benevolence" among outsiders as well as Christians.

As was expected, the debate included almost all the various "issues" of the present, particularly brother Walker's tracts on *Every Good Work* and *Fellowship*, which he sought to affirm in his negative speeches. After the first night Walker got into the affirmative and stayed there. He entirely ignored the affirmative arguments made by Brock and virtually ignored all the charts Brock introduced. Brother Brock was well prepared and had about fifty charts on various arguments. Brother Walker had some charts prepared for affirmative

arguments and used them after the first night. He sought to establish a general fellowship upon the expression: "Walking in the light," and he tried to establish a general benevolent program by the churches upon the expression: "the love of God."

Two very telling blows to Walker's arguments were made by Brock. The first was a chart which listed on one side the responsibilities of the church as Evangelism, Benevolence, and Edification, which are to the end of eternal salvation; and on the other side he listed Entertainment, with several practices such as soft-ball, ping-pong, parties, suppers; and Secularism, with various social, political and business affairs listed; and Institutionalism, with human systems of all kinds through which churches work. All the things listed under the social gospel pertained to this world. Brock firmly stated that he and the Lakeshore church stood opposed to every element of the social gospel and modernism, and challenged Walker time after time to come before the audience and either affirm or deny that he accepted all or a part of those things listed under the social gospel. Walker denied that he was a modernist, but he did not deny all those things listed under that side of the chart. It was pointed out by brother Brock that some of the churches in Jacksonville practiced some of them, and he would have to condemn them if he condemned these practices. Brother Walker obviously felt the force of this point which was made over and over again by brother Brock.

The second blow was the fact that very few from the liberal churches in Jacksonville attended, and only a very few from University Avenue in Gainesville where Walker preaches came. Brock stated several times that Walker could not get the endorsement of the churches in Jacksonville who stood with him on some of the issues, and urged him to show proof that he had their endorsement. He further charged that Walker would not affirm a position on either side and called upon him to do so again and again.

Brother George Darling of the Springfield church in Jacksonville moderated for Brother Walker. Brother Charles A Holt of Wichita Fall, Texas moderated for brother Brock. Brother Holt is well informed and experienced in debates on these issues, and was of great assistance to brother Brock. Paul Brock proved himself an able disputant in defense of the faith. He was well prepared and presented his material in a fine and forceful way. The debate was conducted in an orderly manner and large crowds were in attendance each night. We believe this discussion will do much and lasting good not only in the city of Jacksonville, but also in all northeast Florida and southern Georgia.

SALVATION — BAPTISM

No. 7

Thomas O. O'Neal, Jasper, Ala.

Of all the subjects taught in the Word of God in language clear and plain is the subject of baptism. Since being taught in such language, one would naturally think that all people knew the truth on the subject and practiced it. But this is not the case.

Baptism is a subject often discussed. In the past there have been many religious debates on the who, what, how, and why of baptism. With these many discussions, people in general are still in ignorance of the truth on the subject. Just a few months ago I engaged a man in a public discussion on this question. Brother James P. Miller, one of the editors of *Searching The Scriptures*, has had many such discussions. These discussions proved that men are either ignorant of the subject or are not willing to take what the word of God says on the subject. In many instances the later is the case.

In this article I want to let the Word of God speak and the reader to know the truth should be open minded and receive the truth from the Book of the Lord. Many, many passages of Scripture could be used in our study, but I will notice only a few on each point.

Who should be baptized? Jesus said, "He that believeth and is baptized shall be saved." Mark 16:15-16. Believers are to be baptized. Peter told believers to "repent and be baptized." Acts 2:38. Those who have repented should be baptized. Philip told the eunuch that before he could be baptized he must believe. The eunuch confessed his faith when he said, "I believe that Jesus Christ is the Son of God." Acts 8:37. Thus, one who has confessed Christ should be baptized. These prerequisites are things that infants can not do, therefore, infants are not Bible subjects for baptism.

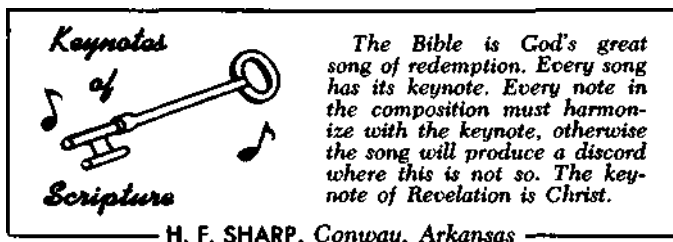
What is baptism? Again let the Bible speak for itself. "Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:3. Then note Col. 2:12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Thus: one learns that baptism is a burial. Not only does the Bible teach baptism to be a burial, but all will agree including world scholars that this was the way baptism was accomplished in New Testament times. The Bible no place records an incident of pouring or sprinkling water upon a person and calling it baptism. This was not approved until 1311 at a council of the Roman Catholic Church in Northern Italy held at Ravenna! Thus, the Bible teaches baptism to be a burial in water. Rom. 6:3; Col. 2:12; Acts 10:47; 8:38-39.

Why should one be baptized? Like we have done before, let us turn to the Divine Record for our answer. "He that believeth and is baptized shall be saved." Mk. 16:16. "The like figure whereunto even baptism doth also now save us." I Pet. 3:21. "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38. The above passages point out one should be baptized for the remission of sins, salvation, and the washing away of sins.

Is there any power in the water? Upon teaching that one must be baptized in order to be saved, some ask, "Do you believe there is any power in the water?" Of course the answer is, "No." The water is just plain water, thus, no power in the water.

But what about the blood of Christ, does it save? The blood of Christ saves. The Bible teaches we are saved by the blood of Christ. Rom. 5:9; I Pet. 1:18-19; Eph. 1:7; Col. 1:14; Mt. 26:28; Heb. 9:22. But someone will ask, "If the blood saves, why be baptized?" To which we would answer that since the blood saves, one must contact the blood of Christ. Jesus Christ shed his blood in his death. Jno. 19:32-34. In order to benefit from the blood, one must contact the blood of Christ. Since His blood was shed in His death, one must get into the death of Christ where the blood of Christ was shed. This is done according to Rom. 6:3-4 by being baptized into His death. Thus, those who have not been saved can come in contact with the blood of Christ which saves by being buried with their Lord in baptism.

Have you, dear reader, been baptized into the death of Christ that you might contact his blood and be washed from your sins? It not, do not put it off another day. If you believe that Christ is the Son of God, are willing to repent of your sins and confess the name of Christ, call the nearest gospel preacher and ask him to baptize you. He will be glad to help you obey the command of God. Then you will be free from the past sins and will be in Christ, a child of God, and can call upon God as your heavenly Father.



BOOK OF RUTH

In the Song of Redemption, the book of Ruth seems to sing of Redemption. It is the Redemption of those who now are linked to Christ that were not by Jewish blood. It is the bringing to Christ the Gentiles, who through the lineage of the Jews were not related. It is the redemption of the Gentiles.

The beautiful love story of the book of Ruth is unsurpassed in all the libraries of men. Will you view the godly woman, Naomi, as she leaves her native land, as the helpmeet of her husband and finds herself in a land that had cruel trials and memories? She loses her husband, her sons marry and finally they both die. Here she is left with her two daughters in law. One is a true friend and one stays behind. She comes to the Land of Moab and plucks the fairest rose, but does so with pricked and bleeding hands. Beautiful Ruth, the fairest rose in Moab, is gathered with a broken heart and bleeding hands. Our Savior, came to this land of sorrows and with bleeding hands and a broken heart plucked the fairest gift for man, the resurrection and eternal life.

It might be well for us to compare the vow of Ruth to the vow one makes as he becomes a child of God.

1. I will not leave thee — We surely made this

vow as a part of the bride of Christ and a Child of God. Christ assures us he will never leave us and sometimes we are assured of this only when we have to lose friends and many other things we prize. However, no one ever gave up anything good, for himself, in following Christ.

2. I will lodge where thou lodgest — Surely we wish to lodge where our Redeemer lodges and he has gone to prepare a place for us in the House of God. We need to make certain that one day we will dwell with him.

3. Thy people shall be my people — I need and you need the companionship of the people of God and we will have fellowship with those who walk in the light as he is in the light. I need not worry about fellowship. I need to worry about serving Christ as he desires me to serve and fellowship will be a sure result.

4. Thy God my God — Surely there is only one true God though there be gods many. When we know His will, the revealed Word, and follow him He is our God, and He is the same One that Christ served as He came to do the Will of His Father.

5. Where thou diest I will die — We cannot die apart from Christ and for those who die in the Lord, there is rest from their labors and blessed in the sight of the Lord is the death of His saints. Live with Him, Die in Him and be with Him in all eternity.

6. Only Death will part us — Here Ruth could not see the hope you have as a child of God for death does not part us from Christ. We may be left to walk the lonely road here without our faithful companion but we shall not be separated in eternity. One of the brightest hopes the Christian entertains is the reunion after this life is over. Paul had such confidence in death, was ready to be offered and surely he had a crown of life. It will be better after while. Ruth sings of the redemption gained at a terrible price. What harmony this book has with the keynote Christ, in God's song of Redemption.

GIVING THE ANSWERS FOR OUR HOPE

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

I PETER 3:15

— Marshall E. Patton —

"UNWARRANTED OPINIONS, THINGS LAWFUL THINGS COMMANDED" — A REVIEW (No. 3)

Under the heading GENERIC COMMANDS on page nine of brother D. Ellis Walker's tract, UNWARRANTED OPINION, THINGS LAWFUL, THINGS COMMANDED, he affirms that Galatians 2:10 authorizes a general program of benevolence for the church. The verse says, "Only they would that we should remember the poor; the same which I also was forward to do." We agree that "remember the poor," *of itself*, is generic so far as the object of benevolence is concerned. However, before brother Walker or anyone else can

determine the truth on the issue under consideration, all that is revealed on the subject must be considered. Brother Walker immediately jumps to the conclusion that the "poor" of Galatians 2:10 includes both aliens and saints. Then, in an effort to avoid the force of further revelation on the matter, he affirms that a generic command cannot be made specific by the examples of obedience under it. (p.10) Of course, brother Walker begins with the assumption that the command under study is generic without considering the whole of God's revelation on the matter. Whether or not any command, which of itself appears to be generic, is generic, depends upon whether or not there is further revelation the particular point under study *and* the nature of that revelation. Even brother Walker recognizes this with reference to some things and is, therefore, inconsistent in the application of his own rule. In other words, he applies it only when it favors his position. Consider the following example.

Our Lord instituted the Lord's supper saying, "This is my body which is given for you; this do in remembrance of me." (Lk. 22:19) This command, *of itself*, is generic as to time. The time to observe the Lord's supper is not specified in this command, nevertheless, *time* is authorized by necessary inference. The command cannot be obeyed without observing it sometime. Thus the command to observe the Lord's supper as originally given is generic as to *time*. If one were to ignore further revelation on this matter he would conclude the time element to be generic and, therefore, the Lord's supper could be observed anytime. This is exactly what brother Walker does with Galatians 2:10. Yet, on page seven of his tract brother Walker affirms that the time for observing the Lord's supper is too specifically set forth for it to be eaten on any day save the first day of the week. He then cites as proof the following scriptures: Acts 2:42; Heb. 10:25; I Cor. 16:1-2; I Cor. 11:17-34; Acts 20:6-12. Now, the only reference among those cited that has anything at all to do with *when* the Lord's supper is to be eaten is Acts 20:6-12, *and it is an example of obedience under the command of Lk. 22:19*. Thus brother Walker contradicts himself! He refuses to allow others to do with reference to his hobby what he himself does with reference to the Lord's supper. Consistency, where art thou?

If brother Walker should affirm that the other scriptures afford any proof (by necessary inference or otherwise) as to *when* the Lord's supper is to be observed, let him make some argument based upon them and I will expose his error. Other men have tried and failed. I am confident he can do no better. If he is abreast of the times on these matters, he should know of their failures.

Besides this the context of Galatians 2:10 shows that the statement "remember the poor" refers to what all of them already understood the will of God to be from former teaching or revelation. What they understood from the use of the term "poor" is not clear from this passage alone. If we had a record of this former revelation when originally made we might be able to determine something more definite. As it is, of itself, it is generic. But that is not all — we have further revelation

on the matter at issue. Paul's statement "the same which I also was forward to do" is very revealing and most significant. However, the assumption that Paul did the very thing which Walker *assumed* he was told to do in the first place does not follow from this statement. (See tract, page 13) All that any soul has to do to determine just who the "poor" are of Galatians 2:10 is simply to find out what Paul was "forward to do" in the matter. Paul says it is the "same" as that which James, Cephas, and John told him and Barnabas to do. Surely, brother Walker knows what Paul was "forward to do" in the matter of church benevolence. It is a matter of plain revelation. (Rom. 15:25; I Cor. 16:1-3; 2 Cor. 8:1-4; 9:1,13; I Tim. 5:16) The whole of God's revelation on what Paul was "forward to do" in the matter of church benevolence shows that it was limited to saints. Since this is the "same" as that which Paul and Barnabas were reminded to do by James, Cephas, and John, the "poor" of Galatians 2:10 are clearly identified for us. Unbiased minds and open hearts will accept the whole of God's revelation on a matter — not just a part of it.

In a further effort to establish his arbitrary rule relative to generic commands and examples of obedience under them, he presents a number of illustrations. These we now consider in the order of their appearance in his tract, (pp 10,11,12)

His examples under the generic command "go" in the matter of preaching the gospel all vary one from the other. This variation evidences the element of choice. Since it was a matter of choice then, it is a matter of choice now. Therefore, the matter of how to go is not specified but generic. The further revelation by way of examples on how to go neither clarifies nor adds anything to the command "go." After considering the whole of God's revelation on the matter it remains in the generic. Now, in the matter of church benevolence, let brother Walker show a variation in the examples of obedience under Galatians 2:10 on the point at issue and we will allow it to remain in the generic. Remember, we have already shown that Galatians 2:10, of itself, is not conclusive. The further revelation clarifies and adds to the command in such a way as to make it specific.

Under the generic command "teach" he shows that we have examples of the whole church being taught (Acts 14:27; I Cor. 4:17 and I Cor. 14:23), but denies that we have examples of groups or classes being taught, like those in most churches on Sunday morning. In so doing he shows that he is not qualified to meet in debate those who oppose the Bible class arrangement. Indeed, he would be a poor specimen in debate with such. Brother Walker, you may not know it, but it is a fact that the examples of obedience under the command to "teach" do vary. We even have an example of groups being taught by different teachers simultaneously in the same building. (Acts 5:25) Further revelation on this matter neither clarifies nor adds anything to the command "teach." It, therefore, remains in the generic.

Furthermore, my position relative to the examples of obedience under the command "teach" is not parallel to those who oppose the Bible class arrangement — but brother Walker's is! Both of

them say that we only have examples of the whole church being taught. Brother Walker and his Anti Bible Class group are exactly alike in this matter.

Next, brother Walker tells us that under the generic command to "visit" the fatherless we have no New Testament example. He affirms with emphasis that the command to "visit" is generic as to how the visiting is to be done. He then turns on those who try to make the command "visit" specific by selecting one way of visiting to the exclusion of others and brands all such as digressive. Now, brother Walker either does not know what the issue is on this matter or else he misrepresents honest brethren. If he does not know what the issue is, he is without excuse in view of all that has been said and written on the subject, and he has no business going into print on these matters. Certainly he ought not to put himself forward as a great teacher on "current issues," much less a debater. If he knows what the issue is, then he deliberately misrepresents both honest brethren and the issue. Brother Walker, the issue is not and never has been *how* to do the visiting. The issue is *who* is to do the visiting? The individual, the church, or some other organization? Thus, brother Walker courageously (?) whips the daylights out of a straw man! If you are so brave, brother Walker, why not tackle the real issue? After you decide *who* is to do the visiting, it will be time enough to determine the *how* under the generic command "visit." On the latter you will find little or no controversy.

The next and final article will deal with his subject matter on "fellowship" and legal requirements.

DEFENDING THE WRONG PROPOSITION

In the August 23 issue of the Gospel Advocate, Paul Simon of Milton, Florida reported the following in News and Notes: "I defended the right for an orphan home to exist against Elwood Phillips at Tarpon Springs for three nights in July . . ."

True to form among the digressive preachers of this generation brother Simon indicated that he either did not know what the issue was, or else he deliberately mis-stated it. Not one time in our discussion did the question of the "right to exist" concerning orphan homes come up. He did not make one argument designed to show that they had the "right to exist." The real issue was whether the church could contribute to *any human institution* in doing its work. He tried to find the benevolent homes in James 1:27; he tried to make orphan homes divine in their nature; he tried to get church support of these human boards under Necessary Inference, but not one single time did he try to defend their "right to exist" because no one questioned that. A publishing company has the "right to exist" and to publish Bibles, but that is a far cry from demanding contributions from churches in doing so. I am persuaded brother Simon can see this.

Now since brother Simon thought he was defending the "right for an orphan home to exist" in that discussion in July, I wonder if he would "defend the right for an orphan home" to collect contributions from churches in doing their benevolent work? We shall see. —H.E.P.

ANSWERING G. K. WALLACE

Connie W. Adams, Orlando, Florida

The Gospel Advocate of July 19, 1962 carries an article by G. K. Wallace entitled "Florida Christian College and Confused Connie." It is a typical tirade against Florida Christian College, Charles Holt and me. The occasion for the article was an editorial in the Newbern Admonisher, the bulletin I edited while working with the church in Newbern, Tennessee, in which I questioned the continual use of a church bulletin as a medium for advertising the college. Particular reference was made to the Humboldt Observer, edited by J. E. Williams. For years its pages have been filled with announcements and promotions of various affairs at Freed-Hardeman College. It is not a matter of an occasional announcement which might have been of some interest to some members of the church, but the continual use of it as a medium for advertising the college.

Brother Wallace said that Florida Christian College is a sacred cow to the "antis", that while they criticize other schools, they can see no wrong with FCC. Nothing could be farther from the truth. Criticisms of the school have been made in recent months in some of the papers by some Brother Wallace would call "antis". He then went back to 1952 to a statement sent from the college business office to the Riverside Park church in Jacksonville, Florida. The letter was a bill. It is my understanding that you do not send out a bill for a donation. The letter itself indicates that it was a bill for services rendered. Note that Brother Wallace had to go back ten years to find something to use in this matter, and then does not find what he needs to dispute the statement that Florida Christian neither solicits nor receives contributions from churches. He then informs his readers that FCC runs a hospital (dispensary), hotel (dormitory), cafeteria, orange grove, tomato patch, and saw mill. Well, G. K., so what? It is not the church. It is not supported by the church. Now, if FCC decides to do like others and starts trying to get its hands into the church treasuries, then I for one will criticize it. We are taught to "have no fellowship with the unfruitful works of darkness, but rather reprove them". That is what I did with reference to Freed-Hardeman College.

He brought up the matter of Charles Holt announcing about the Living Link program in the Contender at Franklin, Tennessee in 1956, and about brethren announcing the various appearances of the school chorus in bulletins and from the pulpits. Charles Holt is able to answer for himself. Why didn't Brother Wallace quote something from my bulletin like that? He can make of it what he likes, I do not advertise the college either from the pulpit or in the bulletin. But even if I did, he missed the point of my criticism of the Humboldt Observer. Week after week it is filled with the affairs of Freed-Hardeman College, and has been for years.

He said I gave considerable advertising space to Freed-Hardeman College in the Newbern Admonisher and wants to know why it is right to

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The News Letter Reports

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

H. E. BATES PASSES

Curtis E. Flatt

H. E. Bates of Jasper, Alabama suffered a heart attack and died suddenly July 24, 1962. Brother Bates was baptized in the summer of 1948. He made rapid growth in the Lord and was soon teaching and taking an active part in the work of the Lord. For several years he has been an elder of the MacArthur Heights church near Jasper. He was known far and wide among Christians in this section for his love of the truth and for his opposition to the innovations in the church today. He is survived by his wife and two children. His son is a song leader and a member of the Stevens Avenue church in Huntsville. His daughter is married to Tom O'Neal, a faithful gospel preacher whose name is familiar to the readers of this paper. Howard See and this writer conducted his funeral in the building of the MacArthur Heights church of Christ.



H. E. BATES funeral in the building of the MacArthur Heights church of Christ.

BAXTER EVANS TO LACYS SPRINGS, ALABAMA

A new church recently began in Lacys Springs, Alabama, near Huntsville, as the result of pressure from liberal brethren. Four or five families began meeting in the home of one family in order that they could walk in the old paths. Brother Baxter Evans, who has been preaching for the Belmont Heights church in Tampa, Florida, was asked to come and preach for them. After visiting with them and seeing the possibilities for growth in this area, brother Evans was persuaded by them to move to Lacys Springs and labor with this new congregation. The brethren at Belmont Heights released brother Evans to undertake this work, and he will begin about the first of October.

Brother Evans is walking by faith. He does not have full support yet in this work, but he believes the Lord will make provisions. The brethren in Lacys Springs have bought an acre of ground and will do their own building. All they are asking is some help in providing a preacher for them. Brother Evans is a sound gospel preacher. He may be contacted by writing him at Route 1, Lacys Springs, Alabama after October 1. Lacys Springs is about 15 miles from Arab, Huntsville and Decatur.

Connie W. Adams, Orlando, Florida — The meeting in the north end of Walker County, Alabama was conducted under a grove of oak trees in a community where there is no congregation. Quite a number of the community people attended and showed interest. At McArthur Heights in Jasper, 2 were baptized, 5 identified and 1 restored. The Church there is growing and pervaded by a spirit of optimism. In the face of opposition from Gus Nichols and his powerful forces in the county, Tom O'Neal has done outstanding work. People in that county are beginning to get their eyes open and study for themselves. People attended from nearly every congregation in the county, including several from 6th Ave. where Nichols preaches. We have had a good summer at Pine Hills. 6 have been baptized, 5 identified and 1 restored. Hugh Davis of Lake Wales will be with us in a meeting in October and I will be with the church there in November in an exchange of meetings.

Bobby F. Owen of Tampa will be the speaker in a gospel meeting at Tarpon Springs, Florida October 1-10. Readers

in the Tampa area are invited to attend this meeting . . . Eugene Britnell was in Palmetto, Fla. in a meeting August 20-29. Walter N. Henderson will begin work with the church in Clemont, Florida on September 1. He was formerly with the church in Meridian, Miss.

J. Frank Ingram, Wyandotte, Mich. — I have recently closed a meeting in Blue Ash, Cincinnati, Ohio. Seven were baptized and three restored. Excellent interest was shown and it was encouraging to me. Since then I have moved to Wyandotte, Michigan and began my work July 1.

H. L. Davis, York, Ala. — We, the saints that meet here at York, have just closed a fine meeting with Walter N. Henderson doing the preaching. One was restored. This is the only sound church in the county. My work will be over here in September. I would like to hear from small congregations that would like a preacher who loves to do personal work and is not afraid of work. I am not interested in a middle-of-the-road attitude church. I want to go where sound doctrine can be taught.

E. L. FLANNERY AT GAINESVILLE

E. L. Flannery, Gainesville, Fla. — I began working with the Northeast church of Christ, Gainesville, Florida, on July 1. The church has purchased a lot on N.E. 16th Avenue at 15th Street, and hopes to build later. Presently, we rent a small church house at 416 E. University Avenue which seats 175, and has classrooms, rest-rooms, baptistry. It is easy to find as it is beside the Chamber of Commerce building. It is across the street from the Gainesville Library building. Services are at 9:00 a.m., Bible classes; 10:00 a.m. worship and 7:00 p.m. worship on Sundays. We meet at 7:30 p.m. on Wednesdays. Any visitor or University of Florida student may contact me by phoning 372-8996. (Area code 305). We are looking forward to a constructive, pleasant work here, and appreciate the fellowship in this work extended me by the Par Avenue church, Orlando; the Bradenton church; and the Disston Avenue congregation in St. Petersburg. Brother Kenneth Scarborough, who has been preaching at Northeast while enrolled at the University, has done a good work here and is appreciated for the ground work accomplished.

We hated to leave the wonderful Downtown church in Lawrenceburg, Tennessee, but was glad Herschel Patton had been secured to be their next preacher. The two years we were there saw 29 baptized (All but one of these the last nine months of our stay, and after internal strife was settled). There were 59 additions in all. Downtown has a fine eldership, and is a good, conservative church of over 300 members, doing a great evangelistic work.

We had 92 present here Sunday. If any reader knows of any persons I should contact in this area please write me about them.

A. H. Payne, Jackson, Miss. — Just concluded our meeting; added six. In four months the number has doubled. We now have 38 members and a number of prospects for restoration and baptism. We are moving in the right direction. Reavis Petty of Moreland City, North Carolina was in a meeting July 16-26 at Mt. Hebron in Dickson County, where four were baptized and one restored. He will be in a meeting October 21-28 at Newport, North Carolina . . . Bobby Thompson of North Miami, Florida was in a meeting August 12-19 at Morehead City, North Carolina. Reavis Petty is the preacher for this new church.

Herbert Thornton, Baton Rouge, La. — We have just closed a very successful vacation Bible school and gospel meeting. Brother Dave Fraser did the preaching in this meeting and helped to teach in the school. This was the first VBS that the Perkins Road congregation has ever conduct-

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Answering G. K. Wallace

(Continued from Page 10)

"cuss" a school in the bulletin, but wrong to "bless" it. For the same reason it is right to reprove denominational error in the bulletin but wrong to approve or endorse it. When colleges solicit and receive funds from churches, they have led the churches into doing that which is unauthorized and thus sinful. It is right to reprove such.

Brother Wallace brought up again about FCC renting a place to the Episcopalians. That matter has been thoroughly and ably answered by Jim Cope. And when the Gospel Advocate Company stops selling Methodist Disciplines and Baptist Manuals, all for a profit, then some of us may be a little more inclined to take seriously what they say along this line.

Brother Wallace has been upset with me ever since the trial over the property of the church at Spring Creek, Tennessee, when he, H. A. Dixon and W. A. Bradfield used their influence to defend the election of elders by majority vote and to get the faithful brethren put out of their building. I reported what they said in the Newbern Admonisher and have access to the entire court record of their testimonies. It makes interesting reading if you have a strong stomach. I received several letters from him while at Newbern. It was evident that he and others at the school felt the pressure. They could not just elevate their noses in dignified silence and ignore what we were saying. They had to strike back. Thus Brother Wallace writes a two page tirade in the Gospel Advocate, a paper which has been known for defaming men and institutions which crossed them, without allowing them one word of defense in their columns, an article in which I am criticized for criticizing. Is it that Connie is confused, G. K., or is it that you and your companions are red hot because the yoke of Freed-Hardeman College over the churches of west Tennessee has been exposed, and your unsoundness brought to light from your ridiculous testimony in the Spring Creek trial, that has prompted this tirade? What is the basis of your attack on Florida Christian College except that your detective work to uncover something that smelled bad, failed, and you had to go back to 1952 and pervert something to build a case? The fact that the school in Tampa has resisted the efforts to line it up with the liberalism which characterizes other schools, is a source of constant unhappiness to the Gospel Advocate and her writers, one of whom is G. K. Wallace. And why at this late date take another swing at Charles Holt unless you are still smarting from what happened in the Florence debate? No, it is not that Connie is confused, it is just that G.K. is hot under the collar because the solicitations of funds from churches by Freed-Hardeman College has been brought to light, and their meddling behind the scenes in the affairs of churches has been exposed.

I urge brethren to observe from this the effect these small bulletins are having. The high and mighty Gospel Advocate would not condescend to devote two full pages to something that appeared in a church bulletin unless the weight of it was being felt. Many have been led to see the truth relative to current problems through reading and studying these small papers. May their tribe increase!

ed, and we are encouraged in that we had good interest without the usual "gimmicks" entertainment and refreshments that go along with vacation Bible schools today. Brother Fraser brought us some fine lessons from the Word of God. He is to be commended for his stand for truth. I know of no man of his age that has the ability to preach the word of God in such a fearless and forceful way. Any church would be blessed to have him in their midst for a gospel meeting.

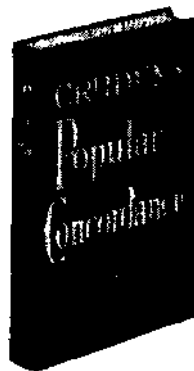
Harris J. Dark of the Perry Heights church in Nashville, Tenn. will be the speaker in a gospel meeting at the Downtown church in Lawrenceburg, Tenn., September 9-16. Herschel E. Patton now preaches for the Downtown church.

H. E. Phillips will be in a gospel meeting with the Westvue church in Murfreesboro, Tenn., September 23-30. Dave Bradford is the preacher with this congregation.

James P. Miller will do the preaching in a meeting with the 12th Street church in Bowling Green, Kentucky October 14-21. He will close the Bowling Green meeting on the morning of the 21st and fly to Lexington, Kentucky to start a meeting with the brethren here that night. All the readers of the paper are invited to hear him.

Earl Fly of Orlando, Florida was in a gospel meeting with the Glen Park church in Gary, Indiana September 3-9. Harvey J. Williams is the preacher at Gary.

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Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John 5:39.



"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."

—Acts 17:11

VOLUME III

OCTOBER, 1962

NUMBER 10

SPEAKING THE TRUTH IN LOVE

II. E. Phillips

"... But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." (Eph. 4:15). The setting of this verse indicates that the "speaking in love" concerns the doctrine of Christ which provides the "unity of the Spirit" and opposes the being carried about with "every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." This speaking in love also concerns the edifying of the body and the putting off of the old man and putting on of the new man; it involves "neither give place to the devil." (vs. 27).

Recently a number of statements, both vocal and written, have been made to me by members of the church to the effect that the editors and writers for this journal are not speaking "in love", but rather in a vindictive spirit with harsh and bitter articles that divide the church and alienate brethren. We appreciate even these comments because they cause us to inspect our own hearts to see whether or not they are true. I do not believe a single writer for Searching the Scriptures intends to write with a vindictive spirit. If I thought so his writings would not appear in these pages.

What does Paul mean by "speaking the truth in love"? Does he mean that no plain, condemning of sin, rebuking language should be used? Does he mean that "name calling" should not be used? How shall we go about determining what the apostle meant by "speaking the truth in love"?

Before "searching the scriptures" to determine what this expression means, perhaps it is in order to inquire how one tells when another is NOT "speaking the truth in love." What standard is used? What do those who condemn us for not speaking in love mean by "speaking in love"? Some of them mean that those who speak "boldly" are not speaking in love; others mean that condemning words are not speaking in love; some mean that when a brother's name is used in connection with a false doctrine or practice, it is not speaking in love. Just how do we determine when one is "speaking the truth in love"? Since the apostle Paul was the instrument of the Holy Spirit to pen these words, let us observe how Paul spoke to see what "speaking in love" means?

It means to speak BOLDLY the word of God. "Great is my boldness of speech toward you. . ." (2 Cor. 7:4). It means to use PLAINNESS of speech. "Seeing then that we have such hope, we use great plainness of speech." (2 Cor. 3:12). It includes RUDE (unskilled, unpolished) speech. "But though

I be rude in speech. . ." (2 Cor. 11:6). It means to make MANIFEST or to reveal. "That I may make it manifest, as I ought to speak." (Col. 4:4). It means to speak to PLEASE God and not men. "But as we were allowed of God to be put in truth with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts" (I Thess. 2:4). "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10). It means to speak the truth without FEAR. "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace." (Acts 18:9). It means to speak to put another to SHAME. "I speak to your shame. . ." (I Cor. 6:5). It means to speak the TRUTH and only the TRUTH. "Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not); a teacher of the Gentiles in faith and verity." (I Tim. 2:7).

It means to speak SOUND DOCTRINE. "But speak thou the things which become sound doctrine. . ." Sound speech, that cannot be condemned. . ." (Titus 2:1,8). It means not to speak in the ENTICING WORDS of man's wisdom. "And my speech and my preaching was not with enticing words of man's wisdom. . ." (I Cor. 2:4). It means to REPROVE works of darkness. "And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). It means to REBUKE with all authority, sharply, and before all. "These things speak, and exhort, and rebuke with all authority" (Titus 2:15). "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith" (Titus 1:13). "Them that sin rebuke before all, that others also may fear" (I Tim. 5:20). It means the CALLING OF NAMES. "Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme" (I Tim. 1:20). "For Demas hath forsaken me, having loved this present world. . ." (2 Tim. 4:10). "Alexander the coppersmith did me much evil: the Lord reward him according to his works." (2 Tim. 4:14). "But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also is called Paul) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:8-10).

Whatever "speaking the truth in love" means, it does not forbid speaking boldly, plainly, making manifest, to please God rather than men, to speak without fear, to speak to shame evil doers, speaking

only the truth, sound doctrine, reprove with all authority, sharply and before all, and calling names of those in sin.

Christ is also a good example of speaking sharply and directly to sinners of their sin. Read the 23rd chapter of Matthew where Jesus condemned the religion of the scribes and Pharisees in no uncertain terms. Was Christ speaking in love? In Revelation 3:19 Jesus said this: "As many as I love, I rebuke and chasten. . ." To rebuke sin is to speak in love.

False teachers usually deceive by appearing to speak in love. This impresses those who do not care for the truth. The doctrines of devils include "speaking lies in hypocrisy. . ." (I Tim. 4:2). Even some elders arise "speaking perverse things, to draw away disciples after them." (Acts 20:30). This is not speaking the truth in love. Some men use "good words and fair speeches" to "deceive the hearts of the simple." (Rom. 16:18). Some "speak great swelling words of vanity" to "allure through the lusts of the flesh" (2 Pet. 2:18). All of this could not be "speaking the truth in love" by Paul's own definition of it.

Most of those who criticize for speaking boldly and plainly the truth of God, and rebuking with all authority, sharply and before all, think of the love as applying to the individual to whom the preaching is done. They view it as loving sinners so as not to hurt their feelings and expose their error too sharply. The real meaning of "speaking the truth in love" is to have that love for Christ, for the truth, for the church, and for the lost souls of men so as to hold nothing back that is profitable for them. Some have not the love for the truth that they might be saved. (2 Thess. 2:10). We must love the truth more than the "feelings" of men.

Our attitude must be right even in speaking sound doctrine. To preach Christ without sincerity just to add affliction to someone, or out of envy and strife, is not right (Phil. 1:15,16). But this is not determined by the boldness and plainness of speech, nor by sharply rebuking sinners and erring brethren before all. We make no apology for speaking the truth in love. This writer is not conscious of having ever written or spoken in envy, strife or bitterness. At the same time he intends to continue to speak the truth in love just as it was done by Christ and the apostles. As I find it written in the Book of books, I shall continue to speak it with boldness and plainness of speech, God being my helper. If I know my own heart I desire none to be lost, but all to come to repentance and be saved.

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Editorial . . .

H. E. PHILLIPS

RENEW NOW AND SAVE

We have enjoyed a continual growth in subscriptions from the very first. This has been due to the many helpful brethren over the country who have worked to distribute this journal into the homes of friends and brethren in their community. We can never express our appreciation for the fellowship in this effort to preach the word of Christ. Searching the Scriptures is now going into 42 of the 50 states and into 7 foreign countries. Many of the brethren who have helped us with the subscriptions will continue to do so, but we need your help also. We are asking each subscriber to renew and send in two additional names with your renewal for the low price of \$5.00. After December 31 we will have to increase the subscription rate to \$2.50 per year because of the continual increase in expenses. Now is the time for you to renew and send in the two extra names.

There are some now taking the paper who do not agree with our stand on the "present issues" of the day. Of course, your renewal will not indicate an endorsement of our stand any more than my subscription to the Gospel Advocate or the Firm Foundation indicates my approval of their stand on these matters. I intend, however, to continue to subscribe to these journals because I want to know what is taught, and when truth is presented I want to accept it. We ask that you continue to subscribe for Searching the Scriptures to "see what we teach." There might be some truth you could use. At least you would know what others are teaching. We urge all to compare what is taught in this journal with the word of God. The Bible is the only true standard.

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Many of you have written encouraging and helpful letters regarding the work we are trying to do. We now call upon you to help us spread the truth of God's word through the written page. Each "one of you can be a "fellow-laborer" with us in teaching God's truth and encouraging people to truly "Search the Scriptures daily." Help us triple the circulation of Searching the Scriptures. Here is how it can be done. Send in a list of names and addresses and we will bill you each month at the following rate: 12 subscriptions \$2.00 per month 30 subscriptions \$5.00 per month 63 subscriptions \$10.00 per month 100 subscriptions \$15.00 per month

This is such a small amount for the good than can be done, we feel many of you will want to help teach the truth through the printed page. Maybe you will want to send it to the members of the congregation where you attend. Send in your list today and we will bill you each month for a year. This will accomplish much more good than you realize. We need your help today. Send us that list today!

"WE ARE NOT BOTHERED"

Hugh Davis, Lake Wales, Fla.

When we try to talk with brethren about those things of current issue that are of such grave concern to us because of the wreck and ruin being wrought in the church, we do not always find a mutual concern. Very often brethren make it plain that they do not wish to be bothered with any discussion that might involve differences and therefore be unpleasant. They will sit up all night with Bible in hand discussing differences with Methodists and Baptists, but not with their brethren in Christ. A favorite way of dismissal is to say, and usually with a sigh of thankfulness, "Oh, we (meaning the local church where they are members) are not bothered with these things." From that point they talk of other matters, if they talk at all.

Is it a good thing to be able to say that we are not bothered? Not necessarily. The church at Corinth was not bothered over fornication among them. To the contrary, Paul said, ". . . ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." (I Cor. 5:2) Those churches among us today that are not bothered over the adulterous marriages they tolerate have no room for boasting. Baptist churches are not bothered over baptizing people who are required to confess they have already been saved, thereby invalidating the Bible purpose of "for the remission of . . . sins" (Acts 2:38). We would like to get them bothered, but they aren't. Methodist churches are not bothered about their substitution of sprinkling for immersion, but they ought to be. Christian churches may not be bothered over the use of mechanical instruments of music in the worship of God, but this is not something over which to feel thankful. Most of the Christian churches are not bothered over church support of societies, missionary and benevolent, to do the work of the church in preaching the gospel and caring for the needy. Centralization of power and resources in "sponsoring"

churches; church financed social and recreational activities; kitchens, fellowship (?) halls, youth bars, camps; church support of colleges, etc.—none of these things bother them. They are closed issues as far as they are concerned. The time was when we thought they ought to be bothered and we would go out of our way to accommodate, but the days of yore they are no more. Why get worked up into a lather over their piano for which they have no authority while our "on the march" brethren parade up and down the land promoting their idols in churches of Christ to the tune of "We do many things for which we have no authority" ? Why make fools of ourselves by trying to tell them their missionary societies are all wrong while our benevolent societies are all right ? Besides, they just might embarrass us by bringing up "our" Gospel Press missionary society which has solicited and received contributions from churches and individuals for the purpose of preaching the gospel via the printed page! Then too, we wouldn't relish being questioned about "our" schools that are dipping their hands into church treasuries. A few years ago we heard frequent sermons on "The Difference Between the Christian Church and the Church of Christ." Invariably it was pointed out that they had their kitchens, fellowship halls, etc. Is it any wonder we don't hear such sermons anymore? "Therefore thou art inexcusable, O man, whatsoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." (Rom. 2:1)

The fact that a local church is not bothered over these things may be attributed to mere indifference where the cause of Christ is concerned. Their case may be like that of Gallio who "cared for none of these things." The desperate plight of the church and the cries of the concerned mean nothing to them. Though we cry with the Weeping Prophet, "Is it nothing to you that pass by?" their answer is: "Oh, we are not bothered with these things." It is nothing to them that the authority of Christ is supplanted by the wisdom of men, the blood-bought church prostrated to human organizations, and her high and holy mission perverted to everything from feeding the bellies of the social minded to the operation of business enterprises. Their pulpits may be filled with promoters and sympathizers of all this denominational claptrap, and closed to any who might have courage to denounce it, but they are not bothered. Why not just say, "We don't care!"

Some churches are not bothered over these things because many of the members are ignorant of what is going on. Of course, it is possible for such lack of information to be circumstantial, but in this age of advanced communications such is not probable. Very often the rank and file of the members are deliberately kept in the dark by a few who do know. The iron curtain of censorship is exercised with all the arrogance of papist dealing with a common herd not credited with intelligence, or right, to evaluate and discriminate for themselves. Preachers and teachers are carefully screened and all discussion is hush-hushed for fear some honest soul might learn enough to become "bothered" over departures from the old paths. Others are like certain scoffers in the early church, "For this they are willingly ignorant of . . ." (1 Pet. 3:5). They do not want to know the facts

lest they become bothered in some way. Hence, they will not discuss, listen, read, or consider in any way anything that might enlighten them. Truly, "... this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts . . ." They remind me of an experienced preacher whom I tried to get to advise with me in my earlier preaching days. I asked him what he thought about some questionable things of which I had read in *The Gospel Advocate*; things now openly espoused by that journal. His reply was: "I make it a point not to read about such things, and then I can always say that I don't know." In other words, he was being willfully ignorant so he wouldn't be bothered. Today that man is in the front ranks of the promoters of the very things he was "ignorant" of then. So shall it be with many more.

Then too, it may be that the local church is not bothered over these things because some who do know the truth are suppressing their consciences. Many are heart-sick over conditions, but they have trouble summoning the courage to "contend for the faith which was once delivered unto the saints." They are afraid of being labeled as "cranks", "antis", "trouble-makers", "orphan-haters", and the like. If the church of a generation ago had depended upon this kind there would have been no "moss-backs", "cranks", and "antis" to resist the tide of digression and save a remnant. No doubt there were many in that terrible digression who went down to their graves with seared consciences, knowing better, but holding their peace. Some of this present generation who know the truth will no doubt go quietly to their graves, part and parcel of the present digression.

As far as I am able to see, there is only one complimentary condition that could possibly be reflected in the boast: "We are not bothered by these things", and this is when the local church is united in its stand *for* the New Testament pattern, and *against* all these things that are not according to it. To be for things right necessitates being against things wrong. Error must be exposed as surely as truth must be brought to light. Paul charged Timothy to "preach the word", but in the same verse he also charged, "reprove, rebuke" (2 Tim. 4:2). Again, he wrote to the saints at Ephesus, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11) The church that would preach that we ought to sing, but refuses to expose the sinfulness of mechanical instruments in the worship of God, when that error abounds on every hand, is not sound in the faith. What would we say of a church preaching immersion, but refusing to take a stand as to the scripturalness or unscripturalness of sprinkling or pouring? This is the very course that some churches are taking in regard to things now being promoted among us without scriptural authority. Their idea is "We are going to preach the truth and leave these things alone." Leave the piano alone and within a generation it will be in the worship. Leave Premillennialism alone and it will soon work its way into the church. Leave these things alone and before long you will have them too!

Brethren who say, "We are not bothered by these

things", would do well to analyze local church conditions that make such a statement possible. Is it because of indifference, ignorance, suppression of conscience, or because the church is of one mind in its stand for truth against these things?



The following article was written by brother H. E. Phillips for his bulletin at Forest Hills in Tampa. I feel that it is worthy of larger circulation. My column this month therefore is given to its usefulness. I marvel that every man and woman in the brotherhood can not see its truth.

THE CASE OF THE GOOD SAMARITAN

In Luke 10 Jesus was questioned by a "certain lawyer" regarding the conditions of eternal life to himself. Obviously this lawyer was not as interested in learning the conditions to life as he indicated in his question, for he responded to the answer Jesus gave with another question designed to "justify himself." The second question he asked was: "And who is my neighbor?" This question came because Jesus had quoted the law which said to love the Lord thy God with all thy heart, soul, strength, mind, and thy neighbor as thyself. The Lord answered this second question by giving the well known lesson of the Samaritan who helped the man who fell among thieves as he went from Jerusalem to Jericho.

The account of this good Samaritan has been used by a number of liberal hobbyists to prove church support of human institutions of benevolence in helping non-Christians. Three essential points are "proved" by this passage — Luke 10: 25-37: (1) The church has an obligation to help needy and suffering people; (2) The church may discharge this obligation through human societies of benevolence; and (3) The church has an obligation in the field of benevolence to "all men" — non-Christians. In order that you may know that I have not just created this position to have something to say, I now quote from a recent correspondence I had with a preacher on this subject: "I believe we have, in the case of the good Samaritan, sufficient grounds to prove that the church may use a purely human institution through which to perform an act of mercy, for which the church, not the institution, would receive credit from God. — See Luke 10:25-37."

If there ever was a "wresting" of scripture to fit a theory, this is it! As to number one, the use of this lesson to prove "church obligation" is a total disregard for the facts stated by the Lord. Even the lawyer who listened to Jesus had to admit that "he that shewed mercy on him" was the good neighbor, not the "church that contributed to the benevolent agency."

If analogy is considered at all in the case of the good Samaritan, instead of having a case where

the church makes a contribution, we have a case where an "outsider" — one who was NOT a Jew — makes the contribution to help the "certain man." And if the general view is accepted that this injured man was a Jew, we have an example of a *non-Christian contributing* to a human institution *in helping a Christian*. This does not help the society advocates.

In regard to the second point, the passage does not give comfort to the position that the church may contribute to a human institution, because the Samaritan did not make a "contribution." He said, "I will REPAY thee." He paid for what he received, which is entirely different from "contributing." Besides, as was seen in number one, it would mean that the NON-CHRISTIAN "made the contribution" and not the church. My! My! How logic goes out the window when one has a pet project! The men who thus reason in the case of the good Samaritan have no more logic and scripture than the Methodist or Lutheran who reasons that an "infant" may be baptized by "sprinkling" which is "not for forgiveness of sins" by using the case of Philip and the eunuch in Acts 8:36-39. It proves not one point of his position.

Regarding the third point, the passage does not show that the church has an obligation to all men generally. In fact, it does not show that the church has an obligation 'at all; it is not speaking of the church in any sense. This was a lesson to show this lawyer who his neighbor was. He was trying to justify himself in not doing what Jesus said was essential to eternal life. The lawyer did not ask: "How is the church to care for the poor?" He did not ask, "Does the church have an obligation to all men in general?" He asked: "And who is my neighbor?" The case of the good Samaritan is the answer to that question. When Jesus had finished he asked the lawyer, "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"

The one who so perverts the scriptures as some have done in this case are condemned by II Pet. 3:16. See that you handle the word of God honestly.

SETTING THE RECORD STRAIGHT

Reference is made to an article by brother Jerry Belchick appearing in the June issue of "Searching the Scriptures" concerning my leaving Holden Heights in Orlando, Florida. I deny the false and malicious charges that were made against me and the Union Park church; and I can support my position with concrete proof. Brother Belchick was not even a member of the Holden Heights church and is in no position to know whereof he speaks; and, hence, is certainly not the proper person to have written such.

Faithful saints in Florida or coming to Florida will not be so foolish as to merely accept the unsubstantiated condemnation by brother Belchick concerning me or the Union Park church; but will have the good sense to examine for themselves. Completely documented information concerning this affair will be sent to anyone upon request.

FRED R. BOGLE
ORLANDO, FLORIDA

A RESTATEMENT OF CERTAIN FACTS

It is a fact that on January 22, 1961, it was necessary for the church at Holden Heights in Orlando, Florida, to ask Fred Bogle to resign as an elder of that congregation. It is also a fact that because of Fred Bogle's unwarranted attack on the church at Holden Heights it was necessary for the church to mark him as a factious man. It is a fact that Fred Bogle and one other family began meeting in a rented building in the Union Park area of Orlando. It is also a fact that no faithful church in Central Florida will fellowship this factious group.

It is also a fact that Fred Bogle's "documented information concerning this affair" consists of a series of personal letters that he has written that contains a tirade of untruths, half-truths, and distortions of truth, which are not documents by any stretch of the imagination.

We who sign this document serve the faithful churches in Orlando as evangelists, have had an opportunity to examine the evidence presented and affirm that the above statement is true.

Jerry Belchick
Azalea Park Church of Christ
Connie Adams
Pine Hills Church of Christ
Marshal E. Patton
Par Avenue Church of Christ
Earl Fly
Holden Heights Church of Christ

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

KOINONIA, "FELLOWSHIP," — No. 3 KOINONIA IN HELLENISTIC GREEK

The Greek of the New Testament is often called the *koine* Greek, (from *koinos*, "common"). This Greek was the "common" or vernacular Greek of the day. The *koine* Greek is sometimes called "Hellenistic" Greek.

Various writers, particularly Deissmann, have shown that the Greek of the New Testament is the *koine* Greek and not a "special Holy Ghost language." Often, therefore, the denotation of a word in non-Biblical Hellenistic Greek will greatly assist us in determining the meaning of that word in the New Testament. So it may be in reference to the word *koinonia*.

In Hellenistic Greek *koinonia* is especially used to denote the marriage union. One papyrus of the time of Augustus contains a marriage contract employing the term (BGU IV.1051). Another papyrus of around AD 201 does the same (P Oxy XII.1473⁸⁵).

Another papyrus of around AD 140 employs *koinonia* in the sense, "belonging in common to." (P Flor 1.41⁵)

The use of *koinonia* in the sense, "partnership," occurs on a papyrus of the John Rylands collection. The expression reads as follows: "my brother on my

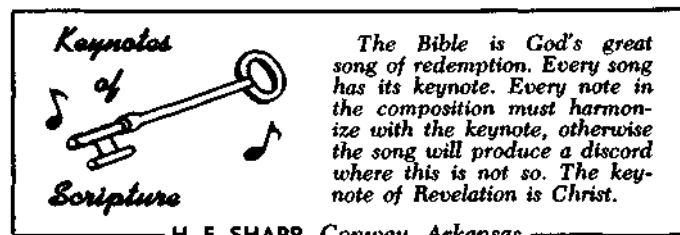
father's side, with whom I have no partnership (*koinonian*).” (P Ryl 11.117¹⁶)

SUMMARY AND REVIEW

Before passing to an investigation of usages of *koinonia* in the New Testament it is expedient to summarize here the information thus far obtained.

Evidently *koinonia* and its cognates are derived from the preposition *sun* (*xun*), "with," (others). Hence, *koinos* denotes "common," in contrast with *idios*, "one's own," (private). From the first, *koinonia* denotes a communion or association or partnership, but it appears to the writer that *koinonia* did not denote in the earliest classical writings the intimacy that is later involved in the word. It has already been observed that classical literature does not employ the term in the sense, "charitable contribution."

The writer feels that it is imperative to note that the noun *koinonia* does not inherently denote the nature of the "partnership." Nor does it inherently denote the person or persons or things with whom the "partnership" is enjoyed. The nature and extent of the partnership is strictly learned from the context of the word. This is very true even of our English word "partnership." We cannot arbitrarily assign, for example, a Marxian communistic concept to the noun *koinonia*. This has been done by some, especially in reference to the *koinonia* of the early church.



BOOKS OF SAMUEL

In the book of Samuel we have again, as the other books of the Old Testament, the Son of God as the central point. This book of Samuel could well be called the Kingdom Promises. We will note that 1000 years before Christ Nathan, the prophet, said to David, "And when thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish His Kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. And I will be his father and he shall be my son." It might appear here, in 2 Samuel 7:12-14, that Nathan was talking about Solomon, but a reference in the New Testament by an inspired man will show the folly of such. In Hebrews 1:5 where the writer says, "I will be to him a father and he will be to me a son" and applies this to Christ. This refers to Christ as the Son of God on His throne, but this throne is in heaven and not in Jerusalem. Thus the reference to Christ as the expression of God's love to man and the Keynote of Scripture. Here Christ was to occupy the throne of David while David was sleeping with his fathers. Christ is now on the throne and David is sleeping with his fathers. Note that on the Day of Pentecost

Peter calls on the witness David. "Brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher 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 spake of the resurrection of Christ, that his soul was not left in hell (Hades) neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses." See the beauty of this passage — that while David sleeps with his fathers (is in the grave), that is his body, that God would set His son (Christ) on His (David's) throne?

Many other things of interest are in the book of Samuel. We find the terrible disobedience of King Saul and how God was displeased with him.

We see also the adultery of David and yet many good points in his life. David had his problems as a man but much of the time his mirror revealed the worst enemy he had. The first king was chosen for his physical qualities but the second (David) was chosen for his spiritual qualities. He had personal troubles. He conquered lions in combat, also Goliath of Gath, but could not conquer himself on all occasions. He had domestic trouble. Amnon seduced his sister, Tamar. Absalom killed Amnon for this crime and Absalom is killed by David's army. He had national troubles. His son stole the hearts of the people, led them in revolt and war against David. Yet the father asked the army to spare the son and when the sad news reached David of Absalom's death He said, "O, Absalom, Absalom, my son my son! I would to God I had died for Thee!" Hear the final charge of the great king as he passes the way of all earth, "Be thou strong and show thyself a man, keep the charge of God to walk in his ways, that thou mayest prosper in all that thou doest." To keep the charge of David and hope for prosperity and at the end of the way a home with the redeemed, David looked past the time of his day and finds in Christ the hope for us in the after a while.

GIVING THE ANSWERS FOR OUR HOPE

Address questions to: 35 West
Par Ave. Orlando, Florida I PETER 3:15

-Marshall E. Patton-

"UNWARRANTED OPINIONS, THINGS LAWFUL, THINGS COMMANDED" —A REVIEW (No. 4)

On pages eleven and twelve of his tract, UNWARRANTED OPINION, THINGS LAWFUL, THINGS COMMANDED, Brother D. Ellis Walker writes on the subject of *fellowship* in an effort to justify the brotherhood cooperative projects and ecumenical elderships of the hour. He talks about a generic law governing fellowship and cites 1 John 1:3-7. The only law in these verses governing fellowship is that which demands that we "walk in the light." Upon this condition fellowship between

him who so walks and God is promised. Outside this circumscribed area the fellowship under consideration cannot be enjoyed. "Walking in the light" is the thing commanded. "Fellowship" is the blessing promised. Brother Walker ambiguously implies that "fellowship" is generically commanded and then cites some references as examples of obedience under the generic command. Thus, he implies a variation in the examples cited on the point at issue. From this he concludes there is no exclusive pattern for "fellowship" among churches in the furtherance of the gospel. Now, there are several things wrong with his reasoning.

In the first place there is no command for "fellowship," generic or otherwise, in 1 John 1:3-7. "Fellowship" is the *blessing* promised upon the condition that we obey the *command* to "walk in the light." Surely, he knows the difference between a *promise* and a *command*. The law governing "fellowship" is that which commands us to "walk in the light," or which is the same, walk as His word directs. Even his appeal to Eph. 5:9 adds nothing to his position but emphasizes the fact that one must walk *in* the light or as God's word directs for the "fruit of the light is *in* . . . truth." Now, if Brother Walker will cite the passage or passages authorizing the fellowship for which he contends, we will concede that he is "walking in the light," and may, therefore, claim the fellowship of 1 John 1:3-7. Until he does this he is without the fellowship promised in that passage — indeed, he is out of fellowship with God! For what fellowship does he contend? He contends for the centralizing of resources of many churches under the control and oversight of one eldership for the accomplishment of a work to which all are equally related. This is done when a church contributes (has fellowship with) a "sponsoring" church. None of the references on fellowship given by him authorizes that for which he contends. Examine them for yourself: II Cor. 8:4; Gal. 2:9; Acts 11:22-26, 27-30; 15:22-41; 16:4; Col. 4:16; Rom. 15:26, 27; I Cor. 16:3,17; Phil. 1:3-5; 4:14-16; II Cor. 11:8; 8:16-24; 9:13. Therefore, he is not walking in the light.

The word "fellowship" is from the Greek term "koinonia," which is defined by Thayer: "fellowship, association, community, communion, joint participation, intercourse . . ." "The context of I John 1:3-7 shows that "fellowship" refers to a divine relationship and the communion enjoyed therein. In some of the references cited by Brother Walker "fellowship" refers to a contribution. However, in all the references involving monetary contributions on the part of churches in the "furtherance of the gospel" (Phil. 1:5) *there is no variation* — they always sent directly to the preacher! (Phil. 4:15,16). Neither Brother Walker nor anyone else can show any exception. Hence, the pattern is not generic but specific. While Brother Walker accuses those who make this an exclusive pattern of being no better than one who adds steak to the Lord's supper and instrumental music to worship, he is the one who adds to that "which is revealed." Indeed, Brother Walker, "thou art the man."

On pages thirteen, fourteen, and fifteen Brother Walker writes at length in an effort to justify a board to direct a home for orphans. All the way

through these pages he makes light of those who would oppose such and brands them as transgressors! Thus, again Brother Walker shows his inability to deal with these issues. He shows that he does not know what the issue is or else willfully and deliberately misrepresents honest brethren. If he does not know what the issue is, he ought to quit writing and speaking on the subject. Certainly he cannot, under such conditions, engage in objective study. Without a knowledge of the issue he can only muddy the water, add confusion, and continue to sow the party spirit of discord. If he knows what the issue is, then he deliberately misrepresents honest brethren. This is not said to be mean or malicious. It is a simple statement of facts. Now, let me show that this is true.

If Brother Walker's life depended upon it, he could not find one preacher from among the thousands who oppose church contributions to human institutions who would object on scriptural grounds to a board (incorporated or unincorporated) directing a home for orphans. This is not the issue! Yet, throughout these pages Brother Walker engages this straw man in combat. On page fourteen he lists the following things done by churches in compliance with the law of the land: getting a building permit to build a church building, providing rest rooms in the church building, and appointing trustees for church property. He then argues that it is no more an act of disobedience for a group of Christians to set up a qualified board to direct a home for orphans than it is for the church to do any one of the above mentioned things. He even compares the board of the orphan home set up in harmony with the law of the land to a husband and wife who obtain a license to establish a foster home, and then argues that one is no more wrong than the other. Now, Brother Walker, you are so right about these matters. Who argues to the contrary? All of the opposition you face and meet is purely imaginary! Why don't you face opposition that is real? All of your implications that there are those who say any of the above mentioned things are sinful are just plain misrepresentations!

The issue is not, May a home for orphans be governed by a board of directors in compliance with the law of the land? The issue is not, May the church obtain a license or even incorporate in compliance with the law of the land in order to care for its needy? The issue is, May the church contribute from its treasury to another organization — a human institution?

Furthermore, there is a vast difference between the relationship existing between the board of directors of the orphan home and the home itself and the relationship existing between the church and the trustees of the church. In the case of the orphan home everything in the home is done at the discretion of the board. In the case of the trustees of the church everything done by them is done at the discretion of the church. In the former the home is an expedient of the board and in the latter the trustees are an expedient of the church. Hence, Brother Walker's implication that the board and the trustees are parallel in relationship to the home and church respectively is false! Brother Walker, would you endorse a board of trustees over the church so that everything in the church was done at the discretion of the trustees? While such would be alright

for the orphan home, it would be all wrong for the church and you ought to know why.

This concludes our review of Brother Walker's tract. Again I must say that something is wrong with a man and his position when he must hide behind a copyright that allows no part of the tract to be reproduced in any measure whatsoever. Nevertheless, I have tried to deal fairly with his tract and to expose his error in these reviews without violating his copyright. May God bless the effort to the end that truth may prevail.

SALVATION--FAITHFULNESS No. 8

Thomas O. O'Neal, Jasper, Ala.

In this series of articles it has been the purpose to set forth what the alien sinner must do in order to be saved. I have pointed to the Word of God which teaches the gospel must be preached to the alien sinner, he must believe it with all of his heart, repent of his sins, confess his faith in Christ as the Son of God, and be buried in the waters of baptism for the remission of his sins. If one sincerely does these things, God will forgive his past sins. However, this does not mean that he will be saved eternally in heaven.

After one has obeyed the primary commands of God to be saved, he must continue to grow in Christ. Peter states this in these words, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." (I Pet. 2:2.)

When one has been saved from past sins, he still needs to ask the question and learn well its answer, "What Must I Do To Stay Saved?" The Apostle Peter says, "Add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; And to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (I Pet. 1:5-8.) To fail to add these things to our lives, Peter continues in verse 9 by saying, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

The Apostle Paul said, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (I Cor. 15 :58.) Thus, the child of God is to abound in doing the work of the Lord.

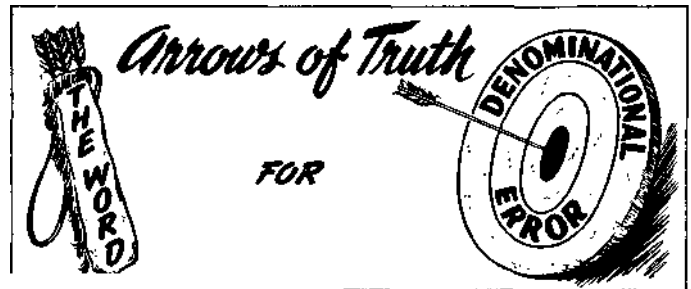
Paul wrote Titus that children of God were to live not after the world, but after godliness. "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Tit. 2:11-12.)

Paul wrote to the Christians in the churches of Galatia and told them they were not to be guilty of adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." (Gal. 5:19-21.) Instead of letting the flesh rule their lives, they

were to abound in the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. (Gal. 5:22-23.)

One of the most tragic scenes is a faithful child of God who has returned to the ways of the world. Many a child of the King has started to run well but fell by the wayside to be lost forever. Of such an one, Peter said, he was perishing, his heart is not right with God, he is guilty of wickedness, he is in the gall of bitterness, and in the bond of iniquity. (Acts 8:20-23.) In another place, Peter said, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." (2 Pet. 2:20-22.)

We all need to remember our goal is eternal life with Christ and should not stop and engage in things that will keep us from the portals of glory. Sad, sad, sad, it will be to hear the Judge of all men say, "Depart, I never knew you." (Mt. 7:21-23.)



James P. Miller

GLORIFYING GOD

Teachers of religion who have fought so long and hard against the necessity of baptism as it is taught in the New Testament try to make it appear that by obeying the gospel the sinner is robbing God of his glory. They classify baptism as works and then make the argument that if we are saved by works it is not of grace, and hence we do not glorify God. They fail to take the teaching of the New Testament into consideration even on the question of works themselves. It is true that no man today can be saved by the works of the Law. Paul makes this plain in Romans 3: 27, 28. Boastful works cannot save. In the second chapter of Ephesians the apostle puts it simply when he said, "Not of works, lest any man should boast". In the same scriptures, however, we are taught by the Lord himself that "belief" is a work of God. This is found in John 6:29. "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

If belief is a work of God, and man has to do the believing, then some works are necessary to salvation. Since belief is a work of God, simply because it is a command of God, then all of the commands of God are the work of God. Faith is the work of

God because it is a command of God and comes from God. In the same way, repentance is a work of God, for it is a command of God and comes from God. Baptism stands in the very same light, and no man robs God of any glory when he is baptized. Just the opposite is true; he gives God glory for the very act of obedience and shows that he loves God enough to do what God commands.

HOW DOES THE CHRISTIAN GLORIFY GOD?

I remember several years ago at Mayfield, Kentucky in debate, Mr. L. R. Riley, a missionary Baptist preacher, laid great stress on this question: **WHAT ONE THING DO YOU DO TO GLORIFY GOD?** Of course if you followed his thinking all the way, the old Primitives would have the best of the argument, for they plainly teach it has all been done for them and they did not have to even believe.

In checking the teaching of the New Testament on glorifying God, I found that the child of God does about everything the Baptist deny as necessary to salvation.

1. BY GOOD WORKS

In Matthew 5:16 in the sermon on the mount, the Lord said, "Let your light shine before men, that they may see your good works, and glorify your father which is in heaven". It is strange indeed that these works are called by these men "filthy rags". The good works we do are all to the glory of our Father. How then would it be possible for them to say it does not matter. Are we saved regardless of God's glory in our lives?

2. BY FRUIT BEARING

In the great lesson our Savior taught on the vine and the branches, in John the 15th chapter, he has this to say in the 8th verse. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Those who are familiar with the passage know that the Lord told them plainly if the branch did not bear fruit it would be cut off and burned. Fruit bearing is an absolute condition of salvation in heaven and one of the ways God is glorified.

3. BY UNITY

Any man who teaches that one church is as good as another and different faiths are acceptable can not glorify God. In the sixth verse of the 15th chapter of Romans, we are told that we should be of one mind and one mouth and thus we can glorify our Father. "That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." The men who teach faith only as a plan of salvation also teach that it does not matter about the unity for which the Savior prayed in the 17th Chapter of John and yet accuse God's people of not doing anything to glorify God when we call for unity of faith and practice.

4. BY CONSECRATION

Strange indeed is a doctrine that teaches the body of man belongs to the Devil and the soul still be saved when the New Testament teaches that the consecration of both the body and the soul is one of the ways we glorify God. In the sixth chapter of 1st Corinthians and in verse 20 we have this teaching: "For ye are bought with a price; therefore glorify God in your body, and in your spirit,

which are God's". The Christian gives God glory when he surrenders entirely to his hands and lives for him.

SUMMARY

A people who do not wear the name of Christ do not give him glory. A church that does not call itself after the name of Christ is not glorifying him. A Christian who does not bear fruit and do good works can not give him glory. A worship that does not follow the New Testament can not be used to his glory. A life that is not completely dedicated to the Christ is not a glory giving life. Yet, in this world, men say the name does not matter; the church is not important, you can go to heaven regardless of how you live, and works are as filthy rags.

"GALATIANS 6:10"

Arthur M. Ogden, Live Oak, Fla.

This passage is the "Sugar Stick" of all those who desire to teach that "General Benevolence" is to be practiced by the church (local congregation), and it is no wonder, because if this passage taught what they wanted it to teach, it would flow with sweetness to the satisfaction of that for which every Liberal heart desires. The responsibility and scope of this passage is so far reaching that any and every thing that the church might possibly want to practice could be justified by it. I do not desire that they should have this passage to abuse and to use to undermine the very principles of truth.

We are informed that since the Galatian Letter was addressed to the "churches of Galatia", its contents call for collective (church) action. I can't help but ask some questions, brethren, and I would like to hear just one Liberal answer them. 1. Is it possible for a preacher to preach to the church and tell them their individual duties? 2. Is it possible for a preacher to preach to the church and tell them ONLY their individual duties? An affirmative answer to either one of these two questions is an admission that there is absolutely NO merit in their argument on Gal. 6:10. If their contention is true that the passage is "collective" rather than "individual", it MUST be proven from the context, and the context will not allow it, for it shows that the responsibility of the command is "purely individual". I would like for those who advocate the Liberal position to name just ONE thing in all the book of Galatians that calls for "collective" action. Where is the passage? I would like to know, if it exists.

I have another question. If Gal. 6:10 calls for congregational action, how is it to be reconciled with I Tim. 5:16? Is the apostle contending for one thing in one passage and the adverse in the other? Maybe someone can tell us how the church can practice in Gal. 6:10 what Paul forbids in I Tim. 5:16? He says, "Let not the church be charged." If it be said that I Tim. 5:16 has reference to the permanent care of the "widows indeed" by the local church, while Gal. 6:10 has reference to temporary relief, such as in Acts 6, then I would like to know by what rule of logic Gal. 6:10 is

(Please Turn to Page 12)



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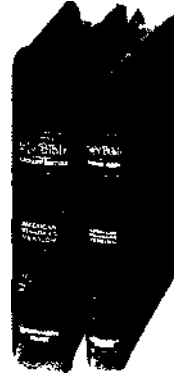
and wept there. he washed his face, and and refrained himself, Set on bread. they set on for him by and for them by them- d for the E-gyp-tians, eat with him, by them- ecause the E-gyp-tians eat bread with the He- r that is an abomina- the E-gyp-tians. they sat before him, the according to his birth- the youngest according uth: and the men mar-

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* ch. 37. 29.	z
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away my reproach: 24 and she called **CHAP. 30** the flock his name Joseph, saying, "Je-ho'-vah ^{g ch. 35. 17} and the ^{ft ch. 24. 54.} 'add to me another son. ^{56 i ch. 29.} **25 And it came to pass, when Rachel had borne Joseph, that 18. And Jac set the 27. Hos. Jacob**

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The News Letter Reports

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

Kelton Whaley, Vinemont, Ala — Lee Gunter of Stevens Avenue, Huntsville, Alabama, did the preaching in a fine meeting at Vinemont, Alabama. One was restored. We have had four restorations and five baptisms recently at Vinemont. The church is growing despite much opposition by some who were former brethren.

Jimmy Tuten, Jr., St. Louis, Mo. — I began work the first week in October with the Spring & Blaine church in St. Louis, Missouri. My new address is: 6316 Pernod, St. Louis 9, Mo. Before leaving the Northside church in Ft. Lauderdale, Fla. one was baptized and several restored during the last few weeks. I still have a few indexes for Vols. 1-2 of Searching the Scriptures for any who may want them. Just send a self addressed and stamped envelope and one will be sent to you.

E. L. Flannery, Gainesville, Fla. — We have decided to meet one hour later to benefit college students, the traveling visitors, and our farm and aged folks. Our present schedule is: Bible study — 10 a.m.; morning worship — 11 a.m. evening worship — 7 p.m.; Wednesday Bible Study — 7:30 p.m. If parents would pass this information on to their child in the university here it would be appreciated. We meet at 418 E. University Avenue. My phone number is 376-8986 instead of 372-8996. We will provide transportation for any student who will phone us in time. I am in a meeting at Bedford, (Cleveland Ohio, October 7-14. Harold Dowdy is to be in a meeting here at Northeast November 4-11. I am to be in a meeting at Lake Weir church in Lakeland, Fla. with Tom Butler, November 25 - December 2.

Things are encouraging here. Two families placed membership with us last Sunday. We now have 70 members and attendance is above 100, running 119 one Sunday and 121 the next Sunday in September. It was 109 last Sunday. We have some 15-18 University students attending our services.

Jerry Belchick, Orlando, Fla. — During the past several weeks I have preached for the churches in Titusville, Merritt Island, North East in Gainesville, Leland, Lake Weir in Lakeland, Holden Heights, Par Avenue and Pine Hills in Orlando. On the second Sunday in September I began with the Azalea Park congregation in Orlando. There were seventy present for Bible study and 90 present for the morning worship hour the first Sunday. We anticipate a pleasant and profitable work with these good brethren. Correspondents please note that my permanent Orlando address is P.O. Box 5552.

H. E. Phillips, Tampa, Fla. — I enjoyed a good meeting with the Westvue church in Murfreesboro, Tenn. Sept 23-30. A number of visitors from Nashville and surrounding cities were in attendance. Dave Bradford is the good preacher with this faithful church. The elders have a deep respect for the word of God and were very encouraging in the preaching of the gospel. Two were baptized during this meeting.

The Forest Hills church in Tampa is in fine condition spiritually. The elders and brethren have planned a good program of preaching at home and away. This is one of the finest churches in the country, working in peace and harmony. I do not believe a single member is unconverted on the many modern innovations that have plagued the churches all over the country. I am happy to be associated with this church in the work of the Lord.

West Main Street church in Woodbury, Tenn. had a gospel meeting Oct. 7-16 with different speakers each evening — Hickory Heights in Lewisburg, Tenn. was in a gospel meeting Oct. 7-14 with Billy Ashworth doing the preaching — James P. Miller will be at Par Avenue in Orlando, Fla. November 25 - December 2. Marshall Patton is the preacher there — The Santa Fe church in Atachua, Fla. had a series of meetings with different speakers each evening, September 30 to October 7. The speakers were: E. L. Flannery, Dave Fraser, Harold Dowdy, Rufus Merriweather, James R. Cope, Harry Pickup, Earl Fly, Jerry Belchick and Marshall Patton. C. K. Prentice is the preacher at Santa Fe — Herschel E. Patton of Lawrenceburg, Tenn. will be in a gospel meeting at the Arch St. church in Little Rock, Ark., October 22-28. Eugene Britnell is the local preacher.

B. G. Hope of the 12th Street church in Bowling Green, Ky. was in a gospel meeting at Haldeman Ave in Louisville,

Ky., October 7-14—James P. Miller will be in a meeting at the 12th Street church in Bowling Green October 21-28 — B. G. Hope will begin a gospel meeting at West Bradenton, Fla. November 4 to continue through 11th. Oaks Gowen is the preacher at West Bradenton — John Iverson of Port Arthur, Texas was in a meeting at the Belmont Avenue church in Indianapolis, Ind., October 7-14. Earl Robertson is the preacher there — Leslie Diestekamp is to be in a gospel meeting at Spring & Blaine church in St. Louis, Mo., October 14-21. Jimmy Tuten, Jr. is the new preacher with this church — Harold Dowdy of Jacksonville, Fla. was in a gospel meeting with the MacDill church in Tampa, Fla. October 7-16. Colin Williams is the preacher at MacDill — Hugh W. Davis of Lake Wales, Fla. is to be in a gospel meeting with the Pine Hills church in Orlando, Fla., November 11-18. Connie Adams recently moved to work with the Pine Hills church.

Morris Norman of Plant City, Fla. was in a gospel meeting with the Henderson Blvd. church in Tampa, Fla., Oct. 7-14. Everett C. Mann is the preacher at Henderson — William Lewis of Ninth Avenue church in St. Petersburg, Fla. was in a gospel meeting with the Temple Terrace church in Tampa, Fla., October 7-14. Robert LeCoste is the preacher at Temple Terrace.

Conway Skinner, Forest, Miss. — We recently concluded a fine meeting, with Bill Cavender doing the preaching. One left denominationalism to become one of us, making a total of 17 Christians now worshipping with this congregation (though not all are in any sense of the word faithful). I am to begin a meeting in Mayo, Fla. Oct. 29 - Nov. 4, and then go to Madison, Fla. for the week of Nov. 5-11. I am looking forward to being with many old friends throughout that area, and earnestly desire that all faithful brethren in that area lend their support to these two meetings.

Ward Hogland of Greenville, Texas will be in a gospel meeting at the Northside church in Lakeland, Fla., Oct. 15-21. Glenn Sheumaker is the local preacher . . . The Main Street church in Chapel Hill, Tenn. had a gospel meeting Sept. 30 - Oct. 6 with Jimmy Thomas as the speaker . . . The Shelbyville Mills church had different speakers each night in a gospel meeting Sept. 30 - Oct. 7 . . . Herschel Davis, formerly of York, Ala., will begin work with the church in Waynesburg, Pa., October 21.

Ward Hogland was in a good meeting with the Seminole church in Tampa, Oct. 7-14 . . . James W. Adams of Oklawaha City will be in a gospel meeting with the University church in Tampa, Fla., Oct. 24 - Nov. 4. Clinton Hamilton is the local preacher . . . Roy E. Cogdill was in a meeting at Valley Station, Ky. where Ronald Mosby preaches . . . Donald Townsley of South End was at Rockford Lane in October . . . Eugene Britnell was at South End church and Franklin T. Puckett of Dyersburg, Tenn. was at Park Boulevard in October . . . Bob Crawley is moving to Lexington, Kentucky to work with the loyal brethren there . . . C. L. McLean is now with the Garden City church in Garden City, Georgia, near Savannah . . . W. C. Sawyer recently closed a good meeting at Breckton, Kentucky . . . Ferrell Jenkins is now working with the West End church in Bowling Green, Kentucky . . . Grover Stevens is with the Park Boulevard church in Louisville, Kentucky . . . J. R. Snell is now with the church at Butler, Mo. . . . A. C. Grider has moved to work with the church at Meridian, Miss, and Norman Fultz will move where Grider was in Louisville, Ky. at Preston Highway . . . David Claypool is the new preacher for the Franklin Road church in Nashville, Tenn. . . . Ben Shropshire will move to Hawaii after first of the year.

Oaks Gowen of Bradenton, Fla. preached in a meeting in Camden, N. J. October 7-14 . . . The W. C. Hinton family have arrived in Japan for work there . . . Walter N. Henderson is now with the church at Clermont, Florida . . . Bob Nichols in Japan reports that the cost of living has increased since he left for that country, and reports that he is in need of more funds. His address is Central Post Office Box 921, Osaka, Japan . . . Paul Brock of Jacksonville, Fla. is in a meeting with the Jackson, Miss, church. Al Payne is the preacher for this church which meets at 1570 Maria Drive in Jackson.

"Galatians 6:10"

(Continued from Page 9)

limited to temporary relief, so as to exclude the permanent care of widows? Is it not GOOD to permanently care for any widow regardless of age, color, or religion? If not, why not? Since the apostle has limited the responsibility of the church in I Tim. 5:16, it is impossible that Gal. 6:10 could have reference to congregational action, since its scope is "all men".

The use of "we" and "us" by the apostle Paul in Gal. 6:10 provokes yet another question. Was the apostle Paul a church? "We" and "us" are both first person plural pronouns which include the speaker as on the same basis with those addressed. Since the book was addressed to the "churches of Galatia", it follows that the apostle Paul must have also been a "church", unless of course he was addressing the individuals that constituted the churches, which thing is exactly what he was doing. It is impossible for one man to be "a church", and everybody knows it, but the Liberal position on Gal. 6:10 demands it. What proves too much proves nothing.

THE TRUTH ABOUT THE TEXT

The passage says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." The context is clear and plain that the responsibility of the text is "individual". In verses 7 and 8, Paul teaches that every man sows, and every man shall reap. In verse 9 the apostle included himself in the number to reap, by his use of the pronouns "we" and "us". Each man shall reap what he sows, and Paul expected to be in the number that "reaped life everlasting." But we shall reap individually because we have sown individually. "We shall reap, if we faint not." Verse 10 is the conclusion of verses 7-9 as indicated by the use of "therefore". The conclusion is that we should sow, "doing good unto all men, especially unto them who are of the household of faith." Verse 7 shows that it is "a man" that sows. The passage therefore is purely "individual" as the preceding paragraphs prove that it MUST be.

The responsibility and scope of Gal. 6:10 is to "do good unto all men", and one cannot confine it to benevolence and/or needy men. "Good" is an adjective and is used to describe. It does not identify anything except to its character. Since the "good" to be done is not identified, it is general and is left to human discretion to determine what is "good". While this includes benevolence, it does not exclude anything else that is "good". The individual's responsibility is not limited in Gal. 6:10 except by opportunity and one's ability to fulfill it.

The scope of the command is not "all men in need", but simply "all men". While a man's need might be the incentive for good in one case, a man's

lack of need might be the incentive for doing good in another case. There are no limitations whatsoever as to "who" is to receive the "good". The only requirement is that my "spiritual" brother receive the first consideration.

Every Christian should long to fulfill his desire of "reaping life everlasting" by fulfilling this command daily, and if we expect to be saved we must. Those who teach otherwise however, destroy the individual's incentive to "sow to the Spirit" by communicating from hand to hand and from heart to heart, in that they have replaced "individual responsibility" with "collective action". But regardless of how far men might go in changing God's word to shift the responsibility from the "individual", the passage still reads, "we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men; especially unto them who are of the household of faith."

REPORT CONCERNING CHICAGOLAND*Earl Fly, Orlando, Florida*

On Sept. 3-9 I held a meeting for the Glen Park church in Gary, Indiana, where Harvey Williams labors as the faithful evangelist. We had good attendance and interest throughout the meeting with many non-members attending, along with several preachers and other brethren from surrounding areas. Two were baptized on Wednesday night following the meeting.

The church in Chicagoland seems to be stronger now than it was even a few years ago. There are several sound churches with faithful gospel preachers who are strongly contending for the faith. As a result of the good fight of faith, and since almost all the modernistic preachers of yesteryear have left the faith completely and entered denominationalism, leaving Chicagoland free of their perverted gospels and corrupting influences, liberalism is not active nor aggressive to any great degree. Faithful preachers, such as Harvey Williams, Rolland Fritz, Melvin Curry, Aubrey Belue, Jr., Vestal Chaffin, Bryan Vinson, Jr., Clarence Burcham and others, are now in the area and doing a fine work of aggressively preaching the truth and fighting sin. With continued constant diligence and vigilance by the brethren in that area, the church no doubt will continue to grow spiritually and numerically and will continue to be a bulwark against all error. I am looking forward to another meeting in that area next spring.

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

VOLUME III

NOVEMBER, 1962

NUMBER 11

THOSE "DO NOTHING" ANTIS

H. E. Phillips

In recent months some bulletins and papers have carried the common charge that those they call "antis" are a "do nothing" group of people. Either this charge is true and can be proved, or it is false and those who make the charge are guilty as "false accusers". I am interested just here in an examination of the facts to see what these "antis" are not doing that they should do. I, for one, want to be a "doer of the word, and not a hearer only." I know that God will not bless one who does not bear fruit to the glory of God. But I am not convinced that the people who are called "anti" are a "do nothing" group of people. I cannot answer for every man or every church who may be called "anti" but I can answer for myself. Let us observe some facts as I know them.

The Forest Hills church in Tampa with which I am associated in the work of the Lord would be called an "anti" church by most "liberal" and "institutional" brethren. I wish to compare this church with some I know who are opposed to what they call "anti".

1. The Forest Hills church is scripturally organized with bishops, deacons and saints. (Phil. 1:1). We can not be accused of being a "do nothing" group in this respect. We are as the New Testament teaches.

2. The Forest Hills church meets "steadfastly" on the first day of the week to break bread and otherwise worship God as the New Testament directs a church to do. (Acts 20:7; 2:42). We worship God in spirit and truth. (John 4:24). We sing, pray, break bread, contribute of our prosperity and study the word of God. We cannot be accused of "doing nothing" in the realm of worship. We are doing only what the New Testament directs in this connection.

3. The Forest Hills church supports a preacher who labors in the immediate community and with the church (I Cor. 9:11, 14; Phil. 1:5), and it sends support directly to three preachers in other areas as they preach the gospel (Phil. 4:15,16, 2 Cor. 11:8). Is this "doing nothing"? What more would the accusers do?

4. The Forest Hills church has and will supply the needs of its own members as the need arises. It has and will help those widows of its number who are in need of "daily ministrations". This has been done and will continue to be done as the New Testament directs. (Acts 6:1-6; 4:34). This is doing something—doing what the New Testament authorizes.

5. The Forest Hills church edifies itself in regular periods of Bible study and singing. (Eph. 4:12, 16; Eph. 5:19; Acts 9:31).

6. The individual members of the Forest Hills church have supplied food, medical aid and clothing to various needy families who are not members of the church. They are at present doing so. Orphan children have been and are being cared for by various members. The sick, poor, hungry, naked and aged have been and are being helped by individual members of the church at Forest Hills. (Gal. 6:10; James 1:27).

Now what is this "anti" church not doing that it should be doing? What does the New Testament direct of a church that we have not listed here? The Forest Hills church does *not* contribute to any human missionary or benevolent society for any purpose whatever because no verse in the New Testament can be found to authorize such action. The Forest Hills church does *not* engage in "fun and frolic" to cater to young people or old people. The Forest Hills church does *not* assume the obligation to furnish an education for young men and women. We find no authority in the New Testament for the church doing such.

Now when the charge of "do nothing" is made against those congregations opposed to the church doing anything for which there is not divine authority in the New Testament, the only thing meant is that these churches do not contribute to missionary societies like the Gospel Press and Herald of Truth, to benevolent societies like orphanages, old folks homes, to summer camps for recreation for young people, to hobby shops for entertaining young men and women, to "Christian" colleges for the purpose of giving children a "Christian" education. These things are meant when one charges "anti" churches with "doing nothing". Well, we call upon these "do something" churches "on the march" to furnish divine authority for these "wonderful works" which they are doing. We are "anti" because we oppose these various innovations the promoters want to bring into the church. We are "do nothing" churches because we do not contribute to these operations of men which are not authorized by the word of God.

We are not interested in just "doing something"; we are interested in being "doers of the word". It could be said no better than Jesus said it in chapter 1, verses 22 to 25: "But be ye doers of the WORD, and not hearers only, deceiving your own selves. For if any be a hearer of the WORD, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso *looketh* into the perfect law of liberty, and *contemnieth* therein, he being not a

forgetful hearer, but a DOER of the WORK, *this man shall be blessed in his deed.*" Of course, the WORK which he must do must be found in the "perfect law of liberty". We challenge the accusers to produce one single thing we are *not* doing for which there is divine authority.

A CHRISTIAN WRITES TO HIS BRETHREN

August 2, 1962

TO MY FELLOW BRETHREN IN THE
SIXTH AVENUE CHURCH OF CHRIST
JASPER, ALABAMA

Dear Brethren:

For sometime now brother Nichols has been presenting what he believes to be the truth on the question of this congregation supporting from her treasury both the Herald of Truth and Childhaven, Inc.

As a member of this congregation I do not believe that brother Nichols is in harmony with the Word of God. I have reason to believe that some of you may agree with me that what brother Nichols is teaching from the pulpit, in our bulletin, and over the radio programs is not taught in the Bible.

Since our preacher, who is one of our elders, has presented only what he believes, do you not think that it would be nothing but fair and honest for us to hear the other side of this question? If what brother Nichols is teaching with the support of the elders is taught in God's Book, don't you think they should let us hear these matters discussed openly, with both sides being presented from the same page, or from the same radio microphone, or from the same platform, to the same audience, where we can hear an open, fair, and honest investigation of these questions?

We can have such a period of Bible study provided brother Nichols and the elders are willing to submit what they teach to open investigation. There is a man in our county that is ready to discuss these questions and has signed representative propositions and brother Nichols has them. So all that is necessary for such a discussion is for brother Nichols to sign the propositions and return them. Brother Thomas G. O'Neal states in the bulletin of the McArthur Heights Congregation, "Brother Nichols has representative propositions with my signature on them. Should he desire, I will be glad to put my name on the line where Charles Holt's is on the propositions used in the Wallace-Holt debate or where Roy Cogdill's is on the propositions used in the Birmingham and Newbern Debates." *Walking In Truth*, February, 1962, Page 2.

Brother Nichols has had about one hundred debates in the past. He has not been afraid to defend what he believes to be the truth in the past. Don't you think brother Nichols should defend in public investigation what he believes on these matters?

Brethren, will you not speak to the elders and encourage them to work toward a fair, open, study of these matters, between brethren Gus Nichols and Thomas G. O'Neal? TRUTH has no fear of open investigation of God's Word.

YOUR BROTHER IN CHRIST
JAMES FRED DILL

Searching The Scriptures

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Editorial . . . H. E. PHILLIPS

The past two or three weeks have intensified the concern about atom bombs and the terrible consequences that would follow in the area where one should be dropped. The recent scare about the Cuban situation clearly indicates the anxiety of all people when their physical lives and property are in danger. Some few began to frantically "lay by in store" food supplies and other preparations for what they thought was imminent danger. Others began to leave for "safer grounds". We have no criticism to offer those citizens who make the proper preparations the civil authorities direct them to make. To the contrary, we encourage obedience to the proper authorities as long as it is in harmony with the will of God. Every Christian ought to do that. But we raise this question, Why do the masses of people get so concerned and excited about the possibility of atomic war, which may not come, and are so unconcerned and indifferent about that dreadful day of judgment which is certain to come? I can find but one answer: most people believe warnings about atomic war, but somehow they do not believe the warnings of God about the coming of Christ and the judgment. People are more interested in saving the body than in saving the soul.

It is altogether possible that there will never be an atomic war — there might be one; the danger is present — but the coming of Christ is absolutely certain. There are no shelters that can protect any living creature on earth. Christ promised to come again (John 14:-3; Heb. 9:27,28; Acts 1:10,11; 2 Pet. 3:3-9). As to the *time* of his coming, many have speculated and set dates, all of which have failed. The second coming of Christ has not been revealed. Jesus said things would be going on at his coming just as normally as they were in the days of Noah when the flood came and destroyed all who



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for being willing to study all the evidence on any question to ascertain the truth. If for no other reason you should be informed as to what "we teach" on the issues of the day. Any man or woman who **refuses** to at least study religious subjects is following the same course as the Pharisees who closed their eyes and stopped their ears to the teaching of the Lord. Do not allow **prejudice** to deprive you of "searching" for the truth. Please use the form below in renewing your subscription for another year.

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were not in the ark. (Matt. 24:36-44). He will come instantly, unannounced, and visible to all (1 Thess. 5:2; Matt. 25:13; Rev. 1:7). His coming is certain and we know not the day nor the hour, but somehow people are not inclined to make any preparation for this event.

When Christ comes the second time it will be the end of the world. After speaking of those who scoffed at the promise of his coming, Peter said: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night;" (no warning system to enable anyone to make preparation) "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (Pet. 4:9,10). This is the time when all that belongs to this earth will be burned up, yet relatively few are making preparations for this event. The resurrection of all the dead will occur and the judgment of God will then take place. (Acts 17:31; 2 Cor. 5:10; Rev. 20:11-13; 2 Thess. 1:7-9).

It is time to awake out of our sleep and make preparations for the second coming of Christ, at which time not the physical body and our earthly possessions will be of concern, but when the souls of men will be the only thing of value. We must be ready when he comes or we will never enter that place which he has prepared for the righteous. Even if the Lord does not come during our lifetime, death will take each one of us within the next few years. That is as certain as the second coming of Christ. We do not have time to waste; we must obey the gospel of Christ and be faithful at all times in anticipation of his coming. Atom bombs are unimportant when compared to the return of the Lord.



One of the two institutional preachers in Tampa wrote the following letter to a sister who found upon investigation that she preferred to attend one of the score of loyal churches in the city. The name of the sister and the preacher are omitted because they are not germane to the arguments. All of the letter is not used, but all of it that has any bearing on the question is quoted. It reads as follows:

... read James 1:27. Our anti brethren ... say that this applies ONLY to the individual and not the church. If this scripture means that only individuals are to care for orphans, it also means that only individuals are to care for widows, but let us look at the scriptures. 1 Timothy 5 :16 plainly says that *THE CHURCH* is to relieve certain widows and Acts 6:1-3 shows that it was *THE CHURCH* which was charged with the responsibility of looking after widows. Since James 1:27 does NOT confine the care of widows to individuals, what

right has anyone to say that it confines the care of orphans to individuals? These brethren are presuming to "MAKE A LAW WHERE GOD HAS MADE NONE." And they are not only doing this but are also dividing the church over their NEW theory and it is a NEW theory. They ought to be ashamed of themselves for they are going to have to answer at the judgment for the trouble THEY have caused in the brotherhood.

Our anti brethren have made themselves ridiculous in claiming that it is a sin- to take money out of the church treasury to help anyone who is not a member of the church. Read Galatians 6:10. The anti brethren say that this applies only to the individual, but read Gal. 6:2 and see for yourself that this was written to THE CHURCHES OF GALATIA.

Our misled brother makes the argument that if we limit James 1:27 to individuals then the care of widows would be limited to individuals, but 1 Timothy 5:16 plainly says "the church is to relieve certain widows." Just think of what he has said and we can all marvel. He says the Bible "PLAINLY SAYS THE CHURCH IS TO RELIEVE CERTAIN WIDOWS." He makes the argument that in the same way the church is to relieve the orphans. Now that is exactly what the brethren he bitterly condemns as "anti" contend for and he must have switched sides. If the Bible plainly tells the church to do the work where does this leave his human institutions? If in Acts 6:1-3 the church saw to the widows, why is this not an apostolic example of who is to do the relieving and plainly shows it is to be done by the church and not through and by some institution unknown to the word of God? Where is the human institution in any of the passages he has mentioned? Certainly he cannot find it in James 1:27, and he says himself it is the church that is to do the work in 1 Timothy 5 :16 and in Acts 6 :1-3. I ask again, where is the man made agency? If our brother wants to speak where the Bible speaks and be silent where the Bible is silent, why does he not just preach what he has in the first part of the paragraph. Let him teach that the individual and the church are to do the work and there will be no division.

To make bad matters worse our institutional preacher says this "IS A NEW THEORY." What is new about it? Does he mean that it is new to teach that James 1:27 teaches that individuals should visit the widows and orphans ? That is what James said and it has been accepted for 1900 years. This is not new. Is it possible that the NEW THEORY is to take a passage that plainly is directed to the individual Christian and try to make it a church action? This is the only thing that is new. Be this as it may, however, does he mean that it is new to teach that the church should see to its widows and orphans? He said this is in the Bible and quoted the three passages to prove it. Is this a new doctrine? When I teach from these passages that the church is the God given institution to see to this work, is that a new doctrine? The truth of the matter is this, the new doctrine is what our brother teaches; namely, that the church cannot see to its benevolent work as they did in Acts 6 and in 1 Timothy 5, but that we have to build man-made insitu-

tions under boards of directors to do the work and all the church can do is to furnish the money. THIS IS THE NEW DOCTRINE and I marvel that every child of God on earth cannot see it.

In the next paragraph he asserts, "Our anti brethren have made themselves ridiculous in claiming that it is a sin to take money out of the church treasury to help anyone who is not a member of the church." He needs to try this by his own scripture. He declares that 1 Timothy 5:16 teaches that the church can help "CERTAIN" widows. Would he write the same thing to Paul if he were alive? Would he say, Paul, you have made yourself ridiculous by teaching that the church cannot help just any widow? Where do the "certain" widows come in? If sound brethren are ridiculous by teaching the one to be relieved has to be a Christian before the church treasury could be used, where does this put the Holy Spirit? He taught that they had to be far more than just a Christian before they could meet the qualifications of 1 Timothy 5. If our brother's argument means anything it would have to be this: Since 1 Timothy 5 teaches that "certain" widows are to be seen to by the church, then it would also teach that "certain" orphans would be the obligation of the church. The question still stands however: WHERE IS THE HUMAN INSTITUTION?

The truth of the matter is that our preacher has missed the teaching of every passage he used. James 1:27 is to individuals and to individuals only. 1 Timothy 5 embraces far more than just benevolence on behalf of these "certain" widows. Acts 6:1-3 is a pattern for benevolent work and shows that the church is the only institution on earth that is authorized by God thus to function. It is little wonder that the sister to whom the letter was written decided to continue with the sound brethren. I marvel.

COMMENTS TO EDITORS

"Please change our address in order that we might continue to receive your good paper, which we enjoy."—W. C. Hinton, Jr., Nishinomiya-city, Japan.

"I continue to look forward each month to the reception of the paper, and am assured each month by the contents of it that good must be accomplished if brethren will only read it." — Conway Skinner, Forest, Miss.

"Thanks for the good paper. May God bless you." — Herschel Davis, Waynesburg, Pa.

"We enjoy it very much in our home and we know that as long as we follow faithful brethren we stand in good company. I hope those who receive the paper will get as much benefit from it as we do." — L. N. Clifford, Donelson, Tenn.

"The paper is wonderful"—Edgar Holcomb, Lorain, Ohio.

"I enjoy every issue. Keep up the good work." — Lee Gunter, Huntsville, Ala.

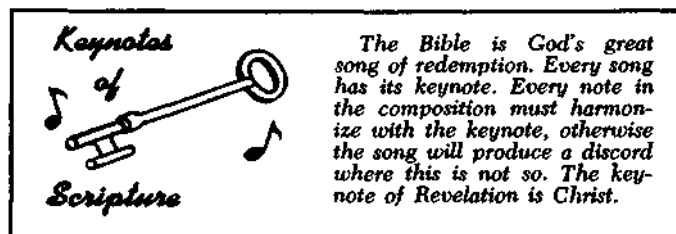
"Please renew my subscription. I enjoy reading the paper very much."—Larry Coffey, St. Louis, Mo.

"I hear many expressions of appreciation from those who are reading the paper. Keep up the good work."—Rufus R. Clifford, Nashville, Tenn.

"I certainly have enjoyed reading your paper, Searching the Scriptures. You are doing a fine job.

We need more" like it."—Joe D. Scarborough, Houston, Texas.

"Both you and brother Miller are doing a fine job. I pray God's blessings to continue with you all in spreading the truth."—L. E. Sloan, Jasper, Ga.



----- H. F. SHARP, Conway, Arkansas -----

KINGS AND CHRONICLES

In this installment we shall consider the book of Kings and Chronicles together, as they are very closely associated. There are many things that point to Christ in both books and there are many lessons of beauty, but we shall consider only a few.

First, after the death of David, Solomon, David's son, begins to rule over Israel. He is confronted with a very serious decision to make as he is given the choice between riches and wisdom. He wisely chooses wisdom and is given both riches and wisdom such as men had never before had nor will have like him afterward. Is there not some similarity in this decision with the temptation of Christ? Do we not see that Solomon was allowed to build the temple and Christ builds the church according to divine regulations? Solomon was on his throne about 4 years before the temple was completed and the Christ was about 4 years in his personal ministry and had ascended to heaven before the church was in perfection. Solomon gathered much of the materials out of another kingdom to build the temple and the "lively stones" in the temple of God are from another kingdom. Materials were cut and made to order before being placed in the temple which Solomon erected and the material in the Lord's church is put in the building according to specifications. The temple built by Solomon was the greatest building and the most costly the world had ever seen, and the church of the living God the most costly, the greatest and most sublime institution ever known to the world or to Heaven.

It is not long until we also see the division of the kingdom after the death of Solomon. Rehoboam is not willing to listen to the advice of the sages of Israel and because of his stubbornness the kingdom is divided. When we fail to follow the word of God the church is divided. It is a sad commentary on man that he will not listen to the wisdom of God. Anytime we think we can change the divine pattern in anyway it indicates a lack of faith, on our part, in the ability of Jehovah to build a kingdom as He wanted it, to do what He wanted it to do. In the division we find a continuing degradation of the Jews until 10 tribes go into Assyrian captivity and the remaining two tribes stay in southern Palestine for a while then they rebelled and went as captives into the land of Babylon. It is heart rendering to know men will not approve in their lives and actions the ways of God. We see designing men, men not content with heaven's revelation, bent on their ways causing

havoc to the church as did the men of Israel in the olden days.

The apostasy of Jeroboam finally ended with the pollution of the alters by burning the bones of men on the alters. The apostasies of our day will end in destruction and all the tears we may shed, and the prayers we may pray, and the fervent pleading of those great men who love the soul of lost men will not slack the speed of men who are determined to plunge headlong into that which is away from divine revelation. Let us look back, study the question in the day of Israel's darkest hour, and see the fitting example for us today.

"UNTO ALL THE WORLD" - HOW ABOUT NORWAY

Bob Tuten, Warner Robins, Georgia

The last words of Jesus to his little band of disciples were to have a momentous effect upon all who name the name of Christ. Jesus had said, "go ye into all the world and preach the gospel to the whole creation" (Mark 16:15). As Christ was taken into heaven the perplexed Apostles with His comforting promise, "and lo, I am with you always, even unto the end of the world" still ringing in their ears, made their way down the slopes of Mount Olive to await the "promise of the father." Mark tells us "and they went forth and preached everywhere . . ." (Mark 16:20). So conscientiously did they carry out the command of their Lord and Master that by Acts 8:1, 4, the Bible says, "and there arose on that day a great persecution against the church which was in Jerusalem and they were all scattered abroad throughout the regions of Judea and Samaria . . . they therefore that were scattered abroad went about (everywhere KJV) preaching the word. And by Acts 11:19 we are informed, "They therefore that were Scattered abroad upon the tribulation that arose about Stephen traveled as far as Phoenicia, and Cyprus, and Antioch, speaking the word . . ." To the Thessalonians the Apostle said, "and ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; so that ye became an example to all that believe in Macedonia and Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth" (I Thess. 1:6-8). Not only did the apostles "go ye into all the world and preach to the whole creation" but those whom the apostles taught and baptized as well. The church, says Paul, "is the pillar and ground of the Truth" (I Tim. 3:15). Therefore as Timothy labored in Ephesus, Paul exhorted him to "commit unto faithful men, who shall be able to teach others also" the things he had heard from Paul.

Jesus had said, "every branch in me that beareth not fruit, he taketh away" (John 15:2), "and they gather them and cast them into the fire, and they are burned" (v.6), and "herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples" (v.8). When Christ gave the great commission to the Apostles He placed upon every Christian the great responsibility of trying to save others.

For "God would have all men to be saved and to come to the knowledge of the Truth" (I Tim. 2:3-5).

Our responsibility does not end with a discussion over the back fence or with the next door neighbor but as Jesus said, "unto all the world." God's word has gone forth and "was preached in all creation under heaven" (Col. 1:23) in that the Bible is available to all humanity. For in Romans 10:18 we read, "but I say, did they not hear? Yea, verily, their sound went out into all the earth, and their words unto the end of the world." Yet in many communities in our land and more so in foreign countries, a New Testament church cannot be found! There are many souls who, in effect, cry "how can I except someone shall guide me" (Acts 8:31). **NORWAY IS SUCH A PLACE!**

Norway, the land of the fjords, is a country of over three and one-half million people. There are fewer New Testament Christians there than in the small town of Warner Robins, Georgia. The Evangelical Lutheran Church is the national church of Norway. There is, however, complete freedom of religion enabling all members of dissenting churches to worship after their fashion. About 96% of the population belong to the state church. "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers unto his harvest" (Luke 10:2).

Do we sustain an obligation to this country? Yea, verily! If there is a need here at home, that need is ten times greater in Norway. If we sustain any obligation to alienated humanity here, how much more in Norway! In our effort to fortify the home-front against a tidal wave of digression, let us not forget the need for sowing the seed abroad! Obviously, we can't go literally into all the world. Yet, those who love the Lord and the souls of men; those who are interested in building up the cause of Christ will want to make the necessary sacrifices to help sound forth the word into all the world. There is a vacant place for every Christian in the Lord's vineyard. Find your place and fill it! While you are looking, look also in foreign lands. Let every loyal preacher choose a country that interests him and determine to spend a few years there teaching New Testament Christianity. Some day the church in that foreign land will thus be strong spiritually and numerically as it is here at home.

My wife and I are now making plans to move to Bergen, Norway in the spring of 1963. We plan to join the Joe Pruett family and work with them in Bergen, then carry on when they return to the states in 1964. We do not ask for thousands of dollars to build them a fabulous meeting house, etc. but we do need and ask for enough support and travel expenses to help build up the cause of Christ in Norway. Some day the Norwegian brethren will be able to carry on without help from abroad. "And I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then I said, Here am I; send me" (Isaiah 6:8). Where is the church or Christian individual who will sacrifice with us and help support us to this end? I assure you, any small amount will help!

Brother Pruett has told me I will need \$500.00 per month support and about \$3,000.00 travel expenses round trip for a family of four. And if pos-

sible, raise \$200.00 per month as a working fund for the church. My family and I are now studying Norsk and hope to be able to speak it fluently by next spring. We are now being supported by Riverside Drive and Franklin Road churches in Nashville Tennessee and by the church here in Warner Robins. The church in Haynesville, Louisiana is helping in my support for one year. Any of these may be contacted for recommendations. How much will you help?

**GIVING THE ANSWERS
FOR OUR HOPE**

Address questions to:
35 West Par Ave. I PETER 3:15
Orlando, Florida

—Marshall E. Patton—

QUESTION: Did Jesus enter into hell when he died? I have been told that he did, and I have been given as proof Psalms 16:10 and Acts 2:27,31. I thought he entered into paradise (Lk. 23:43). — B. B.

ANSWER: The verses referred to in the above question with the word "hell" in them reads as follows: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Psalms 16:10) "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption . . . He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." (Acts 2:27,31).

The world translated "hell" in Psalms 16:10 is from the Hebrew term "sheol", and is defined in Young's Analytical Concordance: "The un seen state." It identifies that place into which people enter at death — it is the realm of the departed. The word translated "hell" in Acts 2 :27,31 is from the Greek term "hades", and means the same as the Hebrew term "sheol". Robert Young defines it: "The unseen world." With this definition Thayer and other eminent Greek scholars agree. Further proof is seen in the fact that Peter quoted Psalms 16:10 in Acts 2:27 and rendered it "hades".

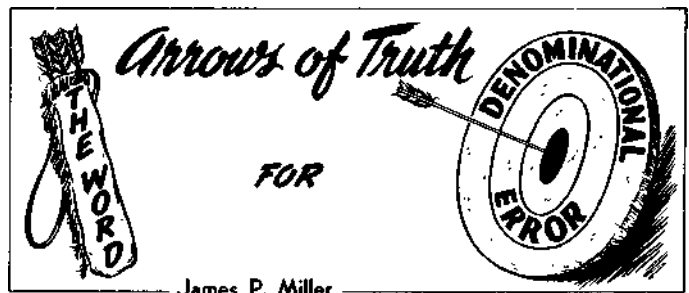
These terms, however, must not be confused with the hell of eternal punishment. The word "hell" that involves eternal punishment is from the Greek term "gehenna" and is found in the following passages: Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mk. 9:43, 45, 47; Lk. 12:5; Jas. 3:6. Among the Jews the word "gehenna" immediately suggested the very ultimate in horror and suffering. They were well acquainted with a literal place called "gehenna" or "Valley of Hinnom", which was "a deep narrow glen to the south of Jerusalem, where, after the introduction of the worship of the fire-gods by Ahaz, the idolatrous Jews offered their children to Moloch (2 Chron. xxviii,3; xxxiii, 6, Jer. vii,31; xix 2-6). In consequence of these abominations the valley was polluted by Josiah (2 Kings xxiii,10) ; subsequently to which it became the common lay-stall of the city, where the dead bodies of criminals, and the carcasses of animals, and every other kind of filth was

cast, and, according to late and somewhat questionable authorities, the combustible portion consumed with fire. From the depth and narrowness of the gorge, and, perhaps, its ever-burning fires, as well as from its being the receptacle of all sorts of pure-tying matter, and all that defiled the holy city, it became in later times the image of the place of everlasting punishment, "Where their worm dieth not, and the fire is not quenched;" (McClintock and Strong Cyclopaedia, Vol. III, p. 264).

This information helps us to understand why Jesus called that place of "everlasting punishment" (Matt. 25:46) into which the wicked enter after judgment "Gehenna". Into this hell (gehenna) Jesus never entered. He did enter into hades or sheol — the unseen world. "Paradise" is in hades and is the abode of the departed righteous. "Tartarus" (2 Pet. 2:4) is also in hades — the unseen world — and is the abode of the departed wicked. This, however, is not the eternal hell of punishment, although the wicked are said to be in torment there (Lk. 16:23). The Bible teaches that Christ has power over hades now (Rev. 1:18) and that he will cast it and death into the lake of fire at the judgment (Rev. 20:14). This will mark the end of both death and hades. After the judgment hades will not be needed. The righteous will be in heaven and the wicked will be in hell (gehenna).

Confusion exist because all four terms, "sheol", "hades", "tartarus", and "gehenna" are translated by the one word "hell" in some versions. Perhaps, if all versions uniformly translated these terms by the use of appropriate words, much of the confusion would be eliminated. The word "hades" appears in the following passages: Matt. 11:23; 16:18; Lk. 10:15; 16:23; Acts 2:27, 31; I Cor. 15:55; Rev. 1:18; 6:8; 20:13,14. I have already listed the passages in which "gehenna" occurs.

Jesus did not enter into hell (gehenna) when he died. He did enter hades — the unseen world. In the unseen world he was in paradise — not tartarus. It was from this hadean world he arose a victor over the dark domain.



James P. Miller

INSTRUMENTAL MUSIC

One of the oldest forms of argument is the *sylogism*. The word comes from a Greek word which means "a reckoning all together." Or to put it another way, "a reckoning with all the parts present." Webster in his New Collegiate Dictionary defines it thus: "A logical scheme or analysis of a formal argument, consisting of a major premise, the minor premise and the conclusion. The conclusion necessarily follows from the premise, so that if these are true, the conclusion must be true."

The following 14 syllogisms show that the use of instrumental music is a violation of God's law in the NEW TESTAMENT. They are clear and complete and should prove to any with an open mind that God intends for his children to sing and not to play an instrument in worship today.

SYLLOGISMS

1. God by his divine power, has given us all things that pertain unto life and godliness (2 Pet. 1:3).

2. That word does not furnish us with instruments of music in worship.

3. Therefore, the use of the instrument of music in worship is not Godlike.

1. That which is not Godlike, or godly is ungodly.

2. The use of the instrument in the worship is not godly.

3. Therefore, the use of the instrument in worship is ungodly.

1. "Whatsoever ye do in word or deed, do all in the name of the Lord." (Col. 3:17).

2. Anything done in the name of the Lord is simply by his authority. God authorizes only in his word, his word does not authorize the use of instruments in the worship.

3. Therefore, those who do use instruments in the worship do it without divine sanction.

1. Christ said to his apostles: "Teach all nations . . . whatsoever I have commanded you." (Mat. 28:19,20).

2. These apostles did not teach people to use instruments in the public worship.

3. Therefore, instrumental music in worship is no part of the "all things" commanded by Christ.

1. Christ told the apostles that the Holy Ghost would guide them into *all truth*. (John 16:13).

2. The Holy Ghost did not guide them into the practice of using instrumental music in the worship.

3. Therefore, the use of the instrument in worship is no part of the truth.

1. The entire system of divine worship is found in the New Testament.

2. Instrumental music in worship is not found in the New Testament.

3. Therefore, it is no part of the divine system to use instruments of music in the worship.

1. The law of worship given by God is perfect. (James). To add to a perfect law makes it imperfect.

2. Instrumental music is not in God's law of worship. It is added.

3. Therefore, instrumental music in worship makes the law of God imperfect.

1. Congregational worship was appointed by inspired men, and was ordained of God.

2. All things left out of congregational worship were left out by the authority of God. Instrumental music was left out of the worship.

3. Therefore, instrumental music was left out of the worship by the authority of God

1. Christians should speak the same things (I Cor. 1:10); walk by the same rule (Phil. 3:16). This can be done only by speaking as the oracles of God.

(I Pet. 4:11).

2. The oracles of God authorize no man to put instruments of music in the worship to God.

3. Therefore, those who put the instruments of music in the worship disregard the apostolic rule.

1. Those only are sons of God who are *led* by the *Spirit of God*. (Rom. 8:14).

2. God's Spirit teaches no man to put the instrument in the worship.

3. Therefore, those who put the instrument in the worship of God forfeit their claim to sonship.

1. Doing as an act of worship anything not authorized in God's word is going beyond *what is written*.

2. To go beyond what is written in condemned in God's word. (I Cor. 4:6).

3. Therefore, to do anything as an act of worship not authorized is condemned in the Scriptures.

1. The use of instrumental music in connection with singing is going beyond what is written.

2. To go beyond what is written in condemned. (I Cor. 4:6).

3. Therefore, the use of instrumental music in connection with singing is condemned.

1. God seeks such to worship him as will worship in *spirit* and *truth*. (John 4:23).

2. The truth does not direct us to use instrumental music in worship.

3. Therefore, to use instrumental music in worship cannot be worship in spirit and truth.

1. Any worship rendered not in God's name is sinful.

2. The use of instrumental music in worship is not in God's name.

3. Therefore, the use of instrumental music in worship is sinful, and the wages of sin is death.

WALKER REPORTS FOR WALKER

Paul Brock, Jacksonville, Fla.

In the September 27, 1962 issue of the Gospel Advocate, David Walker, son of D. Ellis Walker, has an article which was supposed to be a report of the Lake Shore Debate, conducted in our building August 20-27th.

Bro. Walker had NO backing of his liberal brethren in Jacksonville. Only two of them announced the debate in their bulletins. His own moderator did not. Only four or five liberal preachers attended and that not regularly. Not a liberal preacher in Jacksonville (nor anyplace else we know of) made mention of the debate after it was over. His own moderator repudiated him publicly in his closing remarks.

Since Walker had no backing it became necessary for his son, David, to report on it. "He that tooteth not his own horn the same shall not be tooted." The sad part about David's report is that he reported things as being said which were never said. He reported positions of Paul Brock which the tapes show were just the opposite. One example:

David said: "One of the most harmful points to Brock under the first issue was his criticism of orphan homes on the grounds they are incorporated and have boards of directors." (Par. 2, page 613).

The tapes show that this is what I said: "The church cannot contribute to a board of directors of any kind to do the work of the church, whether that board is incorporated or not incorporated, brother Walker." (First speech, 5th night).

In reporting things not in the debate as actually being in it, David must have "reported" on his own speeches, or notes, which he supplied his father, which were never introduced. In fact, no few think that David is the author of "Every Good Work" — and with good reason. Bro. Darling was Walker's moderator, but it was David who sat behind him and handed him all the notes that kept him in trouble. Who wrote what, I know not, but one thing I do know, the author of the Advocate "Report" is dishonest.

One would think from David's report that a major portion of the debate was concerning Florida Christian College, when in reality a very few minutes were given to this and that only when Walker had accused FCC of soliciting funds from churches. The irony of this is that Walker denied (half-heartedly) that churches could support schools and then turned around and said he was present when the board changed the constitution of the school so as to EXCLUDE contributions from the church and then declared he "objected to the change".

If Walker thinks he did such a great job of defending the truth, why will NO ONE, POSITIVELY NO ONE, endorse him ANYWHERE for debate? Whenever he can get anybody to call on him for debate anywhere, I am confident the brethren will accommodate. Even University Ave., where he preaches, will not allow him to defend his teaching there. No wonder his son has to resort to misrepresentation in efforts to bolster his father's cause.

THE WRONG ATTITUDE WILL COST YOU YOUR SOUL

Ronald Mosby, Valley Station, Ky.

(Brother B. G. Hope of the 12th Street Church, Bowling Green, Ky. sends us this article which he read in the Valley Station, Ky. bulletin. He obtained permission from brother Ronald Mosby to publish it and sent it along to us to appear in Searching The Scriptures — Editor).

After several verses of exhortation to wives and to husbands concerning their responsibilities and behaviour toward one another, the apostle Peter wrote: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." I Peter 3:8, 9.

The word *attitude*, is defined: "A manner of acting, feeling, or thinking that shows one's *disposition*, opinion, etc." The word, *disposition*, is defined: "An inclination, or tendency."

The apostle here sets forth the attitude that will characterize every true child of God. Christians everywhere should have the proper attitude at all times towards all men, especially towards those who are brethren in Christ. Anytime an action, feeling, or thinking reflects a disposition or inclination on our part toward being discourteous or

bitter to our fellowmen, then we have the wrong attitude. I know that in the heat of controversy it is not always easy to maintain the proper attitude even toward your own brethren. As someone has said, "It's spit and be spit at until the end." However, some of my brethren speak of others with whom they differ with such acrimony that it is very obvious even to the most candid that there are roots of bitterness present that should not spring up even towards our worst enemy much less toward our brethren who are in error. This is bad. I realize that it is very upsetting to the child of God, who sincerely loves the truth, to see others who give only lip service to the Lord, but who, by their practices, have no real love for God or regard for His word. I also realize that all division finds its roots in those who have not the proper love for the law of God. However, the Psalmist says: "Great peace have they which love thy law: and nothing shall offend them." Ps. 119:165

I am aware even as I write these words that I am running the risk of being called soft, liberal or compromising. In fact the faithfulness of some brethren has been questioned because they do not display a grimaced face whenever the names of certain false teachers are called. Let me say here and now that I am not averse to calling names. In fact I feel the only way people will know what or whom you are talking about most of the time is to call names. Christ and the apostles called names. The reason many people are in the dark today on some of the problems in the church is that too many preachers have been preaching principles and have not made plain the applications. We should use great plainness of speech as did the apostle Paul (2 Cor. 3:12). Too, it should not take a gospel preacher but a very few minutes to tell anybody how he stands on any issue or any other Bible teaching.

However, brethren, let us be quick to learn that meekness does not mean weakness; courtesy is not softness; kindness is not compromise; nor does a soft answer mean necessarily a watered down answer. The Lord said a man didn't have to rave and rant if he really had the truth, but said, "Let your communication be, "Yet, yea; Nay, nay; whatsoever is more than these cometh of evil." Matt. 5:37.

In almost every passage in God's book where instruction is given to stand for the truth, a phrase is included which shows the proper attitude that must accompany such a stand. Note the following for just a few examples: Gal. 6:1: "... in the spirit of *meekness*;" 2 Tim. 2:24, 25: "... but be *gentle* unto all men, apt to teach, patient, in *meekness* instructing those that oppose themselves;" 4:2: "... with all *long suffering* and doctrine;" 1 Pet. 3:15: "... 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*."

Wherefore, brethren, let us love the truth of God above all else. Let us preach it, obey it, and be ready at all times to defend it, but by ail means, let us watch our own attitudes and be careful lest a root of bitterness spring up in our hearts towards the ones with whom we differ and finally be lost on that great day as well as they.

The News Letter Reports

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

James P. Miller was in meetings at Twelfth St., Bowling Green, Ky.; Lexington, Ky.; and in Richmond, Va. during October and the first week in November. He is to be in a meeting with the Par Avenue church in Orlando, Fla., beginning Nov. 25 and continuing through Dec. 2. Marshall Patton preaches for the Par Avenue church . . . William H. Lewis of St. Petersburg, Fla. was with the Temple Terrace church in Tampa, Oct. 7-13. Robert LaCoste preaches at Temple Terrace . . . Herschel Patton of the Downtown church in Lawrenceburg, Tenn. was in a meeting with the Arch St. church in Little Rock, Ark., Oct. 22-28. Eugene Britnell is the preacher at Arch St. . . . Charles Maples of Huntsville, Ala. was in a meeting with the church in Griffith, Ind., Oct. 21-30. . . . Vestal Chaffin was in a meeting with the Englewood church in Chicago, Oct. 14-23.

B. G. Hope of the Twelfth St. church in Bowling Green, Ky. was in a gospel meeting with Oaks Gowen at the West Bradenton church in Bradenton, Fla., Nov. 4-11. . . . Dave Bradford of the Westvue church in Murfreesboro, Tenn. was in a meeting at the El Bethel church, Oct. 22-28 . . . Bob F. Owen of Tampa, Fla. was in a meeting with the Lafayette Heights church in Indianapolis, Ind., Oct. 14-21. He was also in a meeting with the church in Tarpon Springs, Fla. beginning Oct. 1. T. E. Akin, Jr. preaches at Tarpon Springs . . . John Iverson of Port Arthur, Texas was in a meeting with the Belmont church in Indianapolis, Ind., Oct. 7-14. Earl Robertson is the preacher at Belmont . . . Hugh Davis of Lake Wales, Fla. recently closed a gospel meeting with the Florence Villa church in Tampa where Robert Owens preaches. Hugh Davis is to be in a meeting with the Pine Hills church in Orlando, Fla. Nov. 11-18. Connie Adams preaches for this good church. Connie Adams was in a good meeting at Lake Wales beginning Oct. 28. . . . B. G. Hope was in a meeting with the Haldeman Ave. church in Louisville, Ky., Oct. 7-14.

Roy E. Cogdill was in a meeting with the East Florence church in Florence, Ala. in early October . . . Charles Holt of Wichita Falls, Texas was with the church in Denton Oct. 22-27. The meeting was in the Woman's Club Building . . . James W. Adams of Oklahoma City, Okla. was in a good meeting with the University church in Tampa, Fla., Oct. 28 - Nov. 4. Clinton Hamilton is the preacher with this congregation . . . Howard See of the Fairview church in Birmingham, Ala. was in a meeting at Summittville, Tenn. in October. . . . George Stevens of Louisville, Ky. was in a gospel meeting with the Fairview church in Birmingham, Ala. Nov. 4-11. . . . William H. Lewis was in a meeting with the Berney Points church in Birmingham, Ala., Nov. 4-11. Dennis Reed is the faithful preacher with this church . . . Yater Tant is the speaker in a meeting with the North Birmingham church, Nov. 13-18 . . . Claude Wilsford of East Hill in Pensacola, Fla. will be in a meeting in Jacksonville, North Carolina Nov. 11-21.

Leonard Tyler of Pine Bluff, Ark. was in a gospel meeting with the North Street church in Tampa, Fla., Nov. 4-11. Paul Andrews is the preacher at North Street . . . Dale Smelser of Mount Olive, Ala. was in a meeting with the Wesley Chapel church in Decatur, Ga., Nov. 4-11. David Tant is the preacher for this church in Decatur . . . Rufus R. Clifford of the Eastland church in Nashville, Tenn. was in a meeting with the 7th Street church in Miami, Fla. Nov. 4-11. . . . The Mooresville Pike church in Columbia, Tenn. had a meeting Nov. 4-11 with a different speaker each evening. Jimmy Thomas preaches for the Mooresville Pike church.

Ferrell Jenkins who recently moved to labor with the West End church in Bowling Green, Ky. will begin a meeting with that congregation Nov. 11 . . . L. L. Stout was in a meeting with the church in Sunnyvale, Calif., Oct. 22-28. . . . Earl Robertson was in a meeting in Simpsonville, Ky. in mid October . . . Dennis Reed of Birmingham, Ala. will begin a gospel meeting with the North Miami church in Miami, Fla. where Bobby K. Thompson preaches, Nov. 25 . . . Roy E. Cogdill was in a meeting with the Washington Ave. church

in Russellville, Ala. in late October . . . Earl Fly of the Holden Heights church in Orlando, Fla. was in a meeting with the church in Trenton, Fla., Oct. 22-30.

David Claypool is to begin work with the Franklin Road church in Nashville, Tenn. He is moving from Louisville, Ky. Robert Jackson of Nashville, Tenn. was in a meeting with the Pruett & Lobbit church in Baytown, Texas . . . Harmon Caldwell was in a meeting with the Haynes St. church in Bayton, Ohio . . . Eugene Britnell of Little Rock, Ark. was with the Southland church in Louisville, Ky., Oct. 8-14 . . . Gene Frost has moved to Park Hill church in Fort Smith, Ark. . . . Irvn Lee of Russellville, Ala. was in a meeting with the Lake Shore church in Jacksonville, Fla. Paul Brock is the preacher at Lake Shore . . . Paul Andrews will be the speaker in a meeting with the Belmont Heights church in Tampa, Fla., Nov. 25 - Dec. 1. J. T. Smith is the preacher at Belmont Heights.

A REQUEST FROM FLORIDA CHRISTIAN COLLEGE

James R. Cope

Several years ago the Board of Directors of Florida Christian College began consideration of the desirability to change the name of the College. After numerous discussions the decision was made to announce that the name would definitely be changed. This announcement was made at the close of the Annual Lecture Series last February.

The Board desires the suggestions of interested friends in determining the new name of the school. Numerous suggestions have been by-passed because there are already Florida schools with those names. Out of the many names suggested by many people, the following have emerged as the three most desirable :

Florida Suncoast College
Florida Coastal College
Florida Westcoast College

The Board of Directors desires the comments, criticisms and suggestions of F.C.C.'s friends and supporters regarding the three names listed here. A Board Committee has recommended that one of these three names be selected. Will those who read these lines be kind enough to weigh this matter and write me your thinking about it? Feel free to offer any other name that you feel better than the three now being considered by the Board. I shall then pass your observations to the Board Committee charged with the responsibility of pursuing the project to completion. Address me c/o Florida Christian College, Temple Terrace, Florida.

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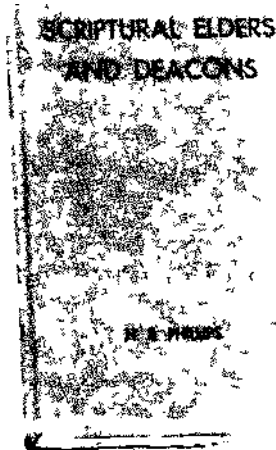
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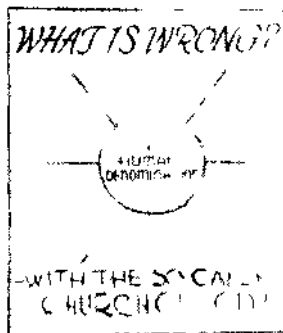
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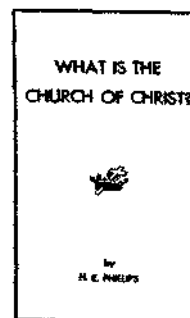
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"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."
—Acts 17:11

VOLUME III

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WHAT MUST THE CHURCH DO TO BE SAVED?

James P. Miller

The question, what must I do to be saved can be applied to many different situations in the religious world. It can be asked not only by the pagan jailor at Philippi, but also by the lost child of God, the "do nothing member" of the church, and by the church itself. In this study let us apply it to the church and ask the question, what must the church do to be saved?

First, if the church is to be saved it must be *true to its mission* in the world. Paul writes to Timothy in I Timothy 3:15, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." The term "Pillar" carries the idea of the undergirding or support, and the term "ground", translated many times "bulwark", meaning a strong wall of defense. Thus the mission of the church is to support the truth and defend it. From the earliest days in the church in Jerusalem there are those who would turn the church aside from these two great responsibilities and cause it to leave the "ministry of the word", to "serve tables". John cried out in the closing words of the Revelation and said, "the spirit and the bride say come." The denominations around us have long been turned aside. The demands of the social order have triumphed over the call of the soul. On every side churches of Christ are turning to the Fleshly side of man. Entertainment is offered in place of the gospel of the son of God. Recreation is substituted for sound doctrine and the church is made attractive to the world, without a thought of its divine mission. In what other way can we explain such projects among us as "recreation hall", "young peoples churches", "basket ball teams", and a host of other things? Yes, if the church is to be saved it must be true to its mission.

If the church is to be saved it must *recognize the authority of Christ*. In Paul's great essay on the church in God's purpose in Ephesians 1:22,23 we have these words. "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Churches need to learn that they do not have legislative power. All authority belongs to Christ who is "the Saviour of the body." This simple lesson would demand that the church have elders, deacons, evangelists and saints and nothing more. That it confine its efforts to scriptural procedures and to them alone. It is useless

to preach against human creeds attached to the church, and then divide the body over human institutions attached to the church. The Lord has given as much authority for one as he has for the other. Christ is LORD in every sense of the term. There is little purpose in calling him Lord, Lord and then going beyond what he has said.

Salvation for the church depends upon the ability of the church to *tell truth from error*. In commending the church at Ephesus in Revelation 2:2 Christ tells them, "thou has tried them which say they are apostles, and are not, and hast found them liars." Think about a church so well taught that it could prove pretenders to the office of apostle false. We are thrilled to even contemplate such a congregation. It is easy to understand when we read the 20th chapter of the book of Acts. Paul tells the Ephesian elders in verse 20, "... I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house." The church at Ephesus did not have to call outside help. They worked from no approval list furnished by some publishing house or college. They simply put the pretender to the test. If churches were this well taught today they would be safe. Any time any part of the truth is not preached "publicly and from house to house", the church is defenseless in this area and can not be the "pillar and ground of the truth." We have seen the storms of error demolish what should be the bulwarks of God. Churches fell to Premillennialism and now to institutionalism for the simple reason that they could not tell truth from error. Think now how foolish it is to say that since we do not have any Premillennialism here we will deny anyone the right to preach on the subject. Brethren all over this nation have said, Since we are not troubled over the support of human institutions and the Herald of Truth, we will not allow it to be preached or discussed.

What if the elders of the church at Ephesus had said, "Since we have not had any false apostles come our way, we will refuse our preachers the right to preach on how to test them"? Brethren by the thousands who read this paper, can you not see that it is often too late to lock the barn after the horse is stolen? The time to teach is before error in any form becomes a problem. I think that some of this refusal to permit an open pulpit stems from a love of error itself and some of it comes from an over estimation of the power of elders. Some elders actually believe that they can prevent false teaching and practice simply because they are elders. History denies this to be true. Elders have been set aside, meeting houses have been stolen and entire congregations have been lost simply because the church

did not know the truth. The effort to teach came too late. Let no elder be deceived, although his right to rule comes from God, the instrument in his hands to enforce this right is the word. Only when the word is taught fully and completely and the church is warned of every danger is the elder safe and the church safe.

For the church to be saved *it must be pure*. The charges against the church at Sardis were on this point. In Revelation 3 :2 Christ tells them that "I have not found thy works perfect before God," then in verse 4 he says, "Thou hast a few names even in Sardis which have not defiled their garments: and they shall walk with me in white: for they are worthy." It is a sad commentary on the church today, that while the WOMAN'S CHRISTIAN TEMPERANCE UNION is condemning Pat Boone for his role in State Fair, under the heading, "Another Christian Has Fallen," the largest school among us is promoting the sale of a new album of spiritual songs in which their chorus sings with Pat praises to God Almighty. If our righteousness is to "exceed the righteousness of the scribes and Pharisees", we had better learn from the WCTU. If a group of women who are not Christians in the true sense of the world can see a fallen Christian, and the church made up of Christians can-not, the body of Christ is in real danger.

If the church is to be saved it must *maintain the unity for which Christ prayed*. This is more than an agreement to disagree. It is a unity that consists of ONE MIND, ONE MOUTH, AND ONE HEART. In the 15th chapter of the Roman letter we have these words, "Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." The early church achieved this unity and we have examples of them practicing it. They were united in doctrine in Acts 2 :42. They were united and of one heart in seeing to the needy in Acts 4 :32. They were of one mouth in Acts 4:24. They knew that true Bible unity could only come from the word of God. The church today must learn this lesson. Many brethren have the idea that we can meet and agree to differ and this will please God. Try the case of Peter at Antioch in the 2nd Chapter of Galatians, Paul said, "I withstood him to his face because he was to be blamed." Here two great apostles differed. What if they had agreed to disagree and Peter had gone through life teaching that there was a difference in the Jew and Gentiles and Paul had spent a lifetime saying, "There is no difference between Jews and Greeks"? The result would have been a unbelieving world, for one of the purposes of unity defined by Christ in John 17 is, "that the world may believe that thou hast sent me." If brethren differ in regard to Premillennialism, can they please God by simply agreeing not to be disagreeable? Will this fulfill the Saviour's demands? If so, what about our neighbors in denominationalism? Can the church make the same agreement with them? If one brother believes the church to be sufficient in evangelism and benevolence and another argues that it must have a human institution to be complete, what are the re-(Continued on Page 3)

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Editorial . . .

H. E. PHILLIPS

DANGEROUS POLICIES

The editorial in the November 24, 1962 issue of the *Christian Standard*, a publication of the Christian Church, relates a meeting near Stillwater, Oklahoma late in October, 1961 of fifteen widely representative men from Christian Churches to discuss "internal unity." The subject turned to "restructure" by the International Convention of Christian Churches (Disciples Of Christ). Professor Woodrow Phillips of Ozark Bible College inquired if this was a defensive move because of the growth of some organizations and Christian Churches not connected with the International Convention. It was said that the "restructure" was partly defensive, born of fear. The editorial observes: "So defensive restructure among Disciples is likely to assume some grotesque forms."

"How much farther can it go, we wonder, than at Dixon, Illinois, where the following announcement appeared in the Sunday morning service bulletin of First Christian Church (Disciples of Christ), July 22, 1962:

"*Report of Trustees:* The title to all church properties has been executed to the Illinois Disciples Of Christ at Bloomington, Illinois. The Illinois Disciples of Christ has executed title to the same properties to the Dixon Disciples of Christ, Inc., which is a newly created corporation. Dixon Disciples of Christ will execute a lease agreement to the First Christian Church with a clause providing that its use must be consistent with the policies of our brotherhood

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which is affiliated with the Illinois Disciples of Christ, United Christian Missionary Society, the International Convention of Christian Churches (Disciples of Christ), and all agencies reporting to Unified Promotion. The directors of Dixon Disciples of Christ are thirteen members from this church. If there is a violation of the above policies or loyalties, the lease is terminated (breach of contract) and the congregation must vacate the church premises. It is our prayer that you will not permit this to happen, and that this church will grow to be one of our strongest Disciples of Christ Churches in Illinois.'

"If the 'policies of our brotherhood' had not changed radically in recent years, the congregation that accepted such shackles would have been set out in the street the next day! A more violent breach of the principles of the movement from which Illinois Disciples sprang can hardly be imagined. How will such enslavement even relate itself to the International Convention, whose constitution starts thus:

"We, members of Churches of Disciples of Christ, reaffirming our steadfast adherence to the independence and autonomy of the local churches and disavowing any control over our congregations or missionary, educational and benevolent agencies other than that which is advisory, and inviting the fellowship of all our brethren in the accomplishment of these ends, do hereby adopt the following constitution.'

"Restructure has, indeed, advanced a pace!"

Does anything of this nature sound familiar to you? On the editorial page of the August 30, 1962 issue of *The Gospel Guardian* F. Y. Tant wrote: "From Chattanooga, Tennessee, comes this interesting bit of news from the bulletin of the Brainerd Church of Christ, Maurice Howell, preacher:

"The Brainerd church has accepted the oversight of the East Brainerd work, as requested by the brethren there. Our plans include the erection of a new building with adequate facilities for future growth of that congregation, and to assist them in developing a strong congregation.'

"It came about like this: the East Brainerd Church was having internal troubles. About half of the members felt they could no longer conscientiously worship there, and left. The members who remained there then decided to ask 'help' from the Brainerd Church, some five miles away. They asked for help. It was offered to them on the following terms: (1) the East Brainerd church property would be deeded to the Brainerd church, (2) the members of the Brainerd church put themselves under the 'oversight' of the Brainerd elders in exactly the same way in which Brainerd members were under their oversight, (3) no 'hobbyist' be permitted to preach in the East Brainerd pulpit.

"These terms were accepted, we understand; and the above notice in the Brainerd bulletin would seem to set things out in their true light. The Brainerd elders now apparently have the 'oversight' of two congregations — the one in which the Holy Spirit made them bishops, and the other one in which Satan undoubtedly must have taken a hand."

One of the surest ways of holding control over a congregation is to hold the deed to its property. Of

course, in the view of those who have little or no regard for congregational autonomy, to willingly surrender property and request the oversight of another church is not losing autonomy; the only way autonomy can be lost is to have it taken away without consent. In both cases cited in this article the property was "willingly" deeded to others not of the congregation involved. If autonomy was retained in one case, it was in the other. There is as much scriptural authority for the "Dixon Disciples of Christ, Inc." to hold properties for Christian Churches as for one eldership to have "oversight" of two congregations, including the possession of both meeting houses. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." (Rom. 2:1).

WHAT MUST THE CHURCH DO . . .

(Continued from Page 2)

quirements for Bible unity? Simply to resolve the differences in the light of the Bible. There must be a unity of mind before there can be unity of mouth. Unity of heart makes unity of practice. God requires, yes, demands, that the part of the body that is without authority bow their head to him who is the head, even Christ. This is what Peter had to do and this is what every institutional brother on earth will have to do today if the church is to be of one mind and of one practice. These are some of the things the church must do to be saved.

"WAS I WITNESSING HEALING?"

A. H. Payne, Columbus, Miss.

Due to the ever increasing sentiment among the uninformed and the emotionally unstable when the "faith healer" makes his claims, the following letter from Harper's Magazine, April, 1962, p. 4, with certain observations, is submitted.

"Hayes B. Jacobs (in 'Oral Roberts: High Priest of Faith Healing,' February) neglected what every cub reporter learns is basic to his job — leg work. Had he bothered to check out some of Mr. Robert's purported healings, Mr. Jacobs might have moved toward an answer to his question, "Was I witnessing healing?" . . . He justifies his neglect by saying it would require "years of research" to study the healings . . . That's unconvincing rationalizing. In 1956, the Fresno Bee decided to look into the healings of . . . a faith healer much like Mr. Roberts . . . The Bee sent a staff of reporters to the tent revivals where the reporters gathered the names of those who claimed they were healed. Newsmen followed up these persons throughout Central California and documented many of the cases. I will select two of those we interviewed:

"1. Jerry: This ten-year-old was healed one night on the healing ramp under the strong lights of a television crew. The boy walked to the ramp with a large brace encasing his leg from hip to

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ankle. After several demons were exorcised, the brace was cast off and Jerry pranced through the aisles. To the screams of the faithful, Jerry was pronounced healed. A reporter tracked Jerry down, learned the name of his physician, and questioned the doctor, who said that the boy could always walk but that the brace had been placed on his leg "to protect a weakened hip from damage. He could walk on it perfectly well before. I recommended the brace to keep him from developing a limp."

"2. Mr. Barnett: An aged and sick man was wheeled to the healing ramp after an overnight trip from Colorado. He was healed of cancer. A reporter . . . managed to get Mr. Barnett's home address from his wife, and the man's physician was asked what effect the healing had. "This man has already died of cancer," the physician replied. "It is most unfortunate that the Faith to which one turns as the end of life draws near should be so distorted by so-called 'faith healers'." Death had come three weeks after healing.

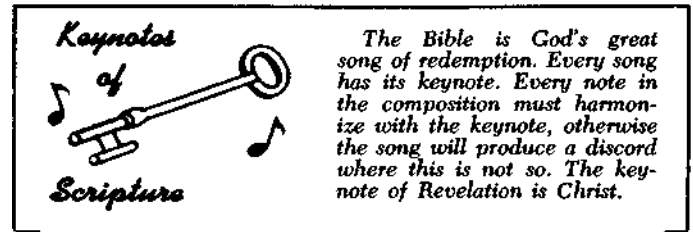
"In summarizing its findings, the newspaper stated that no case of healing was confirmed by a physician; many illnesses were self-diagnosed; there were healings of ailments which people did not have; and several persons who were alleged to have been healed later asserted that their illnesses remained."

Melvin Mencher
Asst. Prof. of Journalism
University of Kansas

Irrespective of what the scriptures teach, (which will not allow Miraculous Divine Healing in the post-apostolic age), for the "faith healer's" claims to stand, the following facts, taken from the finding of the Fresno Bee, must be refuted by unbiased evidence and true testimony: 1. The alleged healing was not confirmed by a physician. 2. Many illnesses were self-diagnosed. 3. There were alleged healings of ailments which people did not have. 4. Several persons who were alleged to have been healed later admitted that their illnesses remained. 5. Death came to many, brought on by the very ailments from which they claimed to have been healed.

A good preventive for those who would accept the false claims of the "healers" is suggested by Mr. Mencher, i.e., "What every cub reporter learns is basic to his job — leg work." When folk bother to investigate some of the purported healings, their questions will be answered as to whether or not Oral Roberts and those of his kind are really servants of the Lord Jesus Christ or impostors. The greatest fraud introduced to modern man and one of the greatest crimes perpetrated in a civilized nation is this "faith healing" craze which has not only been the basis for the Holiness Movement, but has steadily become an important part of the thought of the elite of denominationalism.

Remove the extravagant paraphernalia, along with the false claims, and the "healer" stands as any false teacher, without scriptural authority to support his claims and practices and deserving of a good scriptural whipping with the Gospel of Christ for the salvation of his soul and those who would hear him.



NEHEMIAH

The book of Nehemiah is a wonderful book of trials with which men are encountered when they serve the Lord. Of course, the trials, tribulations and mockery suffered by our Lord far surpass any trials that we encounter. We see a faithful servant of Jehovah in Babylon who is much concerned about the condition of God's people. It is a tribute to Nehemiah to be so concerned. Do not fear that there is a lack of concern for the condition of the church of our Lord today? It seems that many brethren are now aware that we must start again in the "little red school house" and the "brush arbors" if we are to have a faithful group in His service.

In Babylon Nehemiah was faithfully discharging his duty to the king, but was cognizant of another duty to a greater King. His concern for the condition of Jerusalem and the walls surrounding the city caused him to ready himself for the task ahead. His learning that the walls were fallen down, and decay surrounding the Lord's work, caused him to be very sad and he prayed to Jehovah. In his sorrow, the king grants his desire to return to Jerusalem and rebuilt the walls. This of course grieves Sanballat, Tobiah and Geshem. There is always grief among the enemies of Truth when men who love truth start to practice what Truth requires.

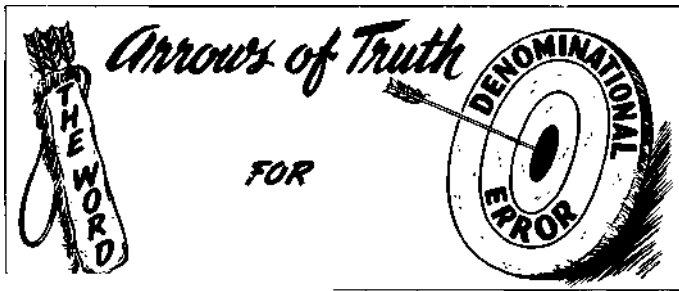
Every child of God must face these battles in the fight for the Lord. The first is the Mockery in chapter 4:1-3. There was a time when those of us who are banded together against all innovations of error, faced the ridicule and mockery of designing and promoting men. The mockery and ridicule has not ceased nor will it cease. Nehemiah and the people under him had a mind to work and they accomplished the work for the Lord. If you, brother, and I will have a mind to work we can complete the job as the Lord would have it completed. The next battle was a proposed fight. The enemies acted as if they were willing to fight for their cause, but when their bluff was called they, as cowards backed when their bluff was called they, as cowards, backed down. Notice chapter 4:6-8 and compare with

We have men who are willing and ready to meet the enemy on the polemic platform anytime, but there are not many who really desire to put their teaching to the test of God's word among the promoting brethren of our day. The time will come when all of them will think best not to debate their cause as did the religious leaders of the day of Christ. When they questioned Christ and were put to shame; it did not take them long to decide they did not help their cause by questioning Him.

GET THAT ENVELOPE WITH YOUR
RENEWAL IN THE MAIL TODAY. IT IS TIME
TO RENEW.

The next battle was a plea for Unity. Unity is a fine thing, but we can never have unity short of Truth. Any compromise we make is a defeat for truth. We must not allow the truth for which our Saviour died to be dragged in the dust of error. We are to make no compromise with error, but be ready to firmly stand against the compromises offered by those who oppose Truth.

See the life of Christ in His actions through these trials and decide your course by following in His steps. They lead to heaven at last.



- James P. Miller

MY PEOPLE—THE HOUSE OF ISRAEL

The sixty third chapter of Isaiah has long been a wonderful section of scripture to the mature Bible student. With the many ideas about the full meaning of the chapter, we are not concerned at this time. Rather than engage in long speculations we are interested in a principle as old as God's dealing with man. Simply, that God promises to be faithful to those who see fit to be faithful to him. Let us look at just three verses of the chapter.

"8. For he said, Surely they are my people, children that will not lie: so he was their Saviour.

9. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10. But they rebelled, and vexed his holy spirit: therefore he was turned to be their enemy, and he fought against them." Here we have the sad story of the fall of God's people with the reasons for their fall given. Paul was plain about this use of Old Testament scriptures in regard to this very subject in 1 Cor. 10:6 when he said, "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." Let us take a close look at the passage.

GOD'S RECOGNITION OF THEM

Jehovah exclaims, "Surely they are my people." Just think about such a wonderful honor. While the rest of the world was without God and without hope, God's people knew God and were known of him. They had all the advantage and in all of their dealing with the Master they had seen his wonders. His confidence in them knows no limits for He cries out that they are "children that will not lie." He had brought them up out of the sea and had led them through the wilderness that they might not stumble. God's goodness to them knew no bounds and thus he became their Saviour. Let us count with Jehovah his goodness to them:

1. He had saved them.
2. He had redeemed them.
3. He had borne them.
4. He had carried them all the days of old.

These four statements are as complete as God could make them, and they sum up the story of his dealings with them throughout their history. When he said he saved, bare, redeemed and carried them he could say no more for they knew this was true, and even though they had drifted from God, they could remember these things and know they were true.

THEIR REBELLION

The simple statement, "But they rebelled", has been so many times the story of the fall of God's children. Many times in debate I have been asked, "How many sins does a child of God have to commit to be lost?" The answer is always the same: any rebellious sin. Sins of rebellion put the heart of the child far away from his Father. This was true of all of the sinners in the Old Testament and is true in the new. When they rebelled they announced to God that they no longer wanted Him for a Shepherd. They cried out and said in the 11th verse: "Where is he that brought us up out of the sea?" The effect of rebellion against God has always been the same — they "vexed his holy Spirit". Little do men stop and think about offending God. How little thought they give to His feelings and desires. The man who curses will apologize for cursing in the presence of a preacher, and yet turn his face to heaven and curse all day in the presence of God. When they did not have every whim supplied they pled ignorance of God's presence and vexed his holy Spirit.

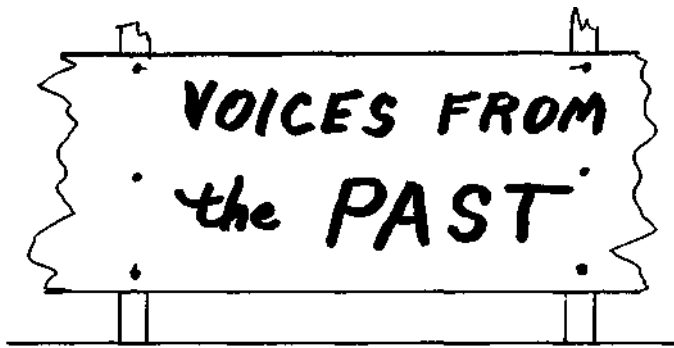
THE RESULT

The result of this saddened heart of God is found in the last part of the 10th verse. It starts with the term, "therefore", which simply means, because of that which has gone before. We need to remember that the "therefore" logically follows every time. It followed them and it follows now. Any time man rebels against God it will vex his Spirit. God's heart is broken when His people sin against Him. We need to notice also that every sin is a sin against God. He is thus involved whether we mean for Him to be or not.

The action of Jehovah in the face of the rebellion of His people was instant and decisive. It is summed up in these three simple statements.

1. He turned.
2. He was their enemy.
3. He fought against them.

Just think of the tragedy that befell God's people and think how these things are our examples. With every thing God could give them they were not satisfied. With His grace poured out upon them on every hand they were still ungrateful. In the 10th chapter of 1 Cor. here is the result in verses 11,12: "Now all these things happened unto them for examples : and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall".



(From the pen of F. B. Srygley comes the following timely article on the methods of the early church. This article is taken from the May 14th, 1931 issue of the Gospel Advocate. We wonder if brother Srygley could have been heard on this subject through the pages of the Advocate today. — Editor).

THE EARLY CHURCH AND ITS METHODS

By a careful study of the Bible any one should be able to see that the Holy Spirit, through the apostles, banded the believers together in small groups and that these groups were called "churches of Christ." We now frequently see the expression, "the churches of Christ of America," by which is meant the different denominations of America. But this is not the sense in which this name is used in the New Testament. When Paul said, "The churches of Christ salute you," he meant the localized body of Christ, or the body of Christ in different localities. These churches were independent of each other and of all other congregations. They were not bound together by any organization under the control of the eldership of any one of these churches, neither were they banded together under one board created by any State or national law. The single task of these local churches was to preach the gospel and save souls. They had no organization larger than their local churches. There was no discussion among them about how to build and control institutions such as orphanages, or homes for the aged, or hospitals for the sick. There is no more authority in the New Testament for the control of such things than there is for the control of a farm or a health resort. The purpose of these local churches was to preach the gospel. While the brethren in Antioch were praying they were instructed to separate Paul and Barnabas and send them forth into other fields to preach the gospel and build other groups such as had already been established in Antioch. All these groups of Christians in the different localities were like all other groups or churches. These early Christians who were under the direct instruction of the Holy Spirit did not go out and build different denominations and place them under boards, but they established simple churches. These churches were not tied together by any organization for any purpose, whether under a board of elders or under a charter of a human government.

Some time after the apostles died (it even began to work in their day) men became dissatisfied with this simple organization and began to desire to do some great work. These simple organizations

soon began to band themselves together through their eldership. No doubt they felt that they could do a greater work by a closer cooperation, and this led to a more extended organization, which eventually led to the Roman Catholic hierarchy. The Catholic Church then undertook to organize in a way to control schools, hospitals, and even the political governments of the world. When Luther, Zwingle, Calvin, John Knox, and others came out of the Roman Catholic Church and this brought about what has been called the "Reformation," they did a great work by freeing the Bible and putting it in the hands of the people and by challenging the authority of the Pope of Rome. But perhaps they did not see all the mistakes that the Catholics had made. While no church or churches could control the political government in North America, and, therefore, could not take charge of these United States even if they so desired, they did adopt some of the errors of the Catholics in their organizations. These denominations that grew out of the Reformation have tried to build and operate schools, hospitals, and like institutions. We now have brethren that should know better trying to find authority for owning and operating such things under the overworked rule of expediency. Brethren have the right to own and operate newspapers, schools, homes for the aged, and farms; and they not only have the right to teach the Bible in and through anything they have the right to own, but it is their duty to do so. Preaching the gospel, by which souls are saved, is the duty of all churches and individual Christians as far as they are able to do so; but this is far from saying that they have the right to build anything in the way of a religious institution which is not authorized by the New Testament. There is nothing in the New Testament larger than a local church or smaller than the body of Christ. Such institutions as are here mentioned, if owned and operated at all, should be owned and operated by individual Christians and not by churches. Whenever churches leave their own task of preaching the gospel and saving souls to build up other institutions, they are likely to get into controversy over how to own and operate such institutions as they may build.

ARE WE WRONG ABOUT II CORINTHIANS 9:12-13?

Arthur 31. Ogden, Live Oak, Fla.

"In reply to this, Brother Hill presented Galatians 6:10 and II Corinthians 9:12-13. He showed that the anti-brethren apply the phrase "all men" in Galatians 6:10 to others than saints because they believe it is individual action, but refuse so to apply "all men" in II Corinthians 9:12-13 because they realize it is church action. It was shown that the construction was exactly the same." ("Hill-O'Neal Debate", A review by Alan E. Highers in the October 1961 issue of the "Gospel Defender".)

After a delayed reading (eight months) of this report of the Hill-O'Neal Debate in which the preceding appeared, I was moved to give some fresh study to these two texts. We present them side-by-side for comparison.

Galatians 6:10 II Corinthians 9:12-13

"As we have therefore opportunity, let us do of this service not only good *unto all men*, especially *unto them* who are of the household of faith."

"For the administration of this service not only supplieth the want of the saints, but is a-bundant by many thanksgivings unto God; Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and *unto all men.*"

(Both texts are from the Authorized Version. All emphasis mine, AMO)

One cannot help but see a similarity in the two texts as to the expression "unto all men", but such likeness does not mean they are identical or that they teach the same thing. It should be noted that the word "men" is in italics in the Authorized Version and is therefore an interpolation and no part of the actual text. The Greek calls for the rendition of "*unto all*", and from henceforth we will refer to it as such.

Whether or not Gal. 6:10 and II Cor. 9:12-13 are identical in scope so as to include all men depends entirely upon the context. There is no question but that the scope of Gal. 6:10 is "general", including all men everywhere, and this is indicated by the fact that "brethren" are only a part of the "all" to whom we are to do good. There is no such indication in II Cor. 9:12-13 however. The text states plainly that the distribution was for the "want of saints." (Verse 13). If the expression "all" in the text is to include "everybody", there must first be some indication of it somewhere in the text. Since it does not appear anywhere in chapters 8 and 9, it must be concluded that the scope of the passage is not "general" so as to include all men. The two texts are not therefore identical.

One of the best means of arriving at the truth of any difficult passage is to compare the different translations. Almost invariably, the truth can be found. In a study of twelve different translations on these two passages, I found two outstanding facts: (1) that without exception, the translators agreed that the scope of Gal. 6:10 is general, including all men, and in most cases rendered it thusly, but (2) in dealing with II Cor. 9:13, only two of the translators agreed that the scope of the text was all men, and one of them, the Authorized Version, indicated that the word of "men" was an interpolation by putting it in italics. The rest did not believe it to be "general" and did not so indicate in their translations. This shows clearly, that while the translators saw evidence in the context of Gal. 6:10 strong enough to demand the rendition of "all men" (everybody everywhere), such evidence did not reside in II Cor. 9:13. The two passages are not therefore parallel.

One important question remains. If the "all" of II Cor. 9:13 does not include everybody everywhere, who is included? Is the "dog" included? "How ridiculous", some might say, but there are

some occasions when dogs would be included in "all". But it is not so in this case. "Dogs" are not under consideration in anyway in the text and could not therefore be included. What is under consideration? The relief of the needy, but not all the needy. The relief of the needy saints, but not even the relief of all needy saints. The thing under consideration is the relief of "all needy saints in Jerusalem." (Rom. 15:25-27). I believe the expression "all" in II Cor. 9:13 has reference to the "needy saints in Jerusalem", and I submit the following thoughts as evidence.

THE TRUTH OF THE TEXT

The key to understanding the truth of this passage, I think, is our recognizing the fact that there is a difference between the "church" (as such) and the "individual", not only in "doing", but in "receiving" as well. This contribution was for "the poor among the saints that are at Jerusalem" (Rom. 15:26, ASV), and while, according to precedent (Acts 11:27-30), it may have been received by the elders of the church in Jerusalem for distribution, it does not change the fact that its purpose was to supply "the poor saints at Jerusalem". Paul states that the contribution was for "the ministering to the saints" (II Cor. 8:4 & 9:1), that "the wants of the saints" might be supplied. (II Cor. 8:14 & 9:12). These needs and wants were individual and personal, as is evidenced by the fact that Paul says the "contribution" will result in "*many* thanksgivings unto God". (Verse 12, Emp. mine, AMO). The MANY thanksgivings offered would be on the part of the saints who would personally thank God for the supplying of their "individual" wants. As they offered their thanks, they would "glorify God" for the subjection of the Corinthians unto the Gospel of Christ, and for their liberal distribution "unto them". The expression "unto them" has reference to the saints who would thank God for this gift, but it views each saint separately as he thanks God. The word "them" is used in the stead of "he" or "she" because it pictures a plurality of saints doing the same thing; thanking God. But the prayers of each one would not be only for himself, for they would thank God that "liberal distribution" had been made "unto all". That is, all the other needy saints in Jerusalem. This seems to be the only logical conclusion that can possibly be drawn from the text. Now, with this thought in mind, read the text anew.

All of the translators seem to agree with this view with the exception of the two mentioned, and even then, the Authorized agrees if you take into consideration the fact that the word "men" is in italics. When the interpolation is removed, the above effect is clearly seen.

Consider the text as rendered by both the "Amplified New Testament" and "James Moffatt":

"For the service the ministering of this fund renders does not only fully supply what is lacking

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to the saints (God's people), but it also overflows in many (cries of) thanksgivings to God. Because of (your) standing of the test of this ministry, they will glorify God at your loyalty and obedience to the Gospel of Christ which you confess, as well as for your generous-hearted liberality to them and to all (the other needy ones." (Amplified New Testament)

"For the service rendered by this fund does more than supply the wants of saints, it overflows with many a cry of thanks to God. This service shows what you are, it makes men praise God for the way you have come under the gospel of Christ which you confess, and for the generosity of your contribution to themselves and to all." (James Moffatt)

Are we wrong about II Cor. 9:12-13? Not at all. If authority for the church to support those who are not "saints" is found, it will have to be found elsewhere, for this passage just does not teach it.

"MAN, NOT GOD, IS FALLIBLE"

Maurice Jackson, Titusville, Florida

During the course of the past two years, while studying the American Standard Version Bible, both the complete edition and the New Testament, I have discovered a number of typographical errors in the text. Seldom are such errors made, and thus I was amazed to find them. They are as follows:

FULL BIBLE: 1 Samuel 15:24 (two words — hav(e) and (s)inned) Psalms 127:3 (one word— c(h)ildren) Acts 2:18 (one word—(w)ill)

NEW TESTAMENT: Matthew 22:44 (one word— (pocket size) (u)nderneath) 2 Timothy 2:2 (one word—*last* should read *hast*) Titus 2:15 (one word — *eshort* should read *exhort*)

In Luke 7:41-43 Jesus compares two debtors, and asked the question, "Which . . . will love him *most*?" Simon answered, "He . . . to whom he forgave the *most*." According to English grammatical construction the comparative "more" should appear rather than the superlative "most". (This is an error in *translation*, not a typographical error; neither is the error to be attributed to Jesus!)

As a result of simple curiosity I wrote the publishers, Thomas Nelson & Sons, concerning the above. In addition, I asked if they were previously aware of these errors. The following is their explanation to me:

"Since the plates on these editions are very old and worn, the letters sometimes disappear, as is the case here. I suspect that where incorrect letters appear, they had been inserted by the printer in place of letters that had disappeared. However, we have no records available to show that this is the case.

At Luke 7:41-43, English grammatical construction, of course, would demand "MORE"

and not "MOST". We, as publishers, have no authority to make such a change. To the best of my knowledge, the correction at Titus 2:15 ("eshort" instead of "exhort") is the only error previously brought to our attention." There may be some who will so reason that if the Bible is wrong in these instances, then it does not merit a following. Yet, to so reason is to express shallowness, because such are only errors of men involving the work of translation and publication. For this reason all versions (translations) are subject to criticism and should be compared with the original text for accuracy. We have not here the space for a study of internal evidences, but the discerning Christian knows it is more rational to believe the Bible to be "A Special Divine Revelation," and that it will furnish the man of God complete, unto every good work.

The translators and the publishers were not miraculously inspired, thus they were subject to make mistakes, but God is *infallible*. Thanks be to God, that through His divine providence, we have His revealed word to man, which is "a lamp unto our feet, and a light unto our pathway."

COLLINS-CRAIG MEETING

Thomas G. O'Neal, Jasper, Alabama

From October 7 through 14, 1962, the Charlotte Avenue church of Christ sponsored the Collins-Craig Auditorium meeting in Nashville, Tennessee. A number of articles have come across my desk which took the information concerning this modern day "revival" to task, calling for the SCRIPTURE that authorized such. Since this "revival" surely some thoughts in review are in order.

UNSCRIPTURAL

As one who is informed in the Scriptures looks at this meeting, it speaks for itself as being unscriptural. The Charlotte Avenue church was planning a work that she knew when planning it that she would not be able to pay for the cost. If an individual were to plan some program, knowing all the time that he could not pay for it, the world would say he was dishonest. Thus the Charlotte Avenue church solicited money from churches in Nashville, middle Tennessee, and even out of state. I raise the question, where is the Bible authority for one church to take on a program of work and then beg money from churches to help her pay for it? Where is the passage in the New Testament where a church ever sent funds to another church for her to preach the gospel? Thus, when Charlotte Avenue did that which there was not one verse of Scripture for, her action was unscriptural.

DENOMINATIONAL

The advertising of the meeting had the tone of being some denomination putting on a "revival." The advertisements looked like what one would expect from Billy Graham or Oral Roberts, but not from the Lord's church. This "revival" called for directors, general chairman for attendance, with a number of sub-chairmen under the director of the general chairman.

APPEAL

With such a big "revival" going on, one would not expect people to be appealed to attend upon the basis that the pure, simple, gospel of Jesus Christ was going to be preached by a humble man of God. Thus, practically everything else but the gospel was used to draw a crowd. People were appealed to attend upon the basis that: (1) the Gospel Advocate Company would give them a souvenir song book of the songs used each night, (2) the meeting was being conducted in Nashville's new five million dollar auditorium, (3) the meeting marked the historic opening of the new municipal auditorium, (4) 10,000 people will be present for the event, (5) this effort would be the largest effort of its kind by churches of Christ to preach the gospel, (6) there would be delegations from different areas of the state coming in motorcades to this big event. In the pieces of literature that I have not one time was it announced as a "GOSPEL MEETING."

EMPHASIS

One may get the idea that the gospel of Christ was emphasized in this meeting. However, the advertisements of the meeting prove otherwise. In the literature I possess, the college in Nashville was mentioned 11 times, the number of people expected was mentioned 19 times, the Gospel Advocate Company was mentioned 15 times, the new auditorium was mentioned 35 times, with the *GOSPEL* being mentioned 6 times.

WHERE IS INTEREST?

According to one source there are "Some 117 congregations" in the Nashville area "comprising some 40,000 Christians." It is really something to think about that "some 117 congregations" and "some 40,000 Christians" in an area where the church of Christ is probably stronger numerically than any place on earth, had to have support sent into Nashville in order to have a meeting. Maybe a friend of mine was correct when he remarked sometime ago that Nashville was a good place to do some "mission work" and restore the New Testament Church.

LET'S PREACH THE OLD GOSPEL, BRETHREN

While liberal brethren will not stop with this kind of an effort, let all those who really love the Lord's Cause preach the gospel in any and every place the opportunity is afforded. Acts 28:30-31 practiced everywhere by every Christian will do more than many of the above kind of meetings.

SEARCHING THE SCRIPTURES

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HOW FAR WOULD YOU WALK?

O. Fred Liggin, Jr.

"I'd walk a mile, cry or smile, for my Mama and Daddy, all because I love them so." How many times have you heard this song and said, "Yes, so would I"? We all have great love for our parents and this is good, provided we do not misplace that love. Yet I wonder how many people would still say, "Yes, so would I," if we changed the Mama and Daddy to God and Jesus Christ! Not nearly as many, I am sure, would answer in the affirmative. Now, this is my question: How far would you walk to hear Christ's word proclaimed? Not long ago we had a brother ride 130 miles on a bicycle to attend a training class. Incidentally, he is 70 years old. There were others who walked 30 to 40 miles to study. Yet today we know brethren who are not willing to walk three blocks to services. We all know the Bible says "Go preach," but not many are willing to go. Why? If asked, "Do you love the Lord?" you would say "yes". But do you love Him enough? Jesus said in John 14:15, "If ye love me, ye will keep my commandments." Now one of His commandments is to "go into all the world." Many do not love the Lord enough to leave family and friends and come to a foreign land to preach and teach God's word. True, many brethren have reasons for not being able to go, but there are many more who try to make *reasons* out of *excuses*. Which is your place, reason or excuse? Give yourself a test and see.

One might say, "Well, I know we are to go, but look at our own people who are without the gospel." Granted there are many Americans who know not God. In the days of the Apostles there were many in the land of Palestine who knew not God. Yet, did not brethren carry the news abroad? Yes! What are the possibilities of doing a good work in a country like Africa? I might answer this in one of many ways; but let me show some possibilities, some accomplishments and what lies ahead. First of all let me say that, "the field is white unto harvest but the laborers are few." Nearly every week we receive many requests from people asking us to come and teach them. I now have in my office a letter from some people on Lake Nyasa asking us to come and preach. Another reports that we seem to have forgotten the brethren at Mlowe. This is the congregation on the Lake shore, which can only be reached by foot. We are able to drive to the mountains overlooking the Lake. Then we have a 5 hour walk to Mlowe. Needless to say we have only been able to make two trips down there.

We have had one gospel meeting and have two others scheduled this month. There are 22 congregations in the Northern Province and only 6 African evangelists and myself. I am the only person who drives; thus the preachers must go by foot, bicycle, if they have one (which most do not); or by bus. They go with me in the car when I am able to carry them. Their salaries are very small so they cannot afford to ride the bus to all of the places where they are needed. Even though I try to go to a different congregation every week, it still takes 22 weeks to make the rounds.

The opportunities for spreading the gospel here are unlimited. There are no restrictions on public preaching and it is always easy to gather a crowd for hearing the Word. There is no restriction on passing out tracts and they are always well received. Through our preaching, and teaching through tracts, 242 have been baptized, and 112 restored to the Faith this year. Many others are anxious to hear the truth. Would you like to come and help in this work? God needs you here in Nyasaland and the Lord's church needs you. Please answer our call. — P. O. Rumpi, Nyasaland, Africa.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

KOINONIA, "FELLOWSHIP," — No. 4

KOINONIA IN THE NEW TESTAMENT

In the best Greek text of the New Testament *koinonia* occurs 19 times. The term occurs 20 times in the Textus Receptus, which employs the noun in Eph. 3:9. (Better Greek texts have *oikonomia*, "stewardship," here.) Barclay observes that *koinonia* occurs 18 times in the New Testament but he apparently counted the passages in which the term occurs, instead of the occurrences themselves. (William Barclay, *A New Testament Wordbook* (New York: Harper and Bros., n. d.), p. 71.)

The occurrences of *koinonia* in the New Testament may be placed into several distinct groups. These groups will reveal the nature and extent of the term.

"PARTNERSHIP IN A COMMON LIFE"

It seems to the author that in several passages *koinonia* denotes "partnership in a common life," "friendship," "intimacy," in a common endeavor. This denotation implies full recognition of one another as partners striving similarly toward a common goal. This seems to be the widest use of the term. *Koinonia* apparently has this signification in Acts 2:42; II Cor. 6:14; Gal. 2:9.

Perhaps the significance of *koinonia* in Acts 2:42 is not easily seen. Lake and Cadbury observe that the term may denote either one of the following: (1) fellowship with the apostles (2) the community of goods later practiced (3) the breaking of bread (4) almsgiving. (F. J. Foakes Jackson, and Kirsopp Lake, *The Beginnings of Christianity*, (London: MacMillan and Co., 1933), Vol. 4, p. 27.)

It does not seem likely to the author that *koinonia* in Acts 2:42 denotes the community of goods later practiced. Luke appears to introduce that practice a few verses later. There doesn't seem to be any necessary connection at all between "the breaking of bread" and the term. Further, the special contribution would not likely be referred to at this early period in the history of the church.

It seems most likely that the term denotes that partnership in a common life which was shared

by the early Christians and the apostles; then, later, by the other Christians. This partnership in a common life is beautifully expressed outwardly in the "right hand of fellowship" (Gal. 2:9); that is, the right hand as an expression of their sense of partnership. Before this "right hand" Paul had been rather suspect as a true "partner" with the "pillars" in Jerusalem.

It is interesting to note that the Aramaic equivalent of *koinonia*, *habhura*, seems to have been in common use to describe a group of companions who shared a common life; particularly, those who united to celebrate a Common Passover meal. (G. H. C. Macgregor, *The Interpreter's Bible*, (New York: Abingdon Press, 1954), Vol. 9, p. 50.)

SETTING THE RECORD STRAIGHT

Lakeland, Florida
November 28, 1962

TO WHOM IT MAY CONCERN:

Last January during my debate with W. L. Totty in Clearwater, Florida, I was handed a statement purported to have been made by brother James R. Cope concerning his willingness to debate the subject of Institutionalism. I read this statement publicly and attributed it to brother Cope. Later I learned that the note was not written by brother Cope and that he did not authorize anyone to write it. To clarify the matter in the minds of all who are interested, I here submit the statement I made in the debate, which statement was based on the statement erroneously attributed to brother Cope:

"All right, here I have a statement: 'brother James R. Cope will gladly debate the subject — institutionalism, such as orphans' homes, widows' homes, and so on—with brother Goodpasture or one of the presidents of one of the Christian colleges: the debate to be held at Florida Christian College and repeated at the home city of the other debater.'

Now, brother Totty has a lot of influence — so he tells, and I accept his statement along that line — with his brethren. Now, if he can get brother Goodpasture or one of the presidents of one of the colleges to debate on these subjects, brother Cope says the auditorium in Tampa, Florida, is open for such a debate. They say it is open for such a debate."

When brother Cope learned that the above statement was being used he wrote me that he had never made this statement, did not write it or authorize anyone to make it.

I trust that this is a satisfactory explanation of this matter. I regret whatever damage may have been done to any person by it. I did act in good faith at the time. In the interest of fairness to brother Cope I hope everyone will give the same prominence to this statement that has been given to the statement I made in the debate.

Glenn R. Sheumaker, Sr.

GET THAT ENVELOPE WITH YOUR
RENEWAL IN THE MAIL TODAY. IT IS TIME
TO RENEW.

The News Letter Reports

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

Owen H. Thomas, Waynesville, Ohio—I began work with the Third Street church of Christ in Waynesville, August 1, 1962. We have baptized two and two have been restored. My address is: 141—5th St., Rt. #3, Waynesville, Ohio.

Jerry Belchick, Orlando, Fla.—Since the first of September we have had eleven place membership with the Azalea Park congregation. Attendance has averaged between 90 and 100 for the Sunday morning services and the contribution has averaged between \$130 and \$150 per Sunday. The church is working together in harmony and the prospects for growth are very bright.

Leonard Tyler of Pine Bluff, Ark. was in a very good meeting at North Street, Tampa, Fla., November 4-11. Paul Andrews, who preaches at North Street, says the following of that meeting: "This was our most successful meeting from several standpoints. Bro. Leonard Tyler was everything we hoped for. He preached the word without fear or favor. North Street members were as faithful as any congregation we have ever seen. But probably the most outstanding thing about the meeting was the fact that more than sixty adults, who are not Christians, heard the gospel. This is true because Christians worked. Some brought three different families. Surely this meeting was a fine demonstration of our love, faith and zeal." Three were baptized and two placed membership.

H. Ernest Shoaf, Concord, N. C.—After spending nine months with the church in Ocoee, Florida, we have moved to Concord, North Carolina. There are thirty members that are sound in the faith. They are planning to start a new church building right away. The population of Concord is about twenty thousand, and Kannapolis is closely by with about thirty thousand, with a congregation of about fifty members. This is a ripe harvest field. While in Ocoee, Florida there were twenty-eight responses with fourteen baptisms.

Ross O. Spears, Tompkinsville, Ky.—The Grandview church of Christ of Tompkinsville, Kentucky began meeting in its newly constructed building November 19, 1962. Grandview is composed of sound brethren dedicated to the preservation of the whole truth. For the past eight months the congregation met in the High School building. Now after much work and sacrifice the building is completed. Although we are heavily in debt we have faith that we can discharge our obligations for all "have a mind to work." This congregation will be of much strength for the future in this section of Kentucky in its stand for the old paths. We have just closed a meeting with the following speakers: H. E. Winkler, Emmet Creacy, Charles Holden, Randall McPherson, B. G. Hope, Ferrell Jenkins and Charles Brown. At present I am working with the congregation. Worship with us when visiting this section.

Jimmy Tuten, Jr., St. Louis, Mo.—During the week of October 14-21, brother Leslie Diestekamp preached in a meeting at Spring & Blaine. The services were characterized with good interest and excellent preaching throughout. There were three responses during the meeting. After the meeting there have been four responses, one of which renounced the Christian Church after seeing some of the errors within it. The church here is at peace and it is a pleasure to be working with it.

Hugh W. Davis, Lake Wales, Fla.—We've just finished a good meeting here with Connie W. Adams. Attendance was excellent, specially from the community. In fact, interest was probably best in the history of the church here. I begin Sunday, Nov. 11, with the Pine Hills church in Orlando.

Eugene Britnell, Little Rock, Ark.—The work here looks encouraging. We have just closed a good meeting with Herschel Patton doing the preaching.

E. L. Flannery of Gainesville, Fla. was in a meeting at Lake Wire in Lakeland, Fla. Nov 25-Dec. 2. Thomas G. Butler is the preacher at Lake Wire . . . E. Lacy Porter was in a

meeting at Joliet, Ill. with James W. Sasser in November . . . Grover Stevens moved from Wendell Avenue church in Louisville, Ky. to labor with the Park Blvd. church in the same city . . . Harold Sharp of Conway, Ark. was in a meeting at Kirkwood church in St. Louis, Mo., Nov. 25-Dec. 2 . . . Marshall E. Patton of Orlando, Fla. closed a meeting with the 7th Street church in Meridian, Miss. November 18. A. C. Grider recently moved from Louisville, Ky. to work with this church in Meridian . . . B. G. Hope of Bowling Green, Ky. was with Oaks Gowen in a meeting at Bradenton, Fla. which closed Nov. 11.

Roy E. Cogdill was in a meeting at the First Street church in Lawrenceburg, Tenn. in November. Weldon Wamock is the preacher at First Street . . . A series of meetings was conducted late in November at the Grandview Church in Tompkinsville, Ky. with a different speaker each night. Ross O. Spears is the preacher at Grandview . . . David Claypool recently moved from Louisville, Ky. to begin work with the Franklin Road church in Nashville, Tenn. He was the speaker in a meeting with that church Nov. 11-18 . . . Ferrell Jenkins, who recently moved from St. Louis, Mo. to labor with the West End church in Bowling Green, Ky., was in a meeting at West End which closed Nov. 18 . . . Conway Skinner was in a meeting on South Court St. in Montgomery, Ala., Nov. 25 to Dec. 4 . . . Yater Tant was in a meeting at North Birmingham church in Birmingham, Ala., Nov. 11-18 . . . Thomas G. O'Neal was in a meeting at Morehead City, N. C. Nov. 5-Dec. 2 . . . Ernest Shaof recently moved to Concord, N. C. . . . Grover Stevens was in a November meeting with the Fairview church in Birmingham, Ala. Howard See preaches at Fairview . . . Dennis Reed was with Bobby K. Thompson Nov. 25-Dec. 2 in a meeting at North Miami church in Miami, Fla. Reed preaches for the Berney Point church in Birmingham, Ala.

Ferrell Jenkins of West End church in Bowling Green, Ky. will present a series of lectures on Evidences of Christianity at Central church in Owensboro, Ky., Dec. 25-29 . . . James P. Miller was in a good meeting with the Par Avenue church in Orlando, Nov. 25-Dec. 2. Marshall Patton is the preacher at Par Avenue. There were 16 responses during the meeting . . . Grover Stevens will be in a meeting at New Hold church near Big Clifty, Ky., Dec. 2-9. Forest Hurst preaches at New Hope . . . Robert Crawley moved from Belview Heights in Birmingham, Ala. to work with the church in Lexington, Ky. . . . Rufus R. Clifford of Eastland church in Nashville, Tenn. was with the Seventh Avenue church in Miami, Fla. in a meeting November 4 . . . J. T. Smith is the new preacher for the Belmont Heights church in Tampa, Fla. Baxter Evans, formerly of Belmont Heights, is now working with the new church in Lacys Springs, Ala.

Leslie E. Sloan is doing a good work in Jasper, Ga. He recently moved to this area from Palmetto, Fla. He is supported by the North Miami church in Miami, Fla. . . . Paul Andrews of North Street in Tampa, Fla. was in a meeting at Belmont Heights in Tampa November 25-Dec. 1. J. T. Smith is the preacher at Belmont Heights.

SNELL-STUMBO DEBATE

A. C. Grider

On the nights of January 14-15 and 17-18 brother J. R. Snell and brother Stumbo will engage in debate at Butler, Mo. I will moderate for brother Snell. Propositions will deal with Benevolent Institutions and Sponsoring Churches. Specifically, the propositions are the same as in the two Cogdill-Woods debates and the Grider-Woods debate.

Brother Snell moved to Butler several months ago and his teaching has had its effect. I think a debate in that section will do a lot of good. It is to be hoped that brother Rue Porter and others of the liberal persuasion will get behind Stumbo and that we can have a representative debate. Remember the dates.

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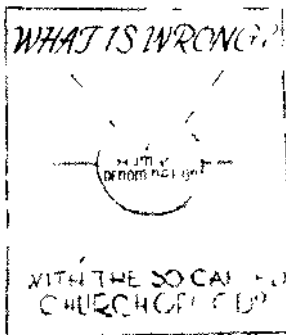
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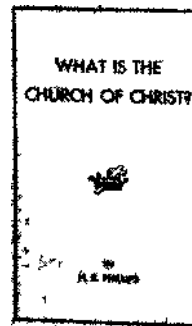
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