

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 IX

JANUARY, 1968

NUMBER 1

WHAT DO YOU READ?

H. E. Phillips

Almost every responsible person in this country today can read and understand most of what he reads. There are mountains of books and other reading material available to the general public, some good and some bad. The hearts and lives of those who read are influenced for good or bad, depending upon the kind of literature they read. The apostle wrote to Timothy: "Till I come, give attendance to reading, to exhortation, to doctrine" (I Tim. 4:13). Obviously the reading had to do with the doctrine upon which he was to meditate.

It seems to me that the great majority of the people of this generation takes greater delight in reading some immoral and unhealthy book or paper than in reading something that will help them develop a better and happier life upon this earth. No wonder so many know so little about the word of the Lord. Let a writer produce a book on how to become a millionaire in one year and he will sell the book as fast as it can be published. But let someone write a well prepared book on how to live godly in this present life and he can hardly give the book away. Why is this so? The answer lies in the fact that people in general are far more interested in making money than in going to heaven.

Searching The Scriptures now enters its ninth year and we continue to try to accomplish the same goal we had in the beginning — to get people to search the word of God to find the truth. We try to cover a wide range of subjects in presenting studies from the word of God. It is the truth only that will make men free (John 8:32). We urge people to subscribe to this paper (and other good papers that attempt to bring lessons from God's word) and then to read the paper and study its contents in the light of divine truth. Contrary to the belief of some, a journal of this sort does not make a profit. We are not in business with the expectation of receiving a profit or even breaking even. The work attached to producing a paper of this nature is far greater than most people imagine. We have depended upon several good men and women to send this paper to many in the hope that they will read it and profit spiritually. We hope you will also help by sending a subscription for one year to some friends or relatives.

A WORD ABOUT THE WRITERS

Several very able men have consented to write regularly and others will provide articles as space allows for **Searching The Scriptures**. It has been made clear that I do not intend to edit articles in the sense of changing the wording and rewriting what has been contributed. In case some article is poorly written or too long I will return the article with the request that it be rewritten before publication.

It has also been made clear that I am not obligated to be in agreement with all that one may say in an article. I accept the responsibility for publishing the articles, but each writer is totally responsible for what he says. I will speak for myself on any subject, and I do not expect any writer or reader to be obligated to be in agreement with me in all matters. I feel no responsibility to conform to every position presented in this journal by any of the writers. However, I hasten to say that I have great confidence in all the writers or I would never have asked them to write. This does not mean that I consider them to be infallible, and I certainly lay no claim to infallibility. We hope to present material that will cause each reader to think for himself and search the scriptures to learn the will of God.

I get far too many letters, both commending and condemning, to give space to all of them. I wish I could, but such is not possible. If, however, you wish to take issue with anything said by any one writing in this paper, or with me, please do so. We request that you prepare an article of reasonable length dealing with the issue and we will publish it at the earliest opportunity.

The position of articles in *Searching The Scriptures* has no significance whatever. A front page article is not considered to be of more importance than a back page article.

A WORD ABOUT SUBSCRIPTIONS

Individual subscriptions remain at \$3.00 per year in spite of the fact that publishing and mailing cost have increased over the past two years. We urge you to send your renewal at once. If your zip code number is not correct, please send us the correct one. If you plan to move we request at least one month to make the proper change in the mailing files. We are not always able to provide back issues in case you missed some by moving without notice.

Club subscriptions will have to be increased from five for \$10.00 to **four** for \$10.00. We will continue to receive the former club rate of five for \$10.00 to February 20, 1968. We will not be able to continue this beyond that time. Several have subscribed for all families in a congregation, and others have purchased bundles each month to give out or mail to those of their choice. Some congregations have **purchased** subscriptions or bundles (just like they purchase tracts) and sent them to new members or to the whole congregation.

We would appreciate a list of subscriptions from you at the special rate of **five** for \$10.00 until February 20, 1968. By subscribing for 30 at one time the price is \$2.00 each, payable \$5.00 per month. This is a good way to stimulate Bible study among your friends and brethren. Let us hear from you soon.

THE BOOK STORE

| | |
|--|---------|
| An Outline Of Bible History | |
| B. S. Dean | \$ 3.50 |
| History of Interpretation | |
| F. W. Farrar | \$ 6.95 |
| Larrimore And His Boys | |
| F. D. Srygley | \$ 3.50 |
| Alleged Bible Contradictions Explained | |
| G. W. DeHoff | \$ 3.95 |
| Young's Analytical Concordance | |
| To The Bible | \$13.75 |
| Biblical Criticism | |
| J. W. McGarvey | \$ 3.50 |
| The Bible On The Hereafter | |
| Wm. Hendricksen | \$ 3.95 |
| Pepperdine College Lectures | |
| 1959-1960 | \$ 3.00 |
| Civil Government | |
| David Lipscomb | \$ 2.00 |
| Bibles Answers, Vol. I | |
| Gene Frost | \$ 2.25 |
| Differences (churches of Christ & Christian Church) | |
| Belue & O'Neal | \$.50 |
| Otey-Briney Debate | |
| Instrumental Music & Societies | \$ 3.00 |
| Crowe-Kieran Debate | |
| Church of Christ vs Catholicism | \$ 3.00 |
| Romans Realized (a commentary) | |
| Don DeWelt | \$ 3.95 |
| An Expository Dictionary Of N. T. Words | |
| W. E. Vine | \$12.95 |
| Life And Works Of Flavius Josephus | |
| W. Whiston | \$ 8.50 |
| More Than Conquerors | |
| Wm. Hendricksen | \$ 3.95 |
| The Genesis Flood | |
| H. M. Morris & J. C. Whitcomb | \$ 6.95 |

Order from:
PHILLIPS PUBLICATIONS
 P. O. Box 17244
 Tampa, Florida 33612

Searching The Scriptures

Published Monthly At
 TAMPA, FLORIDA

Second class postage paid at Tampa, Florida

H. E. PHILLIPS, *Editor*

JAMES P. MILLER, *Co-editor*

SUBSCRIPTION RATES

Single: \$3.00 per year in advance

Club: Four for \$10.00 per year

Bundles to one address:

36 for \$5.00

65 for \$10.00

Special club subscriptions:

30 for \$5.00 per month

65 for \$10.00 per month

The date on the address plate shows the time to which your subscription is paid. Check and renew on time.

Address subscriptions and correspondence to:

P. O. Box 17244

Tampa, Florida 33612

Editorial

H. E. Phillips

An Open Letter to... Charles A. Holt

(Since Charles A. Holt decided to make his letter to me public, I shall reply to him in the same manner. I had a letter written to him when I saw his letter to me in Sentinel Of Truth. Following is my reply to him.)

December 7, 1967

Mr. Charles A. Holt P. O. Box 8393 Chattanooga, Tenn. 37411

Dear brother Holt:

I have your letter of November 13, 1967 in which you indicate a desire for a discussion through the pages of Searching The Scriptures and Sentinel Of Truth. This letter was in response to a statement I made in Searching The Scriptures that I intended to review some things you and J. D. Hall have written which I believe to be error. After a thorough search through your letter I am unable to find a proposition, or even a hint of one, that you want to debate. In the

first paragraph you say you seriously doubt that I understand exactly what you teach. If this be so, how do you expect a sensible discussion? If I cannot understand what you teach from all you have written and two or three tapes of speeches you have made on the subject, how would I understand what you teach in a discussion?

But, how do you know what I teach? How do you know there is a difference between us? If you claim to know from what I have written, why could I not know what you teach by the same method, unless you think I am mentally incapable of understanding language?

The entire first paragraph of your letter is a cry not to have your views, as taught in Sentinel Of Truth, reviewed. You question the kind of treatment I will give you as if I intended to be dishonest and misrepresent you. You charge that I plan to present to my readers a "one-sided view" of what I think you teach and then engage to expose it.

Now, Charles, I have never been conscious of dealing unfairly with what anyone says on any subject, and I think you know this. However, by this standard which you would impose upon me in dealing with your review, how do you justify yourself in your "review" of "Scriptural Elders And Deacons" in Volume 2, Number 4, pages 20 and 21 of Sentinel Of Truth? You did exactly what you charge that I am about to do to you. You presented to your readers a "one-sided" view of what you thought I taught and then engaged to expose it. If you did not build the "straw man" and do "battle" with it, what did you do? Did you act with "complete fairness and brotherly treatment" when you reviewed what you thought I taught and did not give me space to reply?

I am not trying to be ridiculous and I am not complaining about your review of anything I have written. You have a perfect right to do that and I do not object in any way. The point that I am making is that you apply one rule to yourself and want to make another rule for the other fellow. I have heard you tell Baptist preachers and liberal brethren to quit crying like a spanked baby and meet the issue. I am simply saying to you to quit crying when someone reviews something you have written and exposes the error in it.

If you call what I intend to review in Sentinel Of Truth a "straw man" do not charge me with building it; you are the man who built it because I plan to review **what you have written**, not what you have not said. I have always considered you a man who was capable of expressing himself so that no one could misunderstand him. I am forced to the conclusion now that you are either evading the conclusions of your position, which I doubt, or you do not know yourself exactly what you believe, which I am inclined to believe is nearer the truth. You have preached and debated too long and have fought the fight of faith too many times not to know the truth and yet there rings in all your articles in Sentinel Of Truth a bitterness against elders in general and against what you term "organized religion." I honestly believe that the conflict between what you know to be the truth and your personal feelings about elders and congregations have brought you to where you yourself do not know exactly what you teach. If I do not understand what you teach it is because you

either do not know yourself or you are unable to express it. I only know what you have said, and that is what I intend to review. What you have written is public property, just as what I have written is. I do not demand equal space to reply to every review that someone makes of what I have said or written. If what I have said will not stand the test of God's word, it ought to be exposed, and exactly the same thing goes for what you have written on any subject.

You suggest a written debate on the major points (whatever I think they are) at issue. How about writing a proposition which you would affirm, since I do not know what you teach and you obviously think you know what I teach? There would be no point to me in debating in the meeting house where I preach because nobody accepts your views as set forth in Sentinel Of Truth so far as I know. This would be different with regard to the liberal element in the church because some of them live in Tampa and we would have a chance to teach them the truth.

So far as I am concerned the best way to have an exchange would be to agree upon propositions and the number of articles to write and have the discussion put in book form. A written exchange in Searching The Scriptures would consume more space than I have available at present. However, if propositions that state the issue between us could be agreed upon, I shall be happy to try to arrange a written discussion through the pages of Sentinel Of Truth and Searching The Scriptures. I doubt that you have the circulation that we have, but that would be no reason on my part to refuse a discussion. I am not in the least interested in discussing an ambiguous proposition that does not clearly state what the real difference between us is.

I am sorry to be so long in answering your letter, but I have not been home long from a meeting in Memphis, Tennessee, and my desk was piled with letters and other matters which consume my time and I have not been able to get to your letter. As you understand, it is a difficult task to keep abreast with all correspondence and obligations of that nature.

Sincerely,

H. E. Phillips

LETTER TO THE EDITOR

December 27, 1967

Dear brother Phillips:

After reading the December issue of Searching The Scriptures, I felt that a word of caution should be sounded with respect to brother O'Neal's reviews of the teachings of Sentinel Of Truth.

In the article, featured on the front page, brother O'Neal charged Sentinel Of Truth and its writers with teaching various denominational error. While I am in no way in sympathy with the false teachings of S.O.T., I cannot condone what I believe to be unfair treatment towards the paper and its writers. There is enough that is wrong, without having to strain at finding other errors. Some of the conclusions made in brother O'Neal's article may be valid, but some are without justification.

Under "Catholic Error Taught," brother O'Neal points out that S.O.T. teaches that there is a difference between elders and bishops. He concludes that "Catholicism is the result of making a difference between an elder and a bishop. The Sentinel has made this difference, thus the Sentinel has taught Catholic doctrine." That is not so. **Never** have I seen any evidence that the Sentinel has advocated the hierarchical system involved in the Catholic distinction of elder and bishop. It is granted that the Sentinel teaching on elders is not true, but to charge Catholicism is prejudicial and untrue.

Under "Premillennial Error Taught," brother O'Neal notices the Sentinel teaching on the matter of the church and kingdom. While I do not agree with the Sentinel's teaching as to the differences between the church and the kingdom, neither can I agree with brother O'Neal's charge of Premillennialism: "Premillennialism teaches there is a difference between the church and the kingdom. This theory teaches men are in the church now but Christ will come back to earth and set up his kingdom. Premillennialism teaches a distinction between the church and the kingdom. Sentinel teaches a distinction between the church and the kingdom, therefore, Sentinel teaches the error of Premillennialism." Not so! Never, in conversations with brethren Hall, Holt, and Spurlock, nor in reading their writings, have I noted anything that even looked like what brother O'Neal described as premillennial doctrine. These men have **never**, to my knowledge, taught a future kingdom of God on earth.

Also, in the February, 1966, issue of Searching The Scriptures, brother O'Neal made a charge of plagiarism against brother Charles Holt, editor of S.O.T. I, too, had noticed the matter of brother Sewell's article appearing with brother Holt's name on it. But before rushing into print with a condemnation, I wrote brother Holt. In reply he explained to me what he intended to do (which is what he did), with the result that while I may have questioned the judgment of what he did, I could not in truth charge him with dishonesty and just leave it at that. Nor did I read in Searching The Scriptures an explanation of the matter after brother Holt's actions were disclosed by him.

Sincerely,
/S/ J. D. Tant



INTRODUCING WARD HOGLAND

Ward Hogland was born August 14, 1924, in Duncan, Oklahoma. His parents are Mr. and Mrs. T. H. Hogland of Duncan, Oklahoma. He graduated from Tuttle, Oklahoma, High School and then attended Freed-Hardeman College and Abilene Christian College. He married Maxine Hughey of Booneville, Mississippi, and to this union were born four boys: Larry (who is in the U.S. Air Force), Thomas, Wally and Gary. Brother Hogland is now located with the Walnut Street church in Greenville, Texas, where he has been for the past seven years. Before moving to Greenville, Texas, he labored with the Park Hill church in Fort Smith, Arkansas, for 10 years, and the Spring Branch church in Houston, Texas, for 3 years.

Ward Hogland has had a number of debates with various religious groups, including both Missionary and Free-Will Baptist preachers, Sabbatarians, those who oppose Bible classes and institutional brethren. At least five preachers were converted from institutionalism and some entire congregations were taught the truth by a series of studies on the subject. One of his debates is in print, the Hogland-Kesner debate, published in 1950. An eight-night debate with Dr. Albert Garner held in Lakeland, Florida, in 1964 is available from Phillips Publications on tapes.

Brother Hogland says Dr. C. B. Billingsley, a medical doctor and an elder of the Park Hill church in Fort Smith, Arkansas, when he lived there, had more influence on his life for good than any other single person. Dr. Billingsley wrote the introduction to the Hogland-Kesner debate and said of brother Hogland: "Brother Hogland loves the cause for" which he stands and has never known the cringing cowardice of com-promise. He is able to think on his feet and is calm in his deliberations. He meets the enemy with all the power of his being and hates sin and innovations. His sincerity and honesty in handling God's word is out-standing."

Brother Hogland has preached in meetings all over the nation, from California to the east coast and from

BOOKS BY J. W. McGARVEY

- Commentary On Acts \$ **4.95**
- The Four Fold Gospel \$ **4.95**
- Sermons By McGarvey \$ **3.00**
- The Eldership..... \$ 1.95
- Biblical Criticism..... \$ 3.50

Order from:

PHILLIPS PUBLICATIONS
P. O. Box 17244
Tampa, Florida 33612

"Theophilus" now becomes a new feature with this issue of **Searching The Scriptures**. Bob West, creator

of this widely read and effective method of teaching, is preparing this strip especially for **Searching The Scriptures**. Watch for it each month. — Editor.

THEOPHILUS



Robert A. West, 6121 Hudson Street, Orlando, Florida 32808

Detroit to the Gulf of Mexico. He is in demand for meeting work and has many meetings scheduled for the future.

In 1963 I asked brother Hogland to write a column dealing with denominational arguments, both within and without the church. He began his work with *Searching The Scriptures* in January, 1964, and has continued to the present time faithfully providing some very good studies from the word of God and exposing error in an effective manner. Ward is a personal friend and has been very encouraging to me in publishing this journal. We look forward to his column during the coming year.

H. E. Phillips

COMMENTS TO EDITORS

"*Searching The Scriptures* continues to propagate the truth and expose error in a very fine way. Keep up the fine work."—Leslie E. Sloan, Memphis, Tenn.

"We are really enjoying *Searching The Scriptures*. I feel it is the best paper I have read."—Mike and Sandy Willis, Alexandria, Ind.

"Have enjoyed reading *Searching The Scriptures* very much. I believe it is the best in print. I appreciate the fine work that you and brother Miller are doing."—Talmadge Polk, Trenton, Fla.

"We continue to appreciate the good work you are doing in *Searching The Scriptures*."—Colly and Lynda Caldwell, Columbia, Tenn.

"I think you and brother Miller are doing a good work with the paper. May you continue to publish it. Every home needs to read this paper."—Nelson Adams, Montgomery, Ala.

"I do not want to miss a single issue of this paper. I know that much good is being accomplished by your efforts in opposing error and presenting the truth."—Sam L. Youree, Nashville, Tenn.

"We certainly appreciate your good paper. It was

a great encouragement to us while we were Irving in a very 'liberal' area of North Carolina."—Mrs. Don Gregg, Athens, Ala.

"I believe that *Searching The Scriptures* is a very effective medium to reach many with the truth, and I plan to continue sending subscriptions. The articles are timely, well written with plainness of speech and brotherly kindness."—Earl Fly, Jackson, Tenn.

"We have enjoyed the paper for the past year and pray that the Lord will bless you with the ability to continue your stand for the truth in the years ahead."—David L. Waldron, Virginia Beach, Va. "Thanks for a good publication."—Mrs. E. D. Thompson, Columbus, Ga.

"I appreciate the paper very much. It has a healthy, wholesome tone that hues to the Scriptures in a dignified way. I appreciate the good work you and brother Miller are doing for the cause of truth and right."—Lindsay A. Allen, Sr., Florence, Ala.

"We enjoy the paper very much."—Dorris Mann, Hamilton, Ala.

"I enjoy the paper so much; they are sure to help me in learning the scriptures."—H. D. Mathieson, Barstow, Calif.

"I enjoy reading *Searching The Scriptures*. You are doing a fine work."—Vestal Chaffin, Louisville, Ky.

"You have one of the finest papers in print today, and I appreciate it very much. In an edifying way you challenge all teaching that you consider to be false, and present a variety of subjects by able men that I believe to be helpful for both saint and sinner."—Homer A. Walker, Fontana, Calif.

"It is really good; keep up the good work."—A. B. Newsom, Jennings, Fla.

"Keep up the good work. The prospectus for 1968 appear promising."—Morris D. Norman, Akron, Ohio.

"I certainly do enjoy your paper and look forward to receiving it every month."—C. C. Wilson, Louisville, Ky.

"I enjoy *Searching The Scriptures* very much."—H. D. Perrine, Akron, Ohio.

I MARVEL

GAL. 1:6

JAMES P. MILLER

2523 W. Diana
Tampa, Florida

DOES THE GOSPEL NEED A CHANGE?

I marvel that many even of our own brethren are calling for a change in the presentation of the Gospel of Christ. This has long been the cry of a modernistic world. Every age has had this idea. Paul wrote against any change in the message of salvation in no uncertain words in Galatians the first chapter and verse 8 when 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."

No man of intelligence can deny that we are living in a world of change. We now have aircraft that can fly 1800 miles an hour and we have landed instruments on the moon. In the world of technology things are changing from day to day. Modern medicine has made great strides. Instead of walking or riding a horse we are flying to preach the gospel in powerful jets that travel just under the speed of sound. All of this is true and no preacher of the gospel denies it and most rejoice in this progress. The thing that needs to be pointed out, however, is that none of these advances have one thing to do with the gospel of Christ. Few preachers of the old story of the cross class themselves as "intellectuals" for they resolve to "know nothing but Christ and him crucified." At the same time we deny any group the exclusive right to think and reason. I marvel that men who feel that the old story of the cross needs changing do not come down from their "ivory towers" long enough to come to grips with the real issues. If the gospel needs to be changed one or all of the following would have had to change.

SIN WOULD HAVE TO CHANGE

Where is the man among the thinkers of the day who will affirm that sin has changed? Where is the modernist who will even affirm that the sins of the past are not the sins of today? In the first Corinthian letter we have a list of sins of which the Gentile was guilty. Look at the listing in 1 Corinthians 6:9-10. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Paul then goes on to say, "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." The gospel came to answer once and for all the problem of sin. SIN HAS NOT CHANGED NOR WILL IT EVER CHANGE. Many seem to think that the sin of homosexuality is new but it is as old as Sodom when the Sodomites refused the daughters of Lot in Genesis 19:8. This sin that

many seem to think a product of our age is as old as the city from which it gets its name.

HAS MAN CHANGED?

If sin has not changed then it seems to me that the next question would be this. Has man changed? Both old and new testaments abound with example after example to show that man has not changed. Pride and the desire for unlawful knowledge caused the downfall of the first home in the garden of Eden. The desire for worldly gain brought shame to the family of Lot. Strong drink caused Noah to curse his own flesh. Adultery brought David to his saddest hour. Failure to restrain his children caused the house of Eli to be cut off forever. The great apostle puts it this way in 1 Corinthians 10:6, "Now these things were our examples, to the intent we should not lust after evil things as they also lusted." NO, MAN HAS NOT CHANGED, HE IS THE SAME WEAK CREATURE THAT HE HAS ALWAYS BEEN. No better proof in all the world can be found than the fact that world conditions today show that he cannot direct his steps. When we are not safe to even walk the streets at night who will take the position that man has improved. We are involved today in war abroad and strife at home far above the power of mere man to solve. Mankind is as helpless and hopeless without Christ as he was in the long ago.

HAS GOD CHANGED?

I raise the question, does the gospel need changing because there has been a change in God the father. To ask such a question is to answer it. God has not changed. Sin cannot dwell in his presence. He has not changed his attitude toward sin or the sinner (James 1:17). "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning."

HAS SATAN CHANGED?

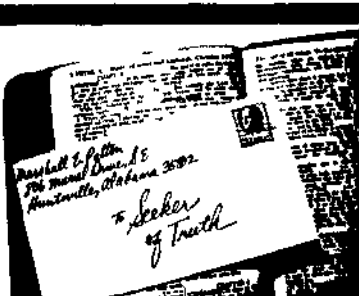
The last question that is in order is simply this, has there been a change in the nature and work of Satan? Has he ceased to tempt man? Is there still evidence of his work in a world torn by bloodshed and strife? Where is the man who believes the Bible at all who will affirm that the Devil is getting better or that he is dead? The thinking man can see his influence on every hand. To many it seems he has reached new heights, even in the church of the Lord in recent years. NO, SATAN IS STILL THE ROARING LION SEEKING WHOM HE MAY DEVOUR.

THE GOSPEL NEEDED TODAY

I marvel, and submit to every thinking man who reads this journal that if SIN has not changed, the gospel is still needed as the cure for sin. If MAN has not changed he is still subject to sin. If GOD has not changed he still condemns sin and longs to save man, If SATAN has not changed he still has to be over, come by the gospel of Christ, and if these have not changed there IS NO NEED TO CHANGE THE GOSPEL.

"As we said before, so say I now again, if any man preach any gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:9.

ANSWERS for our hope



Send Bible questions to

Marshall E. Patton, 806 Muriel Dr., S. E., Huntsville, Ala. 35802

QUESTION —In the expression "church of the firstborn" (Heb. 12:23), does the term "firstborn" refer to Christ or to members of the church? Christ is designated, in the Scriptures as the "firstborn" (Col. 1:15,18; Rom. 8:29). If it refers to those born again (as I have been told), then does it not follow that the church can be called by terms applied to individuals who make up its membership, e.g., The Christian Church? — E. J.

ANSWER —While Christ is referred to in the Scriptures as the "firstborn," a more careful examination of this text shows that in this instance it refers to the members of the church. A more literal translation of the original text would be as it appears in Berry's New Testament Interlinear: "and to [the] assembly of [the] firstborn [ones] in [the] heavens registered." The original text demands that the expression "firstborn" be associated with those enrolled in heaven. The "firstborn" and those enrolled in heaven are the same.

The expression, however, does not refer to the fact of their having been born again, but rather to their relationship to God over others in the world. True, the new birth is essential to this relationship, but the expression refers to the relationship and not the new birth itself. It was an expression well understood by Hebrews. In Israel the firstborn son was the eldest and as such had privileges, honors, and blessings bestowed upon him above others in the family. This was the birthright sold by Esau, referred to in the context (Heb. 12:16). Therefore, the meaning of our text is that those under Christ constitute a church composed of "firstborn ones"—i.e., they are favored, honored, and blessed of God above all others. While all men are of God in a sense (Acts 17:28) and share in His earthly blessings (Matt. 5:45), they are not related to Him, nor are they blessed of Him as are the "firstborn ones."

No, the expression "church of the firstborn" — even though "firstborn" refers to members of the church, does not justify calling the church "The Christian Church" or any other term used in the Scriptures to identify individuals who make up its membership. The church belongs to Christ by right of possession (Matt. 16:18; Acts 20:28). The expression in our text, "church of the firstborn," is not used in the sense of showing possession — it is not their church — but rather to show of whom the church is composed. We, too, can speak of the church so as to convey the truth about those who make up its membership. It would be proper at times to say that the church is the "church of born again ones," because none can be members thereof without being

born again. The church is composed of righteous individuals, and again, of holy people. While it would be proper in teaching the truth to use the expression "church of the righteous" or "church of holy ones," these are not titles or names by which the church is "called."

The term "Christian" is a title or name by which individuals who obey the gospel are "called" (Acts 11:26). However, in the Scriptures it is never applied to the Church. Furthermore, in the Scriptures it is never used as an adjective, as is true in the expression "The Christian Church." Even if it be used as the expression in our text, i.e., "The church of Christians," to show of whom the church is composed, it would not justify its use as a name or title by which the church is "called."

Tapes

of the

LECTURE PROGRAM AT FLORIDA COLLEGE

January 22-25, 1968

ANY TWO LECTURES ON ONE TAPE

Make Your Choice

| | |
|--|---------------------|
| Right What Determines It? | Luther Blackmon |
| Unbelief: Sources And Forms | Bob Bolton |
| The Relationship Of Young People To Their Elders | Jady Copeland |
| The Holy Spirit (3 lectures — Tuesday, Wednesday, Thursday) | Franklin T. Puckett |
| Problem Of Human Responsibility And Organization (3 lectures — Tuesday, Wednesday, Thursday) | James W. Adams |
| The Church: Its Nature and Structure (3 lectures — Tuesday, Wednesday, Thursday) | Roy E. Cogdill |
| Contemporary Prophetic Cults (2 lectures — Tuesday, Wednesday) | Homer Hailey |
| Palestine — Visual And Verbal Pictures (2 lectures — Tuesday, Wednesday) | Melvin Curry |
| Conscience: Conflicts And Crises | Clinton Hamilton |
| Hypocrisy: Prevalence And Perversity | Warren Cheatham |
| The Problem Of Self | Hoyt Houchen |
| Life: Biological And Psychological Dilemmas | Charles Branch |
| Will He Find The Faith? | James Finney |
| Death And The Resurrection: Problem Of Purpose And Destiny | Eugene Britnell |

Recorded on new 1 1/2 mil. (polyester) Mylar tape of high quality and high fidelity, recorded on both sides at 3 3/4 i.p.s. and can be played on any recorder using a 7" reel. Orders can be filled on 3" and 5" reels at 1 7/8 i.p.s.

TWENTY TWO LECTURES IN ALL

Each Tape (two speeches)\$ 3.00

Entire Program (11 reels)\$30.00

PHILLIPS PUBLICATIONS

P. O. Box 17244
Tampa, Florida 33612



ARROWS OF TRUTH for denominational error

Ward Hogland, Post Office Box 166, Greenville, Texas 75402

"ROCKS AND STOCKS"

One never knows what kind of a twist will be put on an argument until it has been given. Burt F. Marrs, was an able Sabbatarian debater. When we met in debate in 1949 he was head of the Church of God, seventh day at Stanberry, Missouri. Mr. Marrs espoused the usual Sabbatarian position, that the sabbath was eternal. He took the position that the ten commandments started in the beginning and have never ceased. He affirmed that Adam and Eve were under the ten commandment law. In order to chide Mr. Marrs, I asked, "Since one of the ten was against adultery, with whom could Adam commit adultery since Eve was the only woman on earth?" The question seemed to irritate Marrs, so he answered quickly from his seat, "The devil!" This brought a ripple from the audience. I continued to press him about turning the devil into a female and said, "No wonder Marrs is mixed up on the sabbath question, he thinks the devil is a woman!" Mr. Marrs had claimed, in the debate, that he was once a member of the Church of Christ, but had learned the truth and left it. I told him that Demas had done the same thing. I said, "Demas was once a faithful member of the church but he loved the present world and left." I told Mr. Marrs that I supposed he bragged about it just as he had during our discussion. I named Marrs "Mr. Demas" and he wore the name during the debate.

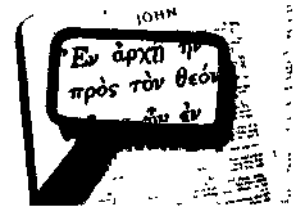
In defense of his position, Mr. Marrs in his next speech, tried to patch up his "devil" position by turning to Jer. 3:9, which says, "And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks." He said this was spiritual adultery. I granted that spiritual adultery is mentioned in the Bible, but the devil was neither stock nor stone and that the command against adultery in the "ten" was physical and not spiritual.

Amos tells us when the sabbath will be gone. In Amos 8:5, the Jews ask two important questions. The first was, "When will the new moon be gone that we may sell corn?" The second was, "When will the sabbath be gone that we might set forth wheat?" The Lord answers these questions in verse nine by saying, "And it shall come to pass in that day saith the Lord that I will cause the sun to go down at noon, and it shall be dark in clear day." The Lord says the sabbath will be gone when the sun goes down at noon and it will be dark in clear day. I turned to Matt. 27:45 which tells us when Jesus died on the cross, the sun went down at noon and it turned dark in clear day. Mr. Marrs had admitted that the feast of new

moon was gone but wanted to hold to the Sabbath. I pointed out that the first question dealt with the feast of new moon and the second with the sabbath. If one was gone so was the other. Mr. Marrs denied that the sun went down. I replied by asking "Where did it go?" If the sun did not go down where did it go? He never did answer. Actually, the sun never goes down but the earth turns in a position to be out of its sight. However, the Bible speaks of it going down, meaning that it is hid from our view. He also insisted that the Jews in Amos desired to cheat the Lord. I told him that this had nothing to do with the end of the Sabbath. I granted that the Jews wanted to cheat the Lord, but the Lord told them when the sabbath would end.

It has always been difficult for me to understand how people can get so mixed up on the division of the Bible. So many verses teach us that we are not under the Law of Moses, that it would be difficult to discuss all of them in one lesson. Paul's illustration in Romans seven teaches us that one cannot be under Moses and Christ at the same time. He talks about a woman being "bound" by the law to her husband as long as he is alive. He goes on to say the same woman is not "bound" by that law if her husband dies. He then makes his point, that we, at one time would have been married to Moses but today we (Christians) are married to Christ. We cannot live with both at the same time! May the Lord help all of us to properly divide the word of God.

WORD STUDIES in the Greek New Testament



E. V. Srygley, Jr., Route 6, Box 420, Tampa, Florida 33610

"GOD FORBID."

Readers of the English Bible are familiar with the Biblical phrase, "God forbid." It is interesting and profitable, I think, to study the meaning and uses of this phrase in the New Testament.

OCCURRENCES

The Greek phrase from which we get "God forbid" occurs in Greek literature as far back as the fourth century B.C., in the writings of the orator Demosthenes. There are also extant examples of the phrase in later Hellenistic literature (see Moulton and Milligan's **Vocabulary of the Greek Testament**).

In the New Testament the phrase "God forbid" occurs fifteen times, and fourteen of these occurrences appear in the writings of Paul. Ten of the fourteen instances in Paul are found in Romans. Further, in Paul's writings the phrase is always found as an answer to a question.

The New Testament occurrences of "God forbid" are the following: Luke 20:16; Rom. 3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11; I Cor. 6:15; Gal. 2:17; 3:21; and the AV of 6:14. In the ASV Gal. 6:14 is rendered "far be it from me ..."

AN IDIOMATIC EXPRESSION

"God forbid" comes from a Greek phrase that contains neither the word "God" nor the word "forbid." The Greek phrase is *me genoito*, which literally means "may it not become." Therefore, the Greek phrase is, as we sometimes say, "logically inexplicable"; that is, it is a Greek idiom, the meaning of which we must try to express in a meaningful English phrase. For example, the English expression "How do you do?" is logically inexplicable. A foreigner must learn the idiomatic meaning of that phrase and then transfer that meaning to one of his own idioms.

Apparently, the Greek phrase *me genoito* expressed a very strong abhorrence of something or a very strong feeling against the possibility of the occurrence of something; hence, we try to express that strong feeling by using the phrase "God forbid." Some English versions use the expression "By no means" instead of "God forbid," but I do not feel that the former phrase adequately expresses the strength of the Greek phrase.

PAUL'S USE

As most commentators point out, Paul apparently uses the phrase *me genoito* to express his abhorrence of some conclusion that one might erroneously draw from what he has stated.

It has been observed in this article that the expression "God forbid" is always used by Paul in reply to a question. In articles to follow, I wish to study some of these uses of Paul.



BOUND VOLUME

SEARCHING *the* SCRIPTURES

Two Full Years
1964 - 1965

Bound in beautiful Fabricard covering that will last for years. Navy blue, printed in gold lettering. A companion volume to the 1960-1961 and 1962-1963 bound volumes. A complete and durable volume completely indexed for easy reference.

\$6.00

A few 1962-1963 bound volumes remain. If both volumes are ordered at the same time the price for the two will be . . .

\$10.00

Order from:

PHILLIPS PUBLICATIONS
P. O. Box 17244
Tampa, Florida 33612

DIFFICULT AND PERVERTED PASSAGES



Roy E. Cogdill, 35 West Par Avenue, Orlando, Florida 32804

The task of writing on controverted and difficult passages that are often misused and mis-applied is within itself a very difficult and thankless job. There are not too many who recognize that they do not or even may not understand what a particular passage teaches. When we have understood and applied a passage in a certain way we too often feel committed to it and when any question is raised we immediately take the defensive.

When Brother Phillips asked me to write a regular column for "Searching The Scriptures" of this nature, it took a great deal of courage to say that I would. In the first place I am not interested in being regarded as a scholar or having great wisdom. No one knows how much I lack both scholarship and wisdom any better than do I. In the second place, I do not relish putting myself in the place of having discovered new truth, for I have not and do not believe that any other has done so. Finally, I do not want to be regarded as having been either self-appointed or delegated by others the task of setting right all who may be wrong in their usage of certain passages. So, it is my request that this column be regarded only as a medium of study and if, in it, I may be able to suggest some worthwhile suggestions concerning the passages that are written about that helps someone give a little more careful consideration to them and therefore to make a little more proper use of them, then our purpose, both Brother Phillips and mine, will be served.

ROMANS 10:11-16

Perhaps the particular part of these verses that has given the most concern and difficulty to us in our efforts to teach it correctly is the question raised by Paul, "And how can they preach unless they be sent?" (verse 15). In order to understand any passage we must view it in the light of the context or setting in which it is found and an important part of that setting is the intention and purpose of the writer when he wrote it. No statement can be correctly understood or applied when we take it out of context or when we try to give it some application that the writer did not have in mind.

THE THEME OF ROMANS

Perhaps this writer approaches the letter to the Romans from a peculiar point of view but it seems that Paul's primary theme in the book is found in chapter 2 and verse 11, "For there is no respect of persons with God." This theme is supported by three major arguments: (1) God regards sin upon the part of all men alike whether Jew or Gentile; (2) God pro-

vides salvation for all men alike whether Jew or Gentile; (3) God requires the same conditions of salvation of all men alike whether Jew or Gentile.

Paul had argued at length that God did not provide justification for the Jew through the Law for then it would have meant the justification of the Jew without the Gentile and that would have made God a respecter of the Jew above the Gentile. Hence we hear him in the "law of faith" laying down the propositions: (1) All have sinned and fallen short of the glory of God and therefore need to be justified; (2) Justification has not been provided through the law of Moses and by obedience to it shall no flesh be justified; (3) Justification has been provided through the blood of God's Son which is a propitiation for the sins that are past; (4) justification is offered to all men through the "faith of Christ" or the Gospel, apart from the law of Moses but in fulfillment of it for it is witnessed by the law and the prophets that such is God's purpose; (5) that justification is available to all men who will believe. (3:19-31).

ROMANS 10

In this tenth chapter Paul is still emphasizing that God requires the same thing of all men that they might be saved. He has made the same provision for all. The unbelieving Jew challenged the faith of the Gospel with the demand, "Ascend into Heaven and bring Christ down and I will believe," or "Descend into the deep (Hades) and bring him up from the dead and I will accept him as the Messiah." But Paul affirmed these things have already occurred; Christ has already come, and God has already raised him from the dead, and God has given evidence of this in the "word that is nigh thee, in thy heart and in thy mouth, that is, the word of faith, which we preach." In other words, the very purpose of the Jewish law was to bring the Jew to the acceptance of Christ. God had not only given the law in order that it might be a schoolmaster to bring them to Christ but had also revealed the Gospel, "the word of faith which we preach," in which the Messiah and his coming had been set forth and proclaimed and had given evidence of his divine sonship by the signs and miracles which he had performed but especially by his resurrection from the dead. God did not intend to make other provisions for the Jews by performing further miracles and give other evidence. If the Jew was to be saved, he must be saved by "believing in his heart and confessing with his mouth that God has raised Jesus from the dead." In this same way God proposed to save both Jew and Gentile without any distinction.

The promises and provisions God had made to this end were preached by the prophets for the scripture saith, "Whosoever (that is, whether Jew or Gentile) believeth on him shall not be ashamed." God will justify the true believer and will keep his promises and will not let him down. He will have wherein to glory and rejoice and nothing in which to be ashamed whether he be Jew or Gentile. The scriptures also saith, "Whosoever (whether Jew or Gentile) shall call upon the name of the Lord shall be saved." Calling does not mean crying out, Lord, Lord, or in weeping and wailing through unbelief, but it consisted in God's plan of surrendering one's heart and life to obey the Lord with the expectation that God will

save him as He has promised to do.

Peter quoted this promise from Joel, the prophet, on the day of Pentecost and people were saved on that day when they heard, believed, repented of their sins, and were baptized in submission to the Lord's command. Thus they called on the name of the Lord that he would fulfill his promise and remit their sins. Saul of Tarsus was commanded by Ananias (Acts 22:16), "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

As Paul emphasized to the Jew that he must call on the name of the Lord by believing and confessing Jesus as Lord and reasoned that one cannot call without believing, and one cannot be saved unless he calls, he proceeds in the next verses to point out why he had spent the most of his life preaching to the Gentiles nations the Gospel of Christ. It was very plain to all who believed that God intended for his promises and the provisions of his grace to be extended to the Gentiles as well as Jews. The very word "Whosoever" indicated and emphasized that. They were to be saved by the same Lord, through the same "word of Faith" that offered salvation to the Jews for "there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (verse 12). It was therefore necessary for the Gentile to "call" in order to be saved; and in order to "call" he must believe; and in order to "believe" he must "hear"; and in order "hear" the Gospel must be "preached" unto him; and hence it was necessary for a preacher to be "sent." For this very purpose Christ had appeared to Saul of Tarsus on the road to Damascus (Acts 26:15-18). "And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

By the sending in verse 15, then, Paul is evidently referring directly to the commission and authority which had been given to him and the other apostles that through them the Gospel might be revealed and by it both Jew and Gentile might be brought to their salvation.

It is true that these principles are largely just as true today. No one can call upon the Lord and be saved without believing and no one can believe without hearing and in order to hear the gospel preached preachers must be sent. It is not true today, however strictly speaking, that one can believe in the Lord only as the result of the proclamation of the Gospel orally. It has been revealed and recorded on the printed page so that men can read and study it for themselves. This was not true in the New Testament day. Revelation was in the man instead of upon the printed page. It was carried by word of mouth and proclaimed by inspired men in the beginning. This is all that men could rely upon that they might "hear and believe." It is still God's plan that the gospel should be preached as a means of bringing men to

faith and it is still God's plan that the churches of Christ should send preachers out to preach. But this is not the point of the passage we are considering. From these verses though we can clearly see some of the denominational error that has been preached through the years. 1. Faith comes by hearing the Word of God (10:17). Faith is not a miraculous endowment planted in the hearts of men by the power of the Holy Spirit apart from the revealed Word. If this were true, Paul's argument, or the Holy Spirit's, - would be untrue and even an absurdity.

2. Preachers are not "directly and divinely called and sent" today as Paul was in the New Testament day. This does not happen today and every claim of it is fraudulent and untrue. If preachers have to be directly called and sent, then no one can preach today. Some have misread and mis-interpreted some experience maybe and concluded, erroneously, that they have been divinely designated, but it is not so. Three factors are important and necessary in preaching the Gospel today: (1) The preacher must be genuinely a Christian and a pure and pious servant of the Lord; (2) He must have the truth and limit his preaching to it; (3) He must have the ability to do so. God expects and uses us to do what we have the ability to do in his service. If these factors exist, no one has the right to preclude or prevent one from preaching.

3. Another consideration in this passage is the application of the prophecy of Isaiah (Isaiah 52:7). When the runners came up out of Babylon bringing the "good tidings" of the release of the people of God to return to their homes in Jerusalem and to their loved ones who had waited and longed with wailing for their return, they were so glad to hear the precious news that they regarded the feet of the runners bringing the news as "beautiful" (verse 15). This was the attitude of the Gentiles in New Testament days (Acts 13:44-49). While they received it with gladness and joy, the Jews rejected it and blasphemed against it. The attitude which we have toward the Word of God makes the difference. It has the power to save us if we hear it with proper reverence and to the "obedience of faith."

BOOKS BY W. CURTIS PORTER

| | |
|--|---------|
| Porter-Tingley Debate | \$ 3.50 |
| Porter's Sermon Outlines, Vol. I | \$ 2.00 |
| Porter's Sermon Outlines, Vol II | \$ 2.00 |
| Quibbles That Backfired | \$ 1.00 |

Order from:

PHILLIPS PUBLICATIONS

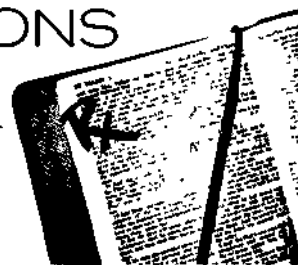
P. O. Box 17244

Tampa, Florida 33612

FIVE SUBSCRIPTIONS FOR \$10.00

Renew your subscription free with four other subscriptions. Send them today with \$10.00.

PRESCRIPTIONS from the Great Physician— Jesus Christ



Dr. W. P. McElwain, 11208 Mitscher St., Kensington, Md. 20795

HEALTH-A LEGITIMATE CONCERN

Health is denned by the World Health Organization as a state of complete physical, mental, and social well being, and not merely the absence of disease or infirmity. This is an extremely broad definition and the child of God would immediately react with the thought that the state of his mind and his relations with his fellow man are dependent upon his adherence to the Scriptures. Philippians 4:6,7 — In nothing be anxious but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall guard your heart and your thoughts in Christ Jesus. This is certainly the key to a state of complete mental well-being. Matthew 22:39 — Thou shalt love thy neighbor as thyself is the key to a state of complete social well-being. The scriptures deal also with our physical health although this may be less obvious to us. Probably the best known example is Paul's command to Timothy — Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities (I Tim. 5:23). Our point is that in matters of health the Bible speaks and if our studies together are to be of the most benefit to us their foundation must be in the Lord's Word. True, we will respect professional judgment in this field, but not like we do a "Thus saith the Lord."

The reason for our concern about health is because the condition of our body determines the length of time we spend on earth. Man becomes a living soul when the breath of life enters his body and when the integrity of the body is so altered the spirit returns unto the Lord. The body then decays. So length of life depends on health. Quality of life depends on health. While the body may be able to function it may be so affected that movement and even mental processes are limited. In order to be useful to the Lord our minds must be alert and our bodies active. Paul touches on this in Philippians 1:21 — For to me to live is Christ, and to die is gain, pointing out that his usefulness in the Lord's vineyard ends when life on this earth ends.

This brings us to a consideration of why we are here, why we have a body and what use should we make of it.

I Cor. 6:13 — But the body is not for fornication, but for the Lord. This is our answer. The body is to be used in the service of the Lord. It should be viewed as a tool which is essential in our labor for the Lord. Viewed positively this means to us that we should

take care of it in such a way as to minimize disability and maximize longevity. We should nurture and protect it with the view toward increasing its usefulness in the vineyard of the Lord. Viewed negatively it means that we will avoid abuse which would lead to infirmity and premature death.

This does not mean that we worship the- flesh. Quite the contrary, we see it not as the end of our being but one of the means we use in serving our God.

Neither do we see it as sinful within itself — an object of despise or abuse. We recognize it as something to be used in His Service.

These considerations should cause us to pause and take thought for that which serves as a vehicle for our soul.



WORD STUDIES
in the Hebrew
Old Testament

Harold Tabor, 2721 North Pecan St, Nacogdoches, Texas 75961

REDEEM AND REDEEMER

The Hebrew word ga'al is rendered by the terms, 'to redeem, ransom, or recover.' Brown, Driver & Briggs give the primary use of this term as 'redeem, or to act as kinsman.' (Heb. & Eng. Lexicon, p. 145). "He must redeem for the family lives or goods which have fallen into bondage" (Kittel, Theological Diet. Of N. T., Vol. 4, p. 330).

The book of Ruth demonstrates the kinsman's part of raising up children by the widow (Ruth 3:13). Boaz assumed his obligation to raise up children by Ruth (4:13). The go'el was responsible for redeeming a field in order that the family possessions might be maintained (the lands of Elimelech, Ruth 4:3). The redeemer was responsible for redeeming kinsman from slavery (Lev. 25-48-ff), and things consecrated to God (Lev. 27:20-27).

Another idea of go'el is with the word blood. The redeeming kinsman was obligated to avenge shed blood. This duty belonged to the nearest relative; usually the father, brother or son. Hence, go'el denotes a blood relative. The redeeming kinsman made demand or inflicted punishment for shed blood (Num. 35:19-27; Deut. 19:6,12; Josh. 20:3-5).

As applied to God, go'el implies a personal relationship, whether it be of individuals (Gen. 48:16) or to Israel, from Egyptian bondage (Ex. 6:6) and from Exile (Isa. 44:21-22 ; 48:20). Jehovah is the redeemer (Isa. 41:14; 43:14; 47:4; 48:17; 49:7,26; et al) and Israel is the redeemed of Jehovah (Isa. 35:9; 51:10).

The most profound and penetrating passage in which the word is used occurs in Job 19:25. "I know that my Redeemer liveth." Girdlestone says: "Job expresses his deep conviction that there was a living

God who could and who would take his part, and extricate him from all difficulties." (Synonyms of the O.T., p. 118). May we attain this conviction and receive from Him those blessings summed up in the words redeem and redemption in Christ (Eph. 1:7).

Reviewing the
DOCTRINES
OF
CATHOLICISM

Luther W. Martin, 707 Salem Avenue, Rolla, Missouri 65401

THE ROMAN CATHOLIC MARRIAGE CONTRACT

For years, the Roman Catholic Church has required non-Catholics who marry Catholics, to execute a legal contract, usually termed a pre-marital or antenuptial agreement. At the present time, there is a matter of either national or international interest that contributes to greater-than-usual concern over the subject of these contracts.

The factor is the present Vatican Council from which rumors continue to circulate that there may be a lessening of the strictness on the part of Roman Catholicism in permitting marriages between its devotees and non-Catholics.

We copy below, the "Form of Promises for Non-Catholic" to sign, as used by the Diocese of Lafayette, Louisiana, in "mixed marriages."

- "(1) That all children of either sex born of this marriage shall be baptized and educated in the Catholic religion.
- (2) That I will neither hinder nor obstruct in any manner whatsoever the Catholic party in the exercise of the Catholic religion.
- (3) That in the celebration of our marriage there shall be only the Catholic ceremony.
- (4) I also understand the marriage bond to be indissoluble."

The Diocese of Lafayette, Indiana, uses a somewhat more stringent contract form; we give it as follows:

"AGREEMENT AND PROMISES TO BE SIGNED BY THE NON-CATHOLIC PARTY"

"Note — The Church is not arbitrary in requiring the signature of the non-Catholic to this Agreement. Believing that she is God's agent, bound to protect His interests, the Church could not be indifferent about safeguarding the faith of offspring of a marriage to which a Catholic is a party."

"I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with the Catholic party whose signature is also hereinafter affixed to this mutual agreement, being of sound mind and perfectly free, and understanding fully the import of my action, do hereby promise that:

- " (1) I shall not interfere in the least with the free exercise of the Catholic party's religion;
- (2) I shall adhere to the doctrine of the sacred indissolubility of the marriage bond, which means that I may not contract a second marriage while my consort is still alive, even though a civil divorce may have been obtained ;
- (3) All the children that may be born of this union shall be baptized and educated in the faith of the Roman Catholic Church, even in the event of the death of my Catholic consort ; and they shall be sent, if possible to a Catholic school;
- (4) In my married life I shall conform to the teaching of the natural law regarding birth prevention which I now understand to be God's law and in harmony with the sacred purpose of marriage.
- (5) No other marriage ceremony shall take place before or after the ceremony performed by the Catholic priest."

"In testimony of which agreement, I do hereby solemnly affirm that I will observe the above agreement and faithfully execute the promises therein contained, and do now affix my signature in approval thereof."

Our readers are urged to note the several aspects of the above agreement, to which Christians cannot in faith, attach their signatures. (1) If the Christian signs this proposition, he or she is completely renouncing that which is ALWAYS the duty of a Christian . . . namely, that of teaching God's Truth to others. (2) I will not disagree with proposition two, above, although many of my brethren are "watering-down" New Testament teaching on the indissolubility of marriage. (3) The Christian cannot afford to sign this proposition, for in doing so, they are forever shirking their duty in teaching God's Word to their own flesh and blood. (4) In agreeing to proposition four, the Christian is glibly accepting what Catholicism glibly asserts is "God's law." Will any Catholic priest come forward and show from the New Testament where God has legislated in any respect on this subject. In ancient times, when God wanted the earth populated, He gave long life-spans to men in order to facilitate this goal. At that time, when Onan "spilled his seed upon the ground," he was deliberately disobeying God and trying to frustrate God's plan THEN. The New Testament does not indicate that such is God's plan for man today. If it were, men would also be given again those long-life-spans, in order that he could beget children for centuries as the ancients once did. Lastly (5), if any person wishes to marry, they must conform to the Civil Authority under which they live. In turn, Civil Authority in the United States allows us to select the minister, priest or rabbi of our choice in the performance of our nuptial ceremonies. And, if we prefer, we may turn from any religious connotation in the ceremony, and simply use a Judge of a Court or even a Ship's Captain, etc.

Of course, if the New Testament contained any teaching that would forbid a Christian from "being married" in the presence of any than an "ordained" minister, then we would conform to such New Testament authority. However, in the absence of such in-

spired instruction, we shall oppose those religious "authorities" (?) who would presume to force their own "authority" upon all others.

Using the SWORD OF THE SPIRIT



Eugene Britnell, 8909 Mayflower Road, Little Rock, Ark. 72205

INTRODUCTION

I sincerely appreciate the invitation to become a regular writer for this paper. I verily believe that it has had a great influence for good, and I'm happy to be associated with it. I have always liked the idea of "searching the scriptures." It is also a pleasure to work with brethren Phillips and Miller, two able and faithful servants of the Lord.

When I accepted this responsibility, it was understood that I would have complete freedom to say what I feel should be said on any subject discussed. Of course, I understand that the editors, as well as any of our readers, would certainly have the right to question or disagree with anything which they believe to be contrary to divine truth, and I would both desire and expect that. I am not infallible; I can err in judgment and in teaching. If I know my heart, I shall always welcome constructive criticism and advice and I am ready to correct any mistake which I may make.

Teaching the word of God is a serious and fearful responsibility. James says, "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment" (James 3:1). And we are always mindful of Paul's solemn warning, "If any man preacheth unto you any gospel other than that which ye received, let him be anathema" (Gal. 1:6). While this responsibility applies to both the spoken and written message, I think that in some ways what we write is even more serious. The oral teaching which we do soon fades away to be heard no more, but what we write will not only be read by those now living but also by generations yet unborn. They, too, will be influenced by what we have written, whether right or wrong. And it is more difficult to correct and erase the influence of a mistake which we make in our writing. Therefore, we write with mixed emotions — grateful for the opportunity, yet fearful of the responsibility.

May I remind our readers that the men who write for this journal, including the editors, do so amid a heavy schedule of work. I am no exception. If you really want something done in the work of the Lord, you always call on a busy man. With our regular preaching, gospel meetings, radio work, papers, and other responsibilities, we have to write articles like this as time permits. We can't always devote the

time and effort which such truly deserves. Of course, such is no excuse for the teaching of error — only the quality and arrangement of the material.

I accept this responsibility humbly and gratefully, and I shall do my best always to teach and defend the truth of God and do so in a manner which can be understood by all. I come to you "not in persuasive words of wisdom . . . that your faith should not stand in the wisdom of men, but in the power of God" (I Cor. 2:4,5).

By considering the heading under which I am to write, you can get an idea of the general nature of my articles each month. I am to use the "sword of the Spirit" as I see the need to use it, and generally as it applies to the teaching and practice of the people of God. Of course, this gives me an open field and a wide range of subjects — and there's no telling where all I may go! I shall unsheathe the Sword and take a swipe anywhere that I see the need to perform some spiritual surgery. I may use it on some patients who are so anesthetized (spiritually asleep) that it will be difficult for them to feel the pain and fully appreciate what I'm trying to remove. And I may even operate on some who will declare to high Heaven that they are whole and healthy and that I am cutting on a sound organ. Sometimes we don't realize when we are sick.

The type of writing which I am to do is not that which is calculated to increase one's popularity, nor will it be properly accepted and appreciated by some. The use of the Sword will be looked upon as a negative and destructive work — and in a sense that is right. However, we tend to lose sight of the fact that we often have to tear down and destroy before we can build. The ultimate goal of tearing down — if we have the proper attitude — is to build up. While we stand and admire the builders as they erect a tall and beautiful building, we usually have little admiration and appreciation for the demolition crew which removed the old building and cleaned off a place for the new. But could the new one have been erected without the removal of the old one?

Our work and teaching must be both positive and negative. It has ever been so! God said to Jeremiah, "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (Jeremiah 1:10). This was two-thirds negative and one-third positive. He had to root out, pull down and destroy before he could build and plant. Paul admonished Timothy to "reprove, rebuke and exhort" (2 Tim. 4:2). Again the formula is two-thirds negative and one-third positive. We must follow this pattern today. We cannot get people to understand and accept the truth until we free them from error and its attributes.

I fully recognize that the man who destroys has a responsibility to rebuild. I try to realize that always in my teaching. We should never tell a man that he is wrong without also telling him what is right. If we don't know what is right on a particular point or practice, how can we be sure that he is wrong? And if we know what is right, and care enough to get involved, we are obligated to share our knowledge with those who are in error. Honesty, and a love for truth and the souls of men demands it!

No man ever did a more destructive work than did

the apostle Paul as he addressed the Athenians from Mars' Hill (Acts 17). They called him a "babbler" and accused him of teaching something new. After he had demolished and dethroned their idols, he told them about the true God in whom they should believe.

The preaching of the apostle Peter on the day when the church had its beginning was first negative and then positive. He began by denying that the apostles were drunk, and then condemned them for denying the "mighty works and wonders and signs which God did by him" and then accused them of crucifying the Son of God. But he didn't stop there. When he had prepared their hearts and moved them to want to know what to do to be saved, he told them what to do. Such was typical of the teaching of the Lord and his apostles, and this should be our method today.

With our "ground rules" laid, we are now in position to continue our studies. The Lord willing, I shall discuss with you next month what the New Testament teaches about the "sword of the Spirit" and the soldier of Jesus Christ.



Paul Foutz, 8230 S. Laramie Avenue, Oak Lawn, Illinois 60459

I. A DEFINITION OF THE TERMS

CREATION. At the beginning of a series of discussions, involving such basic subjects as the above, it is imperative that we clearly define our terms so we will all know what we are talking about and how we use such terms. This will be true relative to other words used beside "creation" and "evolution."

In a discussion with a biology professor of a well-known university, concerning our differences on these matters, he said to me, "I believe one of the great problems between us involves the matter of semantics. As you use a word you have one thing in mind while the same word means something different to me. We need to be sure what we each have in mind in using various terms." In this matter he was exactly correct and in illustrating, specifically, what he had in mind he used the word, now under discussion, "creation." He said, "Suppose any 'oak' tree constituted a Genesis 'kind,' you affirm that in CREATION God brought into being, by His Divine Power, that first oak tree, full grown. It did not come from an acorn. It did not grow by natural processes but, by the Word of God, came into being where it previously did not exist." I replied that this was exactly my position relative to the adequate "First Cause" on the matter or origins, including various "kinds." This professor then replied, "I do not think 'creation' means that at all. I believe any oak tree, growing today, was 'created' by God." I believe he was wrong in this matter

but I cite the incident to point up the importance of semantics and the need of denying the words with which we have to do.

Now, I admit God stands behind, and is responsible for, the oak tree growing today. It exists because, after "creative activity" was finished, he set in motion natural law that the **created** should bring forth "after its kind" by the power of reproduction in the SEED He gave to each ("After its kind," or an equivalent phrase, is found 10 times in Gen. 1). Thus the oak tree today came by natural processes from an acorn — IT IS THE RESULT OF THE EVOLUTION OF AN ACORN. Not so of the **first** trees (whatever the "kinds" were), plants, fish, birds, creeping things, beasts, etc., and finally man. And MAN is our chief interest, as we consider his "origin" as applied to either Divine Power in Creation or by natural evolutionary processes. It evolves from whom he came? To whom is he related? How did he come to BE 'man,' endowed with all the qualities that separate him, by so wide a chasm, from all the rest of the animal creation? We maintain that man came from God by Creation — a special and distinct creation. He does not share a common ancestry with ANY of the lower creation (The Evolutionary position); he did not EVOLVE from anything else, did not come into being via the animal route and at no time was MAN anything but a HUMAN being. In our next article we will consider the professor's position (held by many) of "current," "progressive," "present," "continuous" creation.

By "Creation" we mean the bringing into being things and beings that previously had no existence. The Hebrew term "bara," translated "created" in Gen. 1:1, in its **basic** and **primary** meaning, expresses the commencement of the existence of a thing, or egression from nonentity to entity. It does not, in this primary meaning, denote the preserving or new forming of things that had previously existed. To say that God formed **all** things out of a pre-existing, eternal, nature is absurd. Adam Clarke (Vol. 1, page 29) says "the rabbins, who are legitimate judges in a case of verbal criticism on their own language, are unanimous in asserting that the word 'bara' has the basic and primary meaning" cited above.

We must turn to the Word of God (and its terms such as created, creation) because the physical processes now studied belong to an entirely different order and give us no information regarding the record or history of creation. These things can only be learned from Divine revelation, for the question God asked Job long ago in Job 38:2-4 is applicable to all who live today or who ever lived. We believe the "creation" of the Universe, the earth, the vegetable realm, the animal kingdom and finally man involved "creation ex nihilo" — creation out of nothing (Heb. 11:3; Psa. 33:6,9). That which had no being was summoned into existence by an express fiat — an authorizing order or decree. Nine times in Gen. 1 it is stated, "God said." God spake and whatever he thus commanded was done.

This same time of "creative" activity, is referred to in Mark 13:19 by the Greek word "ktizo," and of this word and reference W. E. Vine says (Vol. 1, page 254-255) "it signifies in Scripture to create, always of the act of God whether (a) in the natural creation, Mark 13:19 — or (b) in the spiritual crea-

tion — ." Keil and Delitzsch (The Pentateuch — Vol. 1 — page 47) state " 'bara' always means 'to create' and is only applied to a Divine creation, the production of that which had no existence before. It is never joined with an accusative of the material, although it does not exclude a pre-existent material, unconditionally, but is used for the creation of MAN (1:26, 27; 5:1-2) and OF EVERYTHING NEW THAT GOD CREATES whether in the kingdom of nature or that of grace." Filby ("Creation Revealed," page 41) says the "central idea" and "main sense" of the Hebrew word "bara" is never used of anyone but God and when used as a noun it means the Creator Himself (Eccl. 12:1).

We believe it is important to stress that CREATIVE ACTIVITY, the bringing into being that which previously did not have an existence, is not only set forth by the word "create" but sometimes the word "make" involves creation and is used synonymously with it. I believe some of my brethren are in error when they say that whereas "bara" (created) means bringing into being that which did not previously exist the word "asah" (make or made) always involves a shaping or forming something from pre-existent material.

Jamieson (commentary with Fausset and Brown, Vol. 1, page 8) says in Gen. 1:28-29 "Let us make man — The word is used here in the sense of create, as it is in vs. 25 — an ordinary use of the word when it is employed to express the origination of species, both vegetable and animal; besides anything possessing a soul, as man — or even organic life, as vegetables and animals — may in these respects be the subject of a proper creation, as well as of, and in addition to, formation from pre-existent matter (Gen. 2:7)." The latest issue of Creation Research Society Quarterly, in an article by John Whitcomb (Page 71) says, "Although in its general usage this verb *asah* ('made') is not as strong as *bara* ('created') for conveying the idea of a "ex nihilo" creation, it is used as a synonym for "bara" in the creative narrative of Genesis. This can be demonstrated by comparing 1:21, where God is said to have "created" (*bara*) great whales, with 1:25 where he "made" (*asah*) the beasts of the field. Surely we are not to understand any significant difference between the creation of sea monsters and land animals. Compare also 1:26 ('And God said, let us MAKE man in our image') with 1:27 ("So God CREATED man in His own image"). Thus, the two verbs are used synonymously in this chapter . . ." H. C. Leupold, in his comments on Gen. 1 (page 61) affirms, "For 'he made' (*asah*) dare not be construed as involving a mode of operation radically different from creating ('*bara*') for a comparison of the use of the two verbs in v. 21 and v. 25 shows that they may be used interchangeably." Frank March in his *Life, Man and Time* (page 41), after quoting Leupold adds, "This fact is also illustrated in Gen. 1:26-27 where it is recorded that God said, 'Let us MAKE (*asah*) man in our image,' but when the completed act is reported we read, 'So God created (*bara*) man in his own image, in the image of God created He (*bara*) him"; Now, I know the word and action embodied in "make," as used here, did not involve the physical or fleshly — the body of man, which was "made" or "formed" from the dust (Gen. 2:7) but that which was "made"

The News Letter Reports

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

in 1:26-27 involved that which was like God, made man kin to God, but ALSO THAT WHICH DID NOT EXIST PRIOR TO THIS DECREE. (In studying the contrast between these two verbs and the basic and primary, as well as the secondary meaning to show that sometimes "make" does mean "create," see Thomas Conant's "The Book of Genesis"). Johannes G. Vos in "Christianity Today" Vol. IX, No. 25, says, "The verb "asah" occurs ten times in Genesis 1 and 2 where it is used either to describe a providential dealing of God with that which has already been created or in connection with "bara" which qualifies the meaning and renders it specific in the sense of origination of the truly new." (And he cites, as illustrative of this, the ORIGIN of the universe, of life and man). J. Oliver Buswell comments upon John 1:3 as follows (Baker's Dictionary of Theology, page 145) "The common English version reads, 'All things were MADE by Him and without Him was not any thing MADE that was MADE.' But the word 'made' translates, not a form of 'poieo,' to make, but of 'ginomai' to come to pass or to come into being."



WILLIAM EDISON WELLS D.

M. Black, Perrine, Fla.

On October 5, 1967, J. C. Ledford and W. H. Moulton conducted the funeral services for William Edison Wells in the meeting house of the Greenville, Florida Church of Christ. He passed away in his home on October 3, 1967. Except for brief illnesses, he was blessed with good health for 97 1/2 years.

Brother Wells was born February 19, 1870 in Ousley, Georgia. He was baptized into Christ in June of 1894 in the Haines Pool about 4 miles north of Valdosta, Georgia. He spent much of the 73 years following his baptism in study of the scriptures and teaching his fellowman. Although his eyes weakened with age, he managed to read for a long time with a large magnifying glass. He memorized long portions of scriptures for use in "later years when he could no longer read. His life served as a commentary of steadfast belief in II Timothy 2:15 showing- to all who knew him that those who study God's Word can effectively teach it.

Brother Wells operated several mill businesses in Greenville. After retirement from these, he found plenty of time for his enjoyment of the various religious denominational radio programs. Many times he challenged these "sectarians" (as he always called them) to prove their doctrines by the Bible. I have before me a letter of March 30, 1955, written by him challenging a preacher of the Church of God to prove his erroneous teachings. He was 85 when that letter was written. At 88 he was still writing and making plans for a meeting at Greenville. Often he used his mimeographs to reach as many as he could with his written sermons. He tried to use every opportunity

to teach God's Word to those in Greenville. With much help from Brother Irvin Lee, Brother Wells was able to arouse enough interest in the Truth in Greenville in November 1939 to hold a meeting. Brother Lee preached during this meeting. Several were baptized and thus a congregation of the Lord's people met at Brother Wells' house until the meeting house was completed about January, 1941. Brother Wells was a contemporary of some of the pioneers of the Lord's Cause in this country. He shared a close friendship and work with the late Brother W. A. Cameron. Among his correspondents was the late Brother J. D. Tant, a man greatly admired by Brother Wells.

Brother Wells' body was laid to rest in the Evergreen Cemetery in Greenville, Florida. Survivors are his devoted wife, Minnie, two sons, Edwin and William Carl. Six daughters: Mrs. Belle Cone, Mrs. Claudia Sanders, Mrs. Ruth Day, Mrs. Virginia McNair, Mrs. Louise Joyner and Mrs. Mary Lee Hull; 23 grandchildren, 46 great grand children and 6 great great grandchildren. He is also survived by his sister, Mrs. Jennie Conine, his brother, Bertie Wells and several nieces and nephews. His family, as well as his many friends, were greatly blessed by his faithful example and knowledge of the scriptures.

B. G. Hope, 1253 Chestnut St., Bowling Green, Kentucky — Since the last week in September I have preached in meetings at the following places: Dry Fork near Glasgow, Ky., Temple Terrace, and Lake Shore in Jacksonville, Florida. Two were baptized at Temple Terrace. Bro. Sam Binkley is the respected preacher there. He is making plans to go to Australia in August of 1968. There were no visible results at either of the other places. Bro. Chas. Holton from 12th Street in Bowling Green preaches at Dry Fork twice a month. He is doing a good work. Bro. Oaks Gowen is presently the preacher at Lake Shore. He is loved and respected by the congregation but has accepted an invitation to move to Orlando.

I have been handicapped in my preaching since April due to throat surgery — the removal of a benign tumor from a vocal chord. I'm almost normal now and had but little difficulty speaking in the recent meetings in Florida.

The church here has decided to employ another preacher who will assume the heavier part of the local work. This arrangement will enable me to accept more invitations for meetings.

Twelfth Street congregation is a good church. It is blessed with a dedicated eldership and an outstanding class teaching program. I know of no other church with more trained and qualified teachers. The attendance in the classes is not what it should be but perhaps future plans well executed can improve this. The worship services are well attended. We have a number of University students.

Bro. Bob Crawley did some extraordinary preach-

ing in a series of meetings that closed October 22. There was one baptism and one restoration.

(B. G. Hope will do any church good in a meeting. He has the two important qualities that make one a good preacher: he knows and respects the word of God and loves the souls of men. — Editor.)

Sam Binkley, Jr., 206 Park Ridge Ave., Temple Terrace, Fla. 33617. For several months my wife and I have been planning to go to Australia to work in the vineyard of the Lord. Our plans are progressing in a fine way at this time, and it appears now that we will be going about the first of August, 1968. The Eastside church of Christ in Athens, Alabama, with which I labored as evangelist about five years, will provide my full monthly support, and the church here in Temple Terrace will provide more than one half our travel fund. We are grateful for the opportunity of having such fellowship with these two fine churches, and the backing of faithful Christians will make the work easier. Pray for us that we may recognize the adversaries, overcome the obstacles, and seize upon the opportunities to build up the body of Christ, to the end that souls may be saved.

At this time a definite decision has not been made as to what city I will be living and working in. Several have been considered, and there seems to be a door opened in all of them as well as in many other cities in that vast country. Brother Robert Harkrider has supplied me with very valuable information which has helped me in making a decision as to what section of the country to go, and will be helpful also in deciding exactly what city. There is a great need for more workers in Australia where opportunities seem to be unlimited. If you would be interested in going, now or later, and would like to know more about the work in that country, I will be glad to be of whatever help I can.

John W. Pitman, P. O. Box 103 — Fayetteville, Ark. 72701 — We are interested in moving to work with a congregation who needs a preacher with some support. It might be that a house could be supplied by the church and a little added to the present support. We have three children. We can move as soon as arrangements are made with some congregation. We can be reached at phone: 442-8357, area code 501, or to the above address.

Don Keele, Osprey, Florida — The church of Christ in Osprey, Florida, is in need of a full time preacher. Anyone interested would have to provide some of his own support. Those interested contact me at 312 Bay Vista, Osprey, Florida 33559, or phone 966-2285.

David L. Waldron, 4736 Quinwood Lane, Virginia Beach, Va. 23455 — A new work has been started in the Norfolk, Virginia area and at present the church consists of three families now meeting in the home of one of the families. As far as is known at this writing, the nearest conservative congregation of our Lord's church is about 100 miles away in the city of Richmond, Virginia. There are several so-called "church of Christ" groups in the area but they are either extremely liberal, or are in reality part of the "Christian Church" in organization and practice.

If you are coming to or through this area, we invite you to worship with us. If you know of anyone in the "Tidewater" area who might be interested in assisting with the work here, contact me at the above address. My phone number is 499-2404 (area code 703).

John W. Pitman, P. O. Box 103, Fayetteville, Ark. 72701 — I am in position to move and work with a congregation who needs a preacher. We desire to locate with a congregation not able to fully support a man. We have most of our support. We have 3 children and I am 44 years of age. Contact me at the above address or phone HI 2-8357 (area code 501).

Doyle Banta, P. O. Box 446, Athens, Ala. 35611 — After four years with the Sardis Springs church at Athens I am now back with the Carriger church for my second work. During the years at Sardis Springs we erected a new building and also witnessed growth in every phase of the work. Carl **Witty** is with them now and doing an excellent work. Our work at Carriger is most pleasant and encouraging. We baptized two recently.

BIBLE LANDS TOUR

Visit the historic Bible lands with Christians, April 29 through May 20th, 1968. Tour led for second year by Ferrell Jenkins and William E. Wallace. Complete price from New York, \$1038. Financing available at low interest for 24 months. For complete tour folder on this trip of a lifetime write Ferrell Jenkins, 491 E. Woodsdale Ave., Akron, Ohio 44301.

Thomas C. Hickey, Jr., 12702 North Central Avenue, Tampa, Fla. 33612 — I am very much interested in compiling a complete list of the church of Christ which meet in Florida. I would like to call upon any and all who will contribute to such an effort to send me the information you have including the name (i.e., street or community name) by which a given church is known, its correct mailing address, and the name, address and telephone number of some responsible person connected with a particular congregation. If someone from each county or area would contribute to this effort, it would be possible to make a fairly complete list. Those who make substantial contributions to such a list will receive, upon request, a copy of the completed list. Thank you.

Ralph R. Givens, 387 Nobottom Road, Berea, Ohio 44017 — I begin work with the church in Berea, Ohio, January 7, 1968, having moved here from Susanville, California. I would appreciate receiving bulletins from churches in this part of the country.

David Fraser, Clermont, Florida — After about two and one-half years with the church in Chiefland, Florida, I have moved to Clermont to work with the church in this town. The church is small but faithfully standing in the "old paths." Since moving the first of November there has been one baptism and one restoration. The prospects for a good work are encouraging.

Debates on Tape

The following debates are available on new 1 1/2 mil. Mylar (polyester) tape, weather resistant, recorded on both sides at 3 3/4 i.p.s. These tapes can be played on any recorder using a 7" reel. Each reel contains one full night's discussion. Recording at 1 7/8 i.p.s. can be obtained on 3" or 5" reels. The price is \$3.00 per reel — one reel for each night. Any defective recording will be replaced free of charge if the bad tape is returned.

Order from:

PHILLIPS PUBLICATIONS
P.O. Box 17244
Tampa, Florida 33612

JENKINS-HEINSELMAN DEBATE

Akron, Ohio
December 4-8, 1967

1ST NIGHT: "Resolved: It is scriptural for a local church of Christ to contribute funds from its treasury for the care of the needy to such institutions as Mid-Western Children's Home, Cincinnati, Ohio and Potter Orphan Home and School, Inc., Bowling Green, Ky." Bill Heinselman affirms — Ferrell Jenkins denies

2ND NIGHT: "Resolved: "It is not scriptural for a local church of Christ to contribute funds from its treasury for the care of the needy to such institutions as Mid-Western Children's Home, Cincinnati, Ohio and Potter Orphan Home and School, Inc., Bowling Green, Ky." Ferrell Jenkins affirms — Bill Heinselman denies

3RD NIGHT: "Resolved: "It is not scriptural for a local church of Christ to contribute funds from its treasury for the preaching of the gospel to such as the Herald of Truth Radio and T.V. programs conducted by the Highland church of Christ, Abilene, Texas." Ferrell Jenkins affirms — Bill Heinselman denies

4TH NIGHT: "Resolved: "It is scriptural for a local church of Christ to contribute funds from its treasury for the preaching of the gospel to such as the Herald of Truth Radio and T.V. programs conducted by the Highland church of Christ, Abilene, Texas." Bill Heinselman affirms — Ferrell Jenkins denies

FOUR REELS — \$12.00



SMITH-WADE DEBATE

West Chester, Ohio
and Dayton, Ohio

November 27-December 1, 1967

FIRST TWO NIGHTS: "The scriptures teach that an assembly of the church of Christ for the communion must use one cup (drinking vessel) in the distribution of the fruit of the vine." **AFFIRMATIVE:** Ronnie F. Wade **NEGATIVE:** J. T. Smith

LAST TWO NIGHTS: "The scriptures teach that when the church comes together for the purpose of studying the word of God, a systematic arrangement of classes may be used for such study with women teaching some of the classes." **AFFIRMATIVE:** J. T. Smith **NEGATIVE:** Ronnie F. Wade

FOUR REELS — \$12.00

GRIDER-TOTTY DEBATE

Glasgow, Kentucky
November 13-16, 1967

FIRST TWO NIGHTS: It is unscriptural for churches to contribute to one church, as is done in the Herald of Truth, to preach the gospel.

A. C. Grider affirms — W. L. Totty denies **LAST TWO NIGHTS:** "It is scriptural for churches to build and maintain benevolent organizations for the care of the needy." W. L. Totty affirms — A. C. Grider denies

FOUR REELS — \$12.00



GARRETT-SMITH DEBATE

Trenton, Ohio October
30-November 3, 1967

1ST NIGHT: "The scriptures teach that God does not employ the preaching of the gospel as a necessary means in the regeneration of sinners." Eddie Garrett affirms — J. T. Smith denies

2ND NIGHT: "The scriptures teach that God uses the gospel as a necessary means in the regeneration of sinners." J. T. Smith affirms — Eddie Garrett denies

3RD NIGHT: "The church of Christ, of which I am a member, is in origin the church of the New Testament." J. T. Smith affirms — Eddie Garrett denies

4TH NIGHT: "The Primitive Baptist Church, of which I am a member, is in origin the church of the New Testament." Eddie Garrett affirms — J. T. Smith denies

FOUR REELS — \$12.00



GARNER-WOODS DEBATE

Montgomery, Alabama
November. 13-16, 1967

1ST NIGHT: "The scriptures teach that salvation is by grace through faith before and without water baptism."

AFFIRMATIVE: Dr. Albert Garner

NEGATIVE: Guy N. Woods **2ND NIGHT:** "The scriptures

teach that baptism in water, to a penitent believer, is for, or in order to, the remission of past, or alien, sins."

AFFIRMATIVE: Guy N. Woods

NEGATIVE: Dr. Albert Garner **3RD NIGHT:** "The scriptures

teach that a child of God may so apostatize and fall away from grace as to be finally lost in hell."

AFFIRMATIVE: Guy N. Woods

NEGATIVE: Dr. Albert Garner

4TH NIGHT: "The scriptures teach that if is right to use instrumental music in Christian worship."

AFFIRMATIVE: Dr. Albert Garner

NEGATIVE: Guy N. Woods

FOUR REELS — \$12.00



BINGHAM-HIGHERS DEBATE

Corinth, Mississippi
November 20-24, 1967

FIRST TWO NIGHTS: "It is in harmony with the Scriptures for churches of Christ to contribute from their treasuries to benevolent institutions such as Childhaven, Southern Christian Home, and others of like character." **AFFIRMATIVE:** Alan E. Highers **NEGATIVE:** W. Eural Bingham

LAST TWO NIGHTS: "The scriptures teach that in benevolence churches of Christ may relieve saints only." **AFFIRMATIVE:** W. Eural Bingham **NEGATIVE:** Alan E. Highers

FOUR REELS — \$12.00

When vacationing, traveling or moving -

ADVERTISE FOR \$50.00 A YEAR



WORSHIP WITH THESE CHURCHES



| | | | | |
|--|--|--|---|--|
| <p>Birmingham, Ala PLEASANT GROVE CHURCH OF CHRIST <i>meets at</i> Park Road Pleasant Grove</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> Owen J Calvert Phone 781 2181</p> | <p>Bradenton, Fla WEST BRADENTON CHURCH OF CHRIST <i>meets at</i> 1619 10th Avenue West</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> Olin Hastings Phone 746 0305</p> | <p>Miami, Fla NORTH MIAMI AVENUE CHURCH OF CHRIST <i>meets at</i> 143rd St & No Miami Ave</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> Bobby Thompson Phone 685 3203</p> | <p>Orlando, Fla HOLDEN HEIGHTS CHURCH OF CHRIST <i>meets at</i> 1000 22nd Street</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 50 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> Oaks Gowen Phone 424 3533</p> | <p>Tampa, Fla FOREST HILLS CHURCH OF CHRIST <i>meets at</i> 1011 W Linebaugh Avenue</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 9 00 a m Morning Worship 9 50 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> H E Phillips Phone 935 3691</p> |
| <p>Tampa, Fla SEMINOLE CHURCH OF CHRIST <i>meets at</i> Rome Ave & Wishart Blvd</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> James P Miller James G Walker</p> | <p>Decatur, Ga GLENWOOD HILLS CHURCH OF CHRIST <i>meets at</i> 2957 Glenwood Avenue</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> J Edward Nowlin Phone 377 7782</p> | <p>Louisville, Ky. EXPRESSWAY CHURCH OF CHRIST <i>meets at</i> 4437 South 6th Street</p> <p><i>Schedule of Services</i> LORD S DAY Morning Worship 9 00 a m Bible Study 10 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> Jas P Needham Phone 366 0884</p> | <p>Romulus, Mich. ROMULUS CHURCH OF CHRIST <i>meets at</i> 9426 S Wayne Road</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 00 p m</p> <p><i>Evangelist</i> Philip A Morr Phone 721 2884</p> | <p>Oklahoma City, Okla ROCKWELL AVENUE CHURCH OF CHRIST <i>meets at</i> 920 N Rockwell Avenue</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> Bill McMurry Phone SU 9 1428</p> |
| <p>Jackson, Tenn HOLLYWOOD DRIVE CHURCH OF CHRIST <i>meets at</i> Hollywood Drive at Hattan</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> L Earl Fly Phone 424 2821</p> | <p>Pascagoula, Miss 25th STREET CHURCH OF CHRIST <i>meets at</i> 1 3 Mi from Hwy 90 on Chico Rd</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> Dick Blackford Phone 475 9354</p> | <p>Jacksonville, Fla. HYDE PARK CHURCH OF CHRIST <i>meets at</i> Corner Lake Weir & Conant Avenue</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> Jamie Rhoden Phone 781 5704</p> | <p>Birmingham, Ala ELM STREET CHURCH OF CHRIST <i>meets at</i> 1625 Elm Street S W</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> Dennis L Reed Phone 788 8335</p> | <p>Murfreesboro, Tenn WESTVUE CHURCH OF CHRIST <i>meets at</i> 316 Kings Highway</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> Thomas G O Neal Phone 893 3355</p> |
| <p>Miami, Fla SOUTHWEST CHURCH OF CHRIST <i>meets at</i> 1450 S W 24th Avenue (Coral Gables Area)</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> Leo Rogol Phone 443 3376</p> | <p>Nashville, Tenn. FRANKLIN ROAD CHURCH OF CHRIST <i>meets at</i> 3915 Franklin Road</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 9 00 a m Morning Worship 10 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> D W Claypool Phone 832 9456</p> | <p>Gainesville, Fla NORTHEAST CHURCH OF CHRIST <i>meets at</i> 1433 N E 16th Avenue</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 9 00 a m Morning Worship 10 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> John Witt Phone 378 5023</p> | <p>Leesburg, Fla CENTRAL CHURCH OF CHRIST <i>meets at</i> 107 South Oak Avenue near 14th & Main Sts</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m</p> <p>Contact G R Wheeler Phone 787 7916</p> | <p>Clearwater, Fla HERCULES AVENUE CHURCH OF CHRIST <i>meets at</i> 601 So Hercules Avenue</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> Preston Weeks Phone 442 9267</p> |
| <p>Columbus, Ga CHURCH OF CHRIST IN ROSE HILL <i>meets at</i> 2216 Hamilton Avenue</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m</p> <p><i>Preacher</i> Charles G Caldwell, Jr Phone 323 9331</p> | <p>Memphis, Tenn. TREZEVANT STREET CHURCH OF CHRIST <i>meets at</i> 3090 N Trezevant Street</p> <p><i>Schedule of Services</i> LORD S DAY Bible Study 9 30 a m Morning Worship 10 30 a m Evening Worship 5 30 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> Leslie E Sloan Phone 357 2513</p> | <p>Spartanburg, S. C. CHURCH OF CHRIST <i>meets at</i> 1681 Union Street</p> <p><i>Schedule of Services</i> LORD S DAY Morning Worship 10 30 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m</p> <p><i>Evangelist</i> Raymond Smith Phone 685 5014</p> | <p>AD IN THIS SPACE \$5.00 PER MONTH \$45.00 FOR REST OF 1968</p> | |

PLEASE CHECK YOUR
EXPIRATION DATE
AND SEND YOUR
RENEWAL TODAY

TWENTY-SECOND ANNUAL LECTURE PROGRAM OF FLORIDA COLLEGE

Hutchinson Memorial Auditorium, Temple Terrace, Florida

***January 22-25, 1968* THEME:**

Pressures Of Contemporary Life

MONDAY, JANUARY 22

- 7:30p.m. "Right: What Determines It?" Luther Blackmon
8:30 p.m. "Unbelief: Sources And Forms" Bob Bolton

TUESDAY, JANUARY 23

- 9:30 a.m. "The Relationship Of Young People To Their Elders" Jady Copeland
10:20 a.m. "The Holy Spirit" Franklin T. Puckett
11:20 a.m. "Problem Of Human Responsibility And Organization" James W. Adams
2:20p.m. "The Church: Its Nature And Structure" Roy E. Cogdill
3:20 p.m. "Contemporary Prophetic Cults" Homer Hailey
4:20 p.m. "Palestine — Visual And Verbal Pictures" Melvin Curry
7:30p.m. "Conscience: Conflicts And Crises" Clinton Hamilton
8:30p.m. "Hypocrisy: Prevalence And Perversity" Warren Cheatham

WEDNESDAY, JANUARY 24

- 9:30 a.m. "The Problem Of Self" Hoyt Houchen
10:20 a.m. "The Holy Spirit" Franklin T. Puckett
11:20 a.m. "Problem Of Human Responsibility And Organization" James W. Adams
2:20p.m. "The Church: Its Nature And Structure" Roy E. Cogdill
3:20 p.m. "Contemporary Prophetic Cults" Homer Hailey
4:20 p.m. "Palestine — Visual And Verbal Pictures" Melvin Curry
8:30 p.m. "Life: Biological And Psychological Dilemmas" Charles Branch

THURSDAY, JANUARY 25

- 9:30a.m. "Will He Find The Faith?" James Finney
10:20 a.m. "The Holy Spirit" Franklin T. Puckett
11:20 a.m. "Problem Of Human Responsibility And Organization" James W. Adams
2:20 p.m. "The Church: Its Nature And Structure" Roy E. Cogdill
3:20 p.m. Alumni Program
7:30 p.m. "Death And The Resurrection: Problem Of Purpose And Destiny" Eugene Britnell

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 IX

FEBRUARY, 1968

NUMBER 2

THE VINE AND THE BRANCHES

Connie W. Adams, Akron, Ohio

Jesus often taught great lessons from commonplace occurrences. In the company of those who tilled the soil he told of a sower who went forth to sow and applied the principle to the sowing of gospel seed in the various kinds of hearts. Near the Sea of Galilee he spoke of fishermen casting their nets into the sea and a great draught of fishes. In a land where the mustard tree spread its branches to provide nesting for birds, Jesus likened the kingdom in its beginning and spread to a grain of mustard seed reaching great proportions from such a tiny beginning. Speaking to women acquainted with the principle of yeast, he said that the kingdom of heaven is like unto leaven in a measure of meal which spreads the whole.

In every case in which God and man are considered, Christ stands between and provides the only means of access to the Father. "I am the way, the truth and the life, no man cometh unto the Father but by me" (John 14:6). He said "I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12:46). He said, "I am the door of the sheep" (John 10:7). Perhaps no parable of the Lord was more readily understood than that of the vine and the branches. Husbandry was a most common practice in Palestine. Here again Jesus occupied the central position. "I am the true vine" (John 15:1). The reader is urged to stop and read John 15:1-8. Many vital lessons are bound up in this account.

1. The Husbandman is the Father (verse 1). Christ came to do the bidding of the Father (John 12:49). Our service is to be directed to the Father as well. Paul said we should present our bodies as a "living sacrifice, holy, acceptable unto God ..." (Rom. 12:1). We offer up "spiritual sacrifices acceptable unto God, by Jesus Christ" (1 Pet. 2:5). Too often men render service to please other men instead of the Father. Paul said our singing is to be "with grace in our hearts" and that it is "to the Lord" (Col. 3:16).

2. Christ is the true vine (verse 1). Only in Christ can acceptable fruit be borne unto God. "No man cometh unto the Father but by me" (John 14:6). Paul said that in Christ men are made "new creatures" (2 Cor. 5:17). "God was in Christ reconciling the world unto himself" (2 Cor. 5:19). The Father has I blessed us with "all spiritual blessings in heavenly

places in Christ" (Eph. 1:3). No fruit can be borne unto God unless the one bearing it is in Christ. Such attempts at fruit bearing must be lawful else the Lord will say to those who have worked "iniquity" (lawlessness), "depart from me" (Matt. 7:21-23).

3. "Ye are the branches" (verse 5). It is commonly held that the Lord meant that there is one great universal church (the vine) and that the various denominations are the branches. In this fashion denominationalism is thought to be not only excused but even made desirable. This is the old idea that we are all headed for the same place and just traveling different roads to get there. We are all different "branches" but really on the same vine, all attached to Christ.

The truth is that individuals are the branches and not religious organizations. When Jesus said "ye are the branches" the word "ye" is to be understood in light of the context. In verse 6 Jesus said "if a man abide not in me, he is cast forth as a branch." A branch, then, is a man, not a church, and certainly not a plant which the Father did not plant (Matt. 15:13). Neither this passage nor any other justifies denominationalism. Its very existence is contrary to divine wisdom. It ignores the prayer of Jesus that all who believe on him might be "one" as he and the Father are one (John 17:17-20). It further lays aside the platform of oneness taught in Eph. 4:4-6.

How does one become a branch, attached to Christ? No fruit can be borne unless one "abides" in Christ (verse 4). In verse 3 Jesus said "now ye are clean through the word which I have spoken unto you." This was addressed to the apostles and had to do with their service in the kingdom. Judas was a branch which did not bear fruit and Peter said he took his life that he might go to "his own place" (Acts 1:25), that is, the place for withered branches, gathered to be burned. And yet while Jesus addressed this to the apostles, in it he sets forth a general principle regarding bearing fruit which God will accept. He spoke of "every branch in me" in verse 1 and then in verse 6 said "if a man abide not in me." From this general principle of abiding in Christ in order to bear fruit unto God, he made his special application to them. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (verse 8).

One *now comes into Christ*, and thus becomes a branch when he obeys from the heart the gospel (Rom. 6:17-18). He is baptized "into Christ" and thus is said to "put on Christ." One who has never

put on Christ cannot be "in Christ" and not being in Christ, cannot bear fruit unto God. Many seek to do good works who are not in the vine. Jesus said a branch cannot bear fruit "of itself, except it abide in the vine (verse 4). One must now be married unto Christ that he should "bring forth fruit unto God" (Rom. 7:4).

4. Bearing fruit is essential to remaining connected unto Christ and thus unto the Father. God's people have been redeemed from all iniquity that they might be "a peculiar people, zealous of good works" (Titus 2:14). Such are to be "careful to maintain good works" and to learn to "maintain good works for necessary uses, that they be not unfruitful" (Titus 3:8,14). Such are to supply in their faith the virtues or graces which will enable them to make their calling and election sure and which will hinder them from falling (being purged as an unfruitful branch) (2 Pet. 1:5-11). Jesus spoke of the need for pruning a vine of the dead and fruitless branches. It is the persuasion of this writer that there are all too many fruitless branches now which clutter the vine, and cut back the productivity of those which do bear some fruit.

The secret of fruit bearing is bound up in the statement that the word of Christ must abide in one in order for him to bear acceptable fruit. The Hebrew writer said that unless earnest heed is given unto the words learned they will slip from us (Heb. 2:1). Failure to study the word of the Lord results in drying up on the vine and producing no fruit. Ignorance of the word is at the root of most of the heartaches that beset the church.

The one who does not bear fruit will be lost (verse 6). There is no need to try and soothe the feelings of those who have come into Christ only to fall by the wayside. 2 Pet. 2:20-22 describes their true condition before God.

When branches abide in the vine and bear good fruit then Jesus said "Herein is my Father glorified." As each branch performs the service for which it was intended, then God receives all the glory he desires. Some have developed the idea that God can only be glorified when the church spends its treasury in a given work and are heard to say "let's do it through the church, so the church can get the glory." No, no, this misses the whole point of glorifying God. It is true that when the church does that which God ordained that it should do, then honor is shown unto God who purposed the church. But when "a man" who is "a branch" in Christ bears his portion of fruit, then "herein" is the Father glorified also. Paul said "That the name of our Lord Jesus Christ' may be glorified in you" (2 Thes. 1:12). Peter said "if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ . . ." (1 Pet. 4:11). The Christian is told by Paul to "glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20).

Let us abide in Christ and in his word and bear fruit abundantly lest we miss heaven and God be robbed of glory through his saints.

— 303 Selden Ave.

44301

Have you renewed your subscription? If not, do it today!

Searching The Scriptures
 Published Monthly At
 TAMPA, FLORIDA
 Second class postage paid at Tampa, Florida

H. E. PHILLIPS, Editor
JAMES P. MILLER, Co-editor

SUBSCRIPTION RATES

Single: \$3.00 per year in advance
Club: Four for \$10.00 per year

Bundles to one address:
 36 for \$5.00
 75 for \$10.00

Special club subscriptions:
 30 for \$5.00 per month
 65 for \$10.00 per month

The date on the address plate shows the time to which your subscription is paid. Check and renew on time.

Address subscriptions and correspondence to:
 P. O. Box 17244
 Tampa, Florida 33612

EDITORIAL

H. E. Phillips, Post Office Box 17244, Tampa, Florida 33612

LETTERS TO THE EDITOR

1022 Feltis Rd.
January 3, 1968
Temperance, Mich. 48182

Dear Erring Brothers:

I got your magazine this A.M. and every time I get one makes me want to write and tell you what the Bible says. I hope & pray you come to the knowledge of the truth, you are leading people astray and will be lost your self unless you repent.

I have been in the church 52 yrs. and try to study every day. The Bible teaches me in Cor. 10:31 whatsoever ye do do all to the glory of God. and Col. 3:17 says whatsoever ye do in word or deed, do all in the name of the Lord Jesus, that is the church. Another thing, I can't support things out side the church and give to the church, and it is very plain to me that all of us, not just one, or two, are to do good works Through the church we can all have a part.

I read some things in your paper that make me think the church is being torn asunder by you. O

course I have faith that the true church will always stand, but some weak ones will go astray. Me being a Tennessean, a grand-father that was a minister of the gospel & my dear old dad was a devout elder, I am from Cookeville, the church is strong there, but a few have gone astray, as you. Please study in reverence, not just for arguments sake. In Christian love—

Parizetto Wood
1022 Feltis Road
Temperance, Mich. 48181

Will you please put this article in your paper along with the other letters. I'll be looking for it. Thank you.

I am happy to publish the above letter as the lady requested. I have reproduced it in full and exactly as I received it without any changes at all. I am also glad that the paper makes her want to write and tell me what the Bible says. I am disappointed, however, that she did not do that. Only two passages are given, neither of which speaks against anything I have ever written in this paper or anywhere else. These two passages have to do with giving glory to God in what we do and to do all in the name of the Lord. I would like to know where I have ever even inferred that I this should not be done. This is the very thing I have urged men and women to do. I see nothing of which I should repent by the quoting of these two verses.

This lady says she has been in the church 52 years, had a grandfather who was a minister of the gospel, a father who was a devout elder, and came from Tennessee. This is fine, but what does this have to do with proving that one is right religiously? And how does all this prove me wrong and in need of repentance? I could say about the same thing of myself, except that I have not been in the church 52 years, but how would this qualify me to be a teacher of the word of God?

She says she cannot support things outside the church and give to the church. Well, if she cannot give to things outside the church, can the church support things outside the church? The advocates of church-supported orphanages claim that they are not a part of the church and are separate institutions from the church that the church should support. They also claim that the church can do what the individual can do. Perhaps this lady can help some of these people by showing them that they cannot support things outside the church.

She further says that all of us, not just one or two, are to do good works, and through the church we can all have a part. Is a hospital a "good work"? Can the church support a hospital in doing "good works"? Is educating the young a "good work"? Can the church support a college or grade school in doing "good works"? Is the Red Cross doing a "good work"? Can the church support the Red Cross in doing "good works"? If not, why?

"Good work" which we are to do will not glorify God and are not in the name of the Lord (in reference to the two passages given in this letter) unless they are authorized in the word of God. "For we are his workmanship, created in Christ Jesus unto **good works**, which **God hath before ordained** that we should walk in them" (Eph. 2:10). Nothing is a good

work to be done by the Lord's body unless it is ordained by God that we should walk in it. What men think up and classify as a good work is not "good works" as defined by the word of God, and God is not glorified in doing them.

I am glad to get this letter, but I know absolutely nothing about my sins of which she tells me I should repent. She simply charges me with leading people astray and tearing the church asunder, but does not give even a hint of what it is that I am teaching that leads people astray and tears the church asunder. I must wait until my sins are pointed out by the word of God before I can repent.

Tapes

of the

LECTURE PROGRAM AT FLORIDA COLLEGE

January 22-25, 1968

ANY TWO LECTURES ON ONE TAPE

Make Your Choice

| | |
|--|---------------------|
| Right: What Determines It? | Luther Blackmon |
| Unbelief: Sources And Forms | Bob Bolton |
| The Relationship Of Young People To Their Elders | Jady Copeland |
| The Holy Spirit (3 lectures — Tuesday, Wednesday, Thursday) | Franklin T. Puckett |
| Problem Of Human Responsibility And Organization (3 lectures — Tuesday, Wednesday, Thursday) | James W. Adams |
| The Church: Its Nature and Structure (3 lectures — Tuesday, Wednesday, Thursday) | Roy E. Cogdill |
| Contemporary Prophetic Cults (2 lectures — Tuesday, Wednesday) | Homer Hailey |
| Palestine — Visual And Verbal Pictures (2 lectures — Tuesday, Wednesday) | Melvin Cury |
| Conscience: Conflicts And Crises | Clinton Hamilton |
| Hypocrisy: Prevalence And Perversity | Wamen Cheatham |
| The Problem Of Self | Hoyt Houchen |
| Life: Biological And Psychological Dilemmas.. | Charles Branch |
| Will He Find The Faith? | James Finney |
| Death And The Resurrection: Problem Of Purpose And Destiny | Eugene Britnell |

Recorded on new 1 1/2 mil. (polyester) Mylar tape of high quality and high fidelity, recorded on both sides at 3 3/4 i.p.s. and can be played on any recorder using a 7" reel. Orders can be filled on 3" and 5" reels at 1 7/8 i. p. s.

NINETEEN LECTURES IN ALL

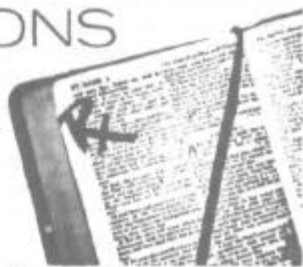
Each Tape (two speeches)\$ 3.00

Entire Program (10 reels)\$27.00

PHILLIPS PUBLICATIONS

**P. O. Box 17244
Tampa, Florida 33612**

PRESCRIPTIONS from the Great Physician— Jesus Christ



Dr. W. P. McElwain, 11208 Mitscher St., Kensington, Md. 20795

HEALTH PROBLEMS OF OUR TIME

The causes of death in the United States have changed dramatically during the last 50-60 years. In 1900 the three leading causes of death were influenza and pneumonia, tuberculosis and gastroenteritis in that order. These are all infectious diseases whose deadliness was really a combination of low resistance on the part of the patient and a lack of adequate treatment as far as the physician was concerned. The rigors of the environment contributed greatly to the illness and death caused by these infectious agents. The physician was without the powerful drugs so common today and yet so appreciated they are referred to as "miracle" drugs. It has been said that Calvin Coolidge's son would have been cured by less than \$.25 worth of sulfa drug.

Certainly the tuberculosis so rampant in Alexander Campbell's family would have been controlled by modern means. As a result of clean water and water-borne waste disposal systems gastroenteritis is now more inconvenient than deadly.

In 1961 only one (influenza and pneumonia) of these three remained in the top ten causes of death and it had dropped from first to sixth.

The first two causes of death are now diseases of the heart and malignant neoplasms (cancers) in that order. The third ranking cause which is "all accidents" is also of interest. These first two causes are of much concern to us at this time and have been the subject of much discussion. They are both classes of diseases, which are profoundly influenced by living habits.

It is felt that at the present time the United States is in the grip of epidemics of two diseases — coronary heart disease (cause of heart attacks) and lung cancer.

Lung cancer is now the most common cancer in American males while it remains rare in certain other countries. The most important factor in the increased occurrence of this disease has been identified as the smoking of cigarettes. Surely if cigarette smoking is a major contributor to disease and death it should be absent among the people of God. The day has long passed that one can reply, "I enjoy it and I don't believe it hurts you." It does hurt you and that is established beyond reasonable question.

This leaves only two explanations for one continuing to smoke. He can reason that he enjoys it and he doesn't worry about getting cancer. It must be said in reply that the body exists for the service of God and we must guard against any injurious practice. Our body is not ours to indulge as we please, but

ours only in the sense we have the use of it in the Lord's service.

The other explanation is "that I wish I could quit, but I just can't." This is an admission of unfaithfulness. It is a declaration that the pleasures and appetites of the flesh rule the mind and body. Now one exists for the body rather than the body existing for higher purposes. Solomon wrote "he that ruleth his spirit is better than he that taketh a city" (Prov. 16:32). Self-control is a necessary characteristic of the Christian and stressed to us in many places. I Cor. 9:25 — And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage. Paul reasoned with Felix about God's way, the necessity of being able to control ourselves and the judgment to come. Peter admonishes us to add self-control as a requirement for being fruitful.

The child of God should have no difficulty in quitting any habit shown to be detrimental to his physical well-being.

Comments to the Editors

"May the Lord continue to bless you and your efforts." — Al Watkins, Pensacola, Fla.

"I have enjoyed so very much receiving the paper the past year and am looking forward to the new features in the 1968 paper. I appreciate the effort you brethren are putting forth to fight error both in and out of the church. May the Lord crown your efforts with success as long as you walk in 'the old paths.'" — David Smitherman, Groves, Texas.

"Yours is a timely and much needed work and we pray for your continued efforts in presenting the Truth." — Mr. & Mrs. C. E. Bailey, Miami, Fla.

"We here in Evansville read and cherish your paper and hope and pray for a long life for you both so that these fine articles may continue to be brought to our attention for instruction and admonishing purposes." — Bill Johnson, Evansville, Ind.

"We have enjoyed Searching The Scriptures for the past few years. We feel that much good is being done in teaching the truth." — Giles M. Painter, Salisbury, N. C.

"We appreciate the work and effort put forth by you two brethren for the fine paper." — Woodrow Newton, Jasper, Tenn.

"We enjoy your paper very much." — Mrs. Wade Ray, Homeworth, Ohio.

"Thanks for continuing to send the paper. I still believe it to be the best." — L. L. Stout, Oxnard, Calif.

"Please renew Searching The Scriptures. We always love to read it and look forward to the time it will come." — Mrs. Ellis Garland, Knoxville, Tenn.

"I am enjoying the magazine very much." — W. J. Johnston, Tampa, Fla.

"My husband has been taking Searching The Scriptures for several years and truly enjoyed reading it. He could hardly wait for it to come each month ... Please renew his subscription to my name." — Mrs.

Leona Linn, Orlando, Fla.

"Searching The Scriptures has been a source of inspiration to me and a help to some others to whom I've talked. It is my sincere desire that you and brother Miller will have both length of days and continued desire to be used of the Lord in every good work."—Harold V. Trimble, Blytheville, Ark.

"I still enjoy Searching The Scriptures so much and I like it because it stays so close to the Bible."—Ida Holt, Lynn, Ark.

"Please send me Searching The Scriptures ... I have been reading back issues and realize I have for several years been missing a good paper."—Elmer L. Eubanks, Columbia, Mo.

"Some of us have enjoyed Searching The Scriptures in the past and others are just now having the pleasure of receiving the publication. Keep up the good work and may God bless the labor."—Herbert L. Hiser, Elyria, Ohio.

"Enjoy reading the paper very much."—Mrs. Evelyn Burwell, Redondo Beach, Calif.

"We enjoy your publication very much. Thank you."—Jerry D. Shuman, Raleigh, N. C.

"We both enjoy Searching The Scriptures very much. My husband always reads it to me while I am cooking for he says we both understand it better."—Frank and Jessie Terrell, Gainesville, Fla.

"I enjoy the paper very much and do not want to miss a single copy. The brethren are doing a very fine job in their columns."—Paul Curry, Wheelwright, Ky.

"I enjoy your magazine very much. Keep up the good work."—D. E. Harter, Sharon Center, Ohio.

"I like the paper Searching The Scriptures very much. I would not want to be without it."—Mrs. Jennie Hager, Asheville, N. C.

"We enjoy each copy of the paper and get much good from its teaching."—Walter Massey, Victoria, Texas.

"I believe that you and your staff are doing a very fine job of presenting Bible truth in Searching The Scriptures. I appreciate the quality of writing that characterizes this paper. May the Lord bless you in future efforts."—Lindy McDaniel, Baytown, Texas.

"Enjoy your paper thoroughly."—Lavinia V. Singletary, Orlando, Fla.

"I still enjoy Searching The Scriptures. Keep the good work going."—William C. Sexton, St. Joseph, Mo.

"Appreciate the paper . . . believe you will make it even better by the additional writers. I am looking forward to receiving it during the coming year."—R. L. Morrison, El Centro, Calif.

"May God bless you as you continue to teach the truth through your paper. We know you are doing a good work and we appreciate your efforts."—W. C. Sawyer, Louisville, Ky.

"I have been getting Searching The Scriptures for a little over a year. I have enjoyed reading every one of them. I'm sure the truth has been taught through this paper."—Albur James, Kansas City, Mo.

"Please renew Searching The Scriptures. It is a wonderful paper and I enjoy reading it very much."—Mrs. J. E. Parrish, Nashville, Tenn.



I. A DEFINITION OF THE TERMS

Continued from Last Month

But not only is "creative action" set forth by the words "make" or "made," but by phrases such as "when God commanded the earth to 'put forth grass, herbs and fruit trees (vs. 11) we are to understand this as referring to supernatural creation, even as God's command to the waters to swarm with swarms of living creatures, vs. 20, is explained in the following verse to mean that God created ("bara") EVERY LIVING CREATURE that moved wherewith the waters swarmed. For the sake of variety and fullness of expression different verbs are used to convey the concept of supernatural creation. The context makes it clear that these verbs are used synonymously THROUGHOUT the chapter, so that not only animal life and human life but also plant life were created by God in their appropriate days." See C. R. S. Annual, 1965, page 5. So by the WORD of God (Heb. 11:3; 2 Pet. 3:5) there came into being the **living** vegetable kingdom and marine **life** of the animal that previously did not exist. This came about at God's commands.

"CREATIVE" ACTIVITY CEASED. At the close of the "creative week" of six days God's CREATIVE activity was terminated; henceforth, everything was to come into existence through the process of natural laws and through the "seed" inherent in each (Gen. 1:11-12), just as God decreed. I suppose all evolutionists deny this and maintain that "creation" continues and is an active, present operation. They constantly use such terms as "present," "progressive," "continuous" and "current" to modify the term. As mentioned in my first article a biology professor said God "CREATES" the oak tree growing in your yard today just the same, and just as much, as he did the FIRST oak tree (if that be a Genesis "kind"). If words have any meaning, Gen. 2:1-3 teaches that God COMPLETED His CREATIVE work within those six days. "Thus the heavens and the earth were FINISHED, and ALL the hosts of them. And on the seventh day God ENDED His work which He had made; and He rested on the seventh day from ALL His work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from ALL His work which God created and made." (My Caps, PF) (See also Heb. 4:3-4).

Driver, in his "Hebrew Tenses" page 13, says the word "create" in the Hebrew is in the perfect tense but "is the equivalent of the Greek aorist, which denotes an action completed and finished at a definite moment in the past, fixed by the narrative." In his

MAIL YOUR RENEWAL TODAY

commentary on Genesis, he says (page 3), "the Hebrews knew this referred to an action in its completed state." Watts in his survey of Syntax in the Hebrew Old Testament says the perfect tense focuses attention on the conclusion and perfected character." And although in the LXX, or Greek translation of the Old Testament, the word "create" is not used in Gen. 1, yet in the Greek translation, cited above, the words "finished," "made," and "ceased" are used six times and ALL OF THE WORDS ARE IN THE "AORIST" TENSE. So God's labors, in creative activities, are ALL set forth by words in a Greek tense that means a one time, once for all completed transaction.

Then the basic FIRST law of Thermodynamics (I suppose accepted as a valid law by all men of science), proves this point. This is the Law of Conservation. It says MATTER AND ENERGY CANNOT BE CREATED. All matter and energy was completed at the origin of the Universe and during those six days of Creation. Such things can be converted today from solid to liquid to gas, yet nothing is gained or lost. So NOTHING is being "created" today. Scientists tell us that while the first law of Thermodynamics is in effect matter and energy CANNOT be created. But they also must say this law has been in operation since that period of "creative" activity ceased. The creation of the universe PRECEDED the first law of Thermodynamics; the creation of life PRECEDED the law of Biogenesis and a fully wound-up biophysical world PRECEDED the second law of Thermodynamics. (There is much material by many scientists to prove these points, such as a fine article by Professor Barnes in Creation Research Society Quarterly, Jan. 1966, page 5, also in "God Has Spoken" by A. O. Schnabel, a scientist with Boeing in Seattle, Wash.)

As we sum up the definition and meaning conveyed by "CREATION," set forth by both this word, sometimes by the term "made" and by several phrases in Gen. 1, we know different and distinct groups or "kinds" were brought into being by Divine fiat and Supernatural power and NOT by "natural processes." Each was brought into being full-grown, thus did not grow and develop from "seed" by "natural law" as all others have since that "creative" week. Each form or "kind" was given the power to multiply, reproduce its OWN "kind" (NOT ANOTHER "KIND") by "the seed" of each "kind," both plant and animal life, INCLUDING MAN. So I stress this point — Man, our chief interest, was a special and distinct creation. He did not come directly from the monkey or ape (or ANY OTHER lower form), neither did man and the ape "branch off" from a common ancestor of the past. He does not share common ancestry with ANY of them. He is not a "cousin" of the ape as many scientists (?) declare. Man did not evolve from anything else beneath himself; he did not come into being via the animal route and AT NO TIME was man anything but MAN — a HUMAN being, endowed with all the faculties (intelligent, rational, moral and spiritual) of the adequate First Cause — the God who created him. So, the "ARRIVAL" of the "fittest" was by Creation and not by ANY EVOLUTIONARY PROCESS.

(In next month's issue we will define and discuss the word "Evolution.")



EDGAR V. SRYGLEY, JR.

Edgar V. Srygley, Jr. was one of ten children, with three brothers and six sisters, all still living. He was born April 14, 1928 in Sheffield (Colbert County), Alabama. He graduated from Sheffield High School as salutatorian in 1945. He worked as part-time grocery clerk during his last two years in High School, and for Reynolds Aluminum during the summer of 1945. He worked for TVA as clerk and typist during the fall of 1946 and in 1947.

In 1947 he entered Freed-Hardeman College and graduated with AA degree as valedictorian in 1949. He entered David Lipscomb College in 1949 and received a BA degree, graduating as valedictorian in 1951. He began full time work as a gospel preacher in Americus, Georgia in the fall of 1951 to 1956. He joined the faculty of Florida College in September, 1956 where he taught freshman Bible, freshman English, and first-year Greek. He continues to the present as a member of the faculty of Florida College.

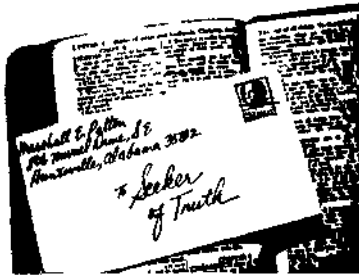
During the summers of 1958, 1959 and 1960 Edgar Srygley attended Harding College where he received his MA degree in 1960 with a 4.00 average. During the summers of 1961 and 1963 he did post-MA work at Harding College. In 1965 and 1966 he took first-year German at the University of Alabama.

From the very first issue of Searching The Scriptures brother Srygley consented to write a column on the meaning of New Testament Greek words. He has, with very few exceptions, provided an article for every issue of this paper. He has been faithful in contributing interesting and scholarly articles on the Greek text of the New Testament. In the past he contributed articles for Way of Salvation.

Edgar Srygley was married to Betty Ruth Freeman and to this union were born two girls, ages 16 and 12. He has been a real friend to me and a great encouragement in the publication of this Journal.

H. E. Phillips

ANSWERS for our hope



Send Bible questions to:

Marshall E. Patton, 806 Muriel Dr., S E., Huntsville, Ala. 35802

QUESTION —Is it not true that Hebrews was written after the first covenant ended? If so, why does the writer speak of it as though it had not yet passed away, saying, "that which decayeth and waxeth old is ready to vanish away" (Heb. 8:13)? - A.B.

ANSWER — In determining the meaning of this verse, as well as all others, we cannot emphasize too much the value of the context. In the preceding verses (Heb. 8:8-12) the writer quotes Jeremiah's prophecy (Jer. 31:31-34) in which God said "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:" (Heb. 8:8). In this prophecy the first and second covenants are contrasted. In such a contrast the very use of the word "new" in relation to the second covenant necessarily made the first old. This the Hebrew writer affirms in verse thirteen. The statement in question, however, does not relate **directly** to the old covenant, but is a **general** statement applicable to all things that are old. Note the generality of the statement: "Now that which decayeth and waxeth old is ready to vanish away." Whether it be a house, a garment, or an elderly person — soon that which is old must pass away.

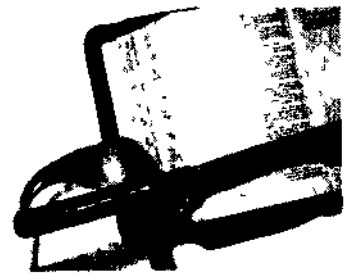
In the light of this general truth, acceptable to all, they should have anticipated the abrogation of the first covenant — its abolition (Col. 2:14; Heb. 10:9) should have been no surprise. What happened to it not only fulfilled Jeremiah's prophecy, but was also what happens to all things that are old.

The statement in question cannot apply to the old covenant **at the time** the Hebrew letter was written. The very first statement in the verse under study calls attention to **what was said** in Jeremiah's prophecy and to **what happened** to the first covenant by virtue of that statement — especially, the use of the word "new." It became "old," and thereafter was ready to vanish away — and did, when Jesus died on the cross (Col. 2:14).

The efforts of some to relate this statement to the whole of Judaism, some of which continued (the nation of Israel, the city of Jerusalem, the temple, etc.) until the destruction of Jerusalem A. D. 70 seems arbitrary to me. There is nothing in the context to warrant the assumption that these things were under construction. The old testament of Moses was under consideration; it was made old by Jeremiah's prophecy, and thereafter (like all things old) was ready to vanish away. When it passed away is determined from other passages.

----- o -----

Using the SWORD OF THE SPIRIT



Eugene Britnell, 8909 Mayflower Road, Little Rock, Ark 72205

THE CHRISTIAN IS A SOLDIER

It seems that many people have forgotten that the Christian is a soldier in the army of the living God. Because of this, we see too much weakness, compromise and spiritual cowardice among those who profess to be the people of God.

To be a good soldier of Jesus Christ, one must be militant and aggressive. The Christian must be fully armed, and ready at all times to attack the vicious and relentless forces of evil in a sinful world. This is not a carnal warfare, but rather a battle against "the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12). Jesus would not allow his disciples to defend him with the carnal sword; neither is his kingdom to be built, extended or defended by warfare which is "according to the flesh."

MILITARY TERMS

It is interesting to study the many military terms which are used in the New Testament in describing the duty of a Christian and his relationship to Christ. This, of course, is no accident. The analogy is true and meaningful. The lessons which are conveyed unto us by these terms are clear and forceful.

In II Timothy 2:3, the term "soldier" is used metaphorically of one who endures hardship in the cause of Christ. The term is also used to show the close relationship among those who have fellowship in the service of Christ. For example, "But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your messenger and minister to my need" (Phil. 2:25). Paul also called Archippus a fellow-soldier (Philemon 2).

When Paul said "I am set for the defense of the gospel" (Phil. 1:16) we get a picture of a phalanx of soldiers with each one standing firmly in his place and refusing to be moved by the enemy. As such a soldier would stand with sword or gun in position ready for use, so Paul was always ready to wield the "sword of the Spirit" in the defense of Christ, his gospel and his church.

ENTANGLING ALLIANCES

"No soldier on service entangleth himself in the affairs of this life: that he may please him who enrolled him as a soldier" (II Tim. 2:4). Oh, how we need this lesson in the church today! Many who claim to be Christians are "too busy" to serve the Master. Any person who cannot "seek first the kingdom of God" is truly too busy! Brethren often get

too involved in the things of this world. They need to submit to Christ and allow him to possess them that they may truly possess their possessions.

Can you imagine a soldier who has failed to appear at his post of duty at the proper time trying to explain to his commanding officer that he was too busy, or that it was too cold, or too far, or that company came in unexpectedly? If you know anything about military service, you cannot. And who ever heard of a soldier who was also farming, operating a store, or engaging in some other civilian employment with hours of work which conflicted with his military duties? He is expected to give his undivided time and attention to his duties as a soldier. To many of us, serving Christ is a side line or avocation, and we feel that we can do personal work, attend the services, and otherwise serve the Lord — if we are not tied up!

Certainly we are to make a living, but we must not become too entangled in earthly affairs to serve him who has enrolled us as soldiers. Some Christians can find a lot more time to devote to some lodge, club or party than to the Lord and his church. The captain of our salvation demands the first and best of our time and effort.

THE FIGHT OF FAITH

The Christian's life is a battle against sin and error and in defense of "the faith once for all delivered to the saints." Paul admonished Timothy to "fight the good fight of faith, lay hold on the life eternal..." (I Tim. 6:12). Many people are always fighting, but not the fight of faith. They fight imaginary evils and opponents, often just beating the air, and sometimes opposing that which they should be building up. To fight the fight of faith is to fight for the word of God, the source of faith. Later in this same verse, Paul reminded Timothy that he was called for this purpose. So is every Christian!

SUFFERING HARDSHIP

"Suffer hardship with me, as a good soldier of Christ Jesus" (II Tim. 2:3). The life of the Christian soldier is not easy. The Lord never promised that it would be. It is a life of hardship, self-denial, deprivation, sacrifice, endurance, and often alienation. The "good soldier" knows this, and is concerned only with the orders of the Captain of his salvation. He can't even value his life above duty. Christ and the early Christians did not. When Paul was warned of the dangers and hardships which would befall him in Jerusalem, he told the Ephesian elders, "I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24). What a wonderful attitude! That, my friend, is placing one's duty to Christ above everything on earth, and even life itself.

In his defense of the resurrection of the body and the immortality of man, Paul made this statement concerning his labors at Ephesus: "If after the manner of men I fought with beasts at Ephesus, what doth it profit me?" The allusion here is hardly to be taken literally. Paul had encountered furious opposition, like the rush of wild beasts. But the point is, he fought! I imagine that his enemies acted much

like those beast-like men who attacked Stephen and chewed on him like a pack of vicious dogs. It requires strong and determined effort to withstand such enemies of Christ. You don't expect spiritual weaklings to endure such hardship — any more than you would go bear hunting with a switch.

THE PIONEER SPIRIT

The preachers of the restoration movement recognized, perhaps better than we do today, what it meant to be a good soldier of Christ. They were firm and aggressive. The Arkansas *Gazette* recently carried a series on the history of the Baptist denomination in Little Rock. According to the report, after that denomination had been established here, Dr. Benjamin F. Hall and John T. Johnson came from Kentucky and held a series of meetings. As a result of their work, the Baptist Church didn't meet again for twenty-six years! Here are some quotations about their work, as taken from the old papers:

"The citizens, in general, manifested the greatest kindness and respect; and truth began to prevail a few days after our arrival. A feeble opposition set in from several quarters; but it was of little avail. The citizens of Little Rock were not to be deterred or dictated to. Like the noble Bereans, they examined, were convinced, and obeyed."

"When we heard them, the burden of their discourses was Immersion. They contended that it is the only scriptural mode of Baptism — that it is for the remission of sins, and that one's sins are not pardoned until immersed. They contended furthermore that there is no abstract operation of the Spirit, that it operates alone through the word or scriptures (that was before some of our college professors learned otherwise, E.B.) — and that they are right, all others wrong; and they exhort all denominations to abandon their churches, and unite with them."

In 1845, John T. Johnson and R. C. Ricketts held a series of meetings which lasted for 26 days, and they converted 95 people. During the meeting, the paper carried this report:

"Such a Revival we have never had among us; upwards to fifty new members have joined them, comprising many of the most worthy and respectable citizens of our place.

"Several of them, though belonging to other denominations, and esteemed steadfast members thereof, have been brought to acknowledge that they were 'wrong' and that they have found 'the better way.'

"The rite of baptism by immersion has been administered every other day, for the last week, by Elder Ricketts, in the Arkansas river, while crowds of people stood on the banks as witnesses. Their zeal is in no wise abated, for we understand they mean to continue their labors here eight or ten days longer."

My friend, those brethren were faithful soldiers of Christ, and we can see in their labors the results of the skillful and uncompromising use of the sword of the Spirit. God grant that there may be a revival of that disposition among us, and that we as soldiers of Christ may unsheath the spiritual sword and do battle against sin and unrighteousness.

THEOPHILUS



Robert A. West, 8121 Hudson Street, Orlando, Florida 32808



Harold Tabor, 2721 North Pecan St., Nacogdoches, Texas 75961

WORD STUDIES in the Hebrew Old Testament

WASHINGS

The English verb, 'to wash,' deserves attention because of the fact that both Hebrew and Greek give three renderings, each having its own distinct characteristics. The passage where these distinctions are clearly seen is Leviticus 15:11-12: "And whomsoever he that hath the issue toucheth, without having **rinsed** his hands in water, he shall **wash** his clothes, and **bathe** himself in water, and be unclean until the even." (Am. St. Ver.)

The first word, **shathaph**, is translated 'to rinse.' Brown, Driver, & Briggs define it: "overflow, rinse or wash off" (Heb. & Eng. Lexicon, p. 1009). It refers to a pouring out, gushing flow, or thorough washing of a part of the body such as the hands, feet, face, etc.

The last word, **rachats**, by contrast, is translated 'to bathe.' Brown, Driver, & Briggs give the meaning as "wash, wash off or away, bath" (p. 934). Both of the above words are used with reference to the body. **Shathaph** is used in reference to washing a part of the body and **rachats** to the whole of the body.

Cabas is used of washing inanimate objects, as distinguished from living objects or persons. Brown, Driver, & Briggs give as the meaning 'wash garments (by treading)' (p. 460).

In the LXX, the three Greek words have the same distinction. **Louo** and **nipto** (**rachats** and **shathaph**, respectively) are used of persons, while **pluno** is used of things, especially of garments (of Liddell & Scott). Thayer agrees with the meaning of these words as they are used in the New Testament, (of p. 383).

OUTLINES OF FLORIDA COLLEGE LECTURES 1968

Detailed outlines of each speech delivered at the 1968 Florida College Lectures.

Price: \$2.00

Order from:

PHILLIPS PUBLICATIONS
P.O. Box 17244
Tampa, Florida 33612

THE SIX VOLUME ADAM CLARKE'S COMMENTARY NOW IN A NEW ONE VOLUME EDITION



Ralph Earle, Th.D. carefully abridged this scholarly six volume commentary by Adam Clarke into a single volume of 1 350 pages. This has been a standard work for over a century.

Now this widely accepted commentary on the whole Bible can be obtained in this single volume at a price all can afford

Only \$11.95

Order from

PHILLIPS PUBLICATIONS
P. O. Box 17244
Tampa, Florida 33612

THE NEWS LETTER REPORTS

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

HOGLAND-BARR DEBATE

On March 25, 26 and 28, 29, Ward Hogland, of the Walnut Street church, here in Greenville, Texas will meet Mr. Vernon L. Barr, of Dallas in public debate. Mr. Barr is brought to Greenville by the Emmanuel Baptist Church of this city. The first two nights will be devoted to a study of the **Plan of Salvation**. The last two nights will be given to the **Apostasy** question. Both of these men are well experienced in the field of polemics. It has been our desire, as elders, to hear brother Hogland in a debate, but his work in this field has been away from Greenville in the six years he has been with us. Due to the fact that our building will seat many more than the Baptist building, all sessions will be conducted here. Sessions will begin at 7:30 each night. Many motels are available in this city for those who would like to attend. This should be a great debate and we welcome you to come. Why not plan your vacation at this time?

Elders, Walnut Street church

Pat Gantt
Roy Luttrell
Cecil Owens
C. E. Luttrell

Dearl R. Hooten, 1720 N. 22, Pasco, Wash. — The past 14 months of labor with the church in Pasco, Washington has been a very busy but enjoyable one. The work here is a result of brother **Thirston Kimbrell** (now in Bremerton, Wash.) preaching in opposition to the current innovations. As yet we are not able to meet all our financial obligations and the churches in Yakima, Washington and Cottage Grove, Oregon are assisting me to this end. The church meets at 3221 W. Court at Pasco. If the readers of this journal would like for me to contact a friend or relative in this area I would be happy to do so.

Larry A. Bunch, Lawton, Okla. — I moved to Lawton during the holidays from Palmetto, Florida to work with this fine group of Christians. I had been in Florida for almost two years and had moved there from Louisville, Kentucky where I worked with the Shively congregation for one year. My home is Lone, Oklahoma and it was from there that I moved to Kentucky.

The church in Lawton consists of about eight families with an attendance of about 25. The brethren here have been meeting for three years with Joe Watson (1535 N. 43) doing the preaching. Lawton is the third largest city in Oklahoma (70,000) and there are at least 6 liberal churches here. My support now totals \$200.00 monthly and I need more. I am married and have four children. Any church interested in helping in this work, please contact me at 1911 Glenn, Lawton, Oklahoma 73501. Additional information may be obtained by writing Joe Watson or the elders of the church in Palmetto, Fla. 33561.

Elvis Bozarth, 3679 W. Grand Ave., Chicago, Ill. 60651 — I have notified the Grand Avenue church that I will move during the summer at the end of my fourth year. Preachers interested in moving here may write to the above address. The church is at peace and the members are congenial and easy to get along with. My plans are incomplete.

Donald R. Givens, Novato, Calif. — If you have relatives or friends stationed at Hamilton A.F.B., please send us their name and mailing address and we will be happy to contact them. The church meets at 807 Grant Avenue in Novato. We are a small congregation with some 30 members. We have recently purchased an acre of land on which we hope to build a new building sometime in the future, the Lord willing. Property is very expensive here (we had to pay \$15,000. plus interest for one acre). Our contributions are good for the small membership. We average \$230. to \$240. per week. Worship with us when you are in the San Francisco bay area.

Ernest A. Finley, 718 Lambuth Lane, Deer Park, Texas (located in Southeast Houston metropolitan area) — In March, 1967, a new congregation began meeting in Deer Park, Texas at Carpenter Elementary School, the greater part of the congregation being made up of former members of the Red Bluff congregation in Pasadena. The beginning of the new work was necessitated by the fact that the Red Bluff church had outgrown its facilities.

I began working with the new congregation, known as College Park church of Christ, last June, after three years pleasant association with the church at West Columbia. Property is being bought in a central location in what will be the residential section of Deer Park as it continues to grow. We hope to have the property paid for by the end of this year if not before, after which we shall begin construction of our much needed building. Membership presently numbers slightly under a hundred and is made up largely of middle-age or younger couples and their children. There is a great deal of potential in the membership of this congregation. When you are in the Houston area, worship with us. Sunday worship is at 10:00 a.m. and 6:30 p.m. and Wednesday Bible study at 7:00 p.m.

Leo Rogol, 2410 S.W. 14th St., Miami, Fla.— Brother **Stanley J. Lovett**, gospel preacher and editor of **The Preceptor Magazine**, held a gospel meeting for the Southwest church of Christ from December 12th through the 17th. The lessons were excellent and well received by those who attended. We were especially encouraged by the presence of a good number of visitors from the various congregations of Miami. They were most faithful in attendance and lent us much encouragement in this effort of proclaiming the gospel of Christ. We wish to express

our sincere appreciation to all those who came to our meeting.

Fred A. Shewmaker, Wilmington, Ohio — Back in August I began work with the church in Wilmington, Ohio. With our coming the membership became 29. One has been baptized and we now are 30 in number. Brother Vic McCormick was with us for a gospel meeting November 27 through December 3, 1967. Attendance was good and the preaching excellent.

If anyone knows of military men who are stationed in our area or who are being transferred to this area we would be glad to contact them if you will send us as much information as you can to help us locate them. Wilmington is located about 50 miles northeast of Cincinnati and about 35 miles southeast of Dayton. Invite all who are traveling in our area to stop and tucky Avenue at "B" Street.

W. A. Smith, Route 3, Box 4, Plant City, Fla 33566 — The church in Plant City, Florida would like to contact some gospel preacher who would be interested in moving here to labor with us. Contact me at the above address or call: 752-4668.

Larry A. Bunch, Lawton, Okla. (recently from Palmetto, Florida) — The church in Palmetto, Florida would like to contact some gospel preacher to move there and work with them. Contact any one of the elders: **Verl Fielding**, 1315 4th St., Palmetto, Fla.; **Arlin Wilsher**, Route 1, Box 78, Palmetto, Fla.; **C. D. Cannon, Sr.**, Route 1, Box 139, Palmetto, Fla. This is a faithful church.

Harold Stang, Jr., Lutz, Fla. — Brother **Tom Hicke** has been engaged as the preacher for the Lutz Church of Christ after the first of the year and as soon as his responsibility has been fulfilled in St. Petersburg, Fla. I am moving to Jacksonville, Florida the first of January to work with the church in Marietta.

LOST NOTES WANTED

Some time ago I loaned my copy of Franklin T. Puckett's debate notes on Instrumental Music to some preacher. I do not remember now who got them but I really need them back. If anyone reading this has these notes, please return them to me right away and I will try and not hold it against him and promise not to tell on him too widely.

Connie W. Adams 303
Selden Ave., Akron,
Ohio 44301

Albert M. Mitchell, Tucumcari, New Mexico — The church of Christ in Tucumcari, New Mexico will need the services of a full time preacher to begin work soon after June 1. At that time brother **A. O. Raney** will be moving to Arkansas to commence a work long envisioned by him whereby he will support his family by secular work and yet be available to preach for small congregations not able to support a full time preacher.

The church in Tucumcari consists of about 60 active members with average attendance of about 100. Our building is modern and will seat 250 to 300 persons. A modern three bedroom house is provided to the preacher. Tucumcari is a city of approximately 9,000 population. Correspondence may be addressed to: Elders, church of Christ, P. O. Box 43, Tucumcari, New Mexico 88401.

Irven Lee, Hartselle, Alabama — After almost five years at Jasper, Alabama, I am moving to Hartselle, Alabama to work with the Westview church. My new address will be P. O. Box 866, Hartselle, Alabama 35640.

There are a few little firmly established churches in the Jasper area that are dedicated to the safe way. Good men preach in these communities. I do not know how Gus Nichols could have done more with the tongue against these churches than he has done, but he has not been able to prevent their starting and growing. The future will be brighter.

James L. Denison, Box 481, High Springs, Fla. 32643 — On January 24 and 25 brother **Luther Blackmon** of Bedford, Ohio, preached on "Evolution and the Bible" at the Santa Fe Hills congregation. I conducted three meetings in 1967 as follows: Santa Fe Hills, Alachua, Fla.; congregation at Marietta, Fla.; Center Hill near High Springs, Fla. My next meeting is scheduled for April 21-28 at Mayo, Fla.

W. C. Hinton, Sr., Tampa, Fla — If interested in full-time ministry, please contact the Elders, Henderson Blvd. church of Christ, 3402 Henderson Blvd., Tampa, Florida 33609.

BOOKS BY J. W. McGARVEY

| | |
|----------------------|---------|
| Commentary On Acts | \$ 4.95 |
| The Four Fold Gospel | \$ 4.95 |
| Sermons By McGarvey | \$ 3.00 |
| The Eldership | \$ 1.95 |
| Biblical Criticism | \$ 3.50 |

Order from-

PHILLIPS PUBLICATIONS

P. O. Box 17244

Tampa, Florida 33612

BOOKS BY W. CURTIS PORTER

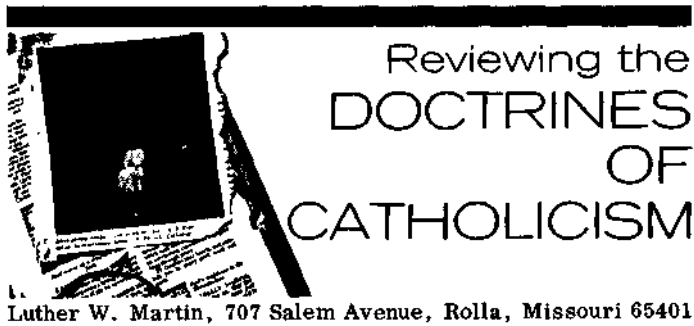
| | |
|----------------------------------|---------|
| Porter-Tingley Debate | \$ 3.50 |
| Porter's Sermon Outlines, Vol. I | \$ 2.00 |
| Porter's Sermon Outlines, Vol II | \$ 2.00 |
| Quibbles That Backfired | \$ 1.00 |

Order from

PHILLIPS PUBLICATIONS

P. O. Box 17244

Tampa, Florida 33612



"BUTTON, BUTTON, WHO'S GOT THE BUTTON?"

The quotation from an old parlor game, that serves as the title for this article, describes rather well the state of the Roman papacy, in the early 15th century.

On March 25, 1409, the Council of Pisa was convened for the specific purpose of trying to settle a great schism or division which had prevailed in the Roman Catholic Church for some three decades. At the beginning of the Council of Pisa, the Catholic Church was faced with trying to determine which of two prelates should be considered the real "Pope"! In other words, "Pope, Pope, who's got the Pope?"

As early as 1378, there were rival claimants to the Papal throne. Urban the 6th at Rome, and Clement the 7th at Avignon, France. Both Rome and Avignon had a succession of opposing pontiffs until well into the 1400's, and the Council of Pisa was designed to end the competition. The scheme was, that both the existing popes would be deposed by the Council, and then a new pope would be elected. The new one elected took the name of Alexander the 5th, being elected on June 16, 1409. However, the two previous popes refused to submit to being deposed, thus resulting in a total of THREE popes being in office simultaneously. They were: Alexander V, Benedict XIII, and Gregory XII. This was the papal situation when Alexander's reign of slightly more than ten months, was ended by poison purportedly administered by his physician, Daniel of Saint Sophia.

ENTER, JOHN XXIII (THE FIRST ONE)

Only recently, the Roman Church had a Pope who took the name of John XXIII. However there was a John XXIII, who succeeded Alexander the 5th. The first John the 23rd was allegedly the 212th Roman Pope, but he was opposed by Benedict and Gregory, listed above. John the 23rd ascended the Papal throne on May 7th, 1410. John opened the Council of Constance on November 5, 1414. This is one of the councils of the Catholic Church that is recognized as an ecumenical council. John presided over the first two sessions of the Council of Constance. It had a total of 45 sessions. During the second session over which he presided, John XXIII swore to renounce his pontificate if Gregory XII (Angelo Corario), and Benedict XIII (Peter de Luna), would do the same. In fact, John in the presence of the Council went through the motions of renouncing his throne, but he later refused to sign the documents which would legally divest him of his high office. Finally, on May 25, 1415, the Council of Constance deprived Pope John the 23rd of his office. Note please, that John the 23rd had con-

vened the Council of Constance, yet later, that very Council deprived him of his papal office. Question: Which is supreme? The Pope or the Council?

John was later imprisoned and died on Dec. 22, 1417. It was during the Council of Constance which was convened by John XXIII, that John Huss was declared a heretic, and was executed.

CONCLUSION

Modern Roman Catholics today, state that the recent John XXIII was allowed that name, inasmuch as the first John XXIII was not truly a Pope. If such a claim is valid, then why was he permitted to reign as Pope for some five years? Why was he permitted to convene an Ecumenical Council, said Council of Constance still being recognized by the Roman Catholic Church? A Council at which a reformer, scholar, former priest, was put to death?

How can the modern Roman Catholic be sure that a present Pope, be he called Paul, John or Pius . . . will not someday be declared an "anti-pope" and "heretic"? Yes, at the moment that he is in office, he is to be obeyed as if his was the voice of God on Earth!!



THE POWER OF APOSTOLIC EXAMPLES No. 3

This is the third in a series of articles on this important subject. The first laid the foundation, pointing out that authority is established by approved examples. The second article was a review of an article written by Jim Bob Jarrell in the North American Christian. I want it made clear that this review is not a personal attack on brother Jarrell. I do not know him. It is a refutation of the doctrine he has espoused. I feel that this doctrine is not only dangerous to brother Jarrell but to anyone who might believe it. He denies that approved examples establish Bible authority (see last issue of Searching The Scriptures). He feels that many things now omitted would have to be used if apostolic examples are binding. In my last article I pointed out that brother Jarrell is confused about what an "approved example" really is. He has difficulty discerning between an "example" and an "approved example." I have insisted that many of the things he calls "approved examples" are merely "examples." In the last issue we completed five of his arguments, so we are now ready for number six.

In number six he tells us that the Lord's Supper will have to be observed at night if approved exam-

pies are binding. He gives as his scriptures — Matt. 26; Mk.: Lk. 22; I Cor. 11 and Acts 20 (see his complete article in last issue).

ANSWER: I want you to notice that no argument is made on the scriptures he gives. He states his position and then gives scriptures which he assumes backs up his affirmation. I deny that these scriptures teach what he claims. When Jesus instituted the Lord's Supper in Matthew twenty six, it was not in the church. It was not placed in the kingdom until after Pentecost in Acts two. The Lord instituted his supper on THURSDAY. If brother Jarrell feels we should observe the Lord's supper at NIGHT because it was NIGHT; I wonder why he doesn't feel we should eat it on THURSDAY because it was THURSDAY? His theory proves too much! The truth of the matter is that it was placed in the church later and observed on the first day of the week (Acts 20:7). Brother Jarrell, is evidently mixed up on Acts twenty. He thinks they observed the Lord's Supper in verse eleven instead of verse seven. I suppose he desires to regulate matters by Jewish time which would make the day end at sunset. He assumes that they did not meet until after the sun went down but the Bible does not say this! They came together on the first day of the week, but what hour of the day, we do not know. If they met before sunset, then brother Jarrell has them eating the Lord's Supper on Monday instead of Sunday. If he uses our method of calculating time, even if they had met after sunset, he has them eating the Lord's supper on Monday instead of Sunday, since the day would end at midnight. In verse eleven the Bible says, "When he therefore was come up again, and had broken bread." Notice only PAUL "HE" had broken bread. In verse seven the Bible says, "The disciples came together to break bread" which shows that these verses have NO connection in regard to the Lord's supper. Why not take the Bible for what it says? I believe the disciples did what they came together to do — eat the Lord's supper. In verse eleven we have a common meal and only PAUL is mentioned as eating. Brother Jarrell could not prove, to save his life that it was NIGHT when they ate the Lord's supper in Acts twenty. It is all assumption.

His next argument has to do with eating the Lord's supper in an upper room. He gives Luke 22 and Acts 20 as his proof text.

ANSWER: Since he gives Acts twenty again I wonder if brother Jarrell thinks we would have to meet on the third floor, since this is where the man was sitting when he fell out the window. Some houses only have two floors; I wonder if they would be scriptural. One might as well argue that all screens would have to be removed from the windows, so that someone could "fall out" as to argue for an upper room. Here again, brother Jarrell failed to read what was "written again" in regard to Bible worship. Jesus said, "Woman believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." Then he said, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father, seeketh such to worship him" (Jno. 4:21&23). Thus, Jesus insisted that the "place" had nothing to do with scriptural worship. It must be in spirit and truth.

His next argument has to do with eating the Lord's supper with a common meal. He gives Matt. 26; Mk. 14; Lk. 22; Acts 20 and I Cor. 11.

ANSWER: Since all the scriptures in the four gospels refer to the same incident I always refer to only one. Evidently brother Jarrell, failed to read all of first Corinthians eleven. Paul condemns eating a meal "WITH" the Lord's supper. He said, "Have ye not houses to eat and drink in?" To eat the Lord's supper with a common meal is to fail to "discern" the Lord's Body. To mix the Lord's supper with a common meal is sinful. Again brother Jarrell tries to find something which is not in the text. It is true, that both Jesus and the apostles sometimes ate meals either BEFORE or AFTER the Lord's supper. I do this every Sunday. I eat breakfast BEFORE the Lord's supper and LUNCH after the Lord's supper. There is no law which says how SOON either before or after the Lord's supper we may eat a common meal. Brother Jarrell needs to know the difference in eating a meal WITH the Lord's supper and in eating one before or after the Supper!

Number nine has to do with eating a meal before the Lord's Supper. This has already been answered in number eight.

His next argument has to do with the same person offering thanks for both the loaf and cup. He gives Matt. 26 Mk. 14; Lk. 22 and I Cor. 11. as his proof texts.

ANSWER: I answered this in number six. All of these scriptures refer to the same incident. When Jesus offered thanks for the cup and bread he was not only "offering thanks" but actually "Instituting" the Supper. It has not come into existence up to this time. After he instituted the Lord's supper and placed it in the church he did not give a law about WHO was to offer thanks. In first Corinthians eleven Paul does not say who is to offer thanks but tells how the Lord himself instituted the Supper. I wonder if brother Jarrell feels we should observe it on THURSDAY because this was the time he offered the thanks? Argument number eleven has to do with fasting. He gives Acts 13 and 14 as his proof text on this subject.

ANSWER: It is true that fasting was practiced by some of the early Christians. I still believe it! However, there is no law which tells us how often, when, where and other circumstances about this subject. It seems that some fasted when in great sorrow; others under promises and vows to God. I have known of many Christians today who fast. Some fast for several days when they lose a loved one. Others fast to loose weight or for the "stomach sake." Yes, I believe in fasting but brother Jarrell cannot show from the Bible how often, when, where or whether it was a complete or partial fast. This is a personal matter and not an act of public worship.

Argument number twelve has to do with solo-singing. He gives I Cor. 14:26 as a proof text.

ANSWER: Since I have answered this argument once in Searching The Scriptures I will quote from that article. (For a complete article on this subject see Feb. 1965 issue of Searching The Scriptures.) In this article I showed it was impossible to have solo singing in apostolic times. Here is the summation of the article: "Now our points established are as follows: 1. All Christians MUST sing. 2. This is to

be done at ALL worship services. 3. If a Christian may sing when he gets ready, he could sing one time in his life and fulfill the requirements. 4. If one argues that a solo is scriptural, then ALL would have to sing one. 5. I plan to show this was an impossibility.

In Acts two the membership of the Jerusalem church was at least three thousand. In Acts 4:4 it had increased to five thousand. According to my arithmetic, if it took two minutes per song (which is about average) it would take 10,000 minutes to complete the song service. This figures out about seven days to let everyone sing their solo. Pshaw. You can't get brethren to sit still for an hour much less seven days ! And I am afraid when they heard my 'solo' they would walk out anyway. No, brethren, I can't go along with the solo theory. If it be argued they had both congregation singing and solos, they have already conceded that congregational singing is scriptural !"

In the next issue we will take up the latter part of his article. This will deal with things we practice, which brother Jarrell feels we do not have scripture to uphold. Such things as weddings and funerals in church buildings; sending flowers to the sick; paying janitors and calling people doctor! Watch for the next issue.



T. G. O'Neal, 318 Kings Highway, Murfreesboro, Tenn. 37130

For several years we have seen within the church evidence of brethren marching into denominationalism and modernism. Many gospel preachers in different parts of the country have preached hundreds of sermons in which they have pointed out the error of brethren. Every few days another indication would be seen that showed departures from the faith.

On September 27, 1966, brother Jimmy Allen made a speech at Harding College, which indicated his modernism. Brother Allen is not only a professor of Bible at Harding but he is being used by liberal brethren all over the country in 'campaigns for Christ.' He seems to really know how to conduct such campaigns. It would do brethren good to take a real close look into his beliefs. It might shake some of them up a bit.

Brother Allen made some statements in the above-mentioned speech that we want to notice with our readers. Consider well these statements.

STATEMENT NUMBER 1

"I do not believe the people with whom I worship have the truth, the whole truth,

Note this statement implies that (1) we do not have the truth. It implies (2) that we have error. If we do not have the truth, what truth do we not have? If we have error, what error do we have? Let brother Allen tell us.

STATEMENT NUMBER 2

"I do not believe the Holy Spirit operates only through the word of God in the life of a Christian."

This is, in part, a rebirth of the old direct operation of the Holy Spirit theory. If the Holy Spirit operates upon any body, saint or sinner, apart from the word of God, let brother Allen tell us **how** it takes place. The Bible teaches in I Cor.'2:10-14 that the Holy Spirit operates through the word revealed.

STATEMENT NUMBER 3

"I do not believe that one must be right on every point to go to heaven. I do not believe that one unrepented sin will send one to hell. But one must be right concerning the way of salvation."

Just what point can one be in error on and still go to heaven? Could he believe in and practice instrumental music in worship? How many points could one be guilty of and still be saved? Could one be guilty of just one sin of adultery, murder, stealing, or lying and go to heaven? If Allen says "no" let him tell us why. By what rule does Allen determine that one must be correct on the plan of salvation but riot on something else ?

STATEMENT NUMBER 4

"I do not believe in salvation by works. I do believe that one must obey the gospel to be saved. This includes faith, repentance, and baptism by immersion."

Men must do the works of God (John 6:29-30). We are told to work out our salvation, Phil. 2:12. Faith, repentance and baptism are works of God. If they are not, let Allen tell us what they are.

STATEMENT NUMBER 5

"I do believe the people with whom I have church membership to be closer to the doctrine of the New Testament than any other religious group. If I felt differently I would get with the group I considered closer."

Wherein are we away from the "doctrine of Christ" ? What would be necessary for us to get right with the doctrine of Christ according to Allen? Does Allen believe that we can be pleasing to God and be away from the New Testament ?

Brethren, it is time that some awake to the condition within the church. Brother Allen is being used by brethren all over the country; he is a representative man among the liberal brethren. This is the kind of teaching the liberal brethren are doing. Such teaching will carry the church further into denominationalism and destroy its identify with the New Testament.

When vacationing, traveling or moving -

ADVERTISE FOR \$50.00 A YEAR



WORSHIP WITH THESE CHURCHES

| | | | | |
|---|--|--|--|---|
| <p>Birmingham, Ala. PLEASANT GROVE CHURCH OF CHRIST <i>meets at</i> Park Road, Pleasant Grove</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p><i>Evangelist</i> Owen J. Calvert Phone 781 2181</p> | <p>Bradenton, Fla. WEST BRADENTON CHURCH OF CHRIST <i>meets at</i> 1619 10th Avenue West</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p><i>Evangelist</i> Olin Hastings Phone 746 0305</p> | <p>Miami, Fla. NORTH MIAMI AVENUE CHURCH OF CHRIST <i>meets at</i> 143rd St & No. Miami Ave</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p><i>Evangelist</i> Bobby Thompson Phone 685 3203</p> | <p>Orlando, Fla. HOLDEN HEIGHTS CHURCH OF CHRIST <i>meets at</i> 1000 22nd Street</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:50 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p><i>Evangelist</i> Oaks Gowen Phone 424 3533</p> | <p>Tampa, Fla. FOREST HILLS CHURCH OF CHRIST <i>meets at</i> 1011 W Linebaugh Avenue</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 9:50 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p><i>Evangelist</i> H E Phillips Phone 935 3691</p> |
| <p>Tampa, Fla. SEMINOLE CHURCH OF CHRIST <i>meets at</i> Rome Ave & Wishart Blvd</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p><i>Evangelist</i> James P. Miller James G. Walker</p> | <p>Decatur, Ga. GLENWOOD HILLS CHURCH OF CHRIST <i>meets at</i> 2957 Glenwood Avenue</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p><i>Evangelist</i> J Edward Nowlin Phone 377 7782</p> | <p>Louisville, Ky. EXPRESSWAY CHURCH OF CHRIST <i>meets at</i> 4437 South 6th Street</p> <p><i>Schedule of Services</i> LORD'S DAY Morning Worship 9:00 a.m. Bible Study 10:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p><i>Evangelist</i> Jas P. Needham Phone 366 0884</p> | <p>Romulus, Mich. ROMULUS CHURCH OF CHRIST <i>meets at</i> 9426 S Wayne Road</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:00 p.m.</p> <p><i>Evangelist</i> Philip A. Morr Phone 721-2884</p> | <p>Oklahoma City, Okla. ROCKWELL AVENUE CHURCH OF CHRIST <i>meets at</i> 920 N Rockwell Avenue</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p><i>Evangelist</i> Bill McMurry Phone SU 9 1428</p> |
| <p>Jackson, Tenn. HOLLYWOOD DRIVE CHURCH OF CHRIST <i>meets at</i> Hollywood Drive at Hattan</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p><i>Evangelist</i> L. Earl Fly Phone 424 2821</p> | <p>Pascagoula, Miss. 25th STREET CHURCH OF CHRIST <i>meets at</i> 13 Mi from Hwy 90 on Chico Rd</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m.</p> <p><i>Evangelist</i> Dick Blackford Phone 475 9354</p> | <p>Jacksonville, Fla. HYDE PARK CHURCH OF CHRIST <i>meets at</i> Corner Lake Weir & Conant Avenue</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p><i>Evangelist</i> Jamie Rhoden Phone 781 5704</p> | <p>Birmingham, Ala. ELM STREET CHURCH OF CHRIST <i>meets at</i> 1625 Elm Street, S W</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p><i>Evangelist</i> Dennis L. Reed Phone 788 8335</p> | <p>Murfreesboro, Tenn. WESTVUE CHURCH OF CHRIST <i>meets at</i> 316 Kings Highway</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p><i>Evangelist</i> Thomas G O'Neal Phone 893 3355</p> |
| <p>Miami, Fla. SOUTHWEST CHURCH OF CHRIST <i>meets at</i> 1450 S W 24th Avenue (Coral Gables Area)</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p><i>Evangelist</i> Leo Rogol Phone 443 3376</p> | <p>Nashville, Tenn. FRANKLIN ROAD CHURCH OF CHRIST <i>meets at</i> 3915 Franklin Road</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 10:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m.</p> <p><i>Evangelist</i> D W Claypool Phone 832 9456</p> | <p>Gainesville, Fla. NORTHEAST CHURCH OF CHRIST <i>meets at</i> 1433 NE 16th Avenue</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 10:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m.</p> <p><i>Evangelist</i> John Witt Phone 378 5023</p> | <p>Leesburg, Fla. CENTRAL CHURCH OF CHRIST <i>meets at</i> 107 South Oak Avenue near 14th & Main Sts</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Contact G R Wheeler Phone 787 7916</p> | <p>Clearwater, Fla. HERCULES AVENUE CHURCH OF CHRIST <i>meets at</i> 601 So Hercules Avenue</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p><i>Evangelist</i> Preston Weeks Phone 442 9267</p> |
| <p>Columbus, Ga. CHURCH OF CHRIST IN ROSE HILL <i>meets at</i> 2216 Hamilton Avenue</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p><i>Preacher</i> Charles G Caldwell, Jr Phone 323-9331</p> | <p>Memphis, Tenn. TREZEVANT STREET CHURCH OF CHRIST <i>meets at</i> 3090 N Trezevant Street</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 9:30 a.m. Morning Worship 10:30 a.m. Evening Worship 5:30 p.m. Wednesday Bible Study 7:30 p.m.</p> <p><i>Evangelist</i> Leslie E Sloan Phone 357 2513</p> | <p>Spartanburg, S. C. CHURCH OF CHRIST <i>meets at</i> 1681 Union Street</p> <p><i>Schedule of Services</i> LORD'S DAY Morning Worship 10:30 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p><i>Evangelist</i> Raymond Smith Phone 585 5014</p> | <p>Ft. Walton Beach, Fla. NORTHSIDE CHURCH OF CHRIST <i>meets at</i> 200 Beal Street off Hwy 98 1 block</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:00 p.m.</p> <p>Contact H N Eubanks Jr Phone 243 2660 J F Glass II Phone 244 5045</p> | <p style="text-align: center;">AD IN THIS SPACE</p> <p style="text-align: center;">\$5.00</p> <p style="text-align: center;">PER MONTH</p> |

PLEASE CHECK YOUR
EXPIRATION DATE
AND SEND YOUR
RENEWAL TODAY

Debate Tapes

The following debates are available on new 1 1/2 mil Mylar (polyester) tape, weather resistant, recorded on both sides at 3 3/4 i. p. s. These tapes can be played on any recorder using a 7" reel Each reel contains one full night's discussion Recording at 1 7/8 i. p. s. can be obtained on 3" or 5" reels The price is \$3.00 per reel — one reel for each night Any defective recording will be replaced free of charge if the bad tape is returned

INMAN-WILLIS DEBATE

Parkersburg, W. Va.

Clifton Inman and Cecil Willis discuss the Herald of Truth and Orphan Homes

September 19-23, 1966 **Four reels — \$12.00**

INMAN-WILLIS DEBATE

Dayton, Ohio

Clifton Inman and Cecil Willis discuss the Herald of Truth and Orphan Homes

October 31 November 4, 1966
Four reels — \$12.00

LITTLE ROCK DEBATE

Little Rock, Arkansas

Dr. James D. Bales and Dr Jack Wood Sears vs Dr. Carl Sagan, Dr. Ernan McMullin, Dr. Thomas K. Shotwell and Dr. R. C. Lewontin discuss Creation and Evolution Questions from the audience answered

June 28, 29, 1966
Three reels — \$9.00

GRIDER-McCAGHREN DEBATE

Longview, Texas

A. C. Grider and H. C. McCaghren discuss churches sending to another church to preach the gospel, and churches supporting orphan homes
November, 1966

Four reels — \$12.00

MOSBY-TOTTY DEBATE

Frankfort, Kentucky

Ronald Mosby and W. L. Totty discuss church support of non members and orphan homes

December 12 16, 1966
Four reels — \$12.00

BOZARTH-MIZELL DEBATE

Chicago, Illinois

Elvis Bozarth and William Mizell discuss church support of those who are not Christians and orphan homes
December 5 9, 1966

Four reels — \$12.00

GARNER-HOGLAND DEBATE

Lakeland, Florida

Dr Albert Garner and Ward Hogland discuss instrumental music in worship, Baptism for remission of sins, church membership, and apostasy

April 6-17, 1964

Special — all 8 reels — \$20.00

TIME TO RENEW

If your subscription to Searching The Scriptures has expired, please send your renewal today. With your name and address is the month and year to which your subscription has been paid. Check this date and send your renewal if due.

Tapes

of the

LECTURE PROGRAM OF FLORIDA COLLEGE

January 24-27, 1966

SPECIAL ON ONE TAPE

Of special interest and importance — three lectures on *Evolution*, very ably delivered by Paul Foutz Everyone should hear these lectures on this vital subject

Only \$3.00

An outstanding lecture on "Perversion of Justice" by Roy Cogdill Due to the length and wealth of this lecture both sides of the tape were required to record it A vital subject well delivered.

Only \$3.00

ANY TWO LECTURES ON ONE TAPE

Make Your Choice

| | |
|--|-----------------|
| The World in Revolt—An Overview | Claude Worley |
| The Revolt Against the Bible | Yater Tant |
| Proper Use of Science | Art Dowell |
| "They Made Lies Their Refuge" | Jimmy Tuten |
| The New Morality | Bamey Keith |
| License. Responsibility and Intelligence | |
| Freedom | C. D. Hamilton |
| Revolt Against Doctrine as Basis of Fellowship | Bryan Vinson |
| Revolt Against Morality—Love Without Law | Frank Puckett |
| The Christian in the Midst of Revolt | Lloyd Moyer |
| Standing on the Other Side | Choice Bryant |
| Individual Conscience and Group Action | Sewell Hall |
| Spiritual Health and Recreation | Cecil Willis |
| Revolt Against Governmental Authority | Ferrell Jenkins |
| II Tim 2:2 "Commit Thou" | H. S. Owen |
| "Rather Reprove" | Charles Holt |
| Making God in Man's Image | James P. Miller |

Recorded on new strong 1 1/2 mil. Mylar tape, of good quality. This is new weather resistant tape, recorded on both sides at 3 3/4 speed and can be played on any recorder using a 7" reel.

Each tape (two speeches) — \$3.00

Entire Program (10 tapes) — \$27.00

SEARCHING *the* SCRIPTURES

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



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

VOLUME IX

MARCH, 1968

NUMBER 3

THE LORD'S SUPPER

Edward Fudge

Some say the Lord's Supper is the most important of Christians' activities on the first day of the week. Others do not like to elevate it above other scriptural acts. But all can agree with Luke, who, in describing the first century church at Troas, said that on the first day of the week, "disciples came together to break bread" (Acts 20:7).

The supper of the Lord is not sacramental. The word "sacrament," in its Latin etymology, meant simply a "sign" or "pledge." Due to the influence of the Roman Church, however, the term has come to mean a different thing today. In Catholic theology, the sacramental system is part of a complex doctrinal storehouse, backed by the doctrines of meritorious works and a treasury of grace. Greatly over-simplifying the doctrine, Catholic theology is that the priest can, through administration of the sacraments, transfer divine favor from the "treasury of grace" (built up by the good works of Mary, the limitless good works of Jesus, and the good deeds of all the saints), to the spiritual "account" of the person receiving the sacrament. This doctrine, with all its accretions, is foreign to the Bible.

Christians would do well, though, to examine their own notion regarding the sacramental value of the Lord's Supper. When a child of God puts forth special effort to "make it for the Lord's Supper," though either unable or unwilling to participate in the other Lord's Day activities, does not this suggest a sacramental idea in that person's mind? Would it not rather be correct to say of the Lord's Supper, as of other Christian acts, that its spiritual value comes from its nature as an **act of faith** — an act of responsive obedience to a divine word?

As with other ordinances of the Lord, much can be learned about the meaning of the Lord's Supper from a study of the terms used by inspired writers to describe it.

COMMUNION

This is already a familiar term to most readers. It is one of the words which, in English translations of the Scriptures, stands for the original *koinonia*, and its basic idea is "sharing," "joint participation,"

or "fellowship." In the Lord's Supper, the Christian has **fellowship** with the body and blood of his Lord (I Cor. 10:16). This communion is in a real sense a "fellowship supper" — with the Lord Himself!

EUCHARIST

The noun form of this word is not used in the New Testament Scriptures of the Lord's Supper, although the Evangelists (Matt. 26:27; Mark 14:23; Luke 22:17,19) and the Apostle Paul (I Cor. 11:24) use its verbal form ("to give thanks") in describing the institution of it by Christ.

Thanksgiving (Eucharist) was the usual designation of the Lord's Supper in the post-apostolic writings of the early church (of. Didache 9:3-5; Ignatius to Philadelphians 4), and was the term preferred by Ulrich Zwingli, the Swiss reformer and contemporary of Martin Luther.

For Zwingli, the Lord's Supper is essentially Eucharist, thanksgiving. It is a joyful remembrance and public acknowledgement of all that Christ has done for us. Taking part in it, we openly proclaim that we are numbered among those who live on Christ's benefits (Jaques Courvoisier, **Zwingli: A Reformed Theologian**). As those who, in Christ, enjoy "every spiritual blessing in the heavenly places," Christians should certainly be aware of and thankful for Him and His sacrifice as they partake of His supper.

LORD'S SUPPER

Probably the most commonly used term among Christians today, this expression, too, is full of meaning for the one who will give it due thought. The first word, "Lord's," stands for a Greek word used only twice in the New Testament Scriptures. Paul speaks of the "Lord's" Supper (I Cor. 11:20), and John of the "Lord's" Day (Rev. 1:10).

The original word, **Kyriakos** (from which the letters k-y-r-k became ch-u-r-ch), was not this uncommon in the everyday world of Paul and John. It meant "lordly," "imperial," or "kingly." Deissman cites a temple-wall inscription from Egypt (68 A.D., during the ministries of both Paul and John) which uses the term of "imperial" finances, and the "imperial" treasury (**Light From the Ancient East**, p. 358).

In his use of "Lord's Supper," Paul signifies that it is a Royal, an Imperial occasion, and that Christians should approach it with due awe and reverence.

BREAKING OF BREAD

Since this expression is used also of a common meal, its meaning (Acts 2:42,46; 20:7,11) must be determined on some basis other than the term itself. (Nor does the use or lack of the definite article "the" help here, as no two occurrences are exactly alike.)

For both Jews and early Christians, though, the idea of a meal in common meant more than mere satisfaction of hunger. To eat together symbolized in a special way a fellowship with one another (of Jer. 41:1; Psa. 47:9; Acts 2:42; Gal. 2:11-13). During the annual Passover feast of the Jews, a cup was set aside at each table for Messiah, in case he should come that very night. The Jews, like today's millennialists, expected an earthly kingdom, and as part of its glory they expected a great Messianic Banquet (of the insight this gives into the "Feast" parables of Jesus).

In this light, the statements of Jesus during the Last Supper (and keep in mind its background significance) become more meaningful. Thus "the breaking of bread" should remind Christians that it is the Messianic Banquet, and this reminder should fill their hearts with pleasure and gratitude on being included in such a glorious event.

When one understands this memorial feast to be a **communion**, with Christ's own body and blood; an occasion for **thanksgiving**, for all His blessings; a **royal** supper, with the King Himself; and a **breaking of bread**, in intimate table-fellowship with the Messiah, he can see and say the truth expressed in a statement made long ago by Justin Martyr:

For not as common bread or common drink do we receive these, . . . but . . . as we were instructed by Jesus Christ (First Apology 66:2). And the inspired words of the Apostle to the Gentiles gain even more meaning, when he said:

But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not. . . (I Cor. 11:28,29).

798 E. N. Tenth
Abilene, Texas, 79601

BOOKS BY J. W. McGARVEY

| | |
|----------------------------|-------------|
| Commentary On Acts | \$ 4.95 |
| The Four Fold Gospel | \$ 4.95 |
| Sermons By McGarvey | ... \$ 3.00 |
| The Eldership | \$1.95 |
| Biblical Criticism | \$ 3.50 |

Order from:

PHILLIPS PUBLICATIONS

P. O. Box 17244
Tampa, Florida 33612

Searching The Scriptures

Published Monthly At
TAMPA, FLORIDA

Second class postage paid at Tampa, Florida

H. E. PHILLIPS, Editor
JAMES P. MILLER, Co-editor

SUBSCRIPTION RATES

Single: \$3.00 per year in advance
Club: Four for \$10.00 per year

Bundles to one address:
36 for \$5.00
75 for \$10.00

Special club subscriptions:
30 for \$5.00 per month
65 for \$10.00 per month

The date on the address plate shows the time to which your subscription is paid. Check and renew on time.

Address subscriptions and correspondence to:

P. O. Box 17244
Tampa, Florida 33612

EDITORIAL

H. E. Phillips, Post Office Box 17244, Tampa, Florida 33612

LETTERS TO THE EDITOR

Oct. 13, 1967

Dear Brother Phillips:

If individuals can cooperate religiously through an institution such as "Searching The Scriptures" why can't they cooperate through a "Missionary Society" so long as they keep the Church out of it? I hope you don't think this matter too trivial to deal with. You did not see fit to deal with my last question. I will admit that I was a little disappointed. I would like to remain anonymous [sic] if you don't mind. Thanks.

Signed.

This gentleman first wrote me in February, 1967 and asked for Book, Chapter, and Verse for individuals cooperating in religious matters. I reproduced his letter in the April, 1967 issue of Searching The Scriptures and responded.

In May, 1967 I received another letter from this same man insisting that I give "Book, Chapter, and

Verse" for individuals cooperating in "religious" matters. I again replied to his letter in the June, 1967 issue of Searching The Scriptures.

In July, 1967 I received still another letter from this gentleman asking about the same question. I thought I had said enough to convince anyone on this matter and thus did not reply to this letter. Now in October, 1967 he writes again about the same matter. In order that you might know the question to which he refers in the above letter I reproduce his letter of July, 1967.

July 1, 1967

Dear Brother Phillips:

In your editorial of June 67 you admitted that both individuals and churches must have authority for what they do in religion, yet when I ask you about individuals from one congregation cooperating with individuals from another congregation your answer was "what difference does it make so long as they are acting as individuals." This is a typical Denominational answer — What difference does it make?

Why don't you show by the scriptures that members of many congregations did cooperate? Then you will be giving scriptural authority for what you or [sic] doing. I am still waiting for the book, chapter and verse.

Could a congregation order a subscription of Searching the Scriptures for each of its members if each member acted as an individual in furnishing the three dollars? Could they make one order do the job or would each individual have to order separately?

Signed

In the April, 1967 issue of this paper I replied to the first letter from this man. I pointed out that a Christian was one who belonged to Christ 24 hours a day and every day of the week. He has a relationship to others in the family realm, but is still a Christian (I Tim. 5:8,16), in the civil realm (Rom. 13:1-7), in the business realm (Eph. 4:28; James 4:13), in the social realm (Rom. 12:17-21), and in the church assembled for worship and edifying (I Cor. 11:17-34; 14:26-28). I gave Paul, Barnabas and John Mark as examples of individuals working together in preaching the gospel (Acts 13:13; 14:26,27). After going to Jerusalem Silas went back to Antioch with Paul and Barnabas. Paul took Silas with him and Barnabas took John Mark. Here are two individuals (Paul and Silas), one from Antioch and the other from Jerusalem (though it cannot be definitely established where Paul was a member), working together (cooperating) in preaching the gospel. I went further in that editorial to show that neither Paul nor Silas were churches — they were individuals acting as such.

This did not satisfy the gentleman and he wrote another letter stressing the point that I could not prove that Paul, Barnabas and Silas were from different congregations. Well, he is in a difficult position because he cannot prove they were from the same congregation. Where is the "book, chapter and verse" that shows they were from the same congrega-

tion? We know they did cooperate in preaching the gospel.

In the June, 1967 issue I replied again to the same question in these words: "When the brother asked me, 'Do we have to have a pattern for what churches do but not for what individual Christians do in the realm of religion?' he overlooked the fact that this question was answered in the passages he said I used to prove that Paul, Barnabas, and Silas cooperated in preaching the gospel. This is the precedent for individuals (not churches) to cooperate. I do not see how being members of the same congregation affects in any way the cooperation of individuals."

In the closing paragraph of the June article I said, "Both individuals and churches must have authority for what they do, but in some cases the individual is permitted to do what the church is not permitted to do. Being members of different congregations in no way affects the authority for the action of the individual."

But this did not satisfy the brother; he still wants "book, chapter, and verse" for individuals cooperating who were members of different congregations. In his letter of July 5, 1967 he asked: "Why don't you show by the scriptures that members of many congregations did cooperate? Then you will be giving scriptural authority for what you or [sic] doing. I am still waiting for the book, chapter and verse."

Since nothing I have said proves anything to this gentleman, may I ask him: Will you show by the scriptures that individuals cooperating in a religious matter must be from the same congregation? When you do you will be giving scriptural authority for what you are doing. I want "book, chapter and verse."

Now to his letter of October 13, 1967. "If individuals can cooperate religiously through an institution such as 'Searching The Scriptures' why can't they cooperate through a 'Missionary Society' so long as they keep the Church out of it?" There could be no "Missionary Society" such as you indicate without the involvement of churches. The "Missionary Societies" of the Christian Church and some churches of Christ exist as unscriptural cooperation of churches, or "centralized cooperation" of churches. That is what the Missionary Society is, and if churches were kept out of it there would be no Missionary Society. In a very broad sense of the word a "missionary society" is any association of people in a common work or interest. A "missionary" is anyone sent on a mission, and "society" is a group of people joined together in the same interest. The Fire Department of any city is a "missionary society" in this sense of the word, but certainly no one has this in mind when he speaks of the "Missionary Society."

One more time I am going to answer this man's question and if he cannot see the point I can do no more for him. First, there is a difference between individuals acting and churches acting. If this gentleman does not admit this difference, I will have to begin here to teach him. I have assumed from his letters that he recognizes this difference. This verse clearly establishes this fact. "If any man or woman that believeth" (this is a Christian) "have widows, let them relieve them, and let not the church" (this is something in contrast to the "man" and "woman" that "believeth") "be charged; that it" (the church)

"may relieve them that are widows indeed" (I Tim. 5:16). Now have I given "book, chapter and verse" for the difference between the action of individuals and the church? If not, I do not know how to establish anything by the word of God.

In the second place, the children of a widow are to care for her that the church may not be charged. Must these children all belong to the same congregation before they can cooperate in caring for their widowed mother? My mother is a widow and I have four brothers in the flesh. According to I Timothy 5:16 we all have an obligation as individuals and not as the church. We are not all members of the same congregation. Now, must we all be members of the same congregation before we can cooperate as individuals in caring for our mother if she needed it? Caring for widows is classified as a "religious" work in James 1:26. I Timothy 5:16 charges individuals in certain situations to do this "religious" work that the church be not charged. Individual children of a widow may cooperate in caring for her needs. I want the "book, chapter and verse" that requires these individuals to be in the same congregation before they can cooperate in caring for their mother.

Again I ask, What difference does it make whether those individuals who cooperate belong to the same congregation or not? "This is a typical Denominational answer" will not answer this question. If two individuals acted together (cooperated) in giving aid to a needy neighbor, what difference would it make whether they were Democrats or Republicans? The work they are doing has nothing to do with their relation to a political party. If they were acting as a political party it would make a difference, but individual action in cooperation with another has nothing to do with political affiliation. The same is true with congregational membership. If the action is congregational, it makes a difference which congregation those who are acting belong to. But if the individual acts as an individual with other individuals, this is not the church acting and it makes no difference which congregation the individual may be a member of.

The "book, chapter and verse" for individuals cooperating in a "religious" work who are not members of the same congregation is I Timothy 5:16; Acts 13:2, 5; 13:13; 14:26,27; 15:22; 15:36-41 and many others.

OUTLINES OF

FLORIDA COLLEGE LECTURES

1968

Detailed outlines of each speech delivered at the 1968 Florida College Lectures.

Price: \$2.00

Order from:

PHILLIPS PUBLICATIONS

**P.O. Box 17244
Tampa, Florida 33612**

Comments to the Editors

"May God bless your efforts to teach His word."
— G. W. Hunt, Tuscumbia, Ala.

"I wish you the best of everything. I enjoy Searching The Scriptures so much."— Mrs. W. F. Gideon, Brilliant, Ala.

"I appreciate your efforts in sending forth such a fine publication as Searching The Scriptures. I like the quality of the paper."— Carroll W. Puckett, Montgomery, Ala.

"I enjoy reading Searching The Scriptures, especially its policy of hearing both sides of a question."
— David Fraser, Clermont, Fla.

"So glad you are continuing to publish your fine paper, Searching The Scriptures. I do appreciate your humble and sincere manner of upholding the truth while exposing error. Please keep it up!"— A. G. Boaz, Montebello, Calif.

"I enjoy receiving your publication very much and believe it to be one of the very best teaching mediums in the field today. I hope you and brother Miller have many more years to continue the good work you are doing."— Col. James F. Lewis, Palmetto, Fla.

"I have enjoyed reading the paper; it has been much help to me."— W. J. Baker, Duck River, Tenn.

"I think Searching The Scriptures is second to none in its sound teaching."— C. T. Palmer, New Madrid, Mo.

"Still enjoy Searching The Scriptures and think it is the best one in the brotherhood." — D. W. H. Shelton, Tampa, Fla.

"May God bless you, brother Phillips. 'Keep on keeping on' in the good work you are doing in Searching The Scriptures."— Leo Rogol, Miami, Fla.

"May your nobility in His word continue and increase for years to come."— Max Gregory, Orlando, Florida.

"You are both still doing a wonderful job in your work in publishing this fine gospel publication, Searching The Scriptures. May God bless you with good health."— Opal L. Smith, Tampa, Fla.

"You brethren are doing a good work with Searching The Scriptures."— Doyle Banta, Athens, Ala.

"We enjoy reading 'Searching The Scriptures' each month. Keep up the good work."— H. H. Gantt, Wauchula, Fla.

"Thank you very much for your fine publication, and we look forward to the good articles during 1968, which brother Phillips outlined in the November, 1967 issue. Your efforts are appreciated."— Calvin C. Essary, Roy, Utah.

"Your paper is excellent."—J. Ed Nowlin, Decatur, Ga.

"I want to take this opportunity to commend you and brother Miller for a job well done in producing Searching The Scriptures. It is one of the very finest papers among us. I firmly believe that the sacrifices made by both of you have been, and will continue to be, richly rewarding in many ways."— Herbert Knight, Shreveport, La.

"I have enjoyed the paper very much, and hope that you continue to print God's truth to a lost and dying world. May the Lord bless you in your work."
— Jackie L. Hinkle, Tampa, Fla.

THEOPHILUS



Robert A. West, 6121 Hudson Street, Orlando, Florida 32806



T. G. O'Neal, 318 Kings Highway, Murfreesboro, Tenn. 37130

GOSPEL PREACHERS JOIN THE SECTARIANS

Brother H. E. Phillips has asked me to write for a while in **Searching The Scriptures** under the heading of "Signs of Apostasy" which I am glad to do. In order to accomplish what is intended by this column, you who read this column can be of help. Would you send me bulletins, newspaper articles and other information which show some of the things that brethren are doing in departing from the Scriptures. Be sure that these are well documented — name of paper, date, page number, etc. are important. Send these to me at 318 Kings Highway, Murfreesboro, Tenn. 37130. My thanks to you for your help in this matter.

In July, 1967, a referendum was conducted in Murfreesboro for the purpose of determining whether the citizens wanted legal liquor stores or not. The legislature in the state of Tennessee passed laws this year which permitted each city to conduct such an election.

When announcement was made that such an election would be conducted in Murfreesboro, I began at once to prepare material to show the truth about liquor whether legal or otherwise. Several of the Christians where I preach contributed money for me to put material in the local newspaper, to make a speech in one of the schools and broadcast it over the radio and to circulate about 75,000 pieces of literature in opposition to liquor. Murfreesboro rejected legal liquor stores.

At the same time that I was opposing liquor, nearly all of the local preachers formed an organiza-

tion for the purpose of opposing liquor. This was not done on the basis of the citizens of the town, but the preachers of the town did this. The Executive Committee was made up of Baptists, Presbyterians, and other denominational preachers. Levoy Bivens, preacher for the East Main Church here and George W. DeHoff, preacher for the Bellwood Church, were also on the executive committee of this organization. This organization was a RELIGIOUS organization. Now while one was opposed to liquor, what scriptural right does he have to join false teachers, men in religious error, to oppose or work for anything? If these preachers in the church could join the denominational preachers in this, why could they not join the ministerial association?

In a copy of the local paper on July 23, an advertisement appeared in which were not only the names of nearly all the sectarians and denominational preachers, but also the names of nearly all the preachers of the church of Christ.

In this newspaper advertisement and in the organization formed by these preachers, the Lord's church was made to appear as just another one of the human denominations of the day. The word would not know that there was any difference between the Lord's church and denominationalism.

Also, one of the meetings of the organization formed by these preachers was conducted in the meeting house of the Kingwood Heights Church of Christ, where John Renshaw is the preacher. Imagine if you can brethren having a service in which any Baptist preacher could get up and have the floor to make a speech or any other denominational preacher could do the same. Do you think for one moment that Paul, Peter, or any of the other apostles would have permitted one of the false teachers of their day to stand in the place where the brethren met to worship God and be at liberty to make a speech? Do you believe that Paul or Peter or even Jesus would have joined up with the scribes, Pharisees, or the Sadducees in an effort to stand united with them in religion? Imagine Paul praying with the Pharisees of his day. Can you believe that Jesus would have joined the Sadducees in prayer?

Gospel preachers have opposed upon scriptural grounds the joining of denominational organizations with the sectarians. Now we have seen gospel preachers turn around and join up with them. The day will

not be long until the gospel preachers will join the ministerial associations and be in full fellowship with all of the denominational preachers in town.

In addition to this, these brethren urged churches to make financial contributions to this human organization. Yes, you got it right — churches of Christ urged to contribute to the same organization that the Baptist, Methodist, and Presbyterian churches were contributing to. If brethren do this, it will not be long until they will be making contributions to the denominational churches. And when the time comes that they do, how could these brethren object?

PLEASE NOTICE

If you have not renewed your subscription to Searching The Scriptures, please do so today. Please include your zip code with your name and address. We need your renewal today.

Tapes!

**OF THE LECTURE PROGRAM AT
BELMONT AVENUE CHURCH OF CHRIST**

Indianapolis, Indiana

February 6-11, 1967

"Preserving Our Distinctive Characteristics"

Robert Crawley, Lexington, Kentucky:
"Preserving Distinctive Bible Doctrine" — A lesson against modernism and theological liberalism.

Robert Atkinson, Monticello, Kentucky:
"Preserving Distinctive Worship" — A lesson against instrumental music, choirs, speaking in tongues in worship, Thursday communion, etc.

John Clark, West Chester, Ohio:
"Preserving Distinctive Church Function"—A lesson against church recreation, church entertainment, the "Social Gospel."

James P. Needham, Louisville, Kentucky:
"Preserving Distinctive Church Organization" — A lesson against church organization larger and smaller than the local eldership.

Cecil Willis, Marion, Indiana:
"Preserving Distinctive Morals" — A lesson against worldliness, the "New Morality," "Situation Ethics," etc.

Robert C. Welch, Louisville, Kentucky:
"Preserving Distinctive Bible Hope" — A lesson against speculation and skepticism concerning the end of time.

Six Lectures — Three Reels — \$9.00

Order From:

PHILLIPS PUBLICATIONS

P. O. Box 17244

Tampa, Florida 33612



INTRODUCING LUTHER W. MARTIN

Luther W. Martin was born July 31, 1919 in Wichita, Kansas. After graduating from High School in Springfield, Missouri, he was married to Miss Jeanne Frances Reynolds of Berwick, Missouri on December 24, 1939. To this union were born five children, two sons and three daughters. The oldest son, Lynn L. Martin, is married and is a song leader and preaches from time to time. Kurt is 15 years of age and still at home. The oldest daughter is Mrs. Judy Miers. Miss Tara Lee Martin is a student at Florida College, and Marta Ann is 8 years of age and still at home.

Luther began preaching the gospel of Christ at Republic, Missouri, near Springfield, in 1941. During the years from 1941 to 1945 he preached for numerous small town and rural congregations in the Springfield, Missouri area. During 1946 and 1947 he preached for congregations in Rockmart, Georgia and Lanett, Alabama. In the fall of 1947 he moved to Rolla, Missouri and preached there for two years, and eight years for the St. James, Missouri church and various small town and rural churches in the Rolla area. He has preached in meetings in many states in the nation and in Canada.

Luther W. Martin has given a lot of study to Roman Catholic doctrines. He has more or less "specialized" in this field and has a very good library on this subject. He also has a collection of over 55 English versions and translations of the New Testament. His column over the years in Searching The Scriptures indicates his thorough understanding of Roman Catholic teaching and the truth of God's word.

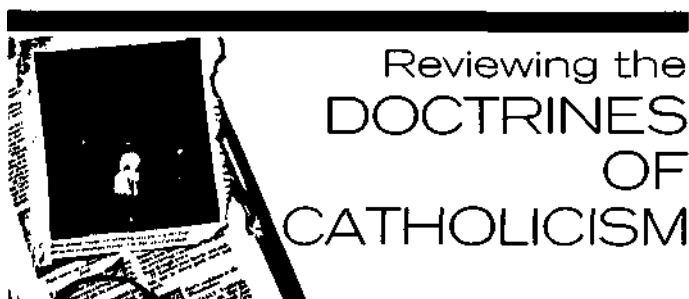
Luther has been occupied in secular work while preaching the gospel publicly and through the printed page. He has been a Radio Engineer and Radio Station Manager for about 30 years. He says, "I have always supported my family in secular work, and thus been able to preach for small churches without waging any kind of a 'begging' campaign — not that the laborer is not worthy of his hire — but I

have just preferred to do it this way."

Brother Martin owns Radio Station KTRR in Rolla, Missouri, but is in process of selling it. He also owns an interest in the May Printing Company, Rolla, Missouri, the firm that prints Truth Magazine and Apostolic Doctrine. He also does the proof reading for both these publications.

Near the end of 1963 I asked brother Martin to write a regular column on Roman Catholicism, which he agreed to do. Beginning in January, 1964 he has been a regular and consistent writer for Searching The Scriptures. His work has been of the highest quality and true to the Book. He has also been a real personal friend in his encouragement to me in publishing this paper. Through his generosity a large number have received this paper for several years. My profound thanks go to Luther W. Martin for his work of faith and labor of love in helping to make Searching The Scriptures what it ought to be.

H. E. Phillips



Luther W. Martin, 707 Salem Avenue, Rolla, Missouri 65401

CENTURY-OLD, CATHOLIC PROPAGANDA

"Propaganda" is defined as "Any institution or scheme for propagating a doctrine or system." Only recently, a book published by Roman Catholic interests a century ago, came into my hands. This work is entitled, "The Lives and Times of the Roman Pontiffs," by Chevalier Artaud De Montor. On March 30th, 1865, it was approved for publication by "John, Archbishop of New York." For years, this volume was a part of the "Young Men's Sodality Library" or St. Joseph's Church, St. Louis, Mo.

A full page steel engraving opposite the title page of the book, shows an artist's imagination of how Christ delivered some literal keys to the apostle Peter, with cherubim approaching in the clouds, carrying the triple-tiara now sported by the Pope's of Rome, with the outline of "St. Peter's Basilica" in Rome, rising in a cloud above Peter's head, like a "pipe-dream" in the sky. To the devout Roman Catholic, the triple crown of the Popes, signifies their supposed authority over temporal, spiritual and purgatorial realms. But our primary interest in this book is not so much in its pictures, but in the written assertions therein contained.

THE STATED PURPOSE OF THIS HISTORY

"Many writers of learning, and several of the most distinguished bishops of the Church in this country, have constantly expressed a wish that a history of the popes, in the English language, would be published, for the use of the laity." (Page 8, Introduc-

tion. Ibid.)

Note please, that this work is for the benefit of the English reading laity. Thus, any artistic or verbal embellishments that pictures or writing could contain would be beneficial in propagandizing the Roman Catholic "layman".

THE UN-STATEd PURPOSE OF THIS VOLUME

This work was approved by Archbishop John of New York, just five years before the dogma of Papal Infallibility was passed in the Vatican Council, 1870. The whole tenor and theme of the book, is designed to stress the Pope's high position in the Roman Catholic denomination. The very first sentence of the **Introduction**, states: "The question of the Papal supremacy is a summary of the whole cause at issue between the Church (Roman Catholic. LWM.) and Protestantism in every shape."

A few sentences later, the writer of the **Introduction**, William H. Neligan, asserts: "The Christian Fathers, as individual writers and witnesses, the ancient Church in her universal councils, with one voice, regard the pope as sitting in the chair of Saint Peter. His prerogatives are as imperishable as the life of the Church itself. He is the rock of the Church, the source of all jurisdiction and the centre of unity." Although the writer cited no historical evidence for his assertions, that we may demolish, may we remind Catholics today, that: (1) The 'Christian Fathers' are by no means agreed in their writings relative to the papacy which slowly developed and culminated in Gregory I, in 606 A.D. (2) The 'universal' councils of the ancient church frequently disagreed with each other, and even sometimes anathematized each other. (3) The idea of Peter having a 'chair', i.e., seat of authority, comes not from the Scripture, but from the atmosphere of kingly authority such as was exercised by political rulers. (4) The only prerogative enjoyed by the apostle Peter, was that of initially presenting the gospel of Christ to the world; first to the Jews at Jerusalem; and, secondly, to the Gentiles at the home of Cornelius. After that time, Paul the apostle wrote by inspiration, that he (Paul), was not one whit behind the very chiefest apostles. Peter enjoyed no lasting or continuing prerogative, different to or separate from, the other apostles. (5) Even though the Scriptures teach that "That Rock was Christ," this Catholic propaganda claims that Peter was the "Rock of the Church." (6) Peter (and his alleged successors) is said to be the "Source of all jurisdiction." Even though the Bible quotes Christ as having ALL the authority in heaven and earth, this Catholic work credits Peter and the popes with ALL jurisdiction.

The timing and content of this volume is obviously designed to assist in propagating the myth of papal infallibility . . . and five years after it was written, such a dogma came into being.

CATHOLICISM'S HABITUAL MISAPPLICATION OF SCRIPTURE

Matt. 16:18—"Upon this Rock I will build my Church, and the gates of hell shall not prevail against it." Catholicism asserts that the "Rock" is Peter and his supposed successors; and, that the powers of hell would not subjugate or conquer "it", the church. In such an exegesis, Catholicism completely misses the

meaning, in her effort to read into the passage, something that was never there.

Christ had been questioning the disciples as to His identity. First, He asked who the general public thought Him to be, next, He asked the disciples themselves as to their evaluation of Him. After Peter acknowledged Him to be the Christ of God, the famous statement copied above, was recorded by Inspiration. Christ was the Rock, and His very divinity was the subject under consideration. The fact that He was the Divine Son of God, would be demonstrated by the fact of His resurrection . . . the power of the unseen world itself, would be unable to prevent His triumph over death. All of Satan's power would not prevent His resurrection and the subsequent establishment of His church.

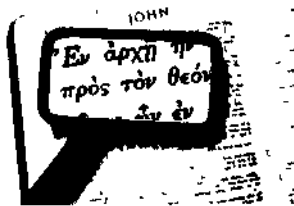
Thus, the supposed continuing existence of Catholicism is not at all referred to in Matt. 16:18. Nor was Peter (a pebble) to be substituted for the massive ledge of rock (Christ), upon which the church was to be founded.

CONCLUSION

The foregoing treatise is only a brief glimpse into the inaccuracies of Catholicism's fabricated history, and her ill use and abuse of Holy Scripture.

Luther W. Martin

WORD STUDIES
in the Greek
New Testament



E. V. Srygley, Jr., Route 6, Box 420, Tampa, Florida 33610

"God Forbid!": No. 2

It has been observed that the expression "God forbid" occurs fifteen times in the New Testament; that fourteen of these occurrences appear in the writings of Paul; and that ten of the fourteen instances in Paul are found in Romans.

Also, it has been pointed out that the words "God forbid" in the writings of Paul are always found as an answer to a question. Most commentators believe that Paul uses the phrase to express his abhorrence of some conclusion that one might erroneously draw from what he has stated.

Rom. 3:4

In the writings of Paul, the first occurrence of the words "God forbid" is found in Rom. 3:4. The expression is given in answer to the question, "shall their unbelief make the faith of God without effect?" KJV. Paul expresses his horror at the thought that some might conclude that the rejection of Christ by the Jews would nullify or cancel out God's Messianic promises. To the contrary, God will fulfill his promise

to the patriarchs relative to the blessing of the world through the seed of Abraham; and He will do this in spite of the fact that the Jews, as a group, rejected the Messiah when He came.

In a broader application of the same teaching, it might be stated that God will fulfill His promise of eternal salvation to those who are faithful to Him, regardless of the unfaithfulness of others.

Rom. 3:6

In Rom. 3:6, "God forbid" answers the question, "Is God unrighteous who taketh vengeance." KJV. Again, Paul registers a strong objection relative to the thought that God could or would be unrighteous. The fact that God had cast off the Jews as a race did not argue that God was unrighteous. To the contrary, it only argued that God was administering justice and judgment. In other words, a failure to punish unrighteousness would be a perversion of judgment.

In a broader application of the same teaching, it ought to be remembered today that justice and judgment demand that God punish sinners; just as justice and judgment demand that God reward faithfulness.

Rom. 3:31

In Rom. 3:31, "God forbid" answers the question, "Do we then make void the law through faith?" KJV. Paul has argued that justification is through the faith of Christ; not the works of the Law. This is not to argue, however, that the faith of Christ is contradictory to the Law. To the contrary, the faith of Christ fulfills the Law.

THE CONTEMPORARY KETCHERSIDE

NO. 1

J. Edward Nowlin

Brethren who have known, heard, or read after W. Carl Ketcherside in years gone by are aware of his unscriptural teachings and of his use of hard language in trying to defend them. However, he now goes about the land bearing an olive branch, claiming to have changed, and inviting all segments of the "restoration movement" to join him in burying the hatchet so that all can join forces to fight "hunger, famine, nakedness, dope addiction, alcoholism, prostitution . . ." and so forth. In MISSION MESSENGER, September, 1967, he thinks he is answering "A Letter From Texas" as he sets forth his oft-repeated assessment of the brethren and formula for unity. In this article, he states that he wants to be patient with brethren, and we think he will not mind if we point out the following obvious flaws in his case.

KETCHERSIDE'S SUPERIORITY

Like all false teachers, Brother Ketcherside lays claim to superiority. In his estimation, he has **matured in his thinking** to where he does not confuse community with conformity. He implies that many of us have not matured to this point, that our interpretations and attitudes are destructive of the unity for which Christ prayed, and that we are caught up in the throes of the factional spirit without even

knowing it. He says he will try to help us out. Joe Smith found and translated some "golden plates." Mrs. Ellen G. White had a "vision." Mary Baker Glover Patterson Eddy stole old Pat Quimby's thunder and discovered a "Key To The Scriptures." Jehovah's Witnesses claim to have a kingdom message for the "little flock." The Pre-Millennialists used to talk about R. H. Boll having corns on his knees from praying so much and of the "deep things of God" revealed to them by the Spirit. But Ketcherside has "matured" in this thinking!" This must have taken some effort, but it sounds like Paul's human wisdom of I Cor. 1 and 2.

MISREPRESENTATIONS OF OTHERS

Like all other liberals, Ketcherside has trouble sticking to the truth when telling what others believe or practice. Here are some examples:

(1) DIVIDED OVER EVERYTHING. He says, "we are divided over everything from how to pass the Lord's Supper to the saints to how to take the gospel to the lost." He has traveled extensively and may have known of some situation where brethren were divided over how to pass the Lord's Supper to the saints, but this scribe has never heard of such thing. However, he follows the same reckless pattern as all liberals in saying that brethren are divided over how to take the gospel to the lost. This is an effort to justify evangelistic societies under whatever name they may be found. In his mature judgment he should know that the issue in the cooperation controversy is not **how** to take the gospel to the lost; but **who** should do so. The question of **how** is a question of **methods**; the question of **who** is a question of **institutions**. Evangelistic societies; such as Herald of Truth, Gospel Press, World Radio, UCMS, and the "sponsoring church" are not methods; they are brotherhood **institutions which employ methods**, just like local churches employ methods, and which seek to persuade local churches to send them money to finance their methods. Those of us who stand for local autonomy have said this often enough for everybody to know the difference, including one of mature thinking, and such a charge as he makes here is simply an oft-repeated attempt to muddy the waters.

(2) DESTROYING UNITY. Ketcherside charges those who insist upon speaking where the Bible speaks and being silent where the Bible is silent, with destroying the unity for which Christ prayed. This is the time-worn tool of all liberals. They start an unscriptural doctrine or practice and charge those who oppose it with creating division. When asked who was to blame for trouble over his millennial speculations, Robert H. Boll said, in Johnson City, Tennessee, "the fault lies with those who object." To them, the criminal is not the man who sneaks into the sheepfold and poisons the water supply; it is the man who catches him at it! (Compare Kennedy and the Cuban missile crisis, and the society and instrumental music advocates of the past.) Dozens of meetings have been cancelled and preachers fired in the last 15 years when elders became panicky when some liberal, self-appointed informer whispered to them that a certain preacher, though formerly highly regarded, would split the church if allowed to preach.

(3) FACTIONAL SPIRIT. Ketcherside says that those who stand for a "thus saith the Lord" are of a factional spirit, but are ignorant of it. Of course, his mature thinking helps him see this and he gladly points it out, though he says he is not boasting. A factious person is one who is addicted to form parties and raise dissensions in opposition to government. To call one factious who respects the King of kings enough to insist upon obedience to His Law, is pure slander. It is on this basis that liberal churches today are disfellowshipping faithful gospel preachers and members who question their unscriptural practices.

(4) PARTYISM. Ketcherside accuses by implication the brethren who wrote the letter of wanting to be lords over his conscience and commit him to partyism. A party is a number of persons united against others of a contrary opinion. This is the same as a faction, and we insist that those who contend for the scriptural pattern are not factionists. What they contend for is not opinion. It is the faith (Jude 3).

(5) INFALLIBILITY. Again, by implication, Ketcherside accuses the Texas brethren of claiming infallibility in deciding what is faith and what is opinion. Is everyone who claims to know the difference between faith and opinion claiming infallibility? If so, the same charge may be made against Ketcherside. Those who live in glass houses should not throw stones!

PROPAGANDA METHODS USED

One of the most subtle things about Ketcherside's article is his skillful use of well-known propaganda methods to persuade his readers. One technique of the propagandist is the use of "glittering generalities" in an effort to lead the reader or hearer to create devils to fight or gods to adore. Note the following:

"All of our factions, without exception, find it easy to be charitable toward those who oppose what they have. And all of them refuse to recognize those who have what they oppose." "In every case those who oppose what we have are 'antis' and those who have what we oppose are 'liberals.' With one exception every party in the restoration movement is regarded as 'anti' by others; and with a single exception every party is regarded as 'liberal' by others." **"... so our childish fighting continues from generation to generation while the world around us is going to hell."**

"All of this points up the undeniable fact that no man is a 'liberal' or an 'anti' because of where he stands, but because of where we stand as we look at him. The most extreme 'anti' to one is the most flagrant 'liberal' to another!" **"The faith which saves (Romans 10) must be proclaimed to all; the faith which prompts one to partake or to abstain from certain things must be privately cherished. The first is produced by hearing the word of God; the second by listening to the voice of conscience."** (Emphasis mine, J.E.N.)

Other such examples could be quoted from the articles and the errors contained in these are manifest, but without analyzing each separately, be it noted that the obvious intent of these generalities is

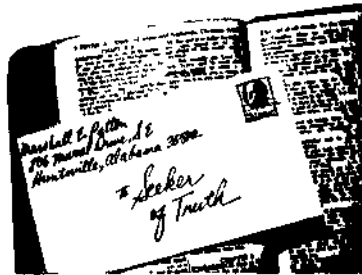
to lead the reader to look upon **all differences between brethren** as childish, foolish **imagination**s of a factious mind; a tempest in a teapot; hence, as devils to oppose; and to lead him to adore the broad-minded, tolerant attitude of Ketcherside as he pulls the mantle of charity over all aberrations of brethren. Since, according to him, we are all in error, the "anti's" are just as deep in the mud as the "liberals" are in the mire, and it behooves nobody to throw rocks at anybody. We are like the blackmailer who says, "You can't tell on me because I know things about you!"

Then, to climax the whole thing, Ketcherside accuses the Texas brethren of doing the very thing he has been doing, when he refers to their question about the difference between us and the Christian Church, by saying, "Such **generalizations** are silly, selfish and without warrant." So, if you happened to be on his trail for using generalities, you were supposed to lose it right there and follow him to his spirited defense of the Christian Church people regarding lack of respect for the authority of Christ!

(Continued Next Month)



ANSWERS for our hope



Send Bible questions to:

Marshall E. Patton, 806 Muriel Dr., S. E., Huntsville, Ala. 35802

QUESTION — Will you please explain, in **Searching The Scriptures**, Habakkuk 3:3. I have heard that this, "God came from Teman" has been given for an answer when children ask, "Where did God come from." I believe this is teaching error on this verse. I very much enjoy your **ANSWERS FOR OUR HOPE** in **Searching The Scriptures**. Thank you kindly. — M. J.

ANSWER — Those familiar with the context of Habakkuk 3:3 already know that the above use of this verse is a gross perversion of truth. Certainly, children ought not to be given such an answer to their question concerning the origin and existence of God.

Children should be taught, just as soon as they are able to ask questions and reason concerning such matters, that God is an eternal, self-existent being. I realize that Atheists claim this is unrealistic and unscientific. Remember, however, they can do no better in dealing with **origins**. They always start with something already in existence. With this start and a theory, they reach their conclusions. These conclusions, however, are based upon a theory without foundation so far as origin is concerned. They simply cannot deal with the **beginning**. Every effect

must be accounted for upon grounds of a cause sufficient to produce it. Yet, there cannot be an endless chain of dependent causes. There had to be a first cause — an uncaused cause — that accounts for all else. The Bible teaches this was God (Gen. 1:1). This is the only sensible and reasonable explanation that can be given for the origin of things.

Habakkuk 3:3 is part of Habakkuk's prayer on the very eve of Judah's captivity by the Babylonians. God had made known to this prophet His impending judgment upon His people by bringing the Chaldeans to victory over them and the consequent period of captivity. Instead of yielding to despair, Habakkuk acquiesces to the divine will and prays with fervor, faith and hope. God had performed wonders on behalf of His people in the past, some of which he recounts in this prayer, and based upon this the prophet expresses unwavering faith in God's righteous judgments and hope in ultimate glory and victory for the people of the Almighty.

The prayer is in the form of an ode and abounds in **historical allusions**. Remembering that it is a poem will help account for some of the peculiar expressions in it. These allusions are anticipative of future mercy, deliverance, and righteous judgment at the hands of Jehovah. Among the allusions to the past "Teman" and "Mount Paran" are mentioned. These then are places from which God's glory had shown and His mercy had manifested itself in days gone by. So much of that referred to involves the deliverance of Israel from Egypt and their journey to the promised land. "Teman," according to McClintock and Strong, appears to be "the name given by Esau's distinguished grandson to his possessions in the southern part of the mountains of Edom. As the tribe increased in strength and wealth, they spread out over the region extending southward along the shore of the Gulf of Akabah, and eastward into Arabia." In commenting upon Josh. 15:1 concerning possible translations and meaning the same authority says further: "The wilderness of Zin extended up as far as Kadesh, and a part of it was thus allotted to Judah. Teman included the mountains of Edom as far north as Mount Hor, opposite Kadesh; and thus the territory of Judah reached to its extreme north-western corner" (Vol. X, p. 243).

Without trying to identify any event in particular, it should suffice to know that "Teman" brought to their minds a time and place from whence God had manifested His glory for their good in days gone by. This along with other allusions moved Habakkuk to express faith as strong as can be found anywhere in the closing words of this chapter: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will join in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds feet, and he will make me to walk upon mine high places."

DID YOU FORGET TO RETURN YOUR ENVELOPE WITH YOUR SUBSCRIPTION? DO IT NOW!

Using the SWORD OF THE SPIRIT



Eugene Britnell, 8909 Mayflower Road, Little Rock, Ark. 72205

THE NATURE OF THE BATTLE

In our last lesson, we learned that the Christian is a soldier in the army of the Lord. Certain facts are clearly implied in the divine use of the term soldier. Certain principles inhere in the term.

If the Christian's life is a battle or warfare, what is the nature of the conflict and what are the governing principles? We can understand the nature of the battle when we understand the nature of the kingdom of which the Christian is a citizen and in which he must fight.

Jesus said, "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" (John 18:36). To what kind of fighting does Jesus here refer? Is this in conflict with his command to "fight the good fight of faith?" Certainly not. He is here speaking of carnal warfare; a war where his disciples would take up arms and resist his arrest.

If the kingdom of Christ is not of this world, then it is a spiritual kingdom. If it is a spiritual kingdom, its citizens must engage in spiritual warfare, and that is exactly what we find revealed in the New Testament.

The apostle Paul wrote: "For though we walk in the flesh, we do not war after the flesh: For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (II Cor. 10:3,4). Here he draws the contrast between a fleshly war and a spiritual war. The primary difference is in the weapons, attitudes and motives. Where the carnal soldier uses the carnal weapons such as a gun or knife and desires to kill the body, the Christian uses the sword of the Spirit in an effort to save the soul.

Lest someone get the idea that the Christian is not adequately armed because he does not use carnal weapons, Paul hastened to explain that his weapons are mighty. He then shows what the spiritual weapon can accomplish. Hear him:

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5).

Notice that the spiritual sword can cast down imaginations. Every doctrine, creed, philosophy or opinion on earth today which is contrary to the word of God is simply some man's imagination! He imagines or thinks that God wills this or that and then begins to teach it as the will of God. I care not what the doctrine may be, if God hasn't said it and the

Holy Spirit hasn't revealed it, it is purely human imagination and the word of God will cast it down. Such human theories and speculations of men certainly do exalt themselves "against the knowledge of God." Once embraced, they are usually preferred to the will of God.

Every doctrine, philosophy or ideology on earth today is competing for and endeavoring to control the minds of men. Catholicism, Communism, Atheism, and hundreds of sectarian bodies are spending millions of dollars in an effort to indoctrinate people with their philosophy and way of life. But that is exactly what God would have his people do! That is why Jesus said, "Go ye therefore, and teach all nations." Teach them what? Teach them the gospel of Christ. Why? That they might **think** as Christ would have them think. The work of the soldier of Christ today is the skillful use of the spiritual sword in cutting down false ideas and replacing them with the will of the Lord. When this is accomplished, we have brought the individual's thinking into "captivity" and he will then gladly submit to the authority of the King through obedience to his will. Simple, isn't it? Well, then, let's get to work at it. Let's teach our friends and neighbors the will of the Lord.

In Ephesians chapter six, the apostle admonishes, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." The word "wiles" denotes craft, deceit or a cunning device. These subtle efforts can be resisted only by one who is adequately armed. The ancient soldier was not equipped for war until he had put on his armor. He wore a girdle, breast-plate, shoes with iron nails, a helmet to protect his head, and carried a great shield on his left arm which was thrown in front of his body. Let us notice Paul's analogy and spiritual application of this armor:

1. "Stand therefore, having your loins girt about with truth." The soldier's girdle kept the armor in place and supported the sword. Truth holds the Christian armor and supports the sword of the Spirit. Without the truth one cannot stand, and it is significant to note that this is the first thing mentioned. If we are not right, the rest of the armor doesn't matter for victory will never be ours. Divine truth is the power by which the kingdom of God is built, extended and defended.

2. The breast-plate of righteousness. The breast-plate covered and protected the most vital organs of the body. Unless the righteousness of Christ is over and in our hearts, we cannot succeed. If you want a scriptural definition of righteousness, here it is: "And they (Zacharias and Elizabeth) were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:6).

3. "And your feet shod with the preparation of the gospel of peace." The Christian must be prepared and willing to carry the gospel to the world. Notice that it is called the gospel of peace. This world needs peace! Nations, races, homes and churches are divided and torn asunder. Jesus said, "blessed are the peacemakers." The apostle wrote, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. 10:15).

4. "Above all, taking the shield of faith . . ." The Roman soldier used an oblong shield some four or

five feet long to protect the body against the sword of the enemy. The Christian's faith must never give place to doubt. Without faith we cannot please God. A strong faith will quench, stop, and put out all doubt and the whisperings and evil suggestions of the wicked and skeptical. The "fiery darts" were missiles hurled by hand, and unless they were stopped by the shield, they were very dangerous. The Christian is constantly on the receiving end of the fiery darts of the devil and his followers. If his shield of faith is strong enough, he can stand.

5. The helmet of salvation. The soldier wore a helmet to protect his head. Here it is called the helmet of salvation. The consciousness that he has a Saviour who is "able to save unto the uttermost" gives the Christian soldier courage for conflict. "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation" (I Thess. 5:8).

6. The sword of the Spirit. The Roman soldier's only offensive weapon was his sword. He was trained to use it skillfully. Can you imagine anything sharper than a sword? Yes, I can. The Christian's sword is sharper. "For the word of God is quick (living) and powerful, 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 discernor of the thoughts and intents of the heart" (Heb. 4:12). Sin and unrighteousness cannot stand before the word of God!

I guess that you have noticed that there is nothing to protect the back! There is no place in the Lord's army for cowards. A long time ago, God said, "Who-soever is fearful and afraid, let him return and depart..." (Judges 7:3). God's people today cannot win the battle by turning their backs upon sin and the problems which confront us. The forces of satan will not compromise nor turn back. Neither can we! Let us put on the whole armor of God, unsheathe the sword of the Spirit, and face the enemy unashamed and unafraid.

"Onward Christian soldiers, marching as to war; with the cross of Jesus going on before."



CONGREGATIONAL COOPERATION

of the

CHURCHES OF CHRIST

by H. E.
WINKLER

A well arranged and documented book of 158 pages dealing with church sponsorships, centralized power and control, orphan homes and Herald of Truth. Diagrams and charts help emphasize the truth.


\$1.00 per copy

order from

PHILLIPS PUBLICATIONS

P. O. Box 17244

Tampa, Florida 33612



**ARROWS
OF TRUTH**
for
denominational
error

Ward Hogland, Post Office Box 166, Greenville, Texas 75402

THE POWER OF APOSTOLIC EXAMPLES No. 4

This is the fourth, and last, in a series of article's on apostolic examples. If one discusses religion with a Mormon, he usually doesn't get very far. About the time one gets ready to hem him in with the Bible, he goes to his book of Mormon. Most of one's effort has been useless, unless an agreement can be achieved on the proper standard of authority. Until this matter is settled one might as well save his breath. The same is true in the church. If we try to settle the issues of the day, we must first agree on how authority is established. This is one of the things which has divided us. If we affirm, to our brother, that authority is established three ways and he comes back and tells us that authority is ONLY established by direct command, we have come to the end of our rope. We can talk about Acts twenty and seven, or First Corinthians, eleven, eight all we want to. The fact remains that until we agree on how authority is established we become a voice in the wilderness. Some may feel that I have spent excessive time on this subject but it is my firm conviction that this lies at the very foundation of our faith.

In this final article I will take up the last arguments of brother Jarrell in North American Christian, a paper which he edits. He feels that approved examples are not binding (please see the last two issues of Searching The Scriptures for his article and my reply). In the latter part of his article he says, "If we must have 'approved example' or specific command for everything we do, then the following things which we usually practice would be sinful." He lists sixteen things and I shall take them up one at a time.

First, he mentions singing to non-Christians. The answer to this is found in number of places but I will mention only one. In I Cor. 14:23 Paul said, "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned or unbelievers (here is the non Christian) will they not say that ye are mad?" In this same assembly, where some spiritual gifts were being used, Paul mentions the non-Christians. Yet, in the same chapter he says Christians are to sing and pray with the spirit and understanding. To sing with the "Understanding" is to sing so that both the singer and the audience may understand the song. He also said in the same assembly that one hath a psalm (verse 26). In this assembly the non-Christian was to be taught. Paul said, "He is judged of all; and thus the secrets of his heart made manifest; and so falling down on his face he will

worship God, and report that God is in you of a truth." Thus, the non-Christian was taught, not only by prophesy but also by singing. We are told to teach when we sing (Col. 3:16). The conclusion is irresistible. We have: an assembly; the presence of a non-Christian ; the need for his instruction; the fact that some were taught TEACHING by singing in the assembly ; The singing is to be understood by both saint and sinner.

He mentions next having a song director. The answer to this is in the fact that we could not fulfill the command to sing without a director. Whether he sits or stands he is still the director. If we had no song director we would not know when to begin singing. We would have to sit around like a bunch of quakers, waiting until the urge to sing hits up. This would be confusion and would violate Paul "decent and order" instruction. Our song service is bad enough with a director, much less without one. The authority for a song director is in the command to SING.

Brother Jarrell's next objection is to the servers standing while passing the Lord's supper. I suppose this is what he means. The physical position of either the ones who serve or the ones who observe is not given in the Bible. The command to observe the Lord's supper is authority for either the "servers" or the "observers" to sit, kneel or stand while observing the Lord's supper.

His next objection is using the building exclusively for worship or teaching. The authority for erecting a building is in the command to assemble, worship, teach, etc. The Lord did not legislate "where" this is to be done. However, after the building is erected, it must be used EXCLUSIVELY for what the Lord told the church to do! Any deviation from this is to prostitute the plan of God. Brethren in many places have turned their buildings into sanctified club houses! He objects next to having more than one congregation in a city or town. Evidently brother Jarrell hasn't read his Bible very carefully. In Rom. 16:5 Paul says, "Likewise greet the church that is in their house." This referred to the house of Priscilla and Aquila who lived in Rome. So, not only did Paul mention the church in Rome, but also another congregation which met in their house. One plus one makes two congregations in a town. However, finding this example would not be necessary since, the Lord did not put a geographical boundary on any congregation. If so, where is it? This would be closely kin to the sectarian diocese.

His next objection is in regard to the church owning a church building. I answered this earlier in this article. The authority for a church building is in the command to assemble (Heb. 10:25). I would like to see a church assemble without a PLACE to assemble, wouldn't you ?

Next, brother Jarrell objects to preachers and others performing marriage ceremonies. Most of the states allow preachers to do this. The Bible tells us to obey the laws of the land, and in order to get married, one must have the ceremony performed. The Lord has not legislated who is to do this; therefore it is scriptural for a preacher to do it.

His next objection has to do with calling each other "Brother" or "Sister" and sometimes "Dr. Brown." In 2 Pet. 3:15 Peter says, "Our beloved

brother Paul." It seems that brother Jarrell failed to read so many passages in his Bible. We have scripture for calling people brother. This was not used as a TITLE but as a relationship. As to calling people, in the church, "doctor" as a title, we have no scripture. If a person is a physician it would be proper to call him "doctor" as a profession. Just as we might call a man "carpenter" or "brick layer." Calling people by these names as a title is a bunch of foolishness and incompatible with the spirit of Christ.

His next objection is paying for services and goods out of the treasury to non-members such as janitors, baby sitters and nurses. God tells us to use fruit of the vine, on the Lord's table. He has not told us where to buy the grape juice. We buy grape juice from grocery store and publishing houses, etc. This is lawful because of the command to use grape juice. A building (which is scriptural — see above) must have care. The authority to use a janitor falls into the same category as erecting a building. Since the Lord hasn't legislated it doesn't matter whether the janitor is in the church or out. In regard to baby sitters and nurses, I feel that we have tried to put many responsibilities on the local church which should be borne by fathers and mothers. I feel that in the assemblies the mothers should be the baby sitters and nurses. If a child doesn't behave in the assembly, his mother or father should take him out and show him that he believes in the "laying on of hands."

The next objection is to having wedding and funerals in church building. I have already pointed out that a meeting house is to be erected for the purpose of doing what the Lord commands. This includes teaching, edification and worship. When I perform a wedding or preach a funeral I am TEACHING the word of God. I have never done either without teaching. Therefore I fulfill the scriptural requirement for the use of a building. Some might object because the bride and groom or a corpse (in case of a funeral) is before me while I am teaching. What difference does that make ? I am still teaching the word of God. I have had many people, in the audience to go to sleep while I was preaching; does that make it unscriptural for me to preach ?

His next objection is to congregational singing. I answered this in last Month's issue of Searching The Scriptures. Please see that issue.

Brother Jarrell's next objection is to sending flowers, from the church treasury, to the ill and bereaved. Brother Jarrell might be surprised but I will agree with him on this one. I agree that we have no scripture, either by command, approved example or necessary inference for doing this. I feel that sending flowers to sick folk and others is a personal matter and the church is not to be "Charged." Many churches have started this practice without finding Bible authority for it. I admit, that like the orphan home issue, it has "emotional appeal" but it is still out of harmony with the will of God.

He objects next to singing parts or harmony. The Lord tells us to sing. He has not told us what to sing. Some people, by nature, sing a certain part. The authority for singing parts of harmony is in the command to SING!

His next objection is to humming. Here again, I will agree with brother Jarrell that we have no scripture for this. I attended a service once where

this was practiced and it sounded more like a "humming bird convention" that a worship service. This is some more foolishness that "church of christers" have borrowed from the sectarians which needs to be stopped. It is sectarian to the core and I will not defend such.

The last thing he mentions is teaching by drawings and photos. The command to TEACH means to convey a thought or idea to someone else. Under the genus TEACH we may teach by oral demonstration, write (as the Lord once did) or draw an illustration. In doing this we are fulfilling the command to teach. Therefore the authority for drawings is found in the command to teach.

This concludes four articles on this important subject. My reply has not been a personal attack on brother Jarrell. I have gone into detail on these quibbles because many, who are not informed might be led astray. It is my prayer that all will study the Bible and not be led off by people seeking to justify liberalism.



Paul Foutz, 8230 S. Laramie Avenue, Oak Lawn, Illinois 60459

CREATION OR EVOLUTION?

I. A DEFINITION OF TERMS (Con't)

EVOLUTION. I am sure it is impossible to find a definition of Evolution which will be acceptable to every scientist — even every evolutionary scientist. There is little agreement as to the mechanism of evolution, its causes and the laws of changes underlying its process. Actually there is no "theory" of evolution, for there are many "theories" concerning this word, what is involved in it and the processes relating to it. One authority lists 31 different "theories," including Buffon, Lamarck, the Darwins, Lyell, De Vries, Spencer, Wagner, Cope, Delage, Romanes, and many others.

I am sure, however, that all men, including all of my brethren, agree there is one definition we accept as true. There is one use of the term that is proper and we see it taking place today. I believe in and teach this kind of evolution. I speak of the definition that evolution involves change, growth, unfolding and developing. Despite the universal acceptance of this definition as being correct and the fact all accept the reality of it in **this** sense, Dr. A. E. Schrank, head of the Dept. of Zoology in Texas University, said in the Houston Post of Aug. 22, 1964, "If you deny evolution you deny that changes take place in organisms." But this is NOT the form, definition and teaching of evolution we reject and oppose. The fact

that there are changes and growth in the natural realm is not the reason we are arrayed in battle on the field of "Creation Versus Evolution" and I am sure the professor knew that to be true. The reason there is disagreement and controversy abounds (even among scientists) is NOT because there is variety and change in the biological world. Instead it involves another definition we shall presently discuss.

We know the Bible teaches evolution, in the sense that there are various stages of growth and development (Mark 4:28-29). We see this evidence of "evolution" in the development and maturity of the butterfly, moth, frog, rose and oak tree. As stated in our first article, every great oak tree today is the "evolution" of an acorn, by a natural law the Creator set in motion after "creative activity" ceased (Gen. 1 and 2). We see this process also in the human embryo as it develops within the mother. ALL ACCEPT **THIS DEFINITION OF EVOLUTION**. Where we join issue with others and reject their theories and their definition of "evolution" has to do with origins and first causes and whether or not there were separate and distinctive basic forms or "kinds" from the beginning or whether or not there was development from one (or a few) one-celled creatures, through stages always moving from the lower and simple to the higher and complex, up to all the forms we see today, INCLUDING MAN. We deny ANY progress or development from simple to complex from ANY of the basic, created, Genesis "kinds" up to ANOTHER and DIFFERENT "KIND." We deny "evolution" that says that something caused one "kind" (any major group, like the Families, Orders, Classes or Phyla) to bring forth ANYTHING except its **own** kind, as God decreed. And since we know Man was a Genesis "kind" (and he is our chief interest) the ONLY "kind" from whence he comes is another family of man — a man and woman, also as God decreed from the beginning after, by creative power, the first man and women came to be. In the illustrations previously used, I know the butterfly did not become a frog, nor the rose an oak tree and that **human** embryo couldn't possibly become and be anything but a HUMAN being.

We especially deny that man shares a common origin, ancestry and genetic kinship, with ANY other form or lower being. He was never a reptile, anthropoid, amphibian or anything else but man, Man (along with the other primates), did not come from a one cell piece of protoplasm; he did not come into being by any process (long or short) by the animal route. He was a special and distinct CREATION and came from his Creator by the exercise of Divine Power. So the evolutionary dogma and "theory," asserted **but not proved**, has to do with origins common ancestry, descent and genetic kinship as it relates to man and the brute beasts beneath him. The two positions (Creation and Evolution) are diametrically opposed to each other. They cannot be reconciled, as much as the "Theistic Evolutionist" tries to accomplish it (discussed later).

In order not to be accused of giving a narrow and limited, or even slanted, definition of evolution we are going to quote quite a number, from a general cross section of society. These definitions will be from scientists, from many fields (such as naturalists

When vacationing, traveling or moving -

ADVERTISE FOR \$50.00 A YEAR



WORSHIP WITH THESE CHURCHES

| | | | | |
|---|--|---|---|--|
| <p>Atlanta, Ga. <i>(Marietta Smyrna Area)</i> CHURCH OF CHRIST meets at 181 Church Street in Marietta</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 10:55 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Evangelist Hugh W. Davis Phone 436 5007</p> | <p>Bradenton, Fla. WEST BRADENTON CHURCH OF CHRIST meets at 1619 10th Avenue West</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Evangelist Olin Hastings Phone 746-0305</p> | <p>Miami, Fla. NORTH MIAMI AVENUE CHURCH OF CHRIST meets at 143rd St. & No. Miami Ave.</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Evangelist Bobby Thompson Phone 885-3203</p> | <p>Orlando, Fla. HOLDEN HEIGHTS CHURCH OF CHRIST meets at 1000 22nd Street</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:50 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Evangelist Oaks Gowen Phone: 424 3533</p> | <p>Tampa, Fla. FOREST HILLS CHURCH OF CHRIST meets at 1011 W. Linebaugh Avenue</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 9:50 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Evangelist H. E. Phillips Phone: 935 3691</p> |
| <p>Tampa, Fla. SEMINOLE CHURCH OF CHRIST meets at Rome Ave. & Wishart Blvd.</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Evangelist James P. Miller James G. Walker</p> | <p>Decatur, Ga. GLENWOOD HILLS CHURCH OF CHRIST meets at 2957 Glenwood Avenue</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Evangelist J. Edward Nowlin Phone 377 7762</p> | <p>Louisville, Ky. EXPRESSWAY CHURCH OF CHRIST meets at 4437 South 6th Street</p> <p><i>Schedule of Services</i> LORD'S DAY Morning Worship 9:00 a.m. Bible Study 10:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Evangelist Jas. P. Needham Phone 366 0884</p> | <p>Romulus, Mich. ROMULUS CHURCH OF CHRIST meets at 9426 S. Wayne Road</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:00 p.m.</p> <p>Evangelist Philip A. Morr Phone 721-2884</p> | <p>Tallahassee, Fla. WESTSIDE CHURCH OF CHRIST meets at 2150 Belle Vue Way</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>For information phone 222 2881 or 877 3532</p> |
| <p>Jackson, Tenn. HOLLYWOOD DRIVE CHURCH OF CHRIST meets at Hollywood Drive at Hattan</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Evangelist L. Earl Fly Phone 424 2821</p> | <p>Pascagoula, Miss. 25th STREET CHURCH OF CHRIST meets at 1.3 Mi. from Hwy. 90 on Chico Rd.</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Evangelist Dick Blackford Phone: 475 9354</p> | <p>Jacksonville, Fla. HYDE PARK CHURCH OF CHRIST meets at Corner Lake Weir & Conant Avenue</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Evangelist Jamie Rhoden Phone 781 5704</p> | <p>Birmingham, Ala. ELM STREET CHURCH OF CHRIST meets at 1625 Elm Street S.W.</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Evangelist Dennis L. Reed Phone: 786 6335</p> | <p>Murfreesboro, Tenn. WESTVUE CHURCH OF CHRIST meets at 316 Kings Highway</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Evangelist Thomas G. O'Neal Phone 893 3355</p> |
| <p>Miami, Fla. SOUTHWEST CHURCH OF CHRIST meets at 1450 S.W. 24th Avenue (Coral Gables Area)</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Evangelist Leo Rogol Phone 443 3376</p> | <p>Nashville, Tenn. FRANKLIN ROAD CHURCH OF CHRIST meets at 3915 Franklin Road</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 10:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Evangelist D. W. Claypool Phone 832 9456</p> | <p>Gainesville, Fla. NORTHEAST CHURCH OF CHRIST meets at 1433 N.E. 16th Avenue</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 10:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Evangelist John Witt Phone 378 5023</p> | <p>Leesburg, Fla. CENTRAL CHURCH OF CHRIST meets at 107 South Oak Avenue near 14th & Main Sts.</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Contact G. R. Wheeler Phone 767 7916</p> | <p>Clearwater, Fla. HERCULES AVENUE CHURCH OF CHRIST meets at 601 So. Hercules Avenue</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Evangelist Preston Weeks Phone: 442-9267</p> |
| <p>Columbus, Ga. CHURCH OF CHRIST IN ROSE HILL meets at 2216 Hamilton Avenue</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Preacher: Charles G. Caldwell, Jr. Phone 323 9331</p> | <p>Memphis, Tenn. TREZEVANT STREET CHURCH OF CHRIST meets at 3090 N. Trezevant Street</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 9:30 a.m. Morning Worship 10:30 a.m. Evening Worship 5:30 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Evangelist Leslie E. Sloan Phone: 357 2513</p> | <p>Spartanburg, S. C. CHURCH OF CHRIST meets at 1681 Union Street</p> <p><i>Schedule of Services</i> LORD'S DAY Morning Worship 10:30 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Evangelist Raymond Smith Phone: 585 5014</p> | <p>Oak Lawn, Illinois BURBANK MANOR CHURCH OF CHRIST meets at 6230 So. Laramie Ave.</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 9:30 a.m. Morning Worship 10:30 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m.</p> <p>Evangelist Paul Foutz Phone 499 1834 or 423 8703</p> | <p>Ft. Walton Beach, Fla. NORTHSIDE CHURCH OF CHRIST meets at 200 Beal Street off Hwy. 98 1 block</p> <p><i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:00 p.m.</p> <p>Contact H. N. Eubanks, Jr. Phone 243 2660 J. F. Glass, II Phone 244 5045</p> |

PLEASE CHECK YOUR
EXPIRATION DATE
AND SEND YOUR
RENEWAL TODAY

geologists, biologists, zoologist, etc.). Statements as to the meaning of the term "evolution" will be given by various professors and theologians. These will have to do with how the world came to be — what caused it — but especially the biological, i.e. life, both vegetable and animal, including man. These definitions will have to do with "atheistic" evolution, even though some are given by religious people, including preachers and Bible teachers. I am restricting these definitions to "atheistic evolution" for two reasons: "I intend to spend some time in future articles discussing the "theistic" evolutionist, his position and inconsistencies, at some length, and (2) basically, there is little difference between them. Strictly speaking, as it relates to the things involved (origin, descent, genetic relationships), there is only one kind of evolution, the atheistic. If the theistic evolutionist is CONSISTENT he is an atheistic one (more on this later).

BOTH kinds accept the same NATURALISTIC development and progression from protozoa to man. (One popular high school biology textbook is titled "From Amoeba to Man.") Theistic evolution accepts the atheistic dogma of **common** ancestry and descent of ALL LIVING CREATURES, INCLUDING MAN. The theistic accepts the fact that man did "evolve" from the one-cell protozoa (amoeba is its genus) sponges, jelly fish, flat, round, and segmented worms, molluscs, star fishes, arthropods, tribobites, crustaceans, then to higher, more complex, marine life. Then his ancestors moved onto the land as amphibians, progressed on up to reptiles, various beasts of earth as anthropoids, lower primates as monkey, ape, chimpanzee, then half ape and half man (or, as Leaky prefers, "near man") finally to man. The theistic preacher and professor goes right along and accepts this. BOTH theistic and atheistic teach the process of evolution and the route man traveled in this same way. The only difference is that the theistic (from "Theos" — God) evolutionist just says "all of this happened in this way but God was behind it and the guiding hand. God did it but by the evolutionary process." It is the same old materialistic and naturalistic doctrine just as much as that taught by the most dedicated atheist who ever lived.

As further evidence that this is what is involved in Evolution (the kind we reject and oppose), and that we have not misrepresented such in the slightest way, I suggest you refer to "Searching The Scriptures," Nov. 1966, pages 7-8, as my entire article (relative to my visit to the Chicago Museum of Natural History) quotes from the museum's literature, booklets, exhibits and display cases and their statements and claims are EXACTLY in harmony with what I have represented the "theory" of Evolution to be.

(In the next article all the space will be occupied with various definitions of the word "Evolution," taken from many sources.)

COGDILL HAS SURGERY

In February 6, 1968 Roy E. Cogdill underwent abdominal surgery in Pampa, Texas. His wife also had surgery about the same time. Both are doing well and are back home at 35 W. Par Avenue, Orlando, Florida. Brother Cogdill has had to cancel his engagements until June to regain his strength. Our prayers are that he and his wife will continue to progress until they have returned to normal health.

MEETING IN 10MPKINSVILLE, KY.

I am to be in a meeting with the Grandview congregation in Tompkinsville, Kentucky, April 1-7, 1968. I was born in Kentucky (near Bowling Green) and it will be a pleasure to return again.

H. E. Phillips

James P. Miller, 2523 West Diana, Tampa, Florida — I am sure that readers of SEARCHING THE SCRIPTURES will be glad to know that a trip to the Cleveland Clinic and to the world famous Doctor **Mason Sones, Jr.** revealed that my wife, Bobbie, did not have heart trouble at all. Many brethren were kind enough to show concern about the possibility of heart surgery. Her trouble was determined to be a cramping of the muscles of the chest around the heart which is painful but not serious. Both of us are sure that the many prayers of brethren were instrumental in this favorable report. She is back at her work at Florida College and we are so thankful.

Spring meeting will find me with the Riverside church in Nashville with **Robert Jackson** the last week in March. This is March 31st and with the Downtown Congregation in Lawrenceburg, Tenn., the first two Lord's days in April. The dates are April 7-14. Brother **Hershel Patton** is the good preacher at Downtown. I hope to see many old friends and make new ones during these meetings. The month of June will carry a new experience for me. I will preach in a meeting where my son, **Rodney M. Miller** is the local preacher. Rodney works with the Haltom City congregation in greater Ft. Worth, Texas. They meet at 6101 Linton Avenue. When in Ft. Worth worship with them. I will be with the Lorraine Avenue church in Cleveland, Ohio in May.

THE GOSPEL IN SONG

Printed in shaped notes on gum paper. Size 5 1/2 x 7 11/16 inches. "Our God, He Is Alive," "The Open Tomb," "A Place We Call Heaven," "A Precious Book." These are \$.10 per copy. In quantities, \$.05 each. Introductory copies to song leaders, gratis. Order from: A. W. Dicus, 201 S. Greenfield Avenue, Tampa, Florida 33617.

Have you renewed your subscription?

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 IX

APRIL, 1968

NUMBER 4

UNITY AMONG BRETHREN

Connie W. Adams, Akron, Ohio

For several years now the ecumenical spirit has increasingly penetrated the religious atmosphere. From the foundation of the YMCA in 1878, the YWCA in 1894 and the World's Student Christian Federation in 1895, the movement to merge denominational bodies into cooperative efforts to meet the social problems which press upon churches has been gaining momentum. In 1937 in conferences at Oxford and Edinburgh it was decided to merge the Universal Christian Council for Life and Work with the World Conference on Faith. This resulted in the World Council of Churches in 1948. This organization worked to promote ecumenical education, worship and cooperation among different denominations.

This effort has expanded in an attempt to unite Protestant and Eastern Orthodox churches of the world. A number of significant mergers have already taken place. Even the Roman Catholic Church has been holding out the olive branch and has invited prominent church leaders outside her own fold to sit in as spectators at some of her solemn deliberations.

For some time now Carl F. H. Henry, of Christianity Today, has been working to bring about closer cooperation among evangelical bodies. Billy Graham has been in on these efforts and some of our own brethren have attended conferences in Berlin and Washington to learn from the denominational leaders of the evangelical churches.

While a number of mergers have taken place, and there is closer cooperation between some church groups, the "unity of the Spirit" (Eph. 4:1-3) has not been realized. Compromises have been made, doctrinal distinctions have been minimized or else ignored, and the whole structure is bound together by something other than the "one faith" (Eph. 4:4-5).

Universally, the church is described as one. It has only one head, Jesus Christ (Col. 1:18). It is called a kingdom (Col. 1:13); a body (Eph. 1:22-23); a family (Eph. 3:15; I Tim. 3:11) and the bride of Christ (Eph. 5:22,32). Locally, it is an assembly, a congregation overseen by elders (Acts 14:23; Tit. 1:1; I Pet. 5:1-3), served by deacons and in which all are saints (Phil. 1:1). It has no party name, no denominational creed or law, being under law to

Christ who has given "the perfect law of liberty" (Jas. 1:25) containing "all things that pertain unto life and godliness" (II Pet. 1:3). It has no denominational organization or machinery. It engages in uncorrupted worship in "spirit and in truth" (John 4:24). It makes no entangling alliances and has no right to lose its separate identity in any movement whether politically, economically or socially motivated. (II Cor. 6:14-18). It recognizes God's word as the last word, as "the faith once for all delivered to the saints" (Jude 3). Within the framework of "the faith" all may speak the same things and be of the same mind and judgment (I Cor. 1:10). Upon no other foundation is there hope of unity with God except upon the one God, one Lord, one faith, one baptism, one body, one hope and one Spirit (Eph. 4:4-6).

Any defection from the simple identifying marks of the body of Christ is regarded by the Lord as sinful. Factions, divisions and parties are works of the flesh and they who practice such shall not inherit the kingdom of heaven (Gal. 5:19-21). Those who obey not the truth, being factious, shall receive the wrath and indignation of God (Rom. 2:8). Jealousy and faction belong in the realm of the devilish and are followed by every evil deed (Jas. 3:13,18). False teachers with destructive heresies shall be condemned (II Pet. 2:1-2).

The faithful Christian's attitude toward such as promote the foregoing is clearly spelled out. We are to "mark" and "avoid" those who cause divisions contrary to the doctrine of Christ (Rom. 16:17-18). One who comes bringing any such doctrine is not to be received nor bidden God's speed (II John 9-11). We are to first admonish, and then refuse heretics (Tit. 3:10-11). John said some "went out from us" because "they were not of us" (I John 2:19). Paul said "there must be also heresies among you, that they which are approved may be made manifest among you" (I Cor. 11:19).

It is a lamentable fact that divisions have arisen among the people of God in recent years. These have centered in the work of the church, involving church subsidy of benevolent organizations, sponsored programs in which many churches pool funds under a single eldership, and church supported social and recreational activities. There have at times been pressures for church support of evangelistic organizations and for schools. In community after com-

munity sad and jarring divisions have taken place. Brethren of diverse sentiments could no more walk together for they were no longer agreed. Every sincere child of God has been deeply concerned over such divisions and would give anything to see them settled and brethren once more working together in peace and harmony.

Great progress was made before the projects in question became so common. Reports of conversions, of congregations started and of great progress can be traced from the news and notes columns' of such papers as the Gospel Advocate and Firm Foundation during the 20's, 30's and 40's, before the present deluge of campaigns, sponsoring churches, and multiplication of institutions was off the ground. Compare the records of those years with those now, and then consider the hundreds and even thousands of divided congregations which now are a forlorn fact. W. W. Otey wrote me once that in 1908 when the division was about finalized with the Christian Church folks, there were less than 100 gospel preachers in the country who did not go with the innovations. Yet consider the rapid growth and progress even during the depression years without all the machinery over which brethren have divided.

In February of this year twenty-six brethren of diverse views met in Arlington, Texas to discuss differences and seek to find the way to unity. I am glad brethren who differed could sit down together without bitter recriminations and discuss their differences and seek to understand each other. I have written or talked with some who were present who feel that good was done. I have read the reports of some who were present. The Christian Chronicle reported that this might lead the way to settling the cooperation controversy. The reporter revealed that he did not have a clear-cut idea as to what the real issues are as far as conservative-minded brethren are concerned. One brother who is a conservative came home with what appears to be stars in his eyes. He expressed some sentiments which I, for one, cannot share. I believe there is a need for a word of caution.

The division never would have happened if all brethren had worked within the framework of divine law. We can have unity when those who have introduced the divisive practices and doctrines lay them down and come back to the New Testament. I am willing to meet, talk, debate, study with my brethren whom I regard as in error, but there is not one particle of New Testament truth which I am willing to relinquish to them. If they can find Bible authority for church contributions to private institutions, whether evangelistic, benevolent or edificational, then I, for one, will cease my opposition to these practices. Thus we can have unity. Or, they can put these things on a private enterprise basis to be supported by principles of business and individual donations, and there can be peace. They can either produce scripture for the church supported recreation and welfare projects of the social gospel movement, or else give them up. Find scripture for the sponsoring church or give it up, and we can have unity.

One brother says he apologizes for calling certain ones "liberal" and "unsound." I can offer no such apology. In his tract "Questions and Issues of the

Searching The Scriptures

Published Monthly At
TAMPA, FLORIDA

Second class postage paid at Tampa, Florida

H. E. PHILLIPS, *Editor*

JAMES P. MILLER, *Co-editor*

SUBSCRIPTION RATES

Single: \$3.00 per year in advance

Club: Four for \$10.00 per year

Bundles to one address:

36 for \$5.00

75 for \$10.00

Special club subscriptions:

30 for \$5.00 per month

65 for \$10.00 per month

The date on the address plate shows the time to which your subscription is paid. Check and renew on time.

Address subscriptions and correspondence to:

P. O. Box 17244

Tampa, Florida 33612

Day" on page 31, Batsell Barrett Baxter referred to us as "conservative brethren." I am not offended by this. I think it aptly describes my position in relation to Brother Baxter's. That naturally makes him "liberal" in relation to the problem over which he calls us "conservative." I do not object to being called "anti" as long as I am fairly represented as to what I am "anti." Surely the term "liberal" is a broad term and should not be used without proper distinctions. The brother said "Name-calling only infuriates." Well, that depends. None of us like to be called something we are not. It infuriates some denominationalists and some of the brethren, to call names of doctrines and churches in preaching. Surely, one should not be abusive, but the principle of identifying by name a person or system connected with error is a New Testament practice. As for calling some "unsound," I would like for the brother to tell us plainly what one is who preaches or practices a thing not authorized in the word of God. Is he "sound" or "unsound" on that point?

The jargon of (pardon me) some of my brethren who are more liberal than I on sponsoring churches, church supported institutions, church supported recreation and such like is shot through with the language of the denominations. They do not "speak as the oracles" (I Pet. 4:11). They do not use "sound speech that cannot be condemned" (Tit. 2:7-8). What they speak does not "become sound doctrine" (Tit.

EDITORIAL

H. E. Phillips, Post Office Box 17244, Tampa, Florida 33612

CHARLES A. HOLT'S REPORT ON A "DISCUSSION WITH H. E. PHILLIPS"

In the March, 1968 issue of **Sentinel Of Truth**, page 7, under "Personal From The Editor," Charles Holt gives a premature and presumptuous report of an agreement with me for a discussion through the pages of **Searching The Scriptures**. I have written him regarding this matter, and I intend to keep our personal correspondence out of this paper if at all possible. This was our agreement when we talked at Florida College last January and I hope to keep it that way. His report, however, makes it necessary to set the record straight regarding the discussion of which he speaks.

In the editorial of the January, 1968 issue of **Searching The Scriptures** I said in reference to a written discussion in this paper: "So far as I am concerned the best way to have an exchange would be to agree upon propositions and the number of articles to write and have the discussion put in book form. A written exchange in **Searching The Scriptures** would consume more space than I have available at present. However, if propositions that state the issue between us could be agreed upon, I shall be happy to try to arrange a written discussion through the pages of **Sentinel Of Truth** and **Searching The Scriptures**." This must be the basis for his report that I had agreed to a written discussion through the pages of this paper. The most that could be said for my "agreement" to the discussion in this paper was: "However, if propositions that state the issue between us could be agreed upon, I shall be happy to try to **arrange** a written discussion through the pages of **Sentinel Of Truth** and **Searching The Scriptures**."

I talked with Charles Holt twice during the lectures at Florida College in January. During the first conversation we talked about propositions and a written discussion in both papers. I told him at that time that I had asked several men to write for the paper and did not want to let a discussion on this subject dominate most of the space in the paper over a period of several months. As I recall, we parted with agreement to correspond about the matter. Nothing was agreed upon and nothing was decided regarding a written debate in this paper.

During the evening of January 24 (the same day we had the first discussion) I gave some careful consideration to using most of the paper for several months to discuss these theories of **Sentinel Of Truth**. I decided to talk with Charles again the next day and see if arrangements could be made to have a written discussion to be published in book form. The next day I told him that I did not want to push these men whom I had asked to write off the paper for several months to discuss these matters. I suggested again that we agree on propositions, number and length of articles and publish them in book form. I understood Charles to agree to this. Whether he misunderstood me or not, I do not know. At any rate

2:1). Read their bulletins. Consider their misuse of Bible terms and free use of the language of the denominational divinity houses. Then ponder I Tim. 6:3-5 about "wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness."

Certainly there have been extremes on both sides of the controversy. Perhaps some have been prone to label before listening, to boycott before properly trying to understand what the other fellow was trying to say. That bitterness has shown itself is beyond dispute. All right thinking brethren recognize this. But that does not change the fact that practices have been brought in which are not authorized, and conscientious brethren either had to compromise their honest convictions or get out and start over. We could have had unity with the Christian Church if we had accepted their boards and conclaves unknown to the New Testament, their instrumental music, and their fraternization with the denominations.

I believe the bulk of the conservative brethren (to use Brother Baxter's own term) would welcome unity on the basis of the Bible. But let me ask some of the dreamers if they really for one rational moment think that the Highland elders are going to stop their begging campaigns, or that Broadway is going to give up its Campus Evangelism ecclesiastical machine, or that the boards of the benevolent homes are going to stop soliciting and accepting funds from churches? Do you really and truly think so? Certainly, there will be some good, honest brethren all along who will awaken and leave it to come back to the truth, like Floyd Decker and E. C. Koltenbah and others left the Christian Church. If anyone thinks for one star-struck moment that the (pardon me) liberals are coming back in mass once they have tasted the heady wine of human wisdom, all I can say is he is a mighty poor student of history.

— 303 Selden Ave.

BOOKS BY J. W. McGARVEY

| | |
|----------------------------|---------|
| Commentary On Acts | \$ 4.95 |
| The Four Fold Gospel | \$ 4.95 |
| Sermons By McGarvey | \$ 3.00 |
| The Eldership | \$ 1.95 |
| Biblical Criticism | \$ 3.50 |

Order from:

PHILLIPS PUBLICATIONS

P. O. Box 17244

Tampa, Florida 33612

THE GOSPEL IN SONG

Printed in shaped notes on gum paper. Size 5 1/2 x 7 11/16 inches. "Our God, He Is Alive," "The Open Tomb," "A Place We Call Heaven," "A Precious Book." These are \$.10 per copy. In quantities, \$.05 each. Introductory copies to song leaders, gratis. Order from: A. W. Dicus, 201 S. Greenfield Avenue, Tampa, Florida 33617.

we agreed to correspond in making final arrangements. That is the last I heard from him.

I suggested to Charles that our personal correspondence should not be spread over the pages of both papers. He agreed to this as the best way to deal with the matter, at least before we rush into print with personal matters. I promised him I would not do so, and I intend to keep that promise. He can do as he pleases in **Sentinel Of Truth**. I have written him personally about this matter and this reply is not a part of that letter. I am here responding to his published report of a discussion with me.

"DISCUSSION WITH H. E. PHILLIPS"

I wish to set forth the following facts as clearly as I can. First, I am not averse to a discussion with Charles A. Holt on his theories on the "Church" and the "Eldership" (if I can find out what they are; he has nothing to affirm, he just wants to oppose). I have stated my preference to a written discussion to be put in book form. I am not going to be stampeded into converting Searching The Scriptures into an avenue through which Charles Holt or anyone else can propagate their theories while pushing other matters aside. This does not mean that the pages of this paper are not open to anyone who opposes anything taught by any of the writers any time. I just mean that I am not going to turn over half or two-thirds of this paper for several months to a discussion of this kind. Sentinel Of Truth was created to oppose what is called "organized religion", "church of Christ" and "the Eldership" and nearly every issue has been filled with this theme. A written discussion on this subject through the pages of **Sentinel Of Truth** would in no way change its style and purpose.

Second, Charles does not want a definite proposition, but one "with only the subject understood." This is one of the main differences between us now. He claims that I do not know what he teaches — do not understand the subject — yet he wants to discuss "with only the subject understood." I wrote in the January issue of Searching The Scriptures: "I am not in the least interested in discussing an ambiguous proposition that does not clearly state what the real difference between us is." This would turn him loose to argue about abuses and double meanings of terms without ever getting to the real issue. It would also give him rope enough to evade any definite position on the subject.

In his report he gives me all the more reason for insisting upon a definite proposition. He says, "Why argue over the wording and details of a proposition? There are especially two subjects of great interest. One is the church — is there a definite, organic entity, an organization or institution, a functional unit, with life, identity, and work of its own, known as 'the local church?' Does it have character, entity and work separate and apart from that of the disciples themselves as individuals? Phillips believes, teaches and practices this concept." (**Sentinel Of Truth**, March, 1968, page 7). You see, Holt knows exactly what I believe, teach and practice, but I do not know what he believes, teaches and practices. The above is verbose, ambiguous and misleading. I told Charles I would affirm the following simple

proposition: The New Testament teaches that the ekklesia of Christ is an organized functional entity." This is exactly what I believe the New Testament teaches about the ekklesia of Christ.

Third, Charles Holt insists that it is my position that is under dispute. He did this in our conversation at Florida College last January. He contends that he has a negative position with reference to this matter. He says, "and I doubt that there is any way that I could state what I believe about the church so that he would deny it." Does Charles believe that I am in agreement with all his views on the church of the Lord? Is he saying that I am in agreement with him but he is not in agreement with me? Is it possible that Charles cannot state what he believes affirmatively about the church of Christ or the "eldership" because he does not really know what he believes?

Fourth, Charles is reluctant to write a definite proposition on the second subject — "The Eldership." In our last personal conversation he told me that he could not state an affirmative proposition that I would deny on this subject. Well, let him try. He certainly knows what he believes, or at least he says he does. I again insist that I do not intend to enter a discussion based upon a vague, wordy, ambiguous proposition.

The editor of Sentinel Of Truth needs to get his facts straight and plans definite before he rushes into print with an announcement of a discussion with me through the pages of Searching The Scriptures. I have no personal feeling against Charles Holt; I love him. I am sorry that he has left the faith and gone after strange doctrines. I am sorry that his ability is now being used to destroy that which he once preached. I pray that in some way he may come to himself and again proclaim the riches of the gospel as he once did.

THE SIX VOLUME ADAM CLARKE'S COMMENTARY NOW IN A NEW ONE VOLUME EDITION



Ralph Earle, Th D. carefully abridged this scholarly six volume commentary by Adam Clarke into a single volume of 1350 pages. This has been a standard work for over a century.

Now this widely accepted commentary on the whole Bible can be obtained in this single volume at a price all can afford.

Only \$11.95

Order from

PHILLIPS PUBLICATIONS

P O Box 17244

Tampa, Florida 33612

IMARVEL (Galatians 1:6)

James P. Miller, 2523 W. Diana Street, Tampa, Florida 33614

WHAT IS HAPPENING TO RELIGION?

Every reader of this journal who has made even a casual investigation of the conditions in the world of religion knows that great and important changes are being made. There is a dissatisfaction on the part of millions against established denominations, both Catholic and Protestant, that has resulted in a drop in attendance and a loss of interest almost unparalleled in our time. The decade that followed World War II saw a surge of interest and concern in religion that resulted in church buildings, expanded programs and an upsurge in concern about God and his word. The church of the Lord felt this rise of interest and made substantial progress.

In the year 1958 this trend began to reverse itself. This reversal was first marked by a decline in "church" attendance and was soon followed by outright cries against all established religions. The Roman Catholics felt this unrest and the late Pope John XXIII tried to head off the liberal elements within Catholic ranks by calling a world wide council only to die before it was finished. Pope Paul VI has tried to hold to the old positions and has given little encouragements to the liberal elements. The Protestants if anything are in worse condition. Creeds are crumbling and old standards are falling. Protestant teachers, such as Thomas Altier, have gone so far as to say, "God is Dead." Attendance in all religions is now less than half of the population.

WHAT IS HAPPENING?

The question that should concern every Christian is, what is happening and how will this affect the church of the Lord? It must be answered in two parts for it is a two part question. In the first place the things that concern the Catholics most in order are, first, birth control, Papal infallibility, celibacy and priest intervention. I marvel that the Catholic world has not been disturbed about these things before now, for not one of them is taught in the word of God. They should be concerned about them. It is regrettable that they have not been studying these things all along instead of following blindly the dictates of the council and the Pope. They are man made rules and not one of these things should disturb a single Christian on earth. Those who want to know what the New Testament teaches about the relation between man and wife should read the seventh chapter of Paul's first letter to the church at Corinth. For the answer to Papal infallibility read Paul's statements about Peter in Galatians 2:11-12. The doctrine of celibacy is simply a rule against the priests and others in various catholic orders marrying. This has long been a thorn in the side of men and women who sought to serve their faith. In a recent survey in the "National Catholic Reporter" Joseph Fichter polled 5,862 priests for their views on celibacy. Of this number 31 % said they would marry if the rules were changed and 62% said they thought the priests

should have a right to marry if they desired. If they had just read I Timothy 4:3 they would have known that celibacy was a part of the false religion Paul lists to young Timothy. As for the middle man in religion and the objections to priest intervention a simple study of the scriptures will reveal that we are priests ourselves (I Peter 2:9) and that there is but one mediator (I Timothy 2:5).

NOT TO TROUBLE CHRISTIANS

The thing that troubles me is that all of this unrest in religion will have an aversive effect on the young people in the church of the Lord. It must not be true now or in the future. None of these practices are a part of the true religion of Christ. The Roman church is in serious trouble. There can be no doubt of this to any thinking person, but it is the old, old story. The trouble is caused, not by what they find in the scriptures, but over the things they cannot find. Let the young men in the Roman Catholic church examine all of these matters that trouble them. It is my hope and prayer that they will consider not only birth control, infallibility, celibacy and priest intervention, but the entire scope of the teaching and practice of Catholicism in the light of the Bible and return to the New Testament and to the church for which Jesus died. I only marvel that this unrest has been so long in coming. Next month we will look into the things that are troubling the Protestants.

Comments to the Editors

"We continue to receive much good from Searching The Scriptures and believe that it is serving a most useful and effective purpose in presenting truth and opposing error."— Bobby Witherington, Louisville, Ky.

"We enjoy the good articles and pray you may be able to continue the good work."— Glenn L. Shaver, Pocahontas, Ark.

"I continue to enjoy Searching The Scriptures." — Frank Thompson, Santa Barbara, Calif.

"I have appreciated Searching The Scriptures. I want to continue with the reading of the very fine articles." — Mrs. B. G. Mellum, Medicine Hat, Alberta, Canada.

"I appreciate your paper very much and commend you and brother Miller for the very fine job in publication. May the Lord crown your every effort for good with success." — James R. Trigg, Irving, Texas.

"Thank you very much for your fine publication for the past two years. Keep up the good work." — Albert M. Mitchell, Tucumcari, New Mexico.

"I would like to say one thing: I like Searching The Scripture. I can hardly wait to get my next issue." — Nubern Whitt, Woodbridge, Va.

"Searching The Scriptures is a fine paper. We enjoy reading it very much." — Mrs. Lena Lindsey, Bell, Fla.

"We have really enjoyed the paper and have subscribed for it another year plus a few others." — L. D. Brown, Lockport, Ill.

"I read the January issue of Searching The Scriptures yesterday, and wanted to tell you how much I appreciated it, and the various new features beginning with it.

"The word studies especially appealed to me, and, the Hebrew one gives you a feature no other paper published by our brethren has, to my knowledge.

"I also appreciated very much your front-page article, and your response to Bro. Holt's open letter. You manifested as good an attitude as I have ever seen, and I do certainly appreciate it in you. Also your recent exchange with Bro. Belo (Philippines) which again showed that good spirit. For some reason, brethren often do not display such, and it makes me feel good to see an exhibition of that." — Edward Fudge, Abilene, Texas.

"I enjoy Searching The Scriptures very much and hope you and brother Miller will be able to keep the good work going." — S. B. Hartsell, Haynesville, La.

"My prayers are with you both that God will bless you and give you the strength to continue the good work you are doing." — Florance Jedlicka, Miami, Fla.

"Find enclosed a check for \$3.00 for your very fine paper. It has fine articles written by fine gospel preachers." — Mrs. R. E. Davidson, Osceola, Ark.

"After a couple of years of receiving a bundle of Searching The Scriptures, and then mailing them ourselves, we still find good results. We mail these to new converts, etc. This publication has helped to strengthen many who are weak in the faith." — Jimmy Tuten, St. Louis, Mo.

"I regard Searching The Scriptures as highest quality." — W. Eural Bingham, Corinth, Miss.

"I enjoy the paper so much and have learned a great deal from it." — Mrs. S. E. Rea, Tampa, Fla.

"My wife and I continue to enjoy reading Searching The Scriptures. It is a source of encouragement to us in this 'difficult field,' as we often use the expression." — Horace Neely, Elizabeth City, N. C.

"I enjoy the many fine lessons and think you are doing much good with Searching The Scriptures. May God bless you that you may continue to fight the good fight of faith." — Randall Elrod, Sherman, Texas.

"It is a great paper! Keep up the good work." — Arnold Hart, Big Clifty, Ky.

"I continue to enjoy the magazine. Keep up the good work." — Lloyd Knight, Livingston, Tenn.

"This is an excellent religious periodical. It should help everyone." — L. Griffin Copeland, Temple Terrace, Fla.

"I have appreciated Searching The Scriptures from the very beginning, but as they used to say about the world's fair — 'Its' getting **bigger** and **better** every year.' Keep up the good work." — John Iverson, Deer Park, Texas.

"I enjoy reading Searching The Scriptures. You are doing a wonderful work." — Alberta Cameron, St. Petersburg, Fla.

"The paper is excellent and the addition of new writers has given it an even greater potential for good." — Peter J. Wilson, Hillsboro, Oregon.

"Keep up the good work and may God bless you both." — Edgar C. Walker, Flint, Mich.

DIFFICULT AND PERVERTED PASSAGES



Roy E. Cogdill, 35 West Par Avenue, Orlando, Florida 32804

I John 3:9

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

Perhaps this passage has given rise to as much controversy and to as many erroneous ideas as any other passage in the Bible. But if we look at what the author says in the light of the context we should be able to understand it without too much difficulty,

First of all we need to understand the terms used by the writer and the rule of interpretation is that the writer has the right to define the terms he uses and state what he has in mind when he used them.

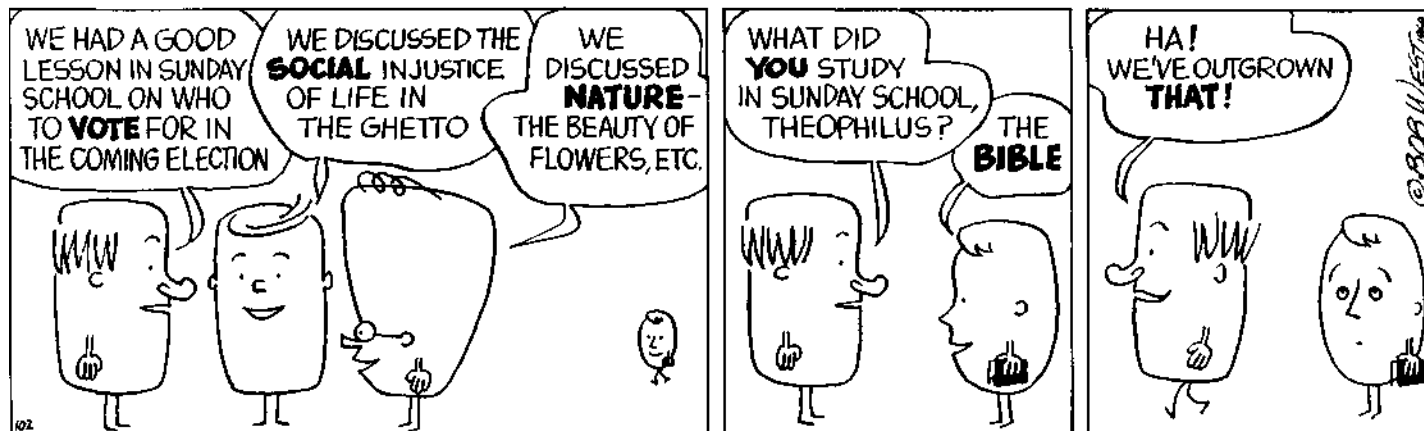
John is talking about those who "are born of God." Whom does he have in mind? Is he just talking about those who have become at one time the children of God? Let us allow him to define this term for us in the same epistle, I John 5:1, "Whosoever believeth that Jesus is the Christ is born of God." I John 4:7, "Everyone that loveth is born of God, and knoweth God." I John 2:29, "Ye know that every one that doeth righteousness is born of him."

In the three passages cited we have the means of knowing what John means when he speaks of one that is "born of God." He means one in whose heart dwells faith in the Lord, love for the Lord, and who practices the will of the Lord or "doeth righteousness." This is the man who is born of God. He is not simply one who once practiced righteousness but he is one that "doeth" righteousness.

For these three reasons he not only became a son of his Father but continues to manifest his nature and be like him. His likeness to his father, the fact that he manifests the nature of his Father evidences that he is the one in whom the "seed" (nature) of his Father remains. When a man's faith fails, and his love for things spiritual and divine fails, and he ceases to walk in the righteousness of the Lord, he is no longer like his Father and the likeness or nature of his Father does not remain in him.

Of this man who is "born of God" and in whom the "seed" of his Father remains, John says that for these very reasons he "cannot sin." What does the expression "cannot sin" mean? The original language of the text is in this form, "kai ou dunatai hamartanein." Of this language and the translation "he cannot sin" Dr. A. T. Robertson says, "This is a wrong translation, for this English naturally means 'and he cannot sin' as if it were 'kai ou dunatai harartein or hamartesai (second aorist or first aorist active infinitive). The present active infinitive

THEOPHILUS



Robert A. West, 6121 Hudson Street, Orlando, Florida 32808

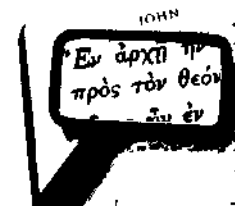
'hamartanein' can only mean 'and he cannot go on sinning,' as is true of 'hamartanei' in verse 8 and 'hamartanon' in verse 6. For the aorist subjunctive, to commit a sin, see 'hamartete' and 'hamartei' in 2:1. A great deal of false theology has grown out of a misunderstanding of the tense of 'hamartanein' here. Paul has precisely John's idea in Rom. 6:1 'epimenomen tei hamartiai' (shall we continue in sin, present active linear subjunctive) in contrast with 'hamartesomen' in Rom. 6:15 (shall we commit a sin, first aorist active subjunctive)." (Word Pictures in New Testament, Vol. VI, Page 223.)

So John does not say "cannot commit a sin" but rather that one "born of God" (with faith, love and righteousness as his characteristics) and in whom the nature (seed) of his Father remains "cannot go on sinning" or will not continue in the practice of sin. It is easy for us to see that if one has the right kind of faith in his heart, and proper love in his heart and if his life is following the practice of righteousness, it will be impossible for such an one to go on practicing sin. This is the sense in which the word "cannot sin" is used. Yes, it denotes impossibility for it means one in whom the nature of God remains cannot at the same time continue in the practice of sin.

Our friends who try to make this passage teach "perfect sanctification" or "sinless perfection" miss the mark and do not know what the passage says. Also our friends who try to make the passage say that the "inner man" who is the redeemed one, the child of God, cannot "commit a sin" but all the sins we do are the works of the child of the devil, the fleshly body, miss not only the meaning of this passage but of everything else the Bible teaches concerning the body and the spirit and man's responsibility for the sins which he commits.

I am reminded more and more of an expression which I have heard J. Early Arceneaux say over and over again. "If we can learn what the Bible says, we will not have any difficulty understanding what it means." This is true.

WORD STUDIES in the Greek New Testament



E. V. Srygley, Jr., Route 6, Box 420, Tampa, Florida 33610

"God Forbid!":

No. 3 Rom. 6:2

In Rom. 6:2, "God forbid" answers the question, "Shall we continue in sin, that grace may abound?" KJV. It has been pointed out in these discussions of the expression "God forbid" that it always occurs in the writings of Paul as an answer to a question. Further, it has been noted that Paul uses the expression to express his abhorrence of some conclusion that might be erroneously drawn from what he has said.

In the context of Rom. 6:2, Paul has argued that Christians are under grace and not under a law of works. It is only natural that some might conclude that a system of grace would only encourage sin. Paul violently rejects this idea. The fact that God is willing to forgive sins (even sins deliberately committed) when those sins are genuinely repented of, does not argue that God encourages or condones sin.

Rom. 7:7

In Rom. 7:7, "God forbid" answers the question, "Is the law sin?" KJV. In the context of Rom. 7:7, Paul has argued that under the Law (or under law) sin is revealed and men are condemned. It is only natural that some might argue, as, in fact, some today argue, that law simply encourages sin and is therefore actually a bad thing. Again, Paul strongly denounces this kind of argumentation. It should be remembered that law is not only negative but also positive. Law not only tells us what we cannot do, but also tells us what we are permitted to do.

Rom. 9:14

In Rom. 9:14, "God forbid" answers the question, "Is there unrighteousness with God?" KJV. Paul had just mentioned God's love of Jacob and hatred toward Esau. Also, Paul had repeatedly spoken of the rejection of Israel on account of their rejection of Christ. Paul strongly denounces the position that this action of God argues that God is unrighteous. To the contrary, God rejects only those who reject Him. Furthermore, man does not have the right to question or challenge the actions of God, even if man supposes that those actions are wrong. As Paul says in Rom. 9:21, the potter has power over the clay. We have no right to argue with God!

Rom. 11:1

In Rom. 11:1, "God forbid" answers the question, "Hath God cast away his people?" KJV. Paul has argued the rejection of the Jews, as a nation. This was not to argue, however, that every Jew was irreparably lost. Paul's own salvation was irrefutable proof that this was not true.

In modern times, people seem to reason that any given Jew is beyond hope of salvation just because he is a Jew. It seems to be argued that the rejection of Israel means that every Jew is unconditionally doomed to hell. In reply to this reasoning, it might be stated, along with Paul, "God forbid." The Jew who will accept the Way of Christ has the same hope of salvation that is extended to any other man.



THE CONTEMPORARY KETCHERSIDE

NO. 2

J. Edward Nowlin

DUBIOUS POSITIONS

Carl Ketcherside has gone a long way since 1952, when he said in debate with G. K. Wallace that the "hireling ministry" was as sinful as instrumental music (p. 56), and that located preachers were "show-offs," "enthroned hirelings," "blind as a do-do," "ignorant as a Hotentot," "interested only in money" and making "puppets" of the elders! (p.87) Then, he freely admits, he was an extremist; now, he has outgrown such things and goes about the country speaking to and for Christian Churches. On September 27, 1966, he said essentially the same things in a speech on "Fellowship" at Westside Christian Church in East Point, Georgia, that he says in this article. Among other things he is in error on the following:

(1) He follows the old digressive line in making individual cups, classes, and instrumental music in worship all matters of opinion. Using individual cups is a method of serving the Lord's Supper, and meeting in classes is a method of teaching; both of which are items of specific judgment authorized by the commands to eat the Lord's Supper and to teach the Word of God. Instrumental music in worship, on the other hand, is not a method of doing anything the Lord has commanded; but is an added act of worship; therefore, is unauthorized and unscriptural.

It is not a method of singing, neither is it necessary to singing (Eph. 5:19 ; Col. 3:16; Heb. 13:15) ; hence, it is an addition to the worship of God, and is condemned as surely as the sacrifice of Cain.

(2) He would have us think that there is no way to separate opinion from faith. This is easy for those of us who have not become so broad that we cannot see distinctions. Singing as an act of worship is a matter of faith, because faith comes by hearing the word of God (Rom. 10:17), and the word of God commands singing. Playing instrumental music in worship is based upon opinion, because the word of God nowhere authorizes it by direct command, approved apostolic example, nor by necessary inference. Ketcherside says those who use instrumental music "affirm their right to do so," and do not insist that all must use it. Where do they obtain that right? Certainly not from the Bible, and this is what the argument has always been about. Furthermore, they do insist that all who attend worship with it where it is used or go somewhere else. Many a church has been divided in this manner; but they blame those who object for the division, and Ketcherside defends them in it. (See number 2 under Misrepresentations, above.) The "movement" he talks about started out with the slogan, "Where the Bible speaks, we speak; and where the Bible is silent, we are silent." (Incidentally, this slogan is in agreement with I Pet. 4:11; Gal. 1:8 9, and many other scriptures.) But those who wanted the societies and the instrument departed from it and claimed the right to speak where the Bible does not speak. S. S. Lappin said, "True, we are a Bible people, but where the Bible does not speak, we are entitled to do so." He didn't bother to tell where they obtained this right, but Carl says they got it from their consciences like the right to eat meat and we are naughty if we try to deny it to them!

(3) Ketcherside says, "Fellowship is not something you extend but something you experience." How on earth can one experience fellowship if he does not have it? And one does not have it unless it is extended. The brethren at Jerusalem extended fellowship to Paul and Barnabas, the Bible says. How did they manage this if fellowship cannot be extended? "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship..." (Gal. 2:9. See also, Acts 9:26,27.)

(4) Ketcherside says, "Of course, the Bible does not teach that instrumental music is a sin." With this bland statement this erring brother seeks to put the use of instrumental music in worship on the same basis as Paul put the eating of meats in Romans 14. Note:

| | PAUL | KETCHERSIDE |
|--|------------------|-----------------------------|
| One believes he may | eat meats | play instruments in worship |
| One, weak in the faith Purpose involved | eats not | plays not |
| Brother not to judge if | eats to the Lord | plays to the Lord |
| Nothing wrong with it | eats or eats not | plays or plays not |
| Weak brother would | meat is clean | playing not a sin |
| sin | if he eats | if he plays |
| Would violate the intent of God | if he eats | if he plays |

| | | |
|--------------------------------|----------------|-----------------|
| Neither saved nor condemned | if he eats | if he plays |
| Keep conviction to self | if he eats not | if plays or not |

This sounds very convenient, but the worst thing about it is that it is not true; and Ketcherside meets himself coming back when he says of those who conclude that use of instrumental music would violate the intent of God, "I share their view . . ." Since when is violation of the intention of God not a sin? (See Deut. 4:2; Lev. 10:1,2; I Pet. 4:11; II John 9-11; Rev. 22:18,19). Weakness of one's faith has nothing to do with making violation of God's intention a sin. Such violation is a sin whether recognized or not (John 4:24; Matt. 15:9).

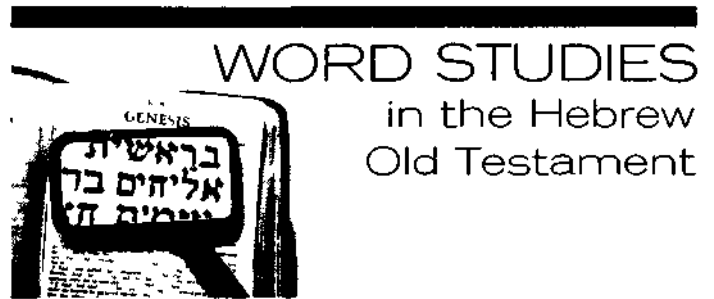
However, if Ketcherside insists upon equating the eating of meats and instrumental music, I Cor. 8 would eliminate both, because: both become stumbling-blocks to others; the weak brother stumbles and perishes; the strong brother sins against the weak brother, and sins against Christ (v. 12); therefore, instrumental music in worship would be sinful! But, Ketcherside is in error in trying to parallel meats and music. Meat is an item of food for the body to sustain human life. Playing music is an act of worship unto God which is not included in the revealed will of God; therefore, is parallel with Cain's vegetable offering, and Nadab and Abihu's "strange fire." It stands justified only by the doctrines and commandments of men, like incense burning and dancing in worship.

(5) Ketcherside takes an exception in Hezekiah's prayer for Israel, and uses it to try to prove that God will accept worship with instrumental music. His reference to chapter 38 is probably a typographical error. The passage is II Chron. 30:18-20, and tells about Hezekiah's restoration of the worship of God after a period of idolatry. Priests were few and the Levites helped with the offerings. He neglects conveniently, verses 16, 17: "And they stood in their place after the manner, **according to the law of Moses**, the man of God: the priests sprinkled the blood, which they received of the hand of the Levites. For there were many in the congregation that were not sanctified: therefore, the Levites had the charge of the killing of the passovers **for every one that was not clean**, to sanctify them unto the Lord." Note: The only thing not according to the Law was that many people were ceremonially unclean. These were not allowed to kill their own passover lambs nor to sprinkle the blood upon the doorposts and lintels, but the Levites did it for them to sanctify them unto the Lord. **Every act of worship was done according to the Law of Moses.** The unclean people were justified as result of Hezekiah's prayer so that they could eat the Passover at their last opportunity, the second month; for the proper time, the first month, had passed (Num. 9:10,11). The deviation was in the worshippers; not in the worship. **If they had offered pigs** on this occasion instead of lambs, Ketcherside might have a parallel to offering instrumental music instead of vocal music.

In conclusion, Brother Ketcherside issues a blanket challenge to all brethren of the "restoration movement" to accept his olive branch, quit viewing each other "through the jaundiced eyes of partisan prejudice," neither endorse nor condemn each other; but love each other and all work together to fight the

"forces of decay which threaten us all." This sounds like a pitch for the social gospel, and fits in better with the "ecumenical movement" than with the "restoration movement." We stand committed to the New Testament pattern in the organization, work, and worship of the church, and opposed to all attempts of the modern Sanballats to get us to sell the church down the river through compromise in the unity meetings of Ono.

1959 Barberrie Lane
Decatur, Ga. 30032



Harold Tabor, 2721 North Pecan St., Nacogdoches, Texas 75961

ANATHEMA

Anathema is another English word that has been transliterated from a Greek word. The primary Hebrew word translated by this Greek word is herem (Heth, Resh, Mem). It comes from the root which means "to shut up or shut in." Gesenius gives the original idea as "to shut up or prohibit from common use and devoted to a religious use."

There are two kinds of uses described by this word. (1) There are those things or persons which remained permanently devoted to God which could never be redeemed (Lev. 27:28-29; Num. 18:14; Micah 4:13). (2) There were those things or persons which were devoted to destruction. Girdlestone points out that this word is rendered destroy some forty times and that most references are concerning the destruction of the Canaanites or the inhabitants of the promise land (Syn. of the Old Test, p.279). Inanimate objects such as idols, gold, silver were also described as devoted to destruction (Deut. 7:26; 13:17; Josh. 7:17-f; 7:11-f).

Herem is used of the destruction of the nations: of Nebuchadnezzar (II Kings 19:11), of Judah (Jer. 25:9), of Egypt (Isa. 11:5). Malachi's concluding prophecy (4:5-6) gives the warning to heed the admonition of Elijah and "turn the heart" or God would "come and smite the earth with a curse." In Zech. 14:11, the promise is given that "there shall be no more utter-destruction (curse)." Elijah did come in the form of John. Jerusalem did not heed his voice and God smote the land with a curse and scattered the people.

Have you renewed your subscription?

THE NEWS LETTER REPORTS

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

REPORT FROM THE ANNANDALE CHURCH, WASHINGTON, D.C. AREA

J. W. Evans

The Annandale (Va.) church of Christ is a "conservative" church located in the Metropolitan area of our nation's capitol. It had its beginning with about 15 members in 1963 resultant from a meeting I held in 1962. I began work with this congregation January 1, 1965, receiving about half of my support from churches elsewhere. Beginning January 1, 1967 the Annandale church assumed my full support. We now have about 70 members. The church meets in the Belvedere School, 6540 Columbia Pike, Annandale, Va. Rent and janitor fees for this meeting place costs about \$250.00 per month.

In June of 1967 the church purchased a 2 acre lot in Annandale, within Beltway 495 which encircles the Metropolitan Area. We paid a down payment of \$7,540, the balance to be paid in five yearly installments, with an option to pay it off at any prior time. The seller subordinated the First Mortgage to us, enabling us to issue First Mortgage Bonds by which to finance the construction of a building and to pay the balance on the lot.

Through the Greater Continental Investment Company, brother Kenneth R. Morrison, President, the church has issued \$90,000 in Serial Sinking Fund Coupon Bearer Bonds. These Bonds bear 7% per annual interest from January 1, 1968, payable semi-annually. These First Mortgage Bonds are issued in denominations of \$50, \$100, \$250, \$500, and \$1,000, with a maturing range from 1 1/2 years to 10 years. All pertinent facts and information are set forth in a prospectus, which we will be glad to send to anyone interested in making such an investment and thereby lending the Annandale church money with which to construct its building. Dear readers, here is an opportunity not only to draw more monetary interest on any surplus with which the Lord has blessed you, but also thereby to have a part in making it possible for a "conservative" church in this "liberal" area to have its own building. Such will surely "abound unto your account" which is not computed in digits of percent-age. In the national economical situation banks tell us that the "tight money situation" renders them unable to make a loan to us. We are hoping that such a "tight money situation" does not prevail in our "brotherhood economical situation" (Christians with any amount of savings or means above a livelihood) and from them we may receive a loan by way of this Bond method.

Our payments into an account for the interest and maturity of these Bonds began January 1, 1968. We do not plan to begin construction until we have sold about 75% of the Bonds. As of this date (February 28th) we have sold about 40% of them. The high rent which we have to pay, together with the payments into the Bond account, imposes quite a financial strain upon us. Thus it is imperative that we

consummate the sale of these Bonds as soon as possible that construction may get under way. Therefore, we are urgently asking you readers of this report to please consider investing in these Bonds. Write for the prospectus, addressing your request to — J. W. Evans, 6115 Brandon Ave., Springfield, Va. 22150. Please tell others of this Bond program.

James L. Denison, Box 481, High Springs, Fla. 32643 — The Santa Fe Hills congregation had three gospel meetings in 1967. One four day meeting in January — myself doing the preaching; one in April with **Billy Duncan** of Trenton, Florida; another in October with James Rodgers of Freeport, Texas. Our Sunday morning attendance in 1967 averaged about 60. We had 10 additions last year.

Santa Fe Hills came into existence several years ago because of unscriptural practices and positions, as well as restrictions against preaching the "whole gospel," in the Alachua and High Springs congregations. Thus, the prejudice against us is very strong. It is extremely unusual when a member from one of these two liberal congregations will attend our services — even during a meeting. Misrepresentations of our practices and teaching have been made by some. To offset these things, in June, 1967, we began publication of a weekly bulletin with a mailing list of about 150. We later made this a bi-weekly bulletin. It now has a mailing list of over 400.

We are located 2 miles N.W. of Alachua on U.S. 441, just beyond Interstate 75. When traveling in our vicinity worship with us.

Frank Chumley, P.O. Box 1121, Sumter, S. C. 29150 — If you have relatives or friends stationed at Shaw Air Force Base please send their name and mailing address and I will be happy to contact them. We are meeting at 3370 Broad Street Ext. in Sumter, S. C. **Guy Roberson** from Franklin, Tennessee will do the preaching in a gospel meeting here May 6-12.

James L. Denison, Box 481, High Springs, Fla. — Two confessions of wrongs last Sunday. I am scheduled to conduct a meeting at Mayo, Florida, April 21-28, and another at the Gap Road church in Batesville, Arkansas, June 16-23.

Max Ray, P.O. Box 37, Hodgenville, Ky. — After two years with the Greensburg, Kentucky church, I have moved to Hodgenville, Kentucky to work with the church here. The Hodgenville church was started some four or five years ago through the efforts of the Valley Station church. At present the attendance on Lord's Day averages somewhere near 40. The membership is zealous, energetic and well taught. I am the first to labor full time with these brethren. The church meets in a modest basement building on S. Lincoln Blvd. (U.S. 31-E) about two miles north

of Abraham Lincoln Birthplace National Park. Anyone visiting this area is invited to worship with us.

The church in Greensburg desires to contact someone who would be interested in moving there to work with them. Anyone interested may contact D. B. Coakley, 123 Public Square, Greensburg, Kentucky 42743.

G. Allison Driskell, Middleton, Va.—A few months ago four families, including my wife and myself, started a new work at Winchester, Virginia. To our knowledge this is the first effort at establishing the true church of Christ in this city. We are meeting in our homes until we can find a permanent place. We have worship services from 10:00 to 12:00 each Lord's day and at 7:00 p.m. We meet at 7:00 p.m. on Wednesday evenings for Bible study. Any members in this area wishing to contact us may do so by contacting any of the following: F. M. **Straight**, phone 662-1744, Winchester, Virginia; D. B. **Moses**, phone 667-7393, Winchester, Virginia; or G. A. **Driskell**, phone 869-3176, Middletown, Virginia.

John W. Pitman, P.O. Box 272, Mountain View, Ark. 72560 — Thanks for all the letters and phone calls that came in response to the advertisement appearing in the **Gospel Guardian** and **Searching The Scriptures** concerning our being available to work with congregations desiring a preacher with most of the needed support. Several calls and letters came in after we had accepted work with the East Side church in Mountain View, Arkansas. We are looking forward to doing a good work with the church here. We need \$100.00 per month to make our support up to enough that we can work with the church here. We believe the church here can fill in some of the needed support within a year. We will be willing to furnish information if needed to any church that desires to help us preach the gospel in this place. Further information on the work here will be furnished upon request.

AUSTRALIA REPORT

When **Harold Comer**, **Jim Everett**, and I moved to Australia in May, 1967, much groundwork had been laid to warn the brethren against us. One preacher from Perth wrote and circulated a letter to all the churches in Australia admonishing Christians to beware of us, that our "anti" convictions would jeopardize the cause of Christ in Australia. The misrepresentations of our views had a telling effect, at least in regard to our initial reception. Even the brethren of conservative convictions were wary of us and uncertain about extending the right hand of fellowship.

However, these efforts served a good purpose by causing some to investigate for themselves. As our personal contact with brethren enlarged, we have been surprised and thrilled to find the strength of convictions maintained by many. Lessons that we have labored to teach in the U.S.A. were easily explained and a frequent comment has been "we have always believed that." This reaction has been true especially of brethren who made the initial break

some 10 to 13 years ago from the Associated Churches of Christ (Christian Church).

The promotional spirit manifested in U.S. churches has reached Australia mostly in the form of "end result." In other words, these churches are not large enough to contribute financial to the programs, but they have been on the receiving end of Herald of Truth and the Ivan Stewart Campaigns. I have been aware of the pressure exerted on the "supporting side" of these centralized cooperation programs, but now I am convinced of the pressure which is exerted on the "receiving side" too. Many brethren in Australia have expressed how they have been sickened at heart to now see similar innovations within independent churches which they had formally opposed in the associated churches.

In January I circulated an "open letter to Christians" in which the scriptures were set forth regarding the Lord's church and its work. This letter was mailed widely throughout Australia in order to clarify and expel misrepresentations which had been made. This week I received a tape recording from a man whom I have never met, but who was so thrilled to have received the letter and to know our convictions that he made this response. Let me share with you a portion of his statement:

"I know from north to south, east to west of this continent there are people of like mind. Over the years I have preached in Bundaberg, down to Sydney, Albury, Wangaratta, Melbourne, Adelaide, and in Perth; and I met many people in these places, some whom I have known for many years, that most certainly will agree and stand fast with this position. This is the reason why we are so thrilled, that at last things have come to a head. It is out in the open, where people can make a choice for themselves without needing to blindly swallow everything they are told. We know what it means now when James wrote that 'the effectual fervent prayer of a righteous man availeth much.' Over many years I believe many people in this country have been praying for such teaching, for such a stand for truth as it was in the first century.

"In such a vexation and turmoil of spirit and soul over this last decade or so, coming to a point where we can't go any further, on a dead end road; we can't afford to take a turn that we know is wrong. We come to a point where we just wonder what to do for the best. We can't turn around and go back, we can't turn to the right, we can't turn to the left, and we seem to be up against a brick wall. Then we see answered prayers. What a thrill it is, what an encouragement that not all of Australia seems to be giving you a poor reception."

And what an encouragement this tape was to us! However, as I considered it, I began to feel an impending need for able men and women to come to Australia to assist these brethren shine forth the light. The brethren here are few in number and scattered; one family here, perhaps two families there. The largest congregation in Australia has only 80 members, and the majority of cities have no known Christians at all. Brethren, Australia beckons — **can you come?**

— Robert Harkrider
P.O. Box 52
Caringbah, N.S.W. 2229
Australia

Jerry D. Eubanks, 4056 Cedar Knoll Drive, Tucker, Georgia — Enclosed are three clubs of subscriptions for Searching The Scriptures. A word of commendation is certainly in order to you for a job well done in the last eight years of editing the paper. The excellent staff of writers dealing with a good variety of subjects continues to keep Searching The Scriptures among the best in religious journalism. The recently stated plans for Volume 9 sounded so interesting that I did want to send some new subscriptions to you so that others might be edified.

The Lord's cause in Atlanta continues to progress. For this we rejoice. Our membership at Embry Hills is higher than it has been at any time. Eight souls answered the Lord's invitation in recent months and we have also been made happy with some good families coming our way from other states. We are looking forward to having brethren Bill Hall and Curtis Flatt with us for our meetings this year.

Garreth L. Clair, Glendale, Ariz. — In our recent meeting there were three responses to the gospel invitation. Since we began work here with the brethren there have been seven new additions. Our meeting was well attended by all the brethren here from other congregations in the area. Among preaching brethren attending were K. Maars from Valley, Ariz.; R. Nichols from Mesa, Ariz.; Bell and others. We are very elated at the apparent interest in truth in the area. Our first two months have been the most rewarding of our preaching career.

R. L. Templeton, Tyler, Texas — the church of Christ meeting at 3510 Chandler Highway has no preacher shortage. We have 10 and 4 song leaders. The men of the congregation are doing all the preaching. Property has been purchased, the building remodeled and our attendance on Sunday morning between 40 and 50. Yes, the Lord's work can be done.

Owen H. Thomas, Akron, Ohio — Since moving to work with the Kenmore church about five months ago we have had 10 to confess sin and one to be baptized. The work is the most pleasant I have had since beginning to preach.

Charles J. Elyard, Ft. Walton Beach, Fla. — The church at Ft. Walton Beach has been meeting since February. We had a good ten day meeting with brother James Sasser from Griffith, Indiana in October. We feel there is great potential for the church in this area. We are now in the process of trying to buy property.

EXPRESSION OF THANKS

Dear Fellow Christians:

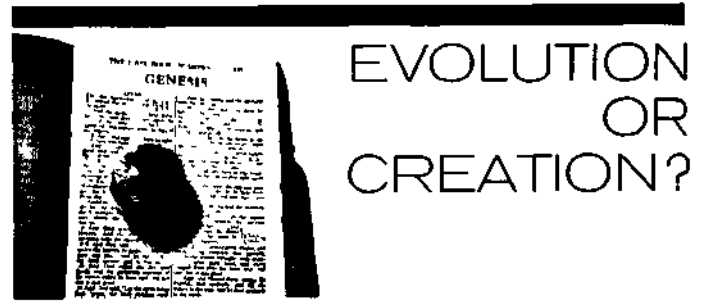
Words cannot express the deep gratitude we feel in our hearts for the many wonderful ways in which

you have helped us. This past year has been very difficult for me and my family, and we needed you. We thank you for your prayers, good wishes, and services which money cannot buy.

While I have not yet returned to teaching, I am happy to report that I was able to resume full time preaching in the Lord's kingdom at the first of last month. The Lord's work continues to grow at University Heights. This congregation, with the help of the Lord, is able to serve the young Christians who come to this state university by furnishing them Christian fellowship and spiritual nourishment. Strong Christian men, some of whom teach at the university, are providing the leadership and instruction needed as these students achieve their secular education. Gradually but steadily, others are being attracted to the Truth.

We have been able to almost liquidate our building debt and are now initiating plans for the construction of a building which will more nearly meet our needs for additional class rooms and a larger assembly hall. We solicit your continued prayers.

Harris J. Dark
Murfreesboro, Tenn.



Paul Foutz, 8230 S. Laramie Avenue, Oak Lawn, Illinois 60459

CREATION OR EVOLUTION? I. DEFINITION OF TERMS

EVOLUTION (No. 2) We suggest that you read the article in last month's Searching The Scriptures for it serves as a foundation for this study. In the previous article we spent some time setting forth the sense in which we accept and believe in "evolution." We also discussed the common usage of the term which we say is assumed and asserted but completely unproved. This dogma and "theory" we deny and reject. The last article developed in some detail the use of "evolution" which we believe to be untrue. This article will be devoted to citing specific definitions by various men, all evolutionists, either "theistic" or "atheistic," but all involving the very same naturalistic, materialistic philosophy they hold in common.

The definition often used by brethren is found on page 7 (16th Ed.) of the booklet "Evolution," published by International Christian Crusade., Toronto, Canada; "Evolution may be defined as the hypothesis that millions of years ago lifeless **matter**, acted upon by **natural** forces, gave origin to one or more minute living organisms, which have since evolved into all living and extinct plants and animals, in-

cluding man." See a fine review of this statement by Bro. Luther Blackmon, in a recent issue of TRUTH MAGAZINE.

Prof. T. Dobzhansky, in SCIENTIFIC AMERICAN, page 40, says, "Evolution is due neither to chance nor to design; it is due to **natural** creative process." The late Sir Arthur Keith declared that "In evolution the vitalising creative power acts from **within; it is an inherent property of living matter.**" ("Darwinism and its Critics" page 7.) Prof. G. G. Simpson states in SCIENCE, page 969, "Evolution is a **fully natural** process, **inherent** in **physical** properties of the universe, by which life arose in the first place and by which all living things past or present, have since developed, divergently and progressively." Simpson also says these things in THE MEANING OF EVOLUTION, pages 230, 291, 343-344, "The evolutionary process was basically **materialistic** with no sign of purpose — organic evolution is a process **entirely materialistic** in its origin and operation — Man is the result of a purposeless and **materialistic process** that did not have him in mind. He was not planned. He is a state of **matter**, a form of life, a sort of animal and a species of the Order Primates akin nearly or remotely to all of life and indeed to all that is **material** — it is already evident that all the objective phenomena of the history of life can be explained by **purely materialistic** factors." In the last mentioned work Simpson affirms that wholehearted acceptance of evolution is inconsistent with belief in the activity of God as a First Cause or Purposer in the universe.

This noted Harvard paleontologist gave an important speech at the Darwinian Centennial Convocation at the University of Chicago several years ago. Among other things he said this, "The doctrine of uniformitarianism (discussed later—P.F.) finally established early in the 19th century, widened the recognized reign of **natural** law. The earth has changed throughout its history under the **action** of **material forces** ONLY and of the SAME forces as those now visible to us and STILL acting on it. The steps that I have briefly traced reduced the sway of SUPERSTITION (He means "supernaturalism" or Divine CREATIVE activity — P.F.) in the conceptual world of human lives." "SCIENCE," page 967. (All emphasis mine — P.F.) The most brazen indictment of "Fundamentalism" and "supernaturalism" I have read (said to be "more formidable and durable than Nazism and Communism") is in "The Unleashing Of Evolutionary Thought" by Riddle. See "Evolution and Christian Thought" by Mixer, pages 198, 199.

Prof. Curt Stern, in Scientific Monthly, page 196, says, "Given the existence of **matter** in its elementary **physical** form, it was **inherent** in this **matter** to compound itself into **self-reproducing** elementary **biological** units." Prof. G. B. Beadle gave this as the modern concept of evolution, "Beginning several billion years ago the universe has gradually developed from a few elementary compounds into its present state through the simple laws of **physics** and **chemistry** and in accordance with the doctrine of **uniformity**. Man finds himself today at the pinnacle of the evolutionary process and he has now reached the point where **he can control his own** des-

tiny." E. D. Cope defines evolution as, "the teaching which holds that creation has been and is accomplished by energies which are **intrinsic** in **evolutionary matter, without interference** of **agencies which are external to it.**" Le Conte says, "Evolution is progressive change, according to **certain laws, by resident** forces. Hear H. W. Conn, "The essential idea which underlies the whole theory is that species have had a **natural** rather than a **supernatural** origin." Haeckel declares, "Evolution is the **non-miraculous** origin of the universe." M. D. Shutter (a "theistic" evolutionist) says the earth was not a ready-made sphere from the hand of God but took its rise in nebulous mists of clouds by a process of whirling and cooling and condensing through countless ages. (The last five quotes are from Elam's "The Bible vs. Evolution," page 228). If you care to read additional material about the last named "theistic" and want to see how "atheistic" he is I suggest you read pages 231-233 in "God and the Cosmos" by Graebner.

The Century Diet, and Ency. says "Evolution is opposed to Creationism." Huxley affirms there is "**no Divine** intervention involved — the doctrine of evolution is directly opposed to that of creation — Evolution if consistently accepted makes it impossible to believe the Bible." Sulley, in Ency. Britannica says "Evolution is a **natural** history of the cosmos, including **organic** beings, expressed in **physical** terms as a **mechanical** process — in the modern doctrine of evolution the cosmic appears as a **natural** product of elementary **matter and its laws.**" Lamarck declares, "All changes in the **organic** as well as the inorganic world was the result of **law** and **not** of **miraculous** interposition, that is, of **Divine Power.**" Chas. Darwin stated, "The more complex organs and instincts have been perfected, not by **means superior to human reason**, (i.e. not by **God**) but by the accumulation of innumerable slight variations, i.e., by **purely natural, mechanical** means and **resident forces.**" (His term "natural selection" **rules out** the thought of **creation** or anything beyond the operation of **blind** forces.) Herbert Spencer's definition is **purely mechanical** and **anti supernatural**. He sets the idea of Evolution through **resident forces** over **against** the doctrine of creation. His thought of God got no higher than "The Eternal Energy," an impersonal thing he called "The Unknowable."

Haeckel (mentioned earlier) said "Evolution entirely excludes supernatural process, every prearranged and conscious acts of a **personal** character. Nothing will make the full meaning of the **theory of descent** clearer than calling it the **non-miraculous** theory of creation — this notion (of a personal **God** or **Creator**) is rendered **quite untenable** by the advancement of monistic science. It is **already antiquated** and is destined, before the present century is ended, to drop out of currency throughout the entire domain of **purely scientific** philosophy." No wonder Carl Vogt says, "Evolution turns the **Creator** out of doors." Dr. H. F. Osborn sees nothing except dead **matter, blind forces** and **chemico-electrical** agencies as the first Cause. (All quotes and references in this paragraph and the one preceding it were taken from I.B.C.E., page 1048b.) Sir Julian Huxley said, "**In the evolutionary** pattern of thought there is no longer need or room for the **supernatural.**"

The earth was **not created; it evolved.** So did all the animals and plants that inhabit it, **including our human selves,** mind and soul, as well as brain and body. So did religion." Associated Press Dispatch, November 27th, 1958. In similar fashion the "theistic" preacher, Lyman Abbott, says, "Evolution is the doctrine that this life of **man** — this moral, this ethical, this spiritual nature has been developed by **natural** processes."

We believe we have stated the case correctly as to what is involved in the term "evolution," with common ancestry and descent; the doctrine that all forms of life **INCLUDING MAN,** came from a common source (a one cell creature) and all have "evolved" and developed from the lower and simple to the higher and complex by **resident forces — power within.** It declared that nothing, and no one, **external** played any part in the process. It was purely and completely by "inherent" **NATURAL** and **MATERIALISTIC PROCESSES.** The **EXTERNAL — THE FACT AND MIRACLE OF CREATION — SUPERNATURALISM AND GOD ARE RULED OUT BY THE EVOLUTIONISTS.** (Next month — **THEISTIC EVOLUTION.**)

OPPORTUNITY HOPKINSVILLE

Jack S. Dugger, Nashville, Tenn.

Every person who becomes involved in helping to start a new congregation feels that the opportunity in that particular locality is greater than in any other — those in Hopkinsville, Kentucky who compose the Hopkinsville church of Christ are no exception.

While the details of the joys and trials of our efforts in Hopkinsville are interesting to those directly involved, they would serve no purpose to the reader. On October 30, 1966 three persons from Hopkinsville with some from Nashville, Tennessee, met for the first time in Bill Harrison's living room at 1704 Moseley Drive. Eleven persons from Hopkinsville now meet regularly in a rented dwelling at 308 East 14th Street. These brethren, including the writer, have provided for the necessary expenses and have accumulated a small balance preparatory to purchasing a suitable meeting place. The presence of visitors from Louisville, Murray, Elkton and Dunmore in Kentucky, Perry Heights, Eastland and Franklin Road in Nashville, Tenn. has encouraged and strengthened the work. Intense interest and unusual liberality have characterized each member from the outset. The only financial help has been from Franklin Road in Nashville by defraying the expenses of Charles M. Campbell in a meeting during July of 1967.

An interesting sidelight to the meeting was that the leaders of the Seventh and Cleveland church in Hopkinsville requested that none of their members attend the meeting or have contact with the "anti" group. Some years ago Charlie preached and worked with that congregation when it was known as an "anti" church because they refused to participate in the missionary society or use instruments of music in worship. A few came to meet with us while others

came by to shake hands with Charlie and his good wife, Mary, but would not stay to hear him speak.

Concerning the future outlook and plans for the work in Hopkinsville, with the blessings and good providence of God, it is hoped that a convenient and well-located lot or building can be found as a permanent meeting place. While sarcasm or criticism from those who watch our progress with envy (and who earnestly hope that we will soon cease to meet), means little to us, it is evident that a permanent meeting place will indicate stability and growth to all concerned. Any acquisition of physical facilities will necessitate financial problems, however the problem of reaching others that we may teach them the will of God far outweighs any financial considerations. In this regard, contact with those in Hopkinsville who recognize the liberal trends and apostasy among many churches has been difficult — this writer lives in Nashville, a distance of seventy-five miles and other members are but scarcely known among the people of Hopkinsville.

Opportunities for employment in Hopkinsville are excellent. It is a town of approximately 20,000 population; the county seat of Christian County; a rich and productive agricultural section; located approximately ten miles from Fort. Campbell, a permanent government installation; located only a few miles from both Kentucky and Barkley Dams with the huge "Land Between the Lakes" recreational area being developed by the T.V.A.; has a branch of the University of Kentucky for those interested in college work; is the site of Western Kentucky State Hospital for mental patients; now has a number of new industries with employment possibilities for all trades; and will soon be "connected" with Louisville, Paducah, Lexington and other localities by super highway. Adequate housing is available in every price range in subdivisions now developed or in process as well as excellent shopping facilities in new shopping centers with several under construction and others planned.

Admittedly, those of us who are involved in the work of the Hopkinsville church are prejudiced regarding the opportunities for young families who seek a location for a permanent home with financial and educational possibilities, but we also feel that the opportunity for teaching God's word in this community is unlimited. Should there be anyone who wishes to know more about Hopkinsville and the work there, please contact Jack S. Dugger, Sr., 1725 North Observatory Drive, Nashville, Tenn. 37215, telephone 269-5429, area code 615.

BOOKS BY W. CURTIS PORTER

- Porter-Tingley Debate \$ 3.50
- Porter's Sermon Outlines, Vol. I \$ 2.00
- Porter's Sermon Outlines, Vol II \$ 2.00
- Quibbles That Backfired \$ 1.00

Order from:

PHILLIPS PUBLICATIONS
P. O. Box 17244
Tampa, Florida 33612

When vacationing, traveling or moving -

ADVERTISE FOR \$50.00 A YEAR



WORSHIP WITH THESE CHURCHES



| | | | | |
|--|--|--|--|--|
| <p>Atlanta, Ga. <i>(Marietta Smyrna Area)</i> CHURCH OF CHRIST meets at 181 Church Street in Marietta <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 10:55 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Hugh W. Davis Phone: 436-5007</p> | <p>Bradenton, Fla. WEST BRADENTON CHURCH OF CHRIST meets at 1619 10th Avenue West <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Ohm Hastings Phone: 746-0305</p> | <p>Miami, Fla. NORTH MIAMI AVENUE CHURCH OF CHRIST meets at 143rd St. & No. Miami Ave. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Bobby Thompson Phone: 695-3203</p> | <p>Orlando, Fla. HOLDEN HEIGHTS CHURCH OF CHRIST meets at 1000 22nd Street <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:50 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Oaks Gowen Phone: 424-3533</p> | <p>Tampa, Fla. FOREST HILLS CHURCH OF CHRIST meets at 1011 W. Linebaugh Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 9:50 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist H. E. Phillips Phone: 935-3691</p> |
| <p>Tampa, Fla. SEMINOLE CHURCH OF CHRIST meets at Roma Ave. & Wishart Blvd. <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist James P. Miller James G. Walker</p> | <p>Decatur, Ga. GLENWOOD HILLS CHURCH OF CHRIST meets at 2957 Glenwood Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist J. Edward Nowlin Phone: 377-7782</p> | <p>Louisville, Ky. EXPRESSWAY CHURCH OF CHRIST meets at 4437 South 6th Street <i>Schedule of Services</i> LORD'S DAY Morning Worship 9:00 a.m. Bible Study 10:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Jas. P. Needham Phone: 366-0884</p> | <p>Romulus, Mich. ROMULUS CHURCH OF CHRIST meets at 9426 S. Wayne Road <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:00 p.m. Evangelist Philip A. Morr Phone: 721-2884</p> | <p>Tallahassee, Fla. WESTSIDE CHURCH OF CHRIST meets at 2150 Belle Vue Way <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. For information phone: 222-2881 or 877-3832</p> |
| <p>Jackson, Tenn. HOLLYWOOD DRIVE CHURCH OF CHRIST meets at Hollywood Drive at Hattan <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist L. Earl Fly Phone: 424-2821</p> | <p>Pascagoula, Miss. 25th STREET CHURCH OF CHRIST meets at 1/3 Mi. from Hwy. 90 on Chico Rd. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Dick Blackford Phone: 475-9354</p> | <p>Jacksonville, Fla. HYDE PARK CHURCH OF CHRIST meets at Corner Lake View & Conant Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Jamie Rhoden Phone: 781-5704</p> | <p>Birmingham, Ala. ELM STREET CHURCH OF CHRIST meets at 1625 Elm Street, S.W. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Dennis L. Reed Phone: 788-8335</p> | <p>Murfreesboro, Tenn. WESTVUE CHURCH OF CHRIST meets at 316 Kings Highway <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Thomas G. O'Neal Phone: 893-3355</p> |
| <p>Miami, Fla. SOUTHWEST CHURCH OF CHRIST meets at 1450 S.W. 24th Avenue (Coral Gables Area) <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Leo Rogol Phone: 443-3376</p> | <p>Nashville, Tenn. FRANKLIN ROAD CHURCH OF CHRIST meets at 3815 Franklin Road <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 10:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist D. W. Claypool Phone: 832-9456</p> | <p>Gainesville, Fla. NORTHEAST CHURCH OF CHRIST meets at 1433 N.E. 16th Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 10:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist John Witt Phone: 378-5023</p> | <p>Leesburg, Fla. CENTRAL CHURCH OF CHRIST meets at 107 South Oak Avenue near 14th & Main Sts. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Contact G. R. Wheeler Phone: 787-7916</p> | <p>Clearwater, Fla. HERCULES AVENUE CHURCH OF CHRIST meets at 801 So. Hercules Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Preston Weeks Phone: 442-9267</p> |
| <p>Columbus, Ga. CHURCH OF CHRIST IN ROSE HILL meets at 2216 Hamilton Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Preacher: Charles G. Caldwell, Jr. Phone: 323-9331</p> | <p>Memphis, Tenn. TREZEVAULT STREET CHURCH OF CHRIST meets at 3090 N. Trezevant Street <i>Schedule of Services</i> LORD'S DAY Bible Study 9:30 a.m. Morning Worship 10:30 a.m. Evening Worship 5:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Leslie E. Sloan Phone: 357-2513</p> | <p>Spartanburg, S. C. CHURCH OF CHRIST meets at 1681 Union Street <i>Schedule of Services</i> LORD'S DAY Morning Worship 10:30 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Raymond Smith Phone: 585-5014</p> | <p>Oak Lawn, Illinois BURBANK MANOR CHURCH OF CHRIST meets at 8230 So. Laramie Ave. <i>Schedule of Services</i> LORD'S DAY Bible Study 9:30 a.m. Morning Worship 10:30 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist Paul Foutz Phone: 499-1834 or 423-6703</p> | <p>Ft. Walton Beach, Fla. NORTHSIDE CHURCH OF CHRIST meets at 200 Beal Street off Hwy. 98 1 block <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:00 p.m. Contact H. N. Eubanks Jr. Phone: 243-2860 J. F. Glass II Phone: 244-5045</p> |

PLEASE CHECK YOUR
EXPIRATION DATE
AND SEND YOUR
RENEWAL TODAY

HAVE YOU RENEWED

Please check your expiration date indicated on your address place and if your subscription has expired, send your renewal today. This will assure continuation of Searching The Scriptures for another year.

DO IT TODAY!

The following debates are available on new 1 1/2 mil. Mylar (polyester) tape, weather resistant, recorded on both sides at 3 3/4 i.p.s. These tapes can be played on any recorder using a 7" reel. Each reel contains one full night's discussion. Recording at 1 7/8 i.p.s. can be obtained on 3" or 5" reels. The price is \$3.00 per reel — one reel for each night. Any defective recording will be replaced free of charge if the bad tape is returned.

Order from:

PHILLIPS PUBLICATIONS
P.O. Box 17244
Tampa, Florida 33612

JENKINS-HEINSELMAN DEBATE

Akron, Ohio

December 4-8, 1967

1ST NIGHT: "Resolved: It is scriptural for a local church of Christ to contribute funds from its treasury for the care of the needy to such institutions as Mid-Western Children's Home, Cincinnati, Ohio and Potter Orphan Home and School, Inc., Bowling Green, Ky." Bill Heinselman affirms — Ferrell Jenkins denies

2ND NIGHT: "Resolved: "It is not scriptural for a local church of Christ to contribute funds from its treasury for the care of the needy to such institutions as Mid-Western Children's Home, Cincinnati, Ohio and Potter Orphan Home and School, Inc., Bowling Green, Ky." Ferrell Jenkins affirms — Bill Heinselman denies

3RD NIGHT: "Resolved: "It is not scriptural for a local church of Christ to contribute funds from its treasury for the preaching of the gospel to such as the Herald of Truth Radio and T.V. programs conducted by the Highland church of Christ, Abilene, Texas." Ferrell Jenkins affirms — Bill Heinselman denies

4TH NIGHT: "Resolved: "It is scriptural for a local church of Christ to contribute funds from its treasury for the preaching of the gospel to such as the Herald of Truth Radio and T.V. programs conducted by the Highland church of Christ, Abilene, Texas." Bill Heinselman affirms — Ferrell Jenkins denies

FOUR REELS — \$12.00



OUTLINES OF

FLORIDA COLLEGE LECTURES

1968

Detailed outlines of each speech delivered at the 1968 Florida College Lectures.

Price: \$2.00

Order from:

PHILLIPS PUBLICATIONS
P.O. Box 17244
Tampa, Florida 33612

GRIDER-TOTTY DEBATE

Glasgow, Kentucky
November 13-16, 1967

FIRST TWO NIGHTS: It is unscriptural for churches to contribute to one church, as is done in the Herald of Truth, to preach the gospel.

A. C. Grider affirms — W. L. Totty denies **LAST TWO NIGHTS:** "It is scriptural for churches to build and maintain benevolent organizations for the care of the needy." W. L. Totty affirms — A. C. Grider denies

FOUR REELS — \$12.00



GARRETT-SMITH DEBATE

Trenton, Ohio October
30-November 3, 1967

1ST NIGHT: "The scriptures teach that God does not employ the preaching of the gospel as a necessary means in the regeneration of sinners." Eddie Garrett affirms — J. T. Smith denies

2ND NIGHT: "The scriptures teach that God uses the gospel as a necessary means in the regeneration of sinners." J. T. Smith affirms — Eddie Garrett denies

3RD NIGHT: "The church of Christ, of which I am a member, is in origin the church of the New Testament." J. T. Smith affirms — Eddie Garrett denies

4TH NIGHT: "The Primitive Baptist Church, of which I am a member, is in origin the church of the New Testament." Eddie Garrett affirms — J. T. Smith denies

FOUR REELS — \$12.00



BINGHAM-HIGHERS DEBATE

Corinth, Mississippi
November 20-24, 1967

FIRST TWO NIGHTS: "It is in harmony with the Scriptures for churches of Christ to contribute from their treasuries to benevolent institutions such as Childhaven, Southern Christian Home, and others of like character." **AFFIRMATIVE:** Alan E. Highers **NEGATIVE:** W. Eural Bingham

LAST TWO NIGHTS: "The scriptures teach that in benevolence churches of Christ may relieve saints only." **AFFIRMATIVE:** W. Eural Bingham **NEGATIVE:** Alan E. Highers

FOUR REELS — \$12.00

SEARCHING *the* SCRIPTURES

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



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

VOLUME IX

MAY, 1968

NUMBER 5

A VOICE FROM THE PAST

Bobby Witherington, Louisville, Ky.

Members of the Lord's church can be as traditional minded as anyone else. Frequently, in discussing and opposing the many innovations that have been added, some un-thinking brother replies by saying "We've always done it this way." Of course, what "We've always done," or have only recently begun, does not determine the right or the wrong of the belief or practice in question. A thing is either justified or condemned depending on whether or not the Lord has authorized it. (Col. 3:17; Matt. 7:23; 2 Jno. 9) However, it is frequently good to read what respected men of faith in the past have said. In February, 1967, bro. R. C. Bell spoke at the Abilene Christian College Bible Lectures on a subject entitled "Motives for Missionaries." In the course of his sermon, bro. Bell presented the following words of truth and wisdom:

"Observe that when Christ first put to sea and Paul and Barnabas, beginning the great Christian odyssey which has not yet ended, sailed away from Antioch to Cyprus there was but one congregation involved. It is significant that the church during the most fruitful era it has experienced, had little organization and executive machinery. The simplicity of Christ's methods is what puzzled John the Baptist. Christ had not met his expectations. No ax had been used and there had been no baptism of fire. After eighteen months, John was amazed at what Christ was not doing. He had no political program, and He cared so little for organization that John thought He never could get His kingdom under way. Surely His methods were wrong! To him, in prison, it looked as though Herod, not Jesus, was king. Nevertheless, Christ's simple way was carried over into His church. His church is not so much an organized institution as it is a living organism. Like the human body, it is animated by one Spirit and instinct with one Life and, consequently, needs no mechanical organization to assure unity and efficiency. The very simplicity of the executive machinery of the New Testament church has continued to puzzle men until now, and they still think it is wrong in method and try to improve upon it. Will men ever learn

SORRY!

PRICE INCREASE NECESSARY

The publishers of Bibles, religious books and supplies have announced a price increase, effective June 1st. We are sorry to have to announce this price increase, but circumstances demand it. Pre-recorded tapes of debates and lectures will be increased from \$3.00 per reel to \$4.00 per reel. This is necessary to provide the highest quality tape and recording. We thank you for your orders of Bibles, literature, tapes and religious books.

**THE SUBSCRIPTION PRICE FOR THIS PAPER
WILL REMAIN AT \$3.00 PER YEAR.**

Please renew your subscription today!

to trust God and be wise enough to believe that human mechanics can never take the place of divine dynamics?"

Bro. Bell's remarks were well put! And it has always been a "significant" fact that the church experiences its "most fruitful" era at such times when the "simplicity of Christ's methods" are employed. The "human mechanics," which bro. Bell said could "never take the place of divine dynamics," have sought to remake "the very simplicity of the executive machinery of the New Testament church," and that which has emerged in many quarters is a brand new model, which retains but few of the distinctive features of the original. I know of no place where the simplicity of the Lord's plan has been perverted more than in Abilene, Texas, the location of Abilene Christian College and also the Highland church with her "brotherhood elders" who, in producing the Herald of Truth, are seeking to receive, oversee, and spend the resources of some 2700 contributing churches.

The simplicity of the Lord's plan limited the work of elders, as elders, to the feeding and oversight of the local church over which they were appointed "overseers." (Acts 20:28; I Pet. 5:2). In spite of the Lord's plan revealed in Holy Writ, and bro. Ball's warning, "human mechanics" in the form of "brotherhood elders," in cahoots with "dynamic" and "on-

the-march" preachers, have created much highly organized "executive machinery," which has taken the place of "divine dynamics." The result has been tragedy, heartache, alienation, ruin, and division.

712 Victoria Pl.
Louisville, Ky. 40207

THEOPHILUS

Beginning Saturday, January 14 of this year, the Rosedale church of Christ in Beaumont, Texas undertook an extension of its teaching program in the form of weekly articles in the **Beaumont Enterprise** and the **Beaumont Journal**. Inasmuch as these newspapers reach approximately 200,000 families in western Louisiana and throughout east Texas, we anticipated a fruitful work from the very beginning. Our articles are of a doctrinal nature, written pointedly and well-placed in the same location each week. From the inception of these writings, we received occasional mailed response from readers.

In February, we hit upon the idea of interspersing the **Theophilus** strips, executed by brother Bob West of Orlando, Florida, among our regular articles. We felt that, by the addition of **Theophilus** on the subjects with which we were dealing, we could create greater public interest in our work. I called brother West, and he readily granted his permission — requesting only that we send him tear-sheets from the paper.

Following publication of the first strip, on March 9, our correspondence picked up noticeably. It is obvious to us that these strips are augmenting our effort and that we are gaining readers from week to week.

Rather than having the engravings made individually, we had sixteen dealing with first principles made on a composite engraving. It is our intention to have additional engravings made as we continue our articles. We have suggested to brother West that others may be interested in a similar program and that we can supply mats of this engraving for \$3.87 apiece. Perhaps I should explain that the supplying of these mats would be done by me on an individual basis. The price stated is the amount that the **Enterprise** and **Journal** office charges per mat.

I would like to personally encourage others to use **Theophilus** in this way. Courtesy would dictate that, in all such cases, brother West be consulted; then, I will be pleased to supply the mats. Let me hear from you if you are interested.

Bill McCuiston 5475
Cole Road Beaumont,
Texas 77708

(Theophilus is a regular column originating now in *Searching The Scriptures* by brother West. We also encourage this use in teaching the word of God — Editor.)

Have you renewed your subscription?

Searching The Scriptures

Published Monthly At
TAMPA, FLORIDA

Second class postage paid at Tampa, Florida

H. E. PHILLIPS, Editor
JAMES P. MILLER, Co-editor

SUBSCRIPTION RATES

Single: \$3.00 per year in advance
Club: Four for \$10.00 per year

Bundles to one address:
36 for \$5.00
65 for \$10.00

Special club subscriptions:
30 for \$5.00 per month
65 for \$10.00 per month

The date on the address plate shows the time to which your subscription is paid. Check and renew on time.

Address subscriptions and correspondence to:
P. O. Box 17244
Tampa, Florida 33612

EDITORIAL

H. E. Phillips, Post Office Box 17244, Tampa, Florida 33612

WORLDLY TENDENCIES OF THE DAY

A good lady recently wrote of her concern for the immoral tendencies among Christians today. She asked that we write something that might be of help to encourage parents to bring up their children in the nurture and admonition of the Lord. She was especially concerned with the problem as it relates to her own children who hear even in Bible classes the loose and liberal ideas of some teachers regarding some moral problems.

It is easy to drift along with the tide of human behavior and slowly become like the world without realizing it. There are some things, however, that are so obviously evil and are so plainly spoken against in the word of God that I am amazed that one could think he could practice such things and go to heaven. I am even more amazed that some conservative brethren would advocate and practice some of these things.

"Worldliness is a term usually used to denote im-

moral conduct or thinking. Webster's New World Dictionary, College Edition, defines morality as: "1. relating to, dealing with, or capable of making the distinction between, right and wrong in conduct. 2. relating to, serving to teach, or in accordance with, the principles of right and wrong. 3. good or right in conduct or character; often, specifically, virtuous in sexual conduct: opposed to immoral."

Immorality is the very opposite of the above definition. The proper conduct of right and wrong must be determined, not by society or custom of a certain age, but by the word of the living God. The small degree to which lying, stealing, disobedience to proper law, and sinful sexual practices may be accepted does not in the least make these things acceptable to God. A little lie is as wrong in God's sight as a big one, if you can distinguish between a "little" and "big" lie. Stealing a penny is as wrong before God as stealing a million dollars. Proper conduct, real morality, must be determined by what the gospel of Christ teaches.

THE WORLD VS. THE KINGDOM

What makes one immoral? What does worldliness mean? A man is actually what he thinks. "For as he thinketh in his heart, so is he" (Prov. 23:7). Jesus said, "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies: these are the things which defile a man: but to eat with unwashen hands defileth not a man" (Matt. 15:17-20). "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).

What we are is the result of what we see, hear, feel and do. Each person endowed with the mental ability to be responsible for his own conduct must decide between good and evil in all his deeds and speech. His decision must necessarily come from whatever force governs his thinking. If he is led by the lusts of the flesh, his conduct will be worldly; if he is led by the Spirit of God, his conduct will be in harmony with the will of Christ. This is the difference between a moral and immoral person. We understand that one may be a moral person in some respects and not be a Christian. In respect to his moral conduct he is doing what the Spirit directs whether he knows it or not. In short, when one's thinking and conduct is in harmony with the will of God, he is right; he is moral. Otherwise he is immoral.

Worldliness begins with the love of the world. The Lord placed such a contrast between the world and his kingdom that it is impossible for one to be in both at once. The tragic mistake thousands are making today is in trying to serve the god of this world and the God of heaven at the same time. They apparently think they can be a friend of the world and the friend of God at the same time, at least their actions indicate this. Jesus made it clear that no man is in the middle of the road when it comes to serving him or Satan. "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30).

The New Testament draws a sharp contrast between the world (reign of Satan) and the kingdom

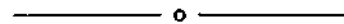
of Christ. In fact, so much is said that it is impossible for any responsible person who reads the word of God to think that there is a "gray area" somewhere between the two that is neither right nor wrong, moral nor immoral. If one lives by the word of God he will find that the world will hate him for he is not of the world. This, of course, does not mean that the people of the world will not respect him for what he is. They will. But he will not be accepted by the standard of the world. Jesus said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18,19).

As Jesus prayed for his disciples he said, "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are"... "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil. They are not of the world, even as I am not of the world" (John 17:11; 14-16).

If we belong to Christ we can not be of the world because we have been delivered from the world. The Lord "who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4). We are partakers of the inheritance of the saints in light by God "who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13). Again, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Pet. 1:3,4).

Jesus said, "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:" (John 16:36). These verses abundantly show that those who have been delivered from the evil of this world can not live as the world because they are not of the world; they are partakers of the divine nature and belong to a kingdom that is not of this world.

(continued next month)



BOOKS BY W. CURTIS PORTER

- Porter's Sermon Outlines, Vol. I\$ 2.00
Porter's Sermon Outlines, Vol II\$ 2.00
Quibbles That Backfired\$ 1.00

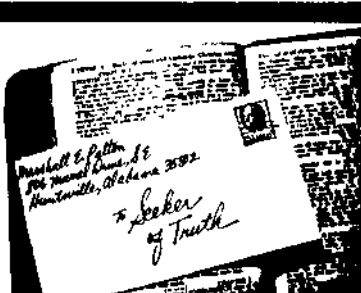
Order from:

PHILLIPS PUBLICATIONS

P. O. Box 17244

Tampa, Florida 33612

ANSWERS for our hope



Send Bible questions to:

Marshall E. Patton, 806 Muriel Dr., S.E., Huntsville, Ala. 35802

QUESTION — Heb. 10:26 says, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Does this imply that there remaineth a sacrifice for since only for those who sin ignorantly and through weakness? If so, Why does this sacrifice avail for one and not for the other? Again, if so, Does this rule out all hope for those who sin knowingly and deliberately? — M. E.

ANSWER — The above questions grow out of failure to understand that the verse under study refers to a specific willful sin. It does not refer to all sin knowingly and deliberately committed. It refers only to the willful sin under consideration in the context.

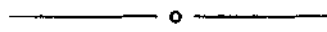
Most students of the Bible know that the Hebrew epistle was written to stay an apostasy already in evidence on the part of many Jewish Christians. This apostasy was caused by opposition, persecution, and strong pleas from the unbelieving Jews. Those yielding to these pressures were turning away from the gospel of Christ (God's plan of salvation) in the hope of another sacrifice which they, no doubt, thought would make efficacious another system or plan that would not be so bitterly opposed and persecuted. At least, they were in hope of another sacrifice. This is the issue the Hebrew writer meets throughout chapters nine and ten. After all, the Jew was accustomed to many sacrifices — another was offered every year (Heb. 10:3). The objective is to show that the one sacrifice of Christ is their only hope — there never will be another! Hence, their only hope was to accept this one and then live according to the plan (the gospel) made effective by it (Heb. 9:24-28; 10:10-13). This plan included the matter of assembling with the saints (Heb. 10:25). The willful sinner of verse twenty six is the one with knowledge of this sacrifice, its efficacy, but who deliberately turns away from it in hope of another. He needed to learn that there is no other — never will be. The only end in view for him is "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:27).

Now what about the one who was ignorant of this one efficacious sacrifice? He needed to learn of Christ, His sacrifice, and its atoning power. For him there remaineth another sacrifice (one other than the animal sacrifices under the law) — even the sacrifice of Christ. This, however, is not so for the one with "knowledge." He already knows about Christ and His sacrifice. When he turns away from it, there

remaineth no other — he has nothing to look forward to but the judgment of verse twenty-seven. His only hope is not in turning to another, but in turning back to the one of which he has knowledge and from which he left.

In the light of the above, we must conclude that this verse does not imply hope "only for those who sin ignorantly and through weakness." The "knowledge" of the text does not refer to one's knowing that he is sinning, but to his knowing of the sacrifice of Christ and its efficacy.

Again, this does not rule out all hope "for those who sin knowingly and deliberately." There are different kinds of willful sins. The one identified above, namely, one who has knowledge of the sacrifice of Christ, but who turns away from it in hope of another. Then, there are those who have knowledge of this sacrifice and who know that their only hope depends upon it, yet, they deliberately sin in hope of being forgiven at some future date. Right now they are procrastinating. However, for them there is hope, if, while they have opportunity, they come back to this one sacrifice by meeting God's terms of pardon for such (I John 1:9; James 5:16; Acts 8:22). There are also some who have persisted in sin — willfully and deliberately — until they have become so hardened to all the influences of God's grace they cannot be brought to repentance (Heb. 6:4-6). Many of the Hebrew Christians were headed in this direction. Hence, the efforts involved in this epistle to turn them from this ultimate end before it was too late.



BOOKS BY ROY E. COGDILL

- Walking By Faith (cloth) \$ 1.25
- The New Testament Church (cloth) \$ 1.75
- Cogdill-Jackson Debate..... \$ 2.50

Order from:

PHILLIPS PUBLICATIONS
P. O. Box 17244
Tampa, Florida 33612

BOUND VOLUME

SEARCHING THE SCRIPTURES

TWO YEARS
1966 - 1967

Bound in beautiful Fabricord covering, navy blue, printed in gold. A companion volume to previously bound volumes of Searching The Scriptures.

\$7.50

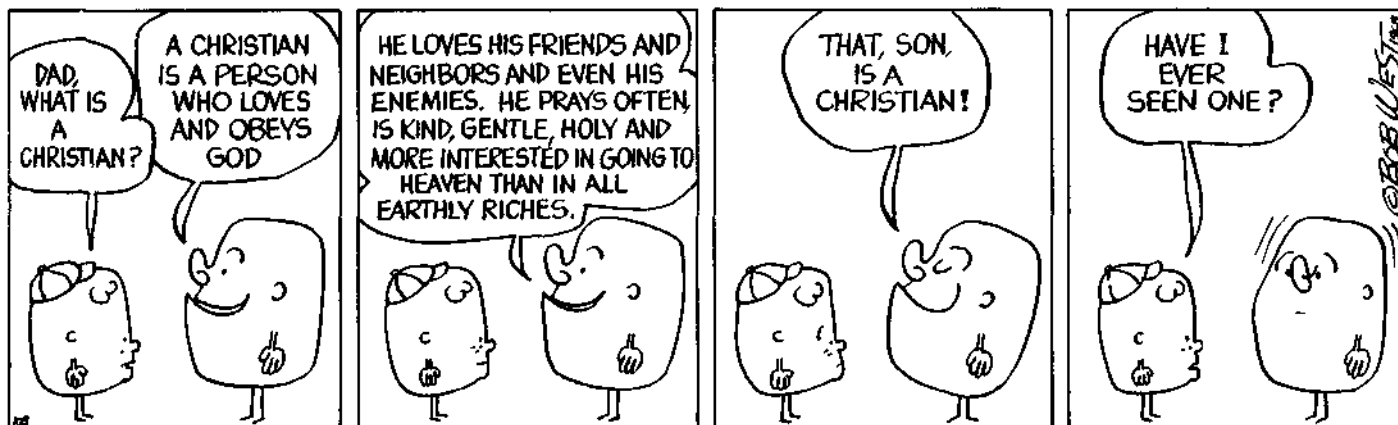
order from:



PHILLIPS PUBLICATIONS

P. O. BOX 17244 - TAMPA, FLORIDA 33612

THEOPHILUS



Robert A. West, 6121 Hudson Street, Orlando, Florida 32808



Paul Foutz, 8230 S. Laramie Avenue, Oak Lawn, Illinois 60459

I. DEFINITION OF TERMS

THEISTIC EVOLUTION. This is one of the most prominent and popular kinds of evolution accepted today. The majority of denominational preachers and seminary students have embraced it. But it is much more dangerous than other forms because GOD is thus associated with the evolutionary dogma or process which tends to make it more palatable and acceptable.

From the time the dogma of Evolution, with common ancestry and descent of man and beasts, began to be so popular, beginning with Darwin, Lamark and others about the middle of the last century, thousands decided that they must seek an accommodation between evolution (which they decided had been established, was a fact, and "pure science") and their belief in God and His Word, the Bible. Of course they soon decided they would have to "adjust" and "give up" formerly held positions on the Bible by "spiritualizing" it, making certain passages, which appeared to clash with their newly embraced evolutionary doctrine, figurative . . . parables or allegories. But they determined to hold on to their belief in God as a supreme being and First Cause, and so in order to enable the two to "live together" they called their new position of compromise "Theistic" (from "Theos" meaning God) evolution.

Being convinced that evolution, from the lower to higher, from the simple to complex, and from protozoa and amoeba to man was a scientific FACT they trembled in awe of, and bowed down before, the god of science so much so there was no desire to risk a battle or even call in question its findings. They well

remembered how the churchmen many years before were embarrassed when they challenged Galileo and his acceptance of the Copernicus theory of the movement of the planets, even to the point of excommunicating him. The belief of Galileo was established as a scientific fact. So these theologians of the past, as well as many whom I have seen on TV, heard on the radio and whose writings I have read, while never doubting the existence of God, believe just as strongly that evolution with descent has been established and **must be** accepted as a SCIENTIFIC FACT. As has been true for 100 years, to reconcile both positions, which they believed were true, the only way they felt they could both exist together was for them to accept "Theistic" evolution. They therefore say, God was behind it and responsible for it, God started it off, put the life in that first one-cell form (or a few simple forms) and Nature, THROUGH THE VERY SAME EVOLUTIONARY PROCESS OTHERS ACCEPT, brought all other forms, INCLUDING MAN, into being. They affirm God caused the higher and complex forms, INCLUDING MAN, TO EVOLVE from lower and simpler forms.

As evidence that since the middle of the last century men have espoused "Theistic" evolution, in order to hold on to belief in God's existence and the reality of evolution from amoeba to man, I cite statements from a book written over 90 years ago by A. Wilford Hall which has the title THE PROBLEM OF HUMAN LIFE HERE AND HEREAFTER. (Many preaching brethren have the book I am sure.) This book was written when Darwinism was so popular and making great inroad into the faith of Bible believers. His book ORIGIN OF SPECIES, which Haeckel called "anti-Genesis," was less than 20 years old when Wilford wrote this book. Chapter I of this fine work has to do with a study of THEISTIC EVOLUTION and in the book generally Wilford exposed Darwin, Huxley, Tyndal, Haeckel and others but in this chapter he deals with the many "Theistic" giants of his time. He quoted freely from their writings as they tried to defend their Theistic position and he thoroughly refuted and exposed them. He gives attention to University Presidents (such as Princeton), various professors and theologians — men like McCosh, Joseph Cook, Asa Gray and others.

Wilford said in his day that there was an increase every year, in great magnitude, of gospel ministers surrendering to Darwinism and that "thousands of the best educated clergymen in Europe and America are outspoken advocates of evolution not strictly as Darwin advocates it, but evolution never-the-less, with the proviso that GOD used it in his method of creating the species" (page 16). These "Theists" took the position that "if Darwin's theory should finally be accepted it would simply be shown by science to be God's method of carrying on creation through the action of laws over which and in the operation of which, through each transitional variation from a polyp up to the human form He exercised efficient control and supervision" (page 17). This is a correct statement (in 1877 and 1968) of "THEISTIC" evolution as held by some professors and many theologians. The latter, seeing no way of answering the facts (?) of Darwin, Huxley, Osborne, Simpson, etc., have tried in this manner to save a fraction of religion and belief in God by almost getting down on their knees to a false philosophy, parading around in the guise of modern science.

Although "Theistic" evolutionists take different positions as to what part God played in the entire process and how much He was involved, we have properly and honestly portrayed what is involved in "Theistic" evolution. As we read, page 202, in BAKER'S DICTIONARY OF THEOLOGY, the writer deals with the modern usage of "Evolution" and true novelty arising. In answering the question, "When and how does it arise?" the writer gives five different ways advanced and he lists one as "not as a matter of force residing within matter but as a result of frequent or continuous intervention by God (Theistic evolution) or some other power." Rushdoony says in CRS Quarterly, July 1965, "This compromising position (i.e., the philosophical position of "Theistic" or "Creative" evolution or "progressive creationism" — P.F.) represents an attempt by neo-evangelical Christians to retain the respectability of science and of Christianity as well — of course the "creative" evolutionist denies that he is surrendering God; he is trying to retain all the values of two systems of thought. But, in attempting to serve two masters, he is clearly being disloyal to one, since both have mutually exclusive claims. Where does creativity rest, within God or within Nature?" (page 15).

Robert H. West in ANOTHER LOOK AT EVOLUTION, says the same thing relative to the definition and usage of "Theistic" evolution that Wilford said 90 years ago. "There is an ever increasing number of religious leaders and teachers who accept evolution AFTER MAKING A FEW MINOR ALTERATIONS IN THE THEORY. Darwin's original and popular concept was that "resident forces" (i.e., powers inherent and resident in Nature or Matter — P.F.) so changed matter over a vast period of time as to produce a simple form of life. These same RESIDENT forces continued to react to the changes and demands of their environment and thus produced more complex forms of life from amoeba to man. Of course virtually no professed believers in the Bible could accept the theory in this grossly atheistic and materialistic form, so some of them added the miss-

ing ingredient to make it more palatable for those who were anxious to conform to the popular trend, THAT INGREDIENT WAS GOD" (page 38).

One of the prominent "Theistic" evolutionists of some years past was the geologist W. B. Scott. He maintained that belief in evolution by no means excluded belief in a Creator or creative plan but it offered the most satisfactory solution of the problem; that evolution has proceeded along a course laid out by the Creator, a course running from primeval potist to modern man. The plan was made, Scott says, and God left its working out to the forces of nature of which he retained general control. See GOD AND THE COSMOS, page 230.

(To Be Continued)

HAVE YOU CHECKED YOUR EXPIRATION DATE?

RENEW TODAY

QUEST FOR A CHRISTIAN AMERICA

by DAVID EDWIN HARRELL, JR.

A thorough and scholarly work on the history of Disciples of Christ from 1800 to 1865.

PRICE — \$5.95

order from:



**PHILLIPS
PUBLICATIONS**

P O BOX 1 7244 — TAMPA, FLORIDA 33612

WILLIS-INMAN DEBATE

September 19-23, 1966

Parkersburg, W. Va.

Cecil Willis and Clifton Inman discussed two propositions: "Resolved that it is in harmony with New Testament teaching for one or more congregations to send money from their treasuries to another congregation (Highland Avenue in Abilene or any other), for the purpose of supporting a nationwide radio broadcast or telecast (Herald of Truth or other), which broadcast or telecast is supervised by the congregation receiving the funds." "Resolved that it is in harmony with New Testament teaching for a congregation, or congregations, to take money from their treasuries and send it to a corporate home (such as Mid-western, Potter, Schults-Lewis, Maude Carpenter, Lubbock, etc.), which is organized for the purpose of providing a home for orphaned or forsaken children."

Beautifully bound in maroon cloth

Price: \$4.00

order from:



**PHILLIPS
PUBLICATIONS**

P O BOX 1 7244 — TAMPA, FLORIDA 33612



INTRODUCING THOMAS G. O'NEAL

Thomas G. O'Neal was born May 2, 1938 in Washington, D. C. His parents are Mr. and Mrs. J. E. O'Neal of Lawrenceburg, Tennessee. He attended schools in Tennessee and Alabama. He also attended Freed-Hardeman College, Henderson, Tennessee and Livingston State, Livingston, Alabama.

Tom was baptized October 12, 1952 by Rufus R. Clifford, Sr. and began preaching the gospel of Christ in June, 1954. He preached regularly for churches in Alabama, Florida and Tennessee and has held many meetings in different parts of the country. He has had a number of debates with different denominational preachers and false brethren.

Tom married Miss Sue Bates of Jasper, Alabama, in 1961. They have one daughter, Kimberly Diana, born March 9, 1966.

Tom is a good student of the Bible and an ardent defender of the faith. He is unashamed and unafraid to meet any opponent of truth at any time. He has been a great help with the paper almost from its beginning. He has worked to get subscriptions and has done "leg work" that is necessary in a publication of this kind. Tom has been an encouragement to Jim Miller and to me in this endeavor. He has written a number of articles on various subjects for this paper. At the beginning of this year I asked him to write on "Signs of The Times" which deals with errors and practices now being accepted by some churches of Christ. He now lives in Murfreesboro, Tennessee and preaches for the Westvue church in that city.

CLUB RATE SUBSCRIPTIONS

FOUR SUBSCRIPTIONS FOR ONLY \$70.00

SEND THEM TODAY!

PRESCRIPTIONS

from the
Great Physician—
Jesus Christ



Dr. W. P. McElwain, 11208 Mitscher St., Kensington, Md. 20795

SELF-CONTROL

Self-control is a virtue which is oft extolled in the Scriptures (Proverb 16:32). He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city (I Cor. 9:25-27). And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected. Finally in Acts 24:25 — And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified. I think that what Paul is telling us here is that the essence of Christianity is our ability to bring our lives (self-control) into harmony with God's way (righteousness) and that there will be a day of reckoning.

There are a multitude of things that affect our health that are matters of self-control. We shall discuss many of them later at some length, but to just mention a few, there is the amount and kinds of food we eat, the bodily exercise we do or do not get, our manner of life which will determine the amount of stress we endure, the use of alcohol and tobacco and a host of others.

Self-control is often thought of in the context of our ability not to do something. While this is true it is only a part of the picture and we must not lose sight of the necessity to exercise judgment in the area of how much to do and when to do it even after we have decided the activity is alright. This part of the picture is often neglected. It is not a question of whether to eat or not because to refrain from eating is to starve. The question is what do we eat, when do we eat and how much do we eat? What shall be our attitude toward eating? Shall we regard it solely as a necessity of life to be done without pleasure because there is a possibility of eating either the wrong thing or the wrong amounts? While the answers to these questions are obvious, and they were chosen for that reason, there are many other areas of great concern which are not so obvious. I believe there are areas where we have been so taken with the possibility of sinful activity that we have completely lost sight of the benefit and pleasure of legitimate activity. I intend to discuss sexual matters in the coming months as I think they particularly fall into this category. These are matters of great concern to our young people and I am afraid that we in the

past have put all of our stress on the sinfulness of illicit sexual relationships and in doing so have almost presented sex as a part of married life which is to be endured, but never enjoyed. In denying its pleasures we have left especially our young people to the wiles of the devil in the correction of our erroneous teaching. More of this later.

"I just received my January issue of Searching The Scriptures today and after reading it felt I should drop you a note and let you know your efforts in publishing it are deeply appreciated. Your prospectus for 1968 is very encouraging. I am sure I can not adequately know the physical nor mental effort that it requires but I know that in addition to that of the work at Forest Hills church it is more than most are willing to endure. May God bless and help you to continue." — Owen H. Thomas, Akron, Ohio.

"I continue enjoying the paper, Searching The Scriptures. I appreciate your open letter to Charles Holt and think you hit the nail squarely on the head several times." — David W. Claypool, Nashville, Tenn.

"Enclosed is check for \$3.00 for my subscription to Searching The Scriptures for 1968, the best paper out." — C. E. Rosenbalm, Birmingham, Ala.

"I don't want to miss a single copy, I enjoy it so very much." — Rose E. Jonas, Palmetto, Fla.

"I am renewing my subscription for another 2 years. I am 91 years old and enjoy the paper very much; I wish it were possible for you to make it a weekly issue instead of monthly." — D. B. Whittle, Palmetto, Fla.

"I enjoy this magazine very much, the good lessons taught are very valuable." — Mrs. H. C. Moss, Horse Cave, Ky.

"I am glad to see the line-up of men and subjects for the 'new' Searching The Scriptures. Much success to all of you in this effort to teach the truth." — Earl E. Robertson, Moundsville, Va.

"May God bless you in His work, and give you health and the necessary strength to carry on. You're doing a terrific job with Searching The Scriptures. It is better than ever and is making a sizable contribution toward maintaining true Christianity. I only wish we could receive it every week." — Leslie E. Sloan, Memphis, Tenn.

"I appreciate and enjoy the paper." — Clara B. Durrance, Trenton, Fla.

"Please renew my subscription to your wonderful paper — 'Searching The Scriptures' — so fittingly named; something we should all be doing these dark and strange days. The church is fast becoming just another denomination." — Mrs. William Dossett, Oakland City, Ind.

"For some time I have been receiving Searching The Scriptures. Although I may not always agree with the total conclusions, I do appreciate your fairness in dealing with the 'issues.' Some of the letters you quote, although they may believe some things as I do, leave the appearance that their minds are

closed to further investigation, etc. I pray that I am not prejudiced and will never refuse to give a fair hearing. I think some of our brethren need to read such works as 'Otey-Briney Debate' and John T. Lewis' works on the missionary societies.

"I do not go along with all the 'branding' that has been done, neither the 'liberalism' and 'modernism' that seems to have been manifest the past few years. I pray that we will give a slow careful study to God's word on all subjects and not be directed by traditions, of today or yesterday.

"I do want to thank the one responsible for my receiving the paper. But at the same time, I do not want to give the impression that I agree 100% with any paper or man. After seventeen years in the Austin and San Marcos area, I am moving to Corsicana. I would appreciate receiving the paper there and try to read it with profit." — J. Leathel Roberts, Corsicana, Texas. (Let me commend this attitude. No man ought to subscribe 100% to the works of any man living or dead. God's word alone is the only sufficient guide. — Editor.)

"I have enjoyed the paper very much — the only draw back, it should be a weekly paper." — Mrs. Modena Flippin, Dike, Texas.

"Surely enjoy the paper. It is great." — Arnold Hardin, Dallas, Texas.

"I enjoy it very much and read every word of it. Keep up the good works." — Horace Snell, Bowling Green, Ky.

"I'm stationed on this remote island, 165 miles off Okinawa, Mijabo Jima, and I would like to thank you for the fine work and effort put into Searching The Scriptures. I am the only Christian here, but I hold services for the site on Lord's day, and we have 8-12 in attendance. I've used some of the material for sermon outlines from Searching The Scriptures and Gospel Guardian, which have been very helpful to me. Remember us in the effort here and keep up the good work." — Tommy W. Thomas.

o

NOTICE !

**Have you renewed your subscription?
If not, do it today! \$3.00 per year.**

DIFFERENCES

*(Between liberal churches of Christ and the
Christian Church)*

A booklet by Frank O. Belue and Thomas G. O'Neal giving actual reproductions of the liberalism within the churches today. A good reference work.

**50c per copy
order from**

**PHILLIPS PUBLICATIONS
P. O. Box 77244
Tampa, Florida 33612**



ARROWS OF TRUTH for denominational error

Ward Hogland, Post Office Box 166, Greenville, Texas 75402

"AT THE POINT OF FAITH"

Several years ago Baptist preachers did not resent the idea of "faith only." However, they got themselves into so much difficulty by that theory, they decided it would be better to say one is saved at "the point of faith." Actually, the consequence of their doctrine is the same. They will take scores of passages which mention faith and predicate their arguments on such scriptures. However, they resent one saying they espouse the doctrine of "faith only." They now say, one is saved at the point of faith.

Baptist preachers like to ask questions about the candidate for baptism. They will usually ask a series of questions something like this: Is your candidate for baptism a child of God or a child of the devil? Is your candidate for baptism condemned or not condemned? Does your candidate for baptism have a pure heart or an impure heart? Is your candidate for baptism led of God or of the devil? If your candidate for baptism at peace with God? Does your candidate for baptism have a clean or a filthy soul? All of these questions are in reality the same. They simply mean, is he saved before he is baptized? The answer, of course, is "no," according to the scriptures. However, they will not let the matter rest at this. If one says his candidate has a filthy soul or is condemned before baptism, they immediately come back and SCREAM "water salvation." They accuse one of teaching salvation by water ONLY. Some of them will go far enough to say water is our god. Others will affirm that our salvation is as close as the nearest water hole!

Now, let us turn the tables for just a moment. Baptist preachers teach that one must HEAR, HEED, REPENT and BELIEVE in order to be saved. However, remember they teach that one is saved at the point of faith. Let us ask a few questions about their candidate. Please remember their candidate has already HEARD, HEEDED AND REPENTED. First, is your candidate for "this so called point of faith," a child of God or a child of the devil? Does he have a filthy soul or a clean soul? Does he have a pure heart or an impure heart? Is he condemned or not condemned? Is he led of God or of the devil? Does your candidate have peace with God? This will FLUSH a Baptist preacher out in the open on the question business. If he says his candidate has a clean soul and is at peace with God, he has him saved before FAITH, and thus surrenders his position. If, on the other hand, he says he has a filthy soul, he is teaching the doctrine of "faith only," according to

his only logic! Remember, he accuses us of "water only" if we say the candidate is condemned before baptism. But lo and behold he is in the same boat. Why, in the name of common sense, isn't he guilty of "faith only" if we are guilty of "water only" according to his own logic? Of course, what Baptist preachers say on this matter is not so, but one has to feed them their own milk to open their eyes.

Then again, they are faced with all those scriptures which say repentance saves. The Bible says that repentance is unto life (Acts 11:18). The Bible also says, "Except ye repent ye shall all likewise perish" (Luke 13:3). If the Baptist preacher applies the same principle to these passages as he does to the ones on "faith" he is in deep trouble. When giving scriptures on faith, he implies they say the sinner is saved "at the point of faith." If that be true why can't one affirm the passages on "repentance" say "at the point of repentance?" Thus again, they surrender their position. If these scriptures will work that way for a Baptist preacher on "faith," I want to know why they will not work on "repentance." The truth of the matter is that none of these scriptures say "at the point of faith." That is something they have added to uphold their false doctrine.

They usually come back and say that if a man truly repents, this will always culminate in faith. Excellent! But remember, we are talking about the man who has repented, and his repentance has not yet CULMINATED. What about this man? I also believe that real FAITH will always CULMINATE in BAPTISM! But, alas, the Baptist preacher wants to know about the man before he is baptized. Well, in all fairness, I want to know about the man who has repented and has NOT yet believed. This pressure will get any Baptist preacher in great difficulty. One famous Baptist preacher, tried to wiggle out by saying that repentance and faith came real close together. He illustrated by talking about a bullet going through two pieces of paper. He said, "When you fire the gun you can't hardly tell which piece of paper it goes through first." Of course, he meant that one piece of paper was repentance and the other was faith. So I say, let us take the "paper of repentance" and put on one side of the man, then take the "paper of faith" and put on the other side of the man. Now let us fire the gun, let the bullet pass through the "paper of repentance," hit the man and kill him, then pass through the "paper of Faith!" Now would the man be saved by REPENTANCE before he believed? This is the issue. Gentle friend, don't expect an answer because you won't get it. One man said, "Yes, but repentance and faith are so CLOSE together." Yes, and so are Faith and baptism. I cannot find a case of delayed baptism in the Bible. I could have a man standing on the edge of the creek, and as soon as he confessed his FAITH in the Lord, I could shove him in. I will venture to say that I could have him baptized almost as fast as the Baptist preacher's bullet!

Friends, we need to give up sophistry and come back to the Bible in all things. The Bible says, one must hear, believe, repent, confess and be baptized to be saved (Acts 2:38; Rom. 10:17; Luke 13:3; Matt. 10:32; I Pet. 3:21).

THE NEWS LETTER REPORTS

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

NEW CONGREGATION

Another faithful and loyal congregation had its beginning in Saratoga, California on March 13, 1968. The first Lord's Day meeting was attended by 72 in the morning and 77 in the evening. Much interest has been generated in the starting of this new work.

The meeting place for the new work is the Odd Fellows hall and the Firemans hall (the buildings are next to each other) in Saratoga. The street address is 14414 Oak Street, Saratoga, California.

The time of our meetings until school is out will be as follows: Sunday morning 8-9 a.m. Sunday evening 5-7 p.m. Wednesday 7:30 to 8:30 p.m. We have room for six classes and both buildings are equipped with nice places for group assembly.

Brother Warren R. Cheatham has been selected to work with the new congregation. Brother Cheatham has just completed three years work with the good church which meets at 1050 Remington Drive, Sunnyvale. Brother Cheatham's address will remain the same (933 Bernardo Ave., Sunnyvale, Calif., Ph. 736-5912) until school is out. There is harmony and fellowship between the two works and support has been offered by the Sunnyvale church if needed.

For further information concerning the Saratoga work you may contact brother Cle Riggins, 7528 De La Farge, San Jose. Phone 252-3498.

Edward Fudge, Abilene, Texas — **Jerry Phillips** of Baton Rouge, La. will preach in a gospel meeting April 8-14 for the Christians who meet at 610 E. Avenue B in Sweetwater, Texas. I am presently preaching for this congregation. The work is progressing and God is blessing us with additions and spiritual growth."

Larry R. Devore, New Carlisle, Ohio — We just concluded an excellent series of gospel meetings March 18-26. Brother **J. T. Smith** of Dayton, Ohio did an outstanding job of presenting the gospel of Christ clearly and forcefully. Four precious souls were immersed into Christ, and one was restored.

Philip A. Morr, Romulus, Mich. — The congregation at Romulus is self-supporting and our membership is 46 at the present time. During the past year we were blessed with 16 baptisms, and a visible increase in interest and love for the Lord's work.

C. A. Cornelius, P.O. Box 302, Pea Ridge, Arkansas 72751 — During March 10-17 we preached in a meeting with the church of Christ meeting at 705 Broadway, La Porte, Texas. This church was beset by division for nearly four years. Most of those pulling off from the church and going off in rebellion, have repented of that wrong and have come back,

and the church is laboring together in peace and harmony. There are a few that are still in rebellion, and we hope and pray that they, too, may be led to see their terrible sin, repent of it before death calls them away, and lend their efforts to erase the stigma that was brought upon the church when they went away in rebellion. The division was not over the "issues," but was rather a culmination of a lot of things other than the teaching of the truth, for both groups taught the truth over the "issues." I predict that the church meeting at 704 Broadway in La Porte will make their influence felt for truth and righteousness in years to come. In our joint efforts, there were four restorations, two identified, and three baptisms. We recently purchased a home here, having reached that age when one is spoken of as being "retired." However, we shall continue to do whatever we can in teaching people to worship and work in the way God has revealed to his created creatures. There is much work to be done in this part of the country, and we shall "hold" meetings and do "supply preaching," whenever and wherever needed and requested. Let us preach the truth with courage, fervor and zeal, for the night fast approaches.

O'NEAL-HILL DEBATE

Herschel Patton

On the nights of Dec. 18-19, 21-22 Thomas G. O'Neal, preacher for the Westvue church in Murfreesboro, Tenn., engaged Albert Hill, preacher for the Darby Drive church in Florence, Ala., in a debate on current issues.

The discussion was held at the Rock Creek church in Colbert Co., Alabama. The debate was the outgrowth of both brethren O'Neal and Hill being invited for a meeting at this place for the week of Dec. 4th by two different groups in the congregation. Seeing that both preachers would be on the grounds, a debate was suggested, and after talking with brother Hill on Sunday, Dec. 3rd, the brethren felt that a discussion would begin on the following Monday night. However, when brother Hill arrived on Monday night, he refused to debate. During the week brother O'Neal preached at 7 p.m. — on the issues — and brother Hill at 7:30 p.m. — on various subjects other than the issues. During the week, brother O'Neal chided brother Hill for refusing to debate, having previously sent to him the same propositions that they had signed and debated before. On Friday night, brother Hill came with new propositions and challenged for a debate on them during the week of Dec. 17th. He demanded that brother O'Neal affirm the proposition of churches being obligated to "saints only," but refused to sign the opposite proposition of churches being obligated to "all men without exception." Finally, it was agreed that they would debate "on the issues" without propositions.

Brother Hill wanted to affirm on Monday and Thursday nights, so naturally he introduced what he wanted to discuss, which was, primarily, limited benevolence.

On the first night of the debate, brother Hill had printed a statement, taken from the writings of brother O'Neal, in large bold letters and had this statement stretched all across the front of the church building — "I BELIEVE THAT NEW TESTAMENT CHURCHES RELIEVED ONLY HER OWN MEMBERS." Throughout the debate brother Hill ridiculed this belief with emotional pleas about allowing poor little orphans to starve, and being so contrary to the teaching of Christ concerning "our neighbor" and "saluting brethren only." Of course, he used Jas. 1:27 and Gal. 6:10 in an effort to show that the church was obligated to non-saints.

Brother O'Neal pointed out that there was no question about someone starving to death or being unrelieved in the position he advocated, and even brother Hill admitted in his first speech that he believed that neither brother O'Neal nor I (I moderated for brother O'Neal) would let a little orphan starve. It was shown that with individual Christians doing what the Lord requires of them and the church, out of its treasury, doing what it is charged with doing, needs and opportunities for relief would be met. James 1:27 and Gal. 6:10 were shown to be instruction for individual Christian action and not church action. Brother O'Neal repeatedly called upon brother Hill to produce a passage that involved both church action and the non-saint. Finally, brother Hill wrote II Cor. 9:13 on the board.

The following night, brother O'Neal put a statement right above the one brother Hill had stretched across the front of the building saying — "I BELIEVE THAT NEW TESTAMENT CHURCHES ONLY SANG IN THEIR ASSEMBLIES." He showed that the sum total of New Testament teaching was "singing" and that if one scripture could be produced where they "played," then the instrument would have to be accepted — that brother Hill refused the instrument and accepted "only" singing because this constituted the sum total of New Testament teaching. O'Neal then showed that the sum total of New Testament teaching on churches relieving others was to "believers" — to "saints," and that unless brother Hill could find a passage where a church, or churches, relieved unbelievers, or the world, he would have to agree with the statement of churches only relieving her own members, or give up his position of churches "only" singing and endorse instrumental music.

Brother Hill's need for a passage that connected church relief and the non-saint became very apparent. So, II Cor. 9:13, which he wrote on the board, became his principal proof text. Brother O'Neal forcibly showed that while this text did have the church in it, the "all men" had to be considered in harmony with the context, which showed that saints at places other than Jerusalem were meant. Numerous scholars are cited who substantiated this. O'Neal pointed out that the "all men" could not be another class in Jerusalem other than the "poor saints," as Hill contended, because of the context, the fact the contribution was solicited for the "poor saints," and because verse 13 had reference to THE

PRAISE of those relieved in Jerusalem for the Corinthians' liberality to them, and "all" — saints elsewhere. Hill did not cite one scholar who agreed with his position, ignored the context of the passage, and the fact that his position had Paul soliciting funds under false pretenses, and insisted that the passage showed the church relieving "all men" — non-saints — because he HAD TO HAVE a passage or, to be consistent, give up his position of singing "only."

Hill argued from Acts 4:34-35 that since all the Jerusalem saints impoverished themselves, laying the money received from the sale of their goods at the apostle's feet, they could not relieve a non-saint as individuals, so to practice pure and undefiled religion, aid would have to come out of the treasury. After showing that this was not a communistic arrangement, brother O'Neal pointed out that according to Hill's argument, the saints couldn't even "lay by in store on the first day of the week." Brother Hill replied by saying they went to the apostles and they gave each one some money out of the treasury so they would have something to put back into it.

Brother O'Neal stressed the importance of learning who could be helped and what could be done out of the treasury of the church, in order to learn the truth about "limited benevolence." Brother Hill admitted there are limitations, and brother O'Neal pressed him with the questions of how much? How? and Why? He asked, "are there limitations where colleges, hospitals, ball teams, etc. are concerned?"

Brother Hill vigorously affirmed his opposition to colleges being supported out of the treasury of churches, and his disagreement with N. B. Harde-man and Batsell Barrett Baxter that the orphan homes and colleges stand or fall together, but he refused to sign his name to a statement that he believed it to be a sin for churches to contribute to colleges. He said, "I have stated it and it is on the tapes and I see no need to sign a statement." Brother O'Neal signed such a statement and gave brother Hill a copy, but Hill refused to fix his name to such a statement.

The debate was an orderly conducted one and well attended. Allen Highers of Memphis, Tenn. moderated for brother Hill the first two nights and James Coil the last two nights.

P. O. Box 282
Lawrenceburg, Tenn. 38464

----- o -----
Jamie Sloan, Perry, Florida — After 3 years with the good church in Perry, Florida, I am moving to work with a small group in Charleston, S. C. which began about 2 years ago. It is the only church in that city that stands opposed to the modern trends of today. Anyone knowing of prospects in that area may contact me at 2111 Barbour St., Charleston, S. C. 29407. Any preacher interested in moving to Perry can contact **Bruce Nowlin**, 209 Pineland, Perry, Florida 32347.

Robert A. Bolton, Ontario, Calif. — **Jady W. Cope-land**, of Long Beach, California, will do the preaching in a gospel meeting here in Ontario, California May 13 through 19, at 7:30 p.m. each evening. Three have recently been baptized in Ontario.

DIFFICULT AND PERVERTED PASSAGES



Roy E. Cogdill, 35 West Par Avenue, Orlando, Florida 32804

ROMANS 5:13 — "For until the law sin was in the world; but sin is not imputed when there is no law."

It has been suggested that something be written on the meaning of this passage. It is admittedly a difficult passage and we may be unable to say anything that will be very helpful to anyone but we will try.

In the first eleven verses of the fifth chapter of the Roman letter Paul had pointed out the provision that had been made for man's justification through the faith of the Gospel by divine grace and the availability of these provisions upon the condition of man's faith. He had urged exultant joy because of these provisions for man's reconciliation to God through the sacrificial death of Jesus and the hope of future and final salvation by the fact of His now living, having been raised from the dead.

In view of what had gone before in these eleven verses, Paul begins verse 12 with "Therefore," or "For this reason." Then begins a comparison of the baneful effects of Adam's transgression with the glorious effects of what Christ has done for our redemption because of God's love for us. The first point in the comparison is introduced in verse 12 and then he discusses some problems about sin and death and resumes his comparison in verse fifteen.

"**Through one man sin entered into the world,**" makes it plain that Adam introduced sin into the world. Sin is here personified and pictures as coming into the world from the outside. This emphasized the reality of sin and points out the fallacy that sin is merely "an error of mortal mind" (a notion) or as others regard it, "merely an animal inheritance devoid of ethical quality."

"**And death through sin**" suggests that through sin, death, both physical and spiritual, made its entrance and was imposed as a sentence upon humanity. Adam and Eve were warned of the consequence of breaking God's law and yet they did it (Gen. 2:17). Physical death — "Dust thou art, and unto dust shalt thou return" came as a consequence of Adam's transgression (Gen. 3:19). Since that time physical death has been an appointment that all must meet unless they live unto the coming of the Lord (Heb. 9:27; I Cor. 15:51). However, physical death is not the only consequence of Adam's transgression. Sin was introduced thereby and all men became subject to it and therefore guilty of it through engaging in it.

"**And so death passed upon all men**" affirms that the result of every man, including the whole human

family, becoming guilty of sin through his own sinning was the passing of the sentence of spiritual death unto all men. That "death" in verse 12 is spiritual death should be obvious for several reasons. 1) Paul is discussing the moral and spiritual condition of mankind and not just the physical state; 2) The clear reason that the sentence of "death" had been imposed upon all men was because "all sinned" — "committed sin"; 3) Babies and idiots, irresponsible persons mentally, die but not as the consequence of sins they commit. Where there is no ability there can be no responsibility and where there is no responsibility there can be no guilt. Physical death is the consequence of Adam's sin but spiritual death is the consequence of a man's own sin. Sin alienates from God and in this alienation or separation, man is said to be "dead in sin" (Ephesians 2:4-6; Romans 6:11).

"**For that all sinned**" — in this statement Paul gives the reason for the sentence of spiritual death having passed unto all men — that is, all responsible men. Men were made subject to sin, introduced to it by Adam's transgression; but they become guilty of sin and come under the sentence of spiritual death when they themselves sin. And all men do sin and have sinned (Romans 3:23; I John 1:10).

"**For until the law sin was in the world; but sin is not imputed when there is no law.**" Paul generally used the definite article "the" when he referred to the law of Moses. In this instance the definite article is not in the original. What he says is "until law," meaning that since sin is a transgression of law where there is no law, there can be no transgression of the law and therefore there could be no guilt. If God had not given Adam a rule of conduct — a law — he could not have violated that rule and therefore could not have sinned as he did. The Cambridge Greek Testament says that the phrase means "just so far as there was law, there was sin." So the statement is that sin can exist to the same extent that law exists.

It is a principle of both divine and human justice that there cannot be a violation or transgression when there is no law. Therefore guilt cannot be imputed in the absence of law. This principle is true spiritually. If there is no law, there can be no transgression or violation and therefore there can be no guilt charged or sin imputed for sin is a "transgression of the law" (I John 3:4). Paul is reasoning that since Adam introduced sin and the guilt of sin had passed unto all men with its resulting penalty of death, there must have been some law that men could violate from Adam on down through the ages.

Contrary to the Jewish concept, sin did not begin with the law of Moses. Sin began with Adam. But all men had sinned from Adam to Moses. God's punishment had been poured out on men from Adam to Moses because of their sins. The antediluvian world was destroyed when the flood came because of sin. Sodom and Gomorrah were destroyed because of their corruption. Many other Old Testament incidents evidence that there was guilt before God and men were punished for it. That guilt was the result of sin and sin is the result of transgressing law. Therefore there must have been some law back there. "For without law sin was dead" (Rom. 7:8).

"**But sin is not imputed when there is no law.**"

This is a general principle of justice that Paul is stating. It evidences as we have pointed out that since sin existed from Adam on down through man's generations, there must have been some kind of law from Adam's day. But what law existed before God gave the law through Moses? The law of Moses was not given to the Gentiles but this did not mean that they did not have any law. They committed sin and it was imputed to them and "God gave them up" (Romans 1:24, 26, 28). They evidently had some kind of law. There was sin during the patriarchy, before the call of Abraham and therefore before the distinction between Gentile and Jew. There must have been some kind of law back there.

We should remember that there are two kinds of law. One is moral law. This is determined by the very holiness of God, Himself. It was wrong for Cain to slay Abel for the reason that such an act was a violation of God's very holiness and righteousness and He could not countenance it. The nature of man also made it wrong. Immorality is the violation of those principles dictated by the holy will of a God who is perfectly righteous. It is also a violation of man's duty toward man because of his very nature. God has made all men equal with the same rights and privileges and the same duties to respect and extend the same consideration to one another. This is the whole system of moral law. It existed in these principles before it was declared in the law of Moses. All men who lived before the law of Moses had been guilty of violating this moral law.

In addition to this moral law, when God made known something to be His will, it was sinful for man not to regard it and obey it because that is the duty that man owes to God. This was the sin of Adam and it is the sin others commit when they fail to reverence God's will and have enough faith to do it. The two great commandments of the law of God are — 1) "Thou shalt love the Lord thy God with all thy heart, and all thy soul, and with all thy mind"; 2) "Thou shalt love thy neighbor as thyself." This is the foundation of all man's duty and these are the principles upon which the whole law hangs (Matt. 22:35-40; Romans 13:8-10).

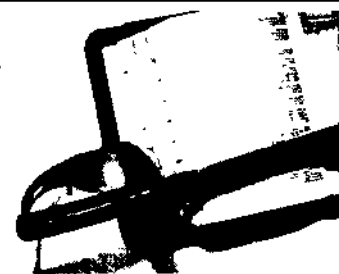
God had revealed himself to the Gentiles before the law of Moses. They had contact with the will of God in many ways and to the intent that they knew the will of God were responsible for doing it. They along with all others before the Jewish dispensation were responsible to God upon the basis of reason and conscience and held responsible for doing what they knew to be right (Romans 2:26-27).

Some people think that unless there is some specific prohibition in an express commandment—"thou shalt not" — a thing is not sinful. This is a very foolish notion indeed. If this were true, everything that is a violation of the holiness of God and is offensive to Him, and everything that is contrary to man's duty to man would have to be specifically prohibited or they would not be sinful. On the same reasoning, there would have to be specific authority for everything that is right and man's duty. The Bible would be so voluminous one could not read it through in a life time. The idea that there must be a specific prohibition in order for a thing to be wrong or a specific authorization or commandment for a thing to be

right are both extreme and erroneous misconceptions of law and divine authority.

Then there is the Calvinistic idea that while God imputed the guilt of Adam's transgression to all men even before they sinned, He will not impute any guilt at all to those who are saved by the blood of Christ and are His children and that for this reason, no matter what wrong they may do, they cannot come into condemnation. This makes God a party to man's guilt and denies the responsibility of man entirely. He is held guilty of sin which he does not commit to begin with and when once he is saved he is held guiltless in spite of what sins he may commit. This is a poor and very wrong concept of God's justice. Such doctrine teaches that God turns away His face from the sins of His children as an indulgent father and lets our sins go unnoticed because we are His children. This is an insult to God. The only sins that are not imputed (charged) against men are the sins which have been forgiven through the blood of His Son (Romans 4:6-8).

Using the SWORD OF THE SPIRIT



Eugene Britnell, 8909 Mayflower Road, Little Rock, Ark 72205

SHALL THE PRODIGALS RETURN?

A few months ago, twenty-six gospel preachers met in Arlington, Texas for a four-day study of the problems and attitudes which have divided the church.

The news of that meeting brought mixed reaction from brethren across the country. I shall not endeavor to sit in judgment on the meeting or its results. Some think that it was a mistake, and I feel that it has had an illusive influence on some brethren. Surely it is not wrong for Christians, whether six or twenty-six, to sit down and study together.

I am acquainted with the majority of the brethren who took part in the Arlington Meeting. I know all of the men who represented the conservative view (that which I believe to be the truth) and I have much love, respect, admiration and appreciation for each of them. I'm sure they did what they believed to be right.

I suppose that time alone will reveal whether the meeting was wise or otherwise. There is one danger which has already developed, and that is what I am writing about. The liberal (I do not use that word derisively, but for want of a better term) brethren have taken advantage of the meeting, and are seeking to leave the wrong impression. In many of their papers, they have indicated that the conservative brethren have admitted that they were wrong, and now desire to be restored "to the fellowship of the

church."

An example of this appeared in the BOLES HOME NEWS of April 25, 1968. The article was written by brother Gayle Oler, Superintendent of Boles Home in Quinlan, Texas. In order that you may get the complete thought of his article, I now quote what he said:

"Every person of good will longs and prays for the day when those who went out from us and divided the brotherhood over their opinions and fancies about church cooperation and the care of the fatherless will come back home. With the waning influence of some of the leading proponents of these divisive theories and with the searchlight of pure truth burning upon the issues, we think we see signs of this return and we are grateful and thankful for every indication that cheers our heart. We pray that the day may hasten when brethren will overcome the rifts and the wounds the church of our Lord has suffered because of these things and that unity and the subsequent power of such unity may be seen on every hand.

"But we think here is a time to say a word about the circumstances around the return of these brethren and their restitution to the fellowship and work of the church of the Lord. We would emphasize for the understanding of all that we are happy to see indications that these brethren are coming back and that they are now abandoning and opposing these theories they once espoused to the division of the brotherhood. 'Behold how good and how pleasant it is for brethren to dwell together in unity.'

"But we must not let our longing and hopes for this unity overshadow Bible teaching as to what constitutes restoration and the conditions upon which fellowship may be obtained and extended. When the prodigal son, who has wasted his substance with riotous living, finally came to himself and returned home, the first thing he said when he got home was 'Father, I have sinned against heaven and in thy sight.'

"When brethren are responsible for dividing the church of the Lord and would come back to the fellowship of that church, their first remarks should be, 'I have sinned.' They should try to make their correction as broad as their errors in an effort to correct and undo the damage they have done. They should not slip back into the brotherhood, into the fellowship of the church, without making an acknowledgement of wrong and trying to correct the evil they have done. True repentance and true correction requires this acknowledgement.

"Only in this manner can we know that they are trying to correct their mistakes and that they have repented of the wrongs that they have done to the body of Christ. Only in this manner can we have assurance that they are not creeping in unawares to spoil the church of the Lord, still further, and to create additional divisions through the confidence extended to them by hopeful brethren.

"Our brotherhood has long recognized that it is Bible teaching that confession of sins precedes the forgiveness of sins and the extension of fellowship. Brethren who have espoused divisive theories and have pressed them to the dividing of the churches will be among the first to recognize this fact.

"But this writer would like for all to know he would like to be among the first to give the hand of fellowship to everyone who has pressed these theories and opinions to the dividing of the church and who has come later to recognize the error of this way, and is courageous and manly enough to confess it. It will be a good day when once again such brethren can stand on the grounds of fellowship, good will, and cooperation as we stand arrayed against all the forces of evil, and determine to spread the gospel of Christ over the entire world."

There you have it! Brother Oler has stated the conditions for our restoration. Let it be clearly understood that he is going to resent and reject any effort — be it buying services, a box in the vestibule, or individual support — which would divorce his institution from the treasury of the church. He and others like him have exploited helpless children to the point of building up a multi-million dollar institution, and any basis of fellowship which would hinder its income and defense will bring forth unjust and unreasonable terms. They love their human arrangements more than they love peace among brethren. This has been demonstrated time and again. He may think it good and pleasant to "dwell together in unity" but he will not give up his institution that such may be accomplished.

From the beginning of his article, he charges that WE have divided the church by our "opinions and fancies" and "divisive theories." That charge has a familiar ring, doesn't it? THEY built and promoted the institutions and arrangements which divided the church, yet WE caused the division! It's the same old story. This always reminds me of what Foy E. Wallace wrote in the GOSPEL ADVOCATE of March 29, 1934. He said:

"Efforts to shift responsibility for division is the invariable rule of innovationists in the church. The innovators themselves never cause the division — it is always the opposition. It is an old story. The introducers of instrumental music never caused the division — it was the opposition to it! Thus would the sponsors of the speculations now disturbing the church escape their just condemnation."

By calling attention to whose practice has divided the church, we are not going to let them escape! Those who introduced the missionary society and instrument into the work and worship of the church caused the division, yet they denied it. Similarly, those who introduced benevolent societies, sponsoring churches, and other human arrangements in the church today caused the division, and they deny it! They want peace, let them remove those things which caused the division and we can have peace. We have not introduced anything into the work and worship of the church which has caused division, or even been questioned by them. Let's place the blame where it belongs!

Evidently brother Oler thinks that Boles Home is a divine institution and stands in the realm of faith. He indicates that those who have opposed such institutions have sinned against God and will have to meet the conditions applicable to apostates and prodigals in order to be restored "to the fellowship and work of the church of the Lord." Can you imagine a man needing to be restored for opposing something

When vacationing, traveling or moving -

ADVERTISE FOR \$50.00 A YEAR



WORSHIP WITH THESE CHURCHES



| | | | | |
|--|---|--|---|--|
| <p>Atlanta, Ga (Marietta Smyrna Area) CHURCH OF CHRIST meets at 181 Church Street in Marietta <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 10 55 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist Hugh W Davis Phone 436 5007</p> | <p>Bradenton, Fla WEST BRADENTON CHURCH OF CHRIST meets at 1619 10th Avenue West <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Olin Hastings Phone 746 0305</p> | <p>Miami, Fla NORTH MIAMI AVENUE CHURCH OF CHRIST meets at 143rd St & Ne Miami Ave <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Bobby Thompson Phone 685 3203</p> | <p>Orlando, Fla HOLDEN HEIGHTS CHURCH OF CHRIST meets at 1000 22nd Street <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 50 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Oaks Gowen Phone 424 3533</p> | <p>Tampa, Fla FOREST HILLS CHURCH OF CHRIST meets at 1011 W Linebaugh Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 9 00 a m Morning Worship 9 50 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist H E Phillips Phone 935 3691</p> |
| <p>Tampa, Fla SEMINOLE CHURCH OF CHRIST meets at Rome Ave & Wishart Blvd <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist James P Miller James G Walker</p> | <p>Decatur, Ga GLENWOOD HILLS CHURCH OF CHRIST meets at 2957 Glenwood Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist J Edward Nowlin Phone 377 7782</p> | <p>Louisville, Ky EXPRESSWAY CHURCH OF CHRIST meets at 4437 South 6th Street <i>Schedule of Services</i> LORD S DAY Morning Worship 9 00 a m Bible Study 10 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Jas P Needham Phone 366 0884</p> | <p>Romulus, Mich ROMULUS CHURCH OF CHRIST meets at 9426 S Wayne Road <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 00 p m Evangelist Philip A Morr Phone 721 2884</p> | <p>Tallahassee, Fla WESTSIDE CHURCH OF CHRIST meets at 2150 Belle Vue Way <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m For information phone 222 2881 or 877 3632</p> |
| <p>Jackson, Tenn HOLLYWOOD DRIVE CHURCH OF CHRIST meets at Hollywood Drive at Haitan <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist L Earl Fly Phone 424 2821</p> | <p>Pascagoula, Miss 25th STREET CHURCH OF CHRIST meets at 1 3 Mi from Hwy 90 on Chico Rd <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist Dick Blackford Phone 475 9354</p> | <p>Jacksonville, Fla HYDE PARK CHURCH OF CHRIST meets at Corner Lake Warr & Conant Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Jamie Rhoden Phone 781 5704</p> | <p>Birmingham, Ala ELM STREET CHURCH OF CHRIST meets at 1625 Elm Street S W <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Dennis L Reed Phone 786 8335</p> | <p>Murfreesboro, Tenn WESTVUE CHURCH OF CHRIST meets at 318 Kings Highway <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Thomas G O Neal Phone 893 3355</p> |
| <p>Miami, Fla SOUTHWEST CHURCH OF CHRIST meets at 1450 S W 24th Avenue (Coral Gables Area) <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Leo Rogol Phone 443 3376</p> | <p>Nashville, Tenn FRANKLIN ROAD CHURCH OF CHRIST meets at 3915 Franklin Road <i>Schedule of Services</i> LORD S DAY Bible Study 9 00 a m Morning Worship 10 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist D W Claypool Phone 832 9456</p> | <p>Gainesville, Fla NORTHEAST CHURCH OF CHRIST meets at 1433 NE 16th Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 9 00 a m Morning Worship 10 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist John Witt Phone 378 5023</p> | <p>Leesburg, Fla CENTRAL CHURCH OF CHRIST meets at 107 South Oak Avenue near 14th & Main Sts <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Contact G R Wheeler Phone 787 7916</p> | <p>Clearwater, Fla HERCULES AVENUE CHURCH OF CHRIST meets at 601 So Hercules Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Preston Weeks Phone 442 9267</p> |
| <p>Columbus, Ga CHURCH OF CHRIST IN ROSE HILL meets at 2216 Hamilton Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Preacher Charles G Caldwell Jr Phone 323 9331</p> | <p>Memphis, Tenn TREZEVANT STREET CHURCH OF CHRIST meets at 3090 N Trezevant Street <i>Schedule of Services</i> LORD S DAY Bible Study 9 30 a m Morning Worship 10 30 a m Evening Worship 5 30 p m Wednesday Bible Study 7 30 p m Evangelist Leslie E Sloan Phone 367 2513</p> | <p>Lake City, Florida CHURCH OF CHRIST IN LAKE CITY meets at 400 S Hernando ger Dade <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study in members homes Phones 752 2829 752 4230 752 6323</p> | <p>Oak Lawn, Illinois BURBANK MANOR CHURCH OF CHRIST meets at 8230 So Laramie Ave <i>Schedule of Services</i> LORD S DAY Bible Study 9 30 a m Morning Worship 10 30 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Paul Foutz Phone 499 1834 or 423 6703</p> | <p>Ft Walton Beach, Fla NORTHSIDE CHURCH OF CHRIST meets at 200 Beal Street off Hwy 98 1 block <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 00 p m Contact H N Eubanks Jr Phone 243 2860 J F Glass II Phone 244 5045</p> |

PLEASE CHECK YOUR
EXPIRATION DATE
AND SEND YOUR
RENEWAL TODAY

which God did not authorize, the apostles never heard of, the New Testament doesn't mention, and which did not exist a hundred years ago? This proves that they regard their institutions (which they sometimes seek to defend as expedients or methods) as matters of faith and are willing to make them a test of fellowship!

Just what have I taught that makes it necessary for me to confess to God and Gayle that "I have sinned"?

I believe and teach that the only arrangement for the collective action of God's people in spiritual matters is the church — the congregation. I believe that the congregation, with its bishops, deacons and saints (Phil. 1:1) is capable of supervising, doing, and supporting anything and everything which God has commanded the church to do. Therefore, I do not believe that the church can relinquish its oversight, work or funds to a human organization in evangelism, edification or benevolence. Isn't that simple? Do I need to be restored for teaching that? Oler thinks so, but I don't believe that God does!

On church cooperation, I believe in congregational autonomy. The Bible says that the work and oversight of elders is limited to the flock over which they have been appointed (Acts 20:28; I Peter 5:2). The New Testament does not authorize the elders of a church to assume a work beyond its ability and then ask other churches to work through it.

I believe that the church is a spiritual institution with a spiritual mission. Therefore, I do not believe that it can engage in such works as entertainment, recreation, business, social works or secular education.

In all things, I try hard to manifest the proper attitude toward God, the Bible, my brethren and my enemies. I teach and encourage others to do likewise.

Does brother Oler expect me to come to Quinlan and confess that I have sinned because of such teaching? If he does, I hope that he doesn't decide to fast until I get there. If he does he is going to lose a lot of weight.

_____ o _____



Harold Tabor, 2721 North Pecan St., Nacogdoches, Texas 75961

HOLY
Part One

"Few religious words are more prominent in the Hebrew Scriptures than those which spring from

Searching The Scriptures

SEND US YOUR SUBSCRIPTION TODAY

P. O. Box 17244 — Tampa, Florida 33612

\$3.00 per year

Money Enclosed Bill Me

Name

Address

City State Zip

the root KADASH." (Girdlestone, Synonyms of the O.T., p. 175). The original meaning of K-D-SH is difficult to determine by etymology or by an analogy of cognate dialects. Older scholars connected the word with the Assyrian word qadasu which denotes purity or cleanness (I.S.B.E., p. 1403). Modern scholars have generally abandoned the older idea and have connected the root idea with the Semetic languages that suggest the primary idea as "cutting off" or "separation" (Brown, Driver, & Briggs, **Hebrew Lexicon**, p. 871).

Although this original sense is nowhere demonstrated, it may be adopted because it lends itself to the various usages in which the word is employed in the Old Testament. It appears in the majority of Hebrew grammatical forms. "It might almost be said that it is the grammatical centre of the Old Testament just as the idea which it expresses is the theological centre" (Jacob, **Theology of the O.T.**, p. 87). Holiness is primarily a characteristic of deity. It is applied in the highest sense only to God (Isa. 6:3; Rev. 4:8). "Holy" does not denote an attribute of God but it is the idea of divinity itself. The terra "holy gods" does occur in Dan. 4:8-9; 5:11, but Jehovah, the "Holy One," stands in contrast to all false gods (Ex. 15:11). Hannah sang "There is none holy as Jehovah" (I Sam. 2:2).

Jehovah is described as having a "holy arm" (Isa. 52:10; Psa. 98:1), and as His word (Jer. 23:9), His oaths (Amos 4:2; Psa. 89:36), as well as His name (Lev. 20:3; 22:2,32) being holy. God is a Being who is separated, distinguished and thus transcends every other being and creation.

HAVE YOU RENEWED YOUR SUBSCRIPTION?

DO IT TODAY!

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 IX

JUNE, 1968

NUMBER 6

REPENTANCE BEFORE FAITH

Billy Duncan, Trenton, Florida

In Matthew 21:32 and Mark 1:15 it is evident that repentance was to precede faith. It is equally evident in Acts 2:36-38 that believers were told to repent. What is the proper order of faith and repentance? An understanding of what faith is and what repentance is will help one to see the proper order.

Faith is conviction based upon the evidence of God's word (Heb. 11:1; Rom. 10:17). Repentance is a change of will, a change from following one's own way or will to following the way or will of another (Matt. 21:28-32), and in the case of the repentance that saves, it is the giving up of one's own will to follow the will of God (Acts 20:21).

But there are two aspects with regard to both faith and repentance. There is faith in Christ as the Son of God (Matt. 16:16; Acts 8:37), and there is faith in a particular doctrine taught by the authority of Christ (Acts 8:12; Heb. 11:6). Of course, one who believes Christ to be the Son of God will also believe whatever he understands to be taught by the authority of Christ so soon as he learns it. With regard to repentance, there is the general disposition and determination to follow God's will, and then there is the repentance with regard to a particular doctrine. And when one with a general disposition to follow God's will learns God's will on a particular subject, particular repentance will follow immediately (Acts 8:5-24).

Now it is clearly evident that faith in God must precede a determination to follow His will, and faith in a particular doctrine must precede repentance with regard to that particular doctrine. Therefore, Joe S. Warlick and others called the idea of repenting before believing a "psychological impossibility." It is impossible to repent toward God without first believing in God.

How then could repentance precede faith in Matt. 21:32 and Mark 1:15? Let us notice further connections between faith and repentance, and it will become clear that these instances of repentance preceding faith do not conflict with the proposition that faith in a particular matter must precede repentance in the particular matter.

Both faith and repentance are continual processes in the life of the child of God. He is to have faith in

God, and as he learns God's will on a particular subject, he is to believe that will. Likewise, he is to have the determination to follow God's will exactly, and as he learns God's will his life will conform to that pattern set forth in God's will as reported in the Bible. Thus the child of God grows and matures (I Pet. 2:2; II Pet. 3:18; Heb. 5:12-14). Where one is ignorant of God's will there is the "danger of substituting one's own will (Rom. 10:1-3). It is imperative that we study God's word!

But not all who believe in God repent toward God. Nor do all who believe in Christ repent toward Christ. There were Jews who were forced by the evidence to believe that Christ is the Son of God, but they were unwilling to submit to His will (John 12:42,43). Such a stubborn will sometimes stands in the way of believing the doctrines taught by the messengers of the one in whom there is faith. Thus Christ said, "If any man will do his will, he shall know of the doctrine, whether it be of God . . ." (John 17:17). One who does not have this willingness to do His will may be hindered in believing God's message.

Thus Joe Warlick explained the order of repentance before faith in the passages cited by pointing out that the Jews under consideration were already "believers in God, toward whom they were asked to repent, and then to accept the new message . . ." Faith toward God must precede repentance toward God, but repentance toward God must sometimes precede faith in God's message.

Lack of deep, genuine repentance has caused some not to see the truth on the instrumental music question, possibly, and may also be the cause that some do not see the error of liberalism. Let us examine ourselves and our attitude toward God's will. Have we fully repented?

o

HAVE YOU RENEWED

Please check your expiration date indicated on your address place and if your subscription has expired, send your renewal today. This will assure continuation of Searching The Scriptures for another year.

DO IT TODAY!

Comments to the Editors

"I truly enjoy Searching The Scriptures and think it one of the best papers available." — Hughland D. Richards, Chipley, Fla.

"My wife and I enjoy Searching The Scriptures. It is a fine paper. May God bless you in this worthy effort." — Newell McDaniel, Hollis, Okla.

"I continue to enjoy your excellent search of the Scriptures in Searching The Scriptures." — Larry Ray Hafley, Plamo, Ill.

"I continue to enjoy Searching The Scriptures more than words can say. Keep up the good work." — William B. Murrell, Hammond, Ind.

"We enjoy the paper. May the Lord bless your efforts greatly for many years." — A. B. Newsom, Jennings, Fla.

"My wife and I received Searching The Scriptures as a gift and think it is one of the finest papers we receive. It has helped me ever so much in my work for the Lord. May God's richest blessings rest upon each one of you." — Jerry Hale, Shelbyville, Tenn.

"We continue to appreciate the good work being done through these pages and pray God that He will continue to grant us the opportunity of benefiting from it." — Colly Caldwell, Columbia, Tenn.

"Keep the paper coming, as I enjoy it very much and still contend that you are doing a very good work in the service of the Lord in publishing the paper." — C. R. Crocker, Tarrant, Ala.

"I enjoy the paper very much." — Mrs. Loyd L. Sloan, Sweet Home, Oregon.

"What few paper publications that I have read of yours I consider it at the top along with the 'Guardian' and commend you and others to stand up and to be counted for the cause of Christ." — Warren G. Allen, West Helena, Ark.

"I continue to enjoy every issue of Searching The Scriptures as among the best publications I receive." — Robert A. Bolton, Ontario, Calif.

"Please renew our subscription; we certainly do enjoy this fine paper." — Mr. and Mrs. William T. Vickers, Jr., Owensboro, Ky.

"Have enjoyed Searching The Scriptures from the beginning. I still say it is the best that I've seen." — Maggie Orton, Lawrenceburg, Tenn.

"Your good paper is always a welcomed visitor in our home. Still enjoy each issue immensely — keep up the good work." — Louis J. Sharp, Little Rock, Ark.

"Please renew my subscription to Searching The Scriptures. We continue to enjoy the good articles contained in it." — W. H. Smith, Conway, Ark.

"Enjoy reading the paper and am sure it is doing good." — R. C. Swindell, Nashville, Tenn.

"I enjoy studying your wonderful paper and feel that good will always come from such seed as is being sown through such teaching as is needed today of the gospel." — W. B. Phillips, Dickson, Tenn.

"We enjoy the paper very much. Hope you have good health for many years to come." — Mrs. Cloyce Walden, Cocoa, Fla.

"I enjoy your paper and appreciate your stand for the truth." — B. D. Stanton, Saratoga, Ark.

Searching The Scriptures

Published Monthly At

TAMPA, FLORIDA

Second class postage paid at Tampa, Florida

H. E. PHILLIPS, *Editor*

JAMES P. MILLER, *Co-editor*

SUBSCRIPTION RATES

Single: \$3.00 per year in advance

Club: Four for \$10.00 per year

Bundles to one address:

36 for \$5.00

75 for \$10.00

Special club subscriptions:

30 for \$5.00 per month

65 for \$10.00 per month

The date on the address plate shows the time to which your subscription is paid. Check and renew on time.

Address subscriptions and correspondence to:

P. O. Box 17244

Tampa, Florida 33612

EDITORIAL

H. E. Phillips, Post Office Box 17244, Tampa, Florida 33612

WORLDLY TENDENCIES OF THE DAY

No. 2

The moral decay of this generation is clearly evident in every walk of life. The alarming fact is that the influence of worldliness has permeated the church of the Lord. The immoral tendencies of many in the body of Christ is affecting the power of the gospel upon the hearts of people. For this cause we should study again and again the word of the Lord to learn how we should live in this life so that we may go to heaven when we die.

Last month we read some verses from the word of God to show 'that there is no compromise between the kingdom of Christ and this present evil world. The people of God are separated from the world, delivered, from the powers of darkness, to be a peculiar people unto the Lord. The Lord placed such a contrast between the world and his kingdom that it is impossible to be in both at once. There are some negative views we should take toward the things of

the world. These are so plainly stated in God's word that we are without excuse.

The apostle John wrote: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:15,16). The direct command not to love the world is accompanied with the statement that the love of the world is not of the Father. It simply means that if we love the world, we cannot love the Father. We cannot love both at once!

Again, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Moffatt's translation says, "Wanton creatures! do you not know that the world's friendship means enmity to God? Whoever, then, chooses to be the world's friend, turns enemy to God." It is not enough just to claim not to love the world (the reign of Satan through lust), we cannot even allow ourselves to become friends to the world. Since Jesus said that "if the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you **out** of the world," we could hardly expect any grounds for friendship with the world. When one who has been delivered from the powers of darkness and turns again to become a friend of this world — he loves again the things of the world — he forsakes God and the people of God. "For Demas hath forsaken me, having loved this present world . . ." (II Tim. 4:10). The "world" we are talking about is all evil. "And we know that we are of God, and the **whole world** lieth in wickedness" (I John 5:19).

Paul wrote, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" Rom. 12:2). W. E. Vine says of the word "conformed": "to fashion or shape one thing like another." We are not to be fashioned or shaped like the world. Instead we must be **transformed**, "to change into another form," by the renewing of our minds. We see that the mind is the place to begin in being transformed from the world.

James says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to **keep himself unspotted** from the world" (James 1:27). Vine says of the word "unspotted": "of the believer in regard to the world, Jas. 1:27, and free from all defilement in the sight of God, II Pet. 3:14." The only way to keep oneself unspotted from the world is to stay away from all influences that would lead from God.

Very positive action must be taken by every Christian to be free from the world and its influences. "Wherefore come out from among them, and be ye separate, saith Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:17). You will notice that the condition upon which the Lord will receive us is that we (1) come out from among them, (2) be separate, and (3) touch not the unclean thing. This does not allow any communion with that which

is of the world.

Again, "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" (Titus 2:11,12). It is not enough just to try to live soberly, righteously, and godly in this time, but we must also deny ungodliness and worldly lusts. This means that we can not practice whatever is classified as "worldly lusts." The contrast is given to Timothy: "Flee also youthful lusts" but "follow righteousness, faith, charity, peace . . ." (II Tim. 2:22). I do not know how it could be said plainer that every child of God is to stay free from all lusts of this world as he strives to do the will of God. There is just no room for an in-between-state. We are either of God or of the world.

The very fact that one has become a child of God and has been raised to walk in newness of life makes it completely incompatible with the nature of things to turn again to live in sin. The question was raised by the apostle Paul: "Shall we continue in sin, that grace may abound?" (Rom. 6:1). The answer is, No; we should not continue to live in sin. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12). Paul considered himself dead to the world when he had been made alive in Christ. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). He was crucified to the world and the world to him — he did not live any longer of the world from which he had died.

Immorality cannot exist in the heart of one who follows the direction of the Holy Spirit. In Colossians 3: "If ye be risen with Christ" — if you have been buried with him and raised to walk in newness of life (Col. 2:12; II Cor. 5:17) — "seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth" (Col. 3:1,2).

Let us not be deceived that we can walk in the broad way and the narrow way at the same time. Let us not think that we can sow to the flesh and reap of the Spirit. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:6,7).

BOOKS BY ROY E. COGDILL

| | |
|--|---------|
| Walking By Faith (cloth) | \$ 1.25 |
| The New Testament Church (cloth) | \$ 1.75 |
| Cogdill-Jackson Debate | \$ 2.50 |

Order from:

PHILLIPS PUBLICATIONS
P. O. Box 17244
Tampa, Florida 33612

SIGNS of the times



T. G. O'Neal, 318 Kings Highway, Murfreesboro, Tenn. 37130

FOLLOWING THE BIBLE WILL MAKE ONE A PHARISEE

As I read articles from brethren with a liberal attitude toward the Bible I never cease to be amazed at what they have to say. Read carefully the following article which appeared in the evening edition of the **Abilene Reporter News**, July 25, 1967. We quote in full.

Dr. Harvie M. Pruitt of Lubbock said Tuesday morning at the thirteenth annual Bible Teachers Workshop at Abilene Christian College that "the real hope of the church today — the hope of presenting the changeless Word in a changing world — lies in the Bible school teachers.

Pruitt, who was chairman of the steering committee for last year's workshop, is associate minister for the Smithlawn Church of Christ in Lubbock and superintendent of the Smithlawn Maternity Home.

At 8:30 a.m. and again at 9:45 Dr. Pruitt told the Bible school teachers in attendance that they had to prepare for teaching the changeless Word to people they probably have not yet met.

ILLUSTRATION

For illustration, Dr. Pruitt built his lesson around a boy named Joe.

In order to prepare for teaching people like Joe, the Lubbock Christian College Bible professor said that people must first be sure of their message.

"The Bible must be at the base of your message in teaching the Gospel," he said, "although the method and materials of teaching are also important."

Second, he continued, teachers must understand "the changing world." Today's world has "the same old list of sins," Pruitt commented. "But now we watch them on the television and movie screens."

PROSPEROUS

He admitted, "I don't know if our world, in a few years, will be prosperous and affluent or a place of war or pestilence — "I don't know what the future holds, but I do know who holds the future!"

In order to prepare for giving real, concrete answers about the changeless Word to people like Joe, Pruitt prescribed what he called "God's Balanced Diet." It includes:

1. A study of the Word of God. "This alone," he said, "will make you a religious fanatic, not a Christian. There must be something added to a study of the Bible."

2. Worship. "These first two things, taken alone, are perfect for making you a full-blown Pharisee." To them he added three areas of service —

3. Evangelism, which involves personal work, facing those who question the changeless Word.

EDIFICATION

4. Edification, which calls for the spirit of encouraging and building up others.

5. Benevolence, which requires the spirit of compassion, which neither condemns nor condones, and which also provides for the physical needs of others.

Then Joe, Pruitt concluded, the one for whom all these preparations must be made, may prove to be any or all of six people. "He may be one who is a stranger to you today, or a close neighbor or friend. He may be your opportunity to grow.

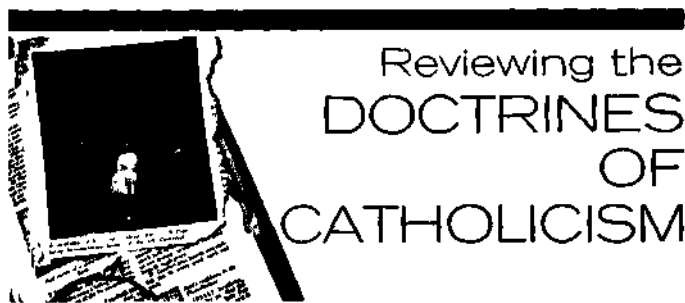
"Or he may be Jesus, in the sense that Jesus said, 'In that you have done it unto the least of these, you have done it unto me.' Or Joe may be you. You yourself may have problems that will require all the preparations that you have made for teaching others."

There are several things that could be pointed out from this article which both time and space will not permit, but note these. (1) Pruitt said, "A study of the Word of God. 'This alone,' he said, 'will make you a religious fanatic, not a Christian. There must be something added to a study of the Bible.'" So dear reader, if you have studied only your Bible on the subject of religion, Pruitt says you are "A RELIGIOUS FANATIC." But I hasten to assure you that Pruitt is wrong about this matter. Brother Peter said, "According as his divine power hath given unto us all things that pertain unto life and godliness ..." (II Pet. 1:3). It was brother Paul who 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" (II Tim. 3:16-17). Since God's power has given unto us all things that pertain unto life and godliness and it is profitable for doctrine, correction, instruction, the result being that we will be perfect, completely furnished unto all good works, may I ask what more do we need? In order to serve God, please Christ, and obey the teaching of the Holy Spirit, what must then be added to a study of the Bible? If you can, imagine a preacher in the Lord's church saying that if you study only your Bible you will become a religious fanatic, not a child of God, and then say that apostasy is not upon us. If such an attitude toward the Scriptures does not smack at the roots of apostasy what would? Did I hear someone think out loud that the only difference in the church was feeding an orphan? Better look again brother. There are many good brethren who have been deceived over this matter of institutions being church supported that have not yet seen the complete picture of the liberal breth-

ren denying the inspiration of the Scriptures.

(2) Notice what else Pruitt said, "2. Worship. 'These first two things, taken alone, are perfect for making you a full-blown Pharisee.'" Thus, if Pruitt is correct, if you read only the Bible and obey it and worship God as you are directed in the Bible, you are not a Christian but a full-blown Pharisee. Now try to digest that one. Talk about apostasy; such statements are beyond apostasy, they are infidelity. You good people who have just followed your Bible and worshipped God as revealed therein have been told by one of the liberal preachers of the church what you are — you are not a Christian, you are a full-blown Pharisee. Brethren, wake up to what is happening in the Lord's church and oppose this infidelity that is upon us, around us, under us, beside us, and on top of us, which will bury us if it is not opposed by the word of God.

Who made this speech? Dr. Harvie M. Pruitt, superintendent of one of the institutional homes and a professor of Bible in Lubbock Christian College, Lubbock, Texas. Where was this speech made? On the campus of Abilene Christian College.



Luther W. Martin, 707 Salem Avenue, Rolla, Missouri 65401

PAPAL HALLUCINATIONS!

Down through the centuries, many people have made unfounded and unsupported claims of having seen various heavenly personages. A great percentage of those who have established new and different man-made religious institutions have resorted to alleged scenes, appearances and visions, in an effort to draw followers and supporters for their religious innovations.

In order that we will clearly understand each other, I give the unabridged dictionary's definition of the word "hallucination": "To wander in mind, to rave." "In psychology, a morbid condition of the brain or nerves, in which perception of objects or sensations takes place when no impression has been made on the organs of the special sense; the object or sensation thus erroneously perceived. A mistaken impression or idea; delusion; error." Now that's exactly what we mean in regard to the following Associated Press item:

"VATICAN REPORTS AILING POPE SAW VISION OF CHRIST"

"VATICAN CITY, Nov. 21 (AP) — The Vatican announced today that Pope Pius XII saw a vision of Jesus Christ during the most critical moments of his grave illness last Dec. 2.

"The recovery of the desperately ill Pontiff began soon afterward.

"The announcement was made by Luciano Casimiri, chief of the Vatican Press Office, on authorization of the Papal Secretariate of State. The Secretariate normally would make such a statement only with the personal authorization of the Pope.

"Casimiri told reporters they could state that 'responsible Vatican circles' confirm the report of the vision published last week in Oggi, Italian weekly magazine." (St. Louis Post-Dispatch, Nov. 21, 1955.)

Such an assertion reminds us of the words of Christ: "And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect" (Mark 13:21-22). We are also reminded of the words of the Apostle Paul: "And that he (Christ) was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred at once;... after that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time" (I Cor. 15:418).

Thus, Paul, an inspired Apostle, states that LAST OF ALL, Christ was seen by him, after the death, burial and resurrection. Now, nearly twenty centuries later, an elderly man who was in the "most critical moments of his grave illness" claims to have seen Christ. (Not very plausible, is it?)

A second item concerning the subject rated the heading in fairly large type:

"Pope Heard True, Distinct' Voice of Christ, Milan Paper Says"

"VATICAN CITY, Nov. 22 (UP) — Pope Pius XII heard the 'true and distinct' voice of Christ during a vision as he lay near death last December, the newspaper Corriere della Sera of Milan said today. It declared the Pope had told this to a group of 20 'qualified ecclesiasts.' The dispatch was signed by its Vatican correspondent, Silvio Negro . . ." (more followed, **ad nauseam**). (St. Louis Post-Dispatch, 11-22-55.)

Being from Missouri, the "Show-Me" State ... whose inhabitants have to be "shown" ... and who are supposedly a little less gullible than other mortals, naturally we simply consider the source of these hallucinations and dismiss them without further serious thought.

However, it is so sad but true, that many, many sincere and basically good and decent Catholic people, the world over, will no doubt soon be forced to accept as "if from God" these claims of Papal visions ... or, if they refrain from believing them, they will be placed in an extremely embarrassing position with respect to their professed Roman Catholic religion.

Factors concerning the alleged visions:

(1) The Pope was alone in his room ... his attendants had removed to an adjoining room ... therefore, NO WITNESSES.

(2) The Pope had been reported to have been in a gravely ill and critical condition ... therefore, HIS

OWN TESTIMONY UNRELIABLE . . . THOUGH PREJUDICED!

(3) The Pope related this to a group of twenty "QUALIFIED ECCLESIASTS." Now just what those two words exactly mean ... NO ONE CAN DEFINE ! The second word means "executive officer of a church." But how any twenty members of the Roman Catholic Hierarchy, or any other so-called hierarchy can be QUALIFIED to pass upon the authenticity of such an absurd claim, is beyond our power to comprehend.

(4) During the days of miracles, i.e., immediately before the New Testament was completed, each heavenly manifestation was made for a very special purpose.

Peter received a vision which instructed him to preach to Gentiles, as well as to Jews. Philip the evangelist received instruction to join himself to the chariot of the eunuch from Ethiopia. Saul was stricken blind, and told certain things to do, and in conjunction therewith, Ananias was told to go to Saul. .. but the result was not only the conversion of Saul to Christianity, but his becoming qualified to serve as a witness, as an Apostle of Christ, and to preach Christ before kings, Gentiles, and Jews. But even in the case of Saul, those to whom he related this occurrence, did not have to depend exclusively upon Saul's testimony, but could also depend upon the facts as submitted by the preacher Ananias.

(5) What worth-while purpose was served in this alleged vision of the Pope? May we suggest at least one answer? The Pope cannot afford to be "out-done !" Many other persons before him have claimed to have experienced visions . . . and these numerous false claims invariably attract attention, publicity, and a few followers. Any number of the founders of the many religious sects have claimed divine dreams and visions, and they have deceived many. There is a statement written by the Apostle Paul that might be appropriate at this point: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things ? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (II Thess. 2:3-12).

POINTS OF SIMILARITY

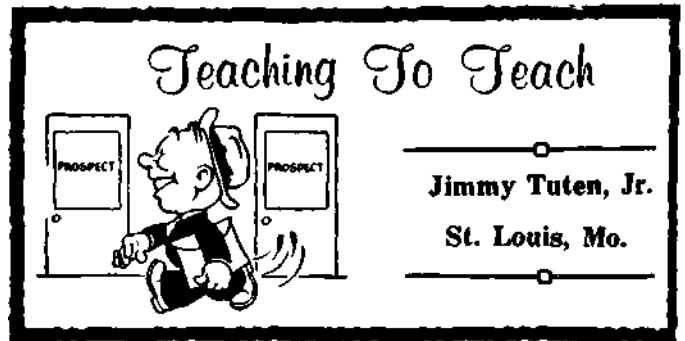
(1) Roman Catholicism is certainly a "falling away."

(2) The Roman Pope, with his claims of infallibility, and of being Christ's representative upon earth (Vicar of Christ), surely fulfills the expressions, "man of sin," "son of perdition," "who opposeth and exalted himself above all that is called God," that he "as God sitteth in the (fallen) temple of God, shewing himself that he is God."

(3) His coming was and is after the working of Satan, i.e., elevated into power authority by such tyrants as Emperor Phocas and in several instances maintained in power by such rulers as the Borgias.

(4) Power (or authority, assumed and usurped), signs (alleged), and lying wonders, claimed ... Papal infallibility, Bodily assumption of Mary, Sinlessness of Mary, etc., all without Scriptural authority.

(5) Strong delusion to be sent upon THEM (plural) . . . that they should believe a LIE ... that they might be damned. If this last point of similarity, in your estimation, does NOT fit or apply to Roman Catholicism and her children, then to whom should it be applied ?



**THE APPOINTMENT FOR STUDY:
PREPARATION AND FULFILLMENT**

Jimmy Tuten, Jr.

This article is a continuation of the theme "Teaching To Teach." The author's goal is to furnish concise principles and hints relative to personal work. With this goal in mind, the material has been written collaterally with each installment covering some fundamental aspect of teaching others. These principles are such that God's children can well afford to put them into practice. Since the material appearing in these articles is intended for guidance and practice, no subject has been covered exhaustively.

PREPARATION

After the prospect has been approached and an appointment has been secured (see Searching The Scriptures, Vol. 8, No. 6, P. 283), the next step in this phase of personal work is obvious: It is thorough preparation. Preparing for the class is the key to success. This preparation should include the following :

1. Familiarity — While conducting the home study the one thing to be avoided is conventionality and professionalism. The entire relationship of the teacher and the student should be free from affectation and ceremonialism. Sincerity, ease, and poise

are the keys to teaching in the home. While one must "hold fast the form of sound words" (II Tim. 1:13), and speak as the "oracles of God" (I Pet. 4:11), there is by far less formality in the private study than there is in the public classes. This factor should be taken advantage of by the teacher. It is imperative, therefore, that the one doing the instructing be well prepared to present the subject matter, and be thoroughly familiar with whatever aids are to be used in teaching the class. One may have a well planned lesson as far as the subject matter is concerned, but at the same time blunder through the use of the projector, film strip, etc. Unfamiliarity with the lesson material to be used can mean the difference between saving a soul and losing it.

2. **Environmental Conditions** — It is vital that one give close attention to the environment in which the class is to be conducted. Essentials, such as suitable lighting, sufficient seating and class arrangement should all be taken care of before the class begins. Eliminate commotion by setting up visual aids in plenty of time for the class to begin. See that each person has a Bible, and work out agreements with the parties involved concerning refreshments. If they are to be served, the preparation and serving of them should be detained until after the lesson is concluded. Children can be a problem, so whenever possible, try to have someone take care of the children while the class is in session.

3. **Avoid Distractions** — If one will follow the essentials listed above, many distractions can be avoided. However, there are some things that cannot be avoided and must be handled tactfully. Untold damage has been done by friends or neighbors coming into the prospect's house during class. Nothing is more frustrating than having to stop the class because of unexpected guests. Most prospects never think of informing their friends who might drop over, about the class being conducted in their homes. Sometimes a simple suggestion along this line eliminates this problem.

Then there is the problem of questions. You will have to answer questions, and you will be wise to prepare for some of the usual questions ahead of time. Experience teaches that the best period for questions and answers is at the conclusion of the class period. There are exceptions. In answering the question, always give a "thus saith the Lord." There are usually eight categories into which questions fall. They are: The "premature" question, the "sincere" question, the "prejudicial," the "baffling" question, the "loaded" question, the "irrelevant" question, and questions that are "evasive" and "self-answered." Time and space will not permit a detailed discussion of each of these. However, a little thought and meditation on each of the categories will enable one to determine how to go about answering questions.

PRESENTING THE LESSON

When once you arrive at the location where the class is to be conducted, strive to begin your study as soon as possible. You should not leave the impression that you are plunging into it, but at the same time, do not waste too much time discussing the weather, etc. Remember, you have made an appoint-

ment for study and not to socialize! As you begin your lesson, strive to stimulate interest and enthusiasm. Stick to your subject and avoid being sidetracked. In beginning the lesson, there are several factors to be observed:

1. **Be conscious of the presence of God.** Bible study is impossible without Him (Isa. 55:11; Matt. 28:20). Therefore no class is complete if it is conducted without prayer. The Gospel is God's power to save (Rom. 1:16-17). But one should pray for wisdom in rightly dividing the word (II Tim. 2:15; Jas. 1:5).

2. **Never lose contact with your prospect.** With his soul's interest in mind, begin where he is. As Philip (Acts 8) "began at the same Scripture" that the eunuch was reading, so the cottage meeting teacher can begin at points of agreement and work toward his conversion throughout the series. When the proper foundation has been laid and clues to the spiritual condition of the prospect have been obtained, the presentation of truth will be more effective. Do not expect to much out of your prospect. If you do, you will become discouraged if he does not respond as quickly as you would like for him to. While stressing the Truth of God and showing the prospect his need for obeying the truth (I Pet. 1:22), always show your confidence in the prospect's sincerity.

3. **Be mindful of your duty and responsibility as a teacher.** You are teaching every man in all wisdom, that you might present him perfect in Christ Jesus (Col. 1:27-28). Paul's admonition to the Romans is most appropriate: "thou therefore which teachest another, teachest thou not thyself?" (Rom. 2:21). Let the teacher therefore "be swift to hear, slow to speak, slow to wrath" (Jas. 1:19). Speak the truth in love. Avoid personality clashes and side issues.

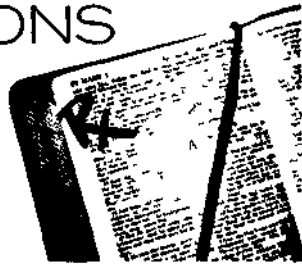
4. **Know something about the fundamentals of closing the lesson.** This is most important since you are trying to persuade the prospect to obey the gospel. In selling this is called "closing the sale." Regardless of how one goes about closing the lesson, one must, during the lesson, build to a climax by developing with enthusiasm interest in things which pertain to the soul. If not over-done, the use of persuasion is right and natural (Acts 2:40, 18:8; II Cor. 5:11). You may do this by appealing to the intellect and emotions, and by applying the principles of decision. Any good publication on personal evangelism will spell out the details of closing the lesson. If your prospect does not respond favorably, be sure to leave him with a friendly state of mind. You will want to make an appeal to him later.

CONCLUSION

There is no greater field for personal activity of the Christian than that offered by personal evangelism. It is a comparatively easy thing to make preparation, to present the lesson, and to work toward the grand result. What a thrill it is to lead people to obey the gospel. Let there be a heart interested born of Christ's love, and there will be blessed results. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

PRESCRIPTIONS

from the
Great Physician—
Jesus Christ



Dr. W. P. McElwain, 11208 Mitscher St., Kensington, Md. 20795

EFFECTS OF ALCOHOL

Proverbs 23:29-35

Who hath woe ? Who hath sorrow ? Who hath contentions? Who hath complaining? Who hath wounds without cause ? Who hath redness of eyes ?

They that tarry long at the wine; they that go to seek out mixed wine.

Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly: at the last it biteth like a serpent,- and strength like an adder.

Thine eyes shall behold strange things, and thy heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of the mast. They have stricken me, shalt thou say, and I was not hurt; they have beaten me, and I felt it not: When shall I awake? I will seek it yet again.

The wise man gives here a picture of the person who is using too much alcohol to which modern science could add nothing of significance. He is a person with all kinds of problems and who is argumentative. He does not feel well and is not aware of the origin of his wounds. The blood shot eyes have become a well recognized characteristic of the drunk. He is called here a person who has tarried long at the wine and has sought out mixed wine. Mixed wine is usually described as the more tasty, but also the strongest.

We are told not to make our judgment about wine solely on the basis of its being red and sparkling with a smooth, good taste. This does not mean that we should deny that it has these properties. To discourage the use of wine or other alcoholic beverages on the basis of their being totally without desirable and pleasant properties is a mistake. Wine is pleasant to the appearance with its pretty red sparkling color in the glass and a quality wine does go down smoothly with a very pleasant taste. Wine has the advantage of the lack of pollution so commonly found in the water in many countries that do not have the high sanitary standards of the United States. It can also serve as a very useful circulatory and appetite stimulant in certain situations. So again to oppose its use on the basis of its being completely without desirable properties is a mistake.

But Solomon is warning us against reaching a decision without a due consideration of the harmful effects. One should not decide that his intake of wine will be unlimited or excessive because it looks and tastes good. There must be consideration given for

what will prevail at what Solomon calls "the last." Here we have an individual who has lost his ability to see and to speak intelligently. While I have not seen a drunk, who was seeing pink elephants, I have seen many who were seeing bugs crawling over everything, when in reality there were no bugs. He has also lost his capacity to reason and he is without judgment as pictured by a person foolish enough to lie on the sea or the top of the mast. His power of sensation is so impaired that he cannot feel the striking or the beating he suffers. And most pitifully he is so addicted that he returns to the bottle whenever the effects of his previous drinking begin to wear off.

This is the total picture — the good and the bad — that one must consider in his decision about wine.

It is unfortunate that in many instances we have not taught our young people the complete lesson. In our eagerness to keep them from the wrong and harmful use of alcohol we have stressed the harm and denied any pleasure as a result of its use. The devil has of course stressed the pleasure. When a young person is enticed to indulge through the attractions of its pleasant aspects and maybe the pressure of his associates he finds that indeed there is some pleasure. When he finds there is pleasure that his parents denied he may think that since they were wrong about that, they may also be wrong about the harmful effects they stressed. And so he is in danger of neglecting any consideration of its harmful effects as he decides what shall be his personal use of alcohol. I believe it is so important for us to present a truthful and complete picture to our young people, so they will be in a position to stand against the wiles of the devil. To do otherwise is to send them into conflict with the devil, inadequately prepared, and this can have disastrous results.

BOUND VOLUME SEARCHING THE SCRIPTURES

TWO YEARS
1966 - 1967

Bound in beautiful Fabricord covering, navy blue, printed in gold.
A companion volume to previously bound volumes of Searching
The Scriptures.

\$7.50

order from



**PHILLIPS
PUBLICATIONS**

P O BOX 17244 - TAMPA FLORIDA 33612

CLUB RATE SUBSCRIPTIONS

FOUR SUBSCRIPTIONS FOR ONLY \$10.00

SEND THEM TODAY!



ARROWS OF TRUTH for denominational error

Ward Hogland, Post Office Box 166, Greenville, Texas 75402

A PLAN FOR UNITY

Many papers come across my desk and like most folks I try to "scan" over most of them. The other day, I came across a bulletin from Lubbock Christian College and it contained a summary of brother Jimmy Allen's speech on their lecture program back in March. He closed the lecture series by talking about UNITY. For the most part, his points were very good but some were discouraging. He said, "Unity is possible if all men would try for it and use the Bible as the main authority." His plea is excellent but he should have said, "We must use the Bible as our **ONLY** authority"; rather than **MAIN** authority. The trouble with people today is that they use the Bible only when it pleases them. His second point was, "Bind nothing on people that was written after the New Testament." This is an excellent idea! If we would bind nothing on people written after the new Testament this would leave out church support of Orphan Asylums, because the first was founded in 1909. It would also liquidate church support of Colleges, Herald of Truth, etc. These things have been the brain children of men far this side of the New Testament. Does Jimmy Allen really believe what he preaches? His third point was, "We must give up serving the flesh and worldly wisdom before we can have unity." This is indeed so. The flesh and worldly wisdom have always been incompatible with unity and Christianity. His next point was, "We must not bind our opinions and traditions on others." This is a wonderful idea. Opinions and traditions are **things** not found in the Bible. This includes such things as using instruments of music in worship; observing the Lord's supper at a time other than Sunday (Acts 20:7); Church support of human institutions, etc. All of these things are **OPINION** spelled with a capital "O". Does my friend Jimmy really believe that opinions should not be bound on others? His next point for unity was, "We must forego expressing opinions that offend others." I would agree to this. As long as they are **OPINIONS** we have no business preaching them in the first place. His next point is rather amusing. He says, "Let us speak the language of the scriptures — that won't offend anyone." Well, now I am learning something. Who, in this world, would have ever thought that speaking the language of the scriptures will not offend anyone. If one can do this he is greater than the Lord himself! The Lord was very offensive when he revealed the word of God. How could Jimmy come up with something like this? Does he really

think that speaking the language of the scriptures will not offend? If so where has he been all these years? A woman almost slapped my face one time for reading Mark 16:15, 16. She told me that she didn't care what the Bible said she would not be baptized. I wonder how Jimmy would teach her the essentiality of Baptism without offending? If he has a new formula I would like to have it.

He continued his speech on unity by saying, "We should pray more and debate less." I notice he did not say that we were not to debate at all but we should do less of it. I agree that we need more prayer. However, we can never convert the world until we let them know that they are in error. This is what Paul did when he went into the synagogue and disputed with the Jews (Acts 19:8). We must continue to debate the cause with our neighbor in order to teach him the truth. He tells us next that, "We must love one another and be tolerant." I will buy this. I feel that many have not loved as they should. I too, believe in tolerance but not compromise. He also says, "We must quit witch hunting!" I would agree to this if all the witches were dead. However, there are many still running loose with broom and all. I do not believe that a man should operate in the negative **ONLY**. I would agree that this would lead to his downfall. However, when a witch comes up and barks in our face we can't help but see her. I don't have to go witch hunting to see instrumental music in worship; the operation of Herald of Truth and the Missionary societies; the social gospel and the entertainment craze within the church. Does one have to go witch hunting to see these things? His last point was, "We must cross party lines and talk over our differences with those with whom we differ." This is fine. I believe the Bible teaches that we need to discuss our differences with our brethren and the denominations. However, this does not mean, meeting on the plains of one with secretarian Sanballats to sell out the truth.

Remember, Gentle reader, that the plan for unity is still in the Bible (Eph. 4:1-6). Nothing new has been discovered by brother Allen or anyone else about unity. The plan was signed, sealed and delivered over 1900 years ago. Our problem is not the **plan** but with men who are not willing to submit to it!

SORRY!

PRICE INCREASE NECESSARY

The publishers of Bibles, religious books and supplies have announced a price increase, effective June 1st. We are sorry to have to announce this price increase, but circumstances demand it. Pre-recorded tapes of debates and lectures will be increased from \$3.00 per reel to \$4.00 per reel. This is necessary to provide the highest quality tape and recording. We thank you for your orders of Bibles, literature, tapes and religious books.

**THE SUBSCRIPTION PRICE FOR THIS PAPER
WILL REMAIN AT \$3.00 PER YEAR.**

Please renew your subscription today!

THE NEWS LETTER REPORTS

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

PROGRESS REPORT ON OUR PLANS TO GO TO AUSTRALIA

**Sam Binkley, Jr., 206 Park Ridge Ave.
Temple Terrace, Florida 33617**

Since our last report a number of significant things have happened. Our son, Dan, who is finishing his second year at Florida College this week, and will be preaching at East Side in Athens, Alabama this summer, has decided to go with us and preach in Australia. Most of his travel fund has already been received and about one-half of his regular support has been promised. Of course we are very happy that he has decided to go, and believe the arrangement to be a very fine one. He will be living with us, and we will be spending much time together studying, and house to house teaching of the word of God, and each will be preaching where we are needed and opportunities are presented.

Last Saturday my wife and I received our visas, and Dan received his re-classification from the draft board, and a check for \$500.00 toward his travel fund which brings the total to almost the amount needed. We are deeply grateful for the response, and will provide a report to those making contributions upon our arrival in Australia, or as soon thereafter as possible. Our present plans are to remain in Sydney for about two or three months working with brethren Harkrider and Everett, and then decide exactly where we will live and concentrate our work. Plans are to leave here about the middle of August, the exact date to be decided upon later. We ask that you pray for us to the end that we may speak with boldness the truth of God which He has revealed in His Word.

THE CHALLENGE OF 1968 IN NORTH-WEST MISSOURI

William C. Sexton, St. Joseph, Mo.

The congregation at 10th and Lincoln in St. Joseph, Mo. is standing for the truth of God's word. We have had fairly good attendance through the winter and are looking for some growth in 1968. We have had one family to be restored and identified with us since my last report. We have endeavored to reach the people of this area with the message of the Bible concerning the issues in the church today, our determination to continue to be faithful regardless of the number who is willing to stand. At the same time we have tried to make it plain that we welcomed an opportunity to discuss any Bible subject. We continue with a 15 minute program on radio KUSN-AM/FM, 1270 kc and 105.1 mc Sunday morning at 7:45.

We plan to intensify our efforts to enter homes with our Bibles and study with families. We hope in the near future to publish and mail out regularly a

bulletin; we have been printing one, but not mailing it. We hope to increase our effort to assist those who are willing to take a stand for the truth.

I have had the opportunity recently to preach for some small congregations in the three adjoining states: NEBRASKA — Beatrice, 1802 Jackson. These brethren have just rented a public meeting place. For some time they had been meeting in the home of brother Richardson, but the first Sunday in April I'll be with them in their first service in their new building. We would urge all faithful Christians in this area to worship with these brethren. KANSAS — Topeka, I have recently preached for these brethren now meeting at 5313 S. Topeka Avenue. They have just been able to move into a public meeting place. There must be some brethren coming to the capitol of Kansas who would desire to worship with these brethren, holding up God's word. They have some capable brethren. I believe that they will prosper! IOWA — Grinnel, 1031 3rd Avenue. These brethren are meeting in pressed conditions. They need and would, I am sure, appreciate your help. Traveling route 80 through Iowa? Worship with these brethren. There is, I understand, a congregation now meeting in Sioux City, Iowa. This is a recent work. I have none of the particulars now, but hope to work some with them in the near future.

Remember us in your prayers, come our way, and worship with us. Traveling through listen to our broadcast. Notify us of any friends or relatives in the area that we might contact.

Recently I was in a short meeting with the church meeting at 506 South Front Street in Poteau, Okla. Any one in the southeastern Oklahoma area is asked to worship with these brethren. They know the truth and are determined to uphold it with regard to the issues facing God's people today. They are looking for a man to work full-time with them.

I have committed myself to continue in St. Joseph. I had considered moving, but after due deliberation, I believe that the challenge in this area is as great as can be found, thus I have announced to accept the challenge. I hope that all who have contributed to my support will continue. We promise to be as successful as we can be by following the instructions given us by the God of heaven in His book, the Bible.

Johnny Hebert, West Monroe, La. 71291 — We desire to contact some preacher of the gospel who will move here to work with us. We are known as the Bavronville church of Christ, West Monroe, La. Anyone interested may contact: **Johnny Hebert, 323 Elmwood Dr., West Monroe, La. 71291.**

David Arellano, P.O. Box 454, San Luis, Arizona 85349 — The work here at San Luis R.C. Sonora, Mexico, thanks to God, is doing fine. We can see the enthusiasm the brethren have here, and the desire

to go forward. Each member does what he can, using the talent God has given him, to extend the kingdom of God. I had planned to start the new work at Morelos, but since I am the only member here with a car, it is important for me to be here to bring people to the services who live some distance. Brethren **Gilberto** and **Fermina Franco**, of the interior state of Zacatecas are now with us and live in my home. The Phoenix church invited my son Ididro to come there for six months to help the preacher and to study with the intent of preparing himself to preach.

Charles House, Douglas, Arizona — The work along the U.S.-Mexico border is moving along at a good pace. I have just recently moved from San Luis, Arizona, 400 miles further on down the border toward Texas, to begin the work in the Spanish language at Douglas, Arizona. There is no sound church here in English in this town of 15,000 population, but liberal churches all around. The closest church standing for the truth is at Tucson, 120 miles to the north. It would be a great opportunity for some gospel preacher, who would like to sacrifice for the cause of the Master, to also begin here in English.

Juan Alvarado has manifested an interest in starting the work here in Naco, Sonora, Mexico (30 miles west of Douglas). He is an experienced preacher who got "fed up" with the liberals. He is in need of \$200 per month support. He has preached in the interior for many years. He has had no regular support since his arrival "on the border" one and a half years ago. He preaches regularly at Tecate and two places in Tijuana. Write to me for more details.

Paul Branch, Palmetto, Fla. — I recently moved to Palmetto, Florida to work with the church. After spending eleven years in the Houston, Texas area we decided it was time to return to Florida.

The Palmetto church is a strong church in their stand for the truth. It has a fine teaching program. In addition to it's local program, which include a radio broadcast, it assists in the support of five gospel preachers elsewhere. We are looking forward to a pleasant and fruitful work with the brethren under their good eldership.

I can spare time for a meeting or two. If a needy church needs a meeting during the summer or fall let me hear from you.

James L. Denison, Box 481, High Springs, Florida 32643 — On June 9, 1968 I will begin working with the Henderson Boulevard congregation in Tampa, Florida. Any correspondence after that date may be sent to me at the address of the church building: 3402 Henderson Boulevard, Tampa, Florida 33609.

R. J. LaCoste, 6801 N. 60th Ave., Glendale, Ariz. 85301 — The church in Glendale, Arizona which meets at 6801 No. 60th Avenue is in need of a preacher and would like to hear from anyone interested in the work. Contact the elders at the above address for further information.

DIFFICULT AND PERVERTED PASSAGES



Roy E. Cogdill, 35 West Par Avenue, Orlando, Florida 32804

"TO FULFILL ALL RIGHTEOUSNESS." MATT. 3:15

Matthew 3:13 records that while John was baptizing in the Jordan, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." John preached a "baptism of repentance" (Acts 19:4) — that is, a baptism that grew out of or was produced by repentance. It was a sign or evidence that they had repented toward God. Moreover it was "unto repentance" or into a state of penitent preparation for the coming of the Kingdom of God. The Jews had been unfaithful in their relationship to God and having impaired that relationship and the hope they had through it, they needed to repent and thus repair their relationship with Jehovah that they might be ready for the reception of the "Messiah" and His Kingdom. Hence John the Baptist came to the Jews preaching, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:1-3).

John not only preached repentance but he also demanded baptism of them as a sign or evidence that they had repented. This baptism that John preached to the Jew had two purposes. It brought the Jew into a state of penitent preparation for the coming of the kingdom and it renewed in his heart the hope of the remission of his sins through the atoning sacrifice of the "lamb of God" when he was offered to take away the "sin of the world." In the first purpose the baptism of John was "unto repentance" (Matt. 4:11) in the sense that it initiated those who obeyed it into a state of penitent preparation. In the second purpose — "the baptism of repentance for the remission of sins" (Mark 1:4) — it renewed the promise of their participation in the benefits of the blood of Christ when it was shed on the cross.

Jesus had no sins to repent of, did not need to enter into a state of penitent preparation for the kingdom, and had no sins to remit. Therefore He was not in any sense a proper subject of the baptism that John preached to the Jews and could not be baptized for the reason that the Jews were commanded to be baptized (I Peter 2:22, Heb. 4:15). Hence the baptism of Christ had to be an exception. Thus the record of His coming to John is told in this fashion, "But John forbade him saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him."

When John demurred at baptizing the Christ, he

was, of course, guided by the Holy Spirit, for he did not know that Jesus of Nazareth was the Christ until he baptized Him (John 1:31,33). He was caused by the Holy Spirit to acknowledge the sinlessness of Jesus and he confessed his own sinfulness. He submitted to the Lord's request and baptized Him even though it was an exception to the baptism that he preached to the Jew.

But what is the significance of the expression "for thus it cometh us to fulfill all righteousness?" Why was Jesus baptized at all if He was not a proper subject of John's baptism? What does "fulfill all righteousness" mean? The word "fulfill" simply means **to carry out** and "righteousness" means the will of **the plan** of God. "Fulfill all righteousness" then simply meant "it cometh us to carry out God's plan." But what was God's plan with reference to the baptism of Jesus?

The best evidence on this is the testimony of John the Baptist. It is found in John 1:29-34. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." Thus we learn that it was God's plan to make Jesus manifest as the Christ by His baptism. The identifying sign was the descent of the Holy Ghost upon Him at the time of His baptism. This is what God had told John would identify Him and John bore witness that it had occurred.

The baptism of Jesus was therefore the only one of its kind. We cannot be baptized for the same reason that Christ was baptized. The baptism commanded in the Gospel by the authority of Christ is preceded by repentance and is "unto the remission of sins" (Acts 2:38). There are no exceptions to the necessity of repentance or the need for "remission of sins." All of us have sinned and therefore are subject to both (Rom. 3:23). Only in a very general way could we say that we might be baptized "to fulfill all righteousness." It is God's plan and will that all should be baptized into Christ (Mark 16:15-16, Acts 22:16, Rom. 6:3-4, Acts 2:38). We must submit to God's will if we are to be saved.

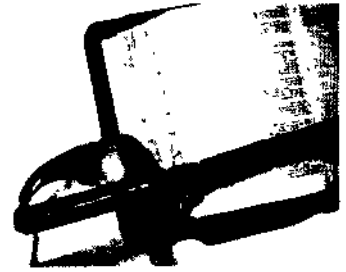
BOOKS BY ROY E. COGDILL

- Walking By Faith (cloth).....\$ 1.25
- The New Testament Church (cloth)\$ 1.75
- Cogdill-Jackson Debate.....\$ 2.50

Order from:

PHILLIPS PUBLICATIONS
 P. O. Box 17244
 Tampa, Florida 33612

Using the
**SWORD OF
 THE SPIRIT**



Eugene Britnell, 8909 Mayflower Road, Little Rock, Ark. 72205

THE ARMY OF THE LORD

Where? When? How? In this world now! It is a spiritual warfare; and if the three questions above are yours, it is a good sign that you are failing in your part of this fight. This fight is a conflict of all Christians and of the church, the army of the Lord, with the forces of evil. Let us now study some important points on this fight:

1. It is the "good fight." "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called..." (I Tim. 6:12).

2. It is to be fought with only the Lord's weapons, which we studied in detail in a previous lesson. They are described in Ephesians 6:10-18.

3. It is riot a battle against flesh and blood (Eph. 6:12; I Peter 2:9-12).

4. It must be fought with the proper rations:

(a) Food. It has been said that "the army travels on its belly." Even so, Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "Blessed are they which do hunger and thirst after righteousness; for they shall be filled" (Matt. 4:4; 5:6). In describing the Christian's armor Paul said, "having your loins girt about with truth." This is the source of the Christian's strength, and the strong and mature Christian will eat of the meat of the word.

(b) Drink. "But whosoever drinketh of the water that I shall give him shall never thirst. . ." (John 4:14).

5. Fresh and pure air or atmosphere is necessary. The Christian should strive to be free from disease or sin. "Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:22,23).

6. Proper rest is essential. This rest, which the Lord invites us to enjoy, is called peace. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ" (Phil. 4:6,7).

7. Unlimited resources of power or spiritual strength are available and necessary. "I can do all things through Christ which strengtheneth me" (Phil. 4:13). "Let your conversation (manner of life) be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly

say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5,6).

8. Proper exercise or drill is necessary for strength and dexterity. "For strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:14).

SCRIPTURAL STRATEGY

In addition to the strength which comes from those things which we have noted, there are certain things which the faithful and successful soldier of Christ must know.

1. He must have a good knowledge of the enemy. "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8). He must resist the enemy (James 4:7) and be informed concerning his tactics or devices (II Cor. 2:11).

2. He must understand his weakness and limitations. Battles have been lost because people overestimated their strength. Peter is an example. Paul had to keep his body under subjection (I Cor. 9:27) and warn his brethren to take heed lest they fall (10:12).

3. We must take proper care of the wounded and weak in battle. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

4. We must have the proper interest in one another. To lose a member of the body is to lose a soldier in the spiritual army. This will weaken our forces and increase our burdens. "That there should be no schism in the body; but that the members should have the same care one for another" (I Cor. 12:25).

5. There must be proper morale for the conflict. This is produced by:

(a) A proper interest in, and awareness of, the battle and our relationship to it.

(b) A proper understanding of the right or justice of the Lord's cause.

(c) A proper appreciation of the power and wisdom of Him who directs our battle.

6. The soldier of Christ must truly understand and appreciate the benefits to be derived from a victorious fight. These include:

(a) The satisfaction of growth and strength in the Lord. "Watch ye, stand fast in the faith, quit you like men, be strong" (I Cor. 16:13). "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18).

(b) The salvation of our souls and those who will hear us (I Tim. 4:16).

(c) A blessing to the world which needs the influence of faithful Christians. "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:15).

FAILURES IN THIS GREAT CONFLICT

Too many professed soldiers of Christ are, like Peter, always following "afar off." They want to stay in the Lord's army, and be buried with mili-

tary honors, but they are seldom found in the front lines of battle. When it comes to visiting the widows and orphans, helping the needy, praying, attending classes and the assemblies of the church, and doing personal work, they are "afar off."

When it comes to saving souls, THE mission of the Christian and the church, they are "afar off." Some will say, "Oh, we hire the preacher to do that!" There is much in soul saving that a preacher can be **supported** to do, but he cannot, either scripturally or from the standpoint of ability, do our part for us. The Lord hires workers into his vineyard, not shirkers (Matt. 20:1-16). "We" cannot hire the preacher to do "our" going to heaven for us.

Some forsake the cause for the love of the world (II Tim. 4:10; I John 2:15-17). There are too many "fifth columnists" in the Lord's army, or at least they are supposed to be in it. They are always AWOL in the work, worship, and battles of the Lord! (AWOL — absent without leave or authority from Christ, the Captain of our salvation.)

Some, like Judas, sell the Lord and their souls for a little of the fame, pleasure, fortune or prestige of this world. They fail to understand that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

Yes, the church is the army of the Lord here upon the earth. Let us fight in every good fight with the Lord's weapons. This battle is for life. Some of us would resent being called "cowards" or "slackers" in worldly things, but we don't seem to mind **being** such in spiritual matters.

Where do you stand? There are battles to be fought over self and sin and for Christ. There are victories to be won. But there are crowns of victory only to the faithful and victorious—those who overcome (II Tim. 4:6-8). If you are in the Lord's army, fight the good fight of faith; if you are not in it, enlist for life today! You cannot win against the Lord. "If God be for us, who can be against us?" (Rom. 8:31).



Paul Foutz, 8230 S. Laramie Avenue, Oak Lawn, Illinois 60459

THEISTIC EVOLUTION (No. 2)

The dogma of the evolution of man, through the beasts and lower forms all the way down to the one-cell creature, is believed and accepted by millions of people. Quite a number of teachers and professors in our high schools, colleges and universities think they can retain their belief in the existence and activity of God even though they must believe in evolution because they are firmly convinced that it has been

established as a scientific fact. This is especially true of the preachers of the land. I believe I am quite safe in maintaining that by far the majority of "theologians" accept evolution, with common descent and ancestry. Wilford, ninety years ago, said thousands of "clergymen" in Europe and America were "Theistic" evolutionists (see last article); this would be multiplied many times over today. This is true of "Roman Catholic" theologians as well as the "Protestants" (so-called). Through books, newspaper and magazine articles, religious periodicals (even those regarded as "conservative" such as "Christianity Today"), these statements can be verified. I have heard numbers of these preachers on TV and radio programs (such as panel discussion shows), and I have talked with a number of them. All of this has shown how permeated with "Theistic" evolution is the religious world and its leaders.

During the seven years I spent in Houston, during which I gave special attention to a study of evolution, I was amazed at how many denominational preachers of the city were "Theistic" evolutionists — by far the majority of them. During these years, from the Houston Post, I read the columns of their Religious Editors (there were two while I was there), and to the extent they touched on Creation or Evolution they were strongly evolutionary. I quote from one of their columns, "The question of evolution is an important one but it is accepted by just about every scientist in the world. (Of course this is NOT true — P.F.) It is also accepted by many who certainly consider themselves Christian. If it is found that a Christian cannot believe in evolution, then a lot of scientists, as well as laymen and ministers, are going to be read out of the fellowship of faith. . . I know a great many churchmen who say the Genesis account of creation and the theory of evolution do not conflict at all." (Houston Post, Aug. 1, 1964.) In numbers of articles these Religious Editors had to reshape and reconstruct the Bible (as all "Theistic" evolutionists do) for after all, "it (evolution) is accepted by just about every scientist in the world" and that makes it so. So they "spiritualize" parts of it, just as the Modernists do the resurrection of Jesus. That which involves strictly historical events is made "figurative," "allegory," "parable" (or "poem" as Fosdick does the story of Creation, in Gen. 1 and 2). In fact, almost all of them do this with a great part of Gen. 1 through 11. What the Religious Editor said about accepting BOTH evolution and Genesis Norman Vincent Peale affirmed some years ago in Look Magazine's regular feature "Norman Vincent Peale Answers Your Question," in his reply to a fourteen-year-old girl. In his book, *MAN, MORALS AND MATURITY*, Mr. Peale takes for granted the evolutionary idea of millions of years development **from lower forms of life to man**. What is said of Peale, Fosdick and Lyman Abbott (to whom brother McGarvey gives so much attention in *BIBLICAL CRITICISM*) could be said of preachers throughout this country and the world.

While in Houston I also read a column by Mr. Blair Justice, who was the Science Editor of the Post (he was also syndicated in many other newspapers). The Post, in replying to an article I had written, calling in question some ASSERTIONS Mr. Justice had

made, came to his defense by stating what a religious man he was and that he had taught a "Sunday School" class for many years. Mr. Justice is a dedicated evolutionist and only qualifies it by the fact that God stood behind it. Like the usual "Theistic" position it is still the same old atheistic, naturalistic, dogma of man coming into being by way of the animal route, NOT made in the image of God but from a lower beast. I have many of this man's articles, where he advances the evolutionary dogma, claiming it is not only a **fact** but just as much so as gravity and electricity are facts or the Copernicus doctrine of the movement of the planets is a fact. I cite these few as examples of many more which could be given to show how widespread and popular is the dogma of "Theistic" evolution by those who want to at least give "lip service" to faith in God and His Word. As previously stated, they are convinced that reconciliation between His existence and Evolution — a scientific FACT (they think) — is possible only by acceptance of "Theistic" evolution. It is the only solution and the only way peace can be attained, we are told.

We have said "Theistic" evolution (although basically no different) is more dangerous than "Atheistic" evolution. It leads many to believe the religionist surrenders nothing in embracing it. It is sanctified and dignified by the scholarly "Christian" (?) teacher and professor and adorns itself in the garb of "the clergy." A great many people have great confidence in these men; they accept what they say as "law" and "fact"; they think anything that can possibly be known, these men know. They do not realize they have been sold a "bill of goods" and while surrendering and denying God's Divine Revelation they have embraced AN UNPROVEN AND UNPROVEABLE THEORY.

We do not believe the "Theistic" and his **compromise** with God's Being and Revelation and "Atheistic" evolution is **possible** or even necessary, for the dogma of Evolution, with common ancestry and descent from the one-cell creature to man, is NOT true and NOT a fact. Almost all evolutionists admit it is NOT going on today! It cannot be demonstrated in the laboratory! The record of the past (the rocks with their fossils) do NOT establish it! (as we shall later show). It is a theory unsupported by facts, a philosophical dogma dug up from Greek antiquity. We affirm the two cannot be successfully harmonized. "Theistic" evolution is NOT consistent with the FACTS of science. EVERY OBJECTION LAID TO THE CHARGE OF ATHEISTIC AND MATERIALISTIC EVOLUTION CAN BE REGISTERED WITH EVEN MORE TELLING EFFECT AGAINST "THEISTIC" EVOLUTION. For certainly God could not be responsible for the inconsistencies and fallacies of evolution which honest and objective scientists have pointed out. No wonder Einstein said about "Theistic" evolution, "God does not throw dice." See CRS Annual, June 1967, page 25 and Another Look at Evolution, page 38.

McGarvey, in *Biblical Criticism*, page 178, says, "Evolution, properly defined as a theory of the origin and growth of things, means development from WITHIN (i.e., the 'resident' forces they talk about — P.F.) and it excludes any and every force from

When vacationing, traveling or moving -

ADVERTISE FOR \$50.00 A YEAR



WORSHIP WITH THESE CHURCHES

| | | | | |
|---|---|---|--|--|
| <p>Atlanta, Ga. <i>(Marietta-Smyrna Area)</i> CHURCH OF CHRIST meets at 181 Church Street in Marietta <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 10:55 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Hugh W. Davis Phone: 436-5007</p> | <p>Bradenton, Fla. WEST BRADENTON CHURCH OF CHRIST meets at 1619 10th Avenue West <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Olin Hastings Phone: 746-0305</p> | <p>Miami, Fla. NORTH MIAMI AVENUE CHURCH OF CHRIST meets at 143rd St. & No. Miami Ave. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Bobby Thompson Phone: 885-3203</p> | <p>Orlando, Fla. HOLDEN HEIGHTS CHURCH OF CHRIST meets at 1000 22nd Street <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:50 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Oaks Gowen Phone: 424-3533</p> | <p>Tampa, Fla. FOREST HILLS CHURCH OF CHRIST meets at 1011 W. Linebaugh Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 9:50 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: H. E. Phillips Phone: 935-3691</p> |
| <p>Tampa, Fla. SEMINOLE CHURCH OF CHRIST meets at Rome Ave. & Wishart Blvd. <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: James P. Miller James G. Walker</p> | <p>Dacula, Ga. GLENWOOD HILLS CHURCH OF CHRIST meets at 2957 Glenwood Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: J. Edward Nowlin Phone: 377-7782</p> | <p>Louisville, Ky. EXPRESSWAY CHURCH OF CHRIST meets at 4437 South 6th Street <i>Schedule of Services</i> LORD'S DAY Morning Worship 9:00 a.m. Bible Study 10:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Jas. P. Needham Phone: 366-0884</p> | <p>Concord, N. C. CHURCH OF CHRIST meets on Poplar Tent Road 2 mi. West of US 29 & US 601 Bypass <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 10:50 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Jack G. Byars Phone: 782-3645</p> | <p>Tallahassee, Fla. WESTSIDE CHURCH OF CHRIST meets at 2150 Bella Vue Way <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. For information phone 222-2881 or 877-3832</p> |
| <p>Jackson, Tenn. HOLLYWOOD DRIVE CHURCH OF CHRIST meets at Hollywood Drive at Mattan <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: L. Earl Fly Phone: 424-2821</p> | <p>Pascagoula, Miss. 25th STREET CHURCH OF CHRIST meets at 13 Mi. from Hwy 90 on Chico Rd. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Dick Blackford Phone: 476-9354</p> | <p>Jacksonville, Fla. HYDE PARK CHURCH OF CHRIST meets at Corner Lake Weir & Conant Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Jamie Rhoden Phone: 781-5704</p> | <p>Birmingham, Ala. ELM STREET CHURCH OF CHRIST meets at 1626 Elm Street, S.W. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Dennis L. Reed Phone: 788-8335</p> | <p>Murfreesboro, Tenn. WESTVUE CHURCH OF CHRIST meets at 316 Kings Highway <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Thomas G. O'Neal Phone: 893-3355</p> |
| <p>Miami, Fla. SOUTHWEST CHURCH OF CHRIST meets at 1450 S.W. 24th Avenue (Coral Gables Area) <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Leo Rogol Phone: 443-3376</p> | <p>Nashville, Tenn. FRANKLIN ROAD CHURCH OF CHRIST meets at 3915 Franklin Road <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 10:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: D. W. Claypool Phone: 832-9456</p> | <p>Gainesville, Fla. NORTHEAST CHURCH OF CHRIST meets at 1433 N.E. 16th Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 10:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: John Witt Phone: 378-5023</p> | <p>Leesburg, Fla. CENTRAL CHURCH OF CHRIST meets at 107 South Oak Avenue near 14th & Main Sts. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Contact: G. R. Wheeler Phone: 787-7916</p> | <p>Clearwater, Fla. HERCULES AVENUE CHURCH OF CHRIST meets at 601 So. Hercules Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Preston Weeks Phone: 442-9267</p> |
| <p>Columbus, Ga. CHURCH OF CHRIST IN ROSE HILL meets at 2216 Hamilton Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Preacher: Charles G. Caldwell, Jr. Phone: 323-9331</p> | <p>Charlotte, N. C. CHARLOTTE CHURCH OF CHRIST meets at 5327 York Road <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Jerry Parker Phone: 523-8867</p> | <p>Lake City, Florida CHURCH OF CHRIST IN LAKE CITY meets at 400 S. Hernando cor. Dade <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study in members' homes Phones: 752-2829 - 752-4230 - 752-6323</p> | <p>Oak Lawn, Illinois BURBANK MANOR CHURCH OF CHRIST meets at 8230 So. Laramie Ave. <i>Schedule of Services</i> LORD'S DAY Bible Study 9:30 a.m. Morning Worship 10:30 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Paul Foutz Phone: 499-1834 or 423-6703</p> | <p>Ft. Walton Beach, Fla. NORTHSIDE CHURCH OF CHRIST meets at 200 Beal Street off Hwy 96 1 block <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:00 p.m. Contact: H. N. Eubanks, Jr. Phone: 243-2660 J. F. Glass, II Phone: 244-5045</p> |

PLEASE CHECK YOUR
EXPIRATION DATE
AND SEND YOUR
RENEWAL TODAY

WITHOUT. THIS BEING TRUE, TO TALK OF THEISTIC EVOLUTION IS TO USE CONTRADICTIONARY TERMS AND TO TALK NONSENSE. If God, in ANY way, exerts a power in the growth of matter, EXTERNAL TO MATTER AS SUCH, THEN THE THEORY OF EVOLUTION IS FALSE; AND ALL THE THEORIZING ABOUT THEISTIC EVOLUTION IS BUT A DECEPTIVE USE OF WORDS. IT IS A DELUSION AND A SNARE." (Some good thoughts, which follow McGarvey's reasoning, can be found in CRS Quarterly, July 1965, pages 15-16.) In the different positions taken by the "Theistic" relative to how much God did or to what extent He was involved in the evolution of man, from the one cell to his present state, two things are gained by him, (1) He retains the idea of God and belief in His existence, and (2) it enables him to answer some unanswered questions he has been asked and cross some unbridgeable chasms. I cite the following as examples of the last statement and every "Theistic" evolutionist brings God into the process in ONE OR MORE of these ways: a. from matter to life (from the lifeless to the living — this is the most commonly use) ; b. invertebra to vertebra; c. from one major group to another, as from family to family, order to order, class to class and phylum to phylum; d. the origin of speech, consciousness and reason and e. a creature without a SPIRIT to one who is endowed with one, enabling him to appreciate, worship and commune with God.

(To be concluded)

"THE LIVING VOICE"

Pre-recorded
TAPES
of
DEBATES LECTURES
SERMONS

Your permanent record of the actual voices of men from the past as they fought the battles for truth and delivered vital lectures on living themes. The rare moments of history will come to life again as you listen to the actual voices of some now dead and some still living. Build your own tape library for use now and in the years to come.

Highest quality recording on 1 1/2 mil polyester base tape, weather resistant, recorded on both sides at 3 3/4 i.p.s. on 7" reel, and can be played on any recorder using a 7" reel. 5" reels available at 1 7/8 i.p.s. Every tape fully guaranteed and will be replaced free of charge if defective. Stereo recording available upon request.

EACH REEL \$4.00
order from:



**PHILLIPS
PUBLICATIONS**

P. O. BOX 17244 - TAMPA, FLORIDA 33612

GRIDER-McGAGHREN DEBATE

A. C. Grider & H. C. McCaghren
Longview, Texas
October 17-20, 1966
FOUR NIGHTS

FIRST TWO NIGHTS: One church sending money to another church to preach the gospel as in Herald of Truth. LAST TWO NIGHTS: Church support of orphan institutions.

FOUR REELS — \$16.00



MOSBY-TOTTY DEBATE

Ronald Mosby & W. L. Totty
Frankfort, Kentucky
December 12-16, 1966

FIRST TWO NIGHTS: Church responsibility in benevolence to those not saints. LAST TWO NIGHTS: Church support of orphan institutions.

FOUR REELS — \$16.00



DODGE-WILSON DEBATE

Charles C. Dodge & John W. Wilson
(Debate with Jehovah's Witnesses)
Payette, Idaho January 30
- February 2, 1967

FIRST TWO NIGHTS: The Kingdom of God was established in 1914 A.D. LAST TWO NIGHTS: Man has a soul or spirit which is immortal.

FOUR REELS — \$16.00



GARNER-WOODS DEBATE

Dr. Albert Gamer & Guy N. Woods
Montgomery, Alabama
November 13-16, 1967

FOUR NIGHTS

FIRST NIGHT: Salvation by faith without water baptism. SECOND NIGHT: Baptism for remission of sins. THIRD NIGHT: A child of God can apostatize and be lost in hell. FOURTH NIGHT: Instrumental music in worship.

FOUR REELS — \$16.00



BINGHAM-HIGHERS DEBATE

W. Eural Bingham & Alan E. Highers
Corinth, Miss. November 20 - 24, 1967
FOUR NIGHTS

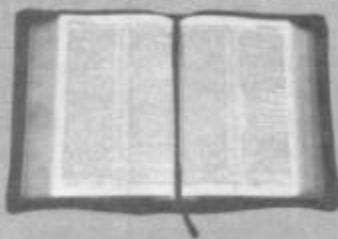
FIRST TWO NIGHTS: Church support of orphan homes. LAST TWO NIGHTS: Church benevolence to saints only.

Each reel separately — \$4.00

FOUR REELS — \$16.00

SEARCHING *the* SCRIPTURES

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



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

VOLUME IX

JULY, 1968

NUMBER 7

"EVOLUTION AND BIRDS OF PARADISE"

James L. Denison

The birds of Paradise are said to possess the most beautiful and varied plumage of all living birds. It was this very fact which almost caused their extinction. During the late 19th and early 20th centuries their plumage was a very popular adornment for the hat of Western civilization. As a result thousands upon thousands were slaughtered. Fearing extinction of the entire species, various governments passed laws to protect them.

There is an interesting story told in the American Encyclopedia as to how the birds of Paradise got their name. Western civilization first learned of these beautiful birds when the rajah of Batjan presented, at the island of Tidore, three skins to Juan Sebastian del Cano, Magellan's successor on the first voyage to circumnavigate the globe. When these skins first arrived in Europe, the native practice of removing the feet when preparing the skins gave rise to the theory that the birds had no feet. This theory in turn gave rise to other theories. They concluded that if the birds had no feet, then they must live entirely on the wing; that the female laid her eggs on the male's back, where they were incubated and hatched in flight; and that the true home and origin of the birds was in paradise! Hence, the name, birds of paradise!

"Preposterous," you say, "That people would create such theories." I disagree.

Their theory is no more incredible than the theory of evolution. Evolution says that over 636,000 species of life — some of these highly complex and very complicated — originated from the one cell organism. This one cell organism, itself, was brought to life from totally dead matter through being acted upon by some unknown natural force, according to evolution. Thus they have theorized, in spite of the fact that there are admittedly twenty or more unbridged chasms in their chain of evolution. What proof do they have that their theory is true? None, that will stand under critical investigation. But look at the proof the European had. Didn't he have the skins of the birds themselves? Yet, they had no feet!

I am also reminded of the "Java Man" found by Mr. Eugene Dubois. Actually this "find" consisted of only an ape-like skull cap, several ape-like teeth, and a man-like thigh bone. Also of the "Piltdown Man" discovered by Smith Woodward. This "find" consisted of only a human brain case, some human teeth, and an ape-like lower jaw. Because that in each case these few incidental fossils were found in close proximity to each other, it was concluded that they belonged to the same creature. And since in each "find" there were a few fossils that were ape-like, and a few that were man-like, they concluded that this was proof that man descended from some ape-like creature.

The Europeans had ALL the skins of the birds except the feet. Yet, their theory was so fantastic that it seems incredible to us that people could stray so far in their reasoning. But the Modernists have taken a few bones and teeth, which may or may not belong to the same beings, and built up a theory far more preposterous, which they ask us to accept and thereby reject the teachings of Genesis 1 — man's creation and existence as revealed in the Will of God by his Creator.

If the Europeans of Juan Sebastian del Cano's day could take the skins of three WHOLE birds, except the feet, and yet stray so far from the truth in their theories about these birds, does it not make you wonder how far these Modernists have strayed with their theories which they have constructed on far less evidence? In fact, just a few bones and teeth.

FOR YOUR NEEDS IN

BIBLES, COMMENTARIES, REFERENCE BOOKS,
TRACTS, SERMONS, SERMON OUTLINES,
DEBATES, RESTORATION STUDIES,
DICTIONARIES, CONCORDANCES, AND
GENERAL SUPPLIES



Order From

**PHILLIPS
PUBLICATIONS**

P. O. BOX 17244 — TAMPA, FLORIDA 33612

Comments to the Editors

"I truly enjoy receiving- Searching The Scriptures, as I get many worthwhile and timely lessons from it." — Reedus M. Baugher, Vanduseer, Mo.

"You are doing an excellent job, and I enjoy the paper very much." — Olen Holderby, San Pablo, Calif.

"Actually I have appreciated your publication since I first became acquainted with it several years ago. It is the finest magazine available. Even those whose operating capital far exceeds yours cannot compare with Searching The Scriptures. It is not the money that goes into a magazine that makes it great, but the material and you have the greatest source-book — the Bible." — Ralph Joiner, Punta Gorda, Fla.

"I am a member of the Howell Park church of Christ here in Evansville, and enjoy reading your paper very much." — Ire A. Roth, Evansville, Ind.

(Editor's note: The following expressions were taken from a letter written by Richard Gowin of New Milford, Conn. It was hand-written and at the bottom he put: "All publication rights reserved by the author." I will respect his claim to copyright honors; however, I will give two or three expressions to indicate the loving spirit of this man who charges that we lack love.)

"Wolves in sheep's clothing." "Spouting 'proof texts' like diabolical volcanoes . . ." "who realize not that for every 'proof text' there are two 'proof texts' to counter it. . ." "Your satanical publication and your tooted tapes and books are deliberately designed to spread hate and dissension among the followers of our Lord ..." "For a fancy-pants church building hundreds of thousands of dollars . . ." "Love — the word never appears in your filthy rag — that is one word Satan cannot pronounce — nor you." Enough said!

"I find the paper interesting and provocative and am sure you are accomplishing a great deal of good in many sections through this medium." — James W. Adams, Nacogdoches, Texas.

"I do not want to miss a single issue of Searching The Scriptures. I think it is getting better all the time." — W. L. Foshee, Bowling Green, Ky.

"I look forward to the arrival of the papers and read them from cover to cover." — Julia Clark, Miami, Fla.

"I continue to enjoy the good articles in your paper. Keep up the good work." — Ralph Morris, Glasgow, Ky.

"May God bless you all for publishing Searching The Scriptures." — Opal L. Smith, Tampa, Fla.

"I enjoy Searching The Scriptures more all the time. I believe that the paper is improved in appearance and is more valuable in content. Theophilus in the February issue contains (or presents) a much needed lesson." — Tom Wheeler, Orlando, Fla.

"I enjoy reading your paper very much, and always look forward to the next issue." — Lloyd Moyer, Fremont, Calif.

Searching The Scriptures

Published Monthly At

TAMPA, FLORIDA

Second class postage paid at Tampa, Florida

H. E. PHILLIPS, Editor

JAMES P. MILLER, Co-editor

SUBSCRIPTION RATES

Single: \$3.00 per year in advance

Club: Four for \$10.00 per year

Bundles to one address:

36 for \$5.00

75 for \$10.00

Special club subscriptions:

30 for \$5.00 per month

65 for \$10.00 per month

The date on the address plate shows the time to which your subscription is paid. Check and renew on time.

Address subscriptions and correspondence to:

P. O. Box 17244

Tampa, Florida 33612

WORLDLY TENDENCIES OF THE DAY NO. 3

In two previous articles we gave attention to several passages from the New Testament that stated the great contrast between the powers of darkness and the kingdom of Christ. The polarity of evil is strong and constant. It takes continual vigilance and great effort to stay in the right way and oppose the evil appeals that lead downward to hell. It takes self denial and strong resistance to the appeal of Satan to keep oneself unspotted from the world.

It is not possible to be of Christ and of the world at the same time. This is the impossible position many are trying to occupy today, but the end is always the same: they are swept up in the current of worldly interests and lost. If one is the friend of the world he is the enemy of God. We are not to love the world, neither the things that are in the world. We must keep ourselves unspotted from the world.

Worldliness is not clearly defined in the minds of many. Some think of it as some definite word or deed, and never consider the state of the heart in the matter. Actually, worldliness is that state of mind that is expressed in various activities of life. That deed or word is simply the expression of worldliness already present in the heart. "For they that are after the flesh do mind the things of the

flesh; but they that are after the Spirit the things of the Spirit" (Rom. 8:5). Because of the gross misunderstanding of what worldliness really involves, many people are about as worldly as they can get while being accepted by society in general as being good, religious people. For this reason we need to learn what causes worldliness among Christians, how it develops and how it may be detected. It is in order to give some space to the causes and the development of worldly minded people in the church before we consider how worldliness is expressed in life.

We understand, of course, that Satan is the original source of all unrighteousness. He uses wiles (Eph. 6:11) and a snare (II Tim. 2:26) to accomplish his defilement of humanity. Satan does not appear with his snare (a trap, allurements to do evil) and wiles (craft, deceit, a cunning device) as is generally pictured to us with horns, an evil face and a fork in his hand. This would appeal to no one of reason. Instead, he appears as a "good" agent of peace, wealth, pleasure and happiness. The scriptures speak thus of Satan's appearance: "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:14,15). We can expect Satan to appeal through the most desirable lusts of mankind. Whatever be our weakness, there we may expect him to labor to entrap us. We should teach our children that Satan approaches through those things that appear easy and desirable, but which are based upon the lust of the flesh and not the true standard of right and wrong.

The state of being worldly is everywhere outside of Christ. We could not properly speak of an alien sinner as becoming worldly because he is already in the world and of the world. No matter how good he may be morally, he is in the powers of darkness — he is of the world — until he is delivered from this state by obedience to the gospel of Christ. Therefore, when we speak of worldliness developing among people, we necessarily confine the subject to those who have been delivered from this present evil world and are turning back again to this state from which they were delivered. Worldliness develops among those who are not worldly; it could not develop among those who are already worldly. We recognize that worldly minded persons can grow worse, and in this sense worldliness can develop to more serious consequences among people of this earth.

What causes worldliness to develop among the people of God? We certainly can not lay the blame to God or His word. We can not charge those who walk after the Spirit and keep themselves unspotted from the world. We must look to conditions among the people of God that are promoted by Satan. The heart of man is the soil in which the seed of the word of God is planted and grows to righteousness. This is also the soil in which the evil seed of Satan is planted and grows to unrighteousness. Man's words and deeds are the result of his thinking. The heart is the seat of all responsible conduct. The heart is good or evil, depending upon that which is

believed and desired. If the heart is under the control of Satan through the lusts of the flesh, the conduct will be directed by the god of this world — Satan. But if the heart is under the control of Christ through his words by the Spirit, the conduct will be directed by the King — Christ. Now what causes the development of worldliness among the saints?

At least four things 'combine to provide favorable conditions wherein worldliness may develop within the church. Commercial preaching is a major cause of worldly attitudes among the people of God. When one begins to preach for wealth, praise and power, he will preach what the people want to hear. Many want to hear what will not condemn what they are doing or want to do and will not burden them with too many obligations. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3,4). Those who do not want sound doctrine will "heap to themselves" those teachers who will preach what the people want to hear, and enough money will do the trick. Those who preach the word deserve to be supported; God ordained it (I Cor. 9:14). But to preach anything other than the gospel of Christ for money can produce nothing but worldly minded disciples who are not of the Lord, but of Satan. Failing to preach the word of God completely and without compromise leads to worldliness.

Another cause of worldliness in addition to commercial preaching is the unqualified eldership. Those men who are not qualified to lead and tend the flock of God, or those who are unwilling to do so, lead to minding the things of the world rather than the things of God. Instead of overseeing the flock among them and leading in the way of truth, unqualified bishops develop loose and liberal attitudes toward sin and worldly affairs that produce worldliness among many in the church.

The direct outgrowth of commercial preaching and unqualified bishops is another cause of worldliness: unconverted "church members." There are hundreds who are numbered with the saints who have never really been persuaded that Christ is the Saviour, that the gospel is the only power to lead men to salvation, and that they are sinners. These have been ducked in water without any real conviction and repentance. These people still mind the things of the world and they influence others in the church to become worldly minded. Some are so carnal that they can not think in terms of spiritual things. This is a good field for the devil.

A fourth cause of worldliness is the lack of discipline in many congregations. When we have the combination of preachers who are more interested in the praise of men than the praise of God, unqualified and ungodly overseers, and unconverted "church members" we should expect no discipline at all upon those who walk in unrighteousness. We must teach people the word of the Lord and if they will not walk in truth, deal with them as the word instructs (II Thess. 3:6; II John 9,10; Rom. 16:17).

There is a definite pattern in the development of worldliness among Christians. The attitude toward authority begins the downward path toward apos-

tasy. Since worldliness is that state of mind that is governed by the god of this world — Satan (II Cor. 4:4), and since the authority of Christ is the power that separates us from this world, any disregard or disrespect for this authority will lead away from Christ and toward the world. Jesus charged the scribes and Pharisees with transgressing the command of God by their traditions (Matt. 15:3). These traditions were called the commandments of man (Matt. 15:9).

The loss of respect for the authority of Christ grows out of the loss of love for truth. Jesus said, "And because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). The urge to conform to the world grows as love for Christ wanes. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2). Once this urge to conform to the world becomes strong enough that we try to divide allegiance between Christ and the world, we have developed worldliness in heart that will show itself in many deeds and words in life. This is what we mean by worldliness, and this is why so many today are trying to compromise with the things of this world that leads away from God and destroys the power of preaching in the hearts of many. The final article in this series will deal with the manner in which worldliness is shown in life.

(to be continued)

BOOKS BY J. W. McGARVEY

- Commentary On Acts..... \$ 4.95
- The Four Fold Gospel..... \$ 4.95
- Sermons By McGarvey..... \$ 3.00
- The Eldership \$ 1.95
- Biblical Criticism..... \$ 3.50

Order from:
PHILLIPS PUBLICATIONS
 P. O. Box 17244
 Tampa, Florida 33612

BOUND VOLUME
SEARCHING THE SCRIPTURES

TWO YEARS
 1966 - 1967


Bound in beautiful Fabricord covering, navy blue, printed in gold. A companion volume to previously bound volumes of Searching The Scriptures.

\$7.50
 order from:



PHILLIPS PUBLICATIONS

P O BOX 17244 - TAMPA, FLORIDA 33612



ARROWS OF TRUTH
 for denominational error
 Ward Hogland, Post Office Box 166, Greenville, Texas 75402

When the peerless apostle Paul was taken as a prisoner to Rome, he traveled most of the distance by ship. As they passed a place called the fair havens, he advised the old centurion not to attempt the voyage at that time. The centurion, like many today, paid more attention to the owner of the ship than he did a great man like Paul. He attempted to sail the high seas and became involved in great difficulty. A tempestuous wind called "Euroclydon" arose and it seemed that all would be lost. After many days Paul stood in the midst of them and said, "Sirs, ye should have hearkened unto me, and not have loosed from Crete." However, he assured them that no man would lose his life if they obeyed his instructions.

This little incident reflects a wonderful lesson for all men today. Many will not pay attention to Paul and other inspired teachers until it is too late. But gentle friend, the time will come when Paul, as he did in the long ago, could say, "Ye should have hearkened unto me."

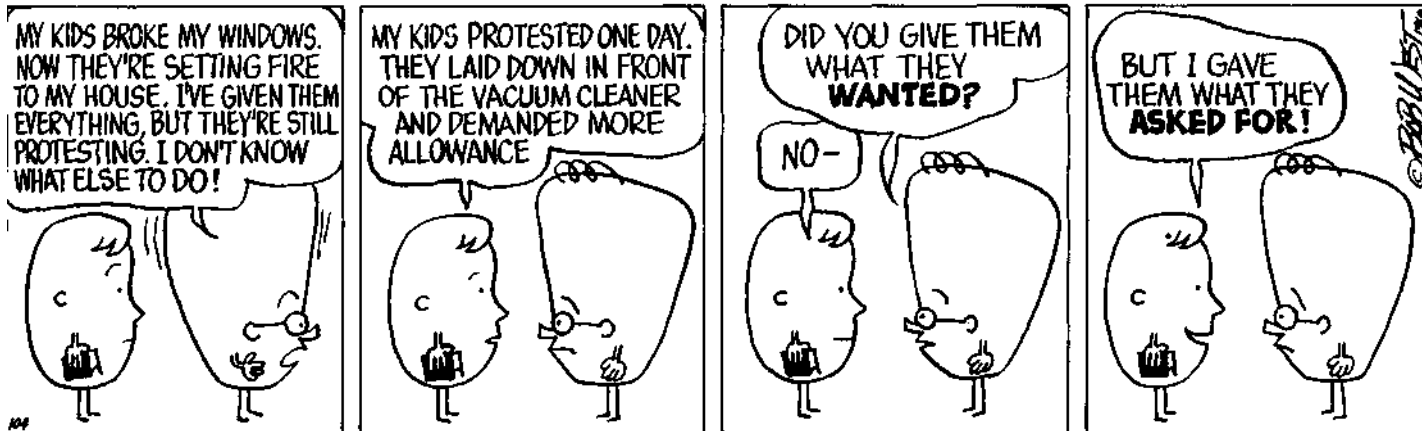
After death all of the false teachers who have taught that baptism is not necessary could be told by Paul, "Ye should have hearkened unto me when I said one gets into Christ by baptism" (Gal. 3:26,27). Peter could also say, "Ye should have hearkened unto me when I said that baptism saves" (I Peter 3:21).

All people who procrastinate and do not obey the gospel could be told by Paul, "Ye should have hearkened unto me when I said now is the day of salvation" (II Cor. 6:2), or you should have listened to James when he said, "Life is as a vapor that appeareth for a little time, and then vanisheth away" (James 4:14).

After death, sectarians could be told by Luke, "Ye should have hearkened unto me and observed the Lord's supper every Sunday, instead of quarterly, annually or semi-annually" (Acts 20:7).

After death, false brethren could be told, "Ye should have hearkened unto me and sent money from the church treasuries **direct** to the evangelist, instead of through so-called sponsoring churches, missionary societies or other boards" (II Cor. 11:8, Phil. 4:15,16). Or they could be told, "Ye should have hearkened unto me and permitted the church to do its own benevolent work as it did in Bible times" (Acts 6:1-5). Ye should have listened and not made donations from church treasuries to hospitals, orphan asylums and other humanitarian organizations separate from the church. James could say, "Ye should have hearkened unto me and noticed the difference in the work of the church and the individual."

THEOPHILUS



Robert A. West, 6121 Hudson Street, Orlando, Florida 32808

When I said "Pure and undefiled religion was to visit the fatherless and widows," I mentioned the pronouns 'himself,' 'he' and the word 'man' more than once in the text. Ye should have hearkened and known that the church is never spoken of as a 'man' or 'he.' Ye would have listened when brother Paul said, "Let not the CHURCH be charged." This should have taught you that the church can not be charged with many things today (James 1:27, I Tim. 5:16).

Yes, dear friends, when Paul stood in the midst of the ship and said, "Ye should have hearkened unto me," it was too late to save the ship. Why not hearken to the voice of the Bible today so that tomorrow, you will not hear the sad words, "Ye should have hearkened unto me."?



Paul Foutz, 8230 S. Laramie Avenue, Oak Lawn, Illinois 60459

THEISTIC EVOLUTION (No. 3)

In the latter part of our last article we said that "Theistic" evolution is impossible as a compromise between believing in God and His Word while accepting the dogma of evolution, with common descent and ancestry, from amoeba to man. We believe these two positions are incompatible and antagonistic. This article sets forth two reasons why we believe this is true and reconciliation is impossible.

1. THE "THEISTIC" EVOLUTIONIST, IF A CONSISTENT EVOLUTIONIST, IS AN INFIDEL. He does not accept the Divine origin of the Bible; he does not believe it is God's revealed Word and Will to man, given by inspiration. He just does not believe what the Bible says on these points at issue: Origins, First Causes, how the world and life upon it came to be, the origin of the basic groups of plant and animal life AND ESPECIALLY MAN. Huxley said, "Evolution, IF CONSISTENTLY ACCEPTED, makes it impossible to believe the Bible.". And more recently, Geo. G. Simpson affirmed "THE WHOLE-HEARTED ACCEPTANCE of evolution is INCONSISTENT with the activity of God in the universe." Thus, "Theistic" evolution is dangerous as it is a compromise with and actual surrender to infidelity. Its danger lies in its deceptiveness. It purports to UNITE science with the Bible when it is actually exalting unproven human theories above plain and unequivocal statements of the Bible.



AMERICAN STANDARD VERSION

New Testaments

Page size: 4 1/4" x 6 3/4". Boxed.

| | | |
|-----|--------|---|
| 490 | \$5.00 | Black imitation leather, limp style, gold edges. |
| 491 | 6.00 | Black genuine leather, limp style, gold edges. |
| 493 | 11.00 | Black genuine morocco, leather-lined, limp style, gold edges. |

brought him on the way, and his wife, and all that he had.

13 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South. **2** And Abram was very rich in cattle, in silver, and in gold. **3** And he went on his

eyes, and where the southward ward: **15** I thou seest and to thy I will make the earth: s

Order from:

PHILLIPS PUBLICATIONS

P. O. BOX 17244 - TAMPA, FLORIDA 33612

The CRS Quarterly, Jan. 1967, page 10, shows in what way "Theistic" evolution takes a stand inconsistent with some of the fundamental teachings of the Bible: (1) God made a perfect man and woman, by creative act, in one day. The "Theistic" says God created a protein molecule two billion years ago which eventually EVOLVED into modern man; (2) Bible — Man sinned and fell from his perfect estate. The "Theistic" says man evolved upward and higher to greater form and character and NEVER fell; (3) Christ, the Son of God, died to redeem man, the Bible declares. The "Theistic" claims man having never fallen didn't NEED redemption, so there was no need for Christ. Some years ago Dr. Marion Shutter, a "Theistic" evolutionist, said of the various things in early Genesis, "these are clearly legendary, mythical elements; as picture or symbols, they may be even beautiful, but as history, they are as far beyond the pale of fact as the fountain of youth or the dreams of Alchemy. For these reasons we cannot accept the story of Eden and the Fall as history." Shutter does not believe that man was created in the image of God, but "he began low and imperfect and has been slowly but surely gaining in character and in moral power. — Man was not created full-grown in body and mind, with established character, but he came up through the animal and started on his human career with simply a few instincts inherited from THE ORDERS BELOW AND BEHIND HIM.

"And when man came up from the animals, so far were they from being holy and righteous in character, that it took them ages upon ages to learn the difference between right and wrong and they then learned it NOT by direct revelation from on high but through the experience of their savage life. They learned the difference between right and wrong through animal pains and pleasures... The race began unenlightened, unmoral and therefore without moral responsibility. . . The earth has never been cursed; human life has never been blighted. . . There is no place for Christ as the bloody sacrifice, the substitute for sinners. . . Jesus is as much the product of the laws and forces in NATURE as Shakespeare or Napoleon. . . THE GOD OF EVOLUTION IS INSIDE OF NATURE AND NOT OUTSIDE OF IT." So says the "Theistic" evolutionist, in all the above quotes. (GOD AND THE COSMOS, pages 231-232). This is "Theistic" evolution or "Christian evolution" which as Stanfield says, "is a logical impossibility." McGarvey said the same in BIBLICAL CRITICISM, page 178. No matter how men try to qualify or modify evolution, no matter how they try to "dress it up" to make it more attractive, the basic principles of resident forces inherent in **matter**, **natural** ancestry and descent and **natural** climb to self-improvement is always there.

The effort made to eliminate Gen. 1 and 2 or modify its meaning by making it "figurative," etc., does not remove the charge that such an evolutionist is an **infidel**. THERE ARE 75 PASSAGES IN THE OLD AND NEW TESTAMENT THAT HAVE TO DO WITH THE BEGINNING, CREATION, THE ORIGIN OF LIFE AND ITS BASIC OR MAJOR FORMS, INCLUDING MAN, AS DISTINCT ACTS OF CREATION. So these evolutionists must also reject and deny the inspired words of: Jesus Christ

(Mark 10:6; Mark 13:19), Paul (Acts 14:15; 17:24-29), John (John 1:1-4, 10) or Peter (II Pet. 3:3-5). We cite just a few, but shall discuss others when we write an article on the question "Gen. 1 and 2 — Literal or Figurative?" We insist the "Theistic" evolutionist does not believe in the Divine Origin of the Bible nor what it says about these things. HE IS AN INFIDEL!

2. THE "THEISTIC" EVOLUTIONIST, IF A CONSISTENT EVOLUTIONIST, IS ATHEIST. Not too much space is left in this article to develop this as I would desire but suffice us to say the **consistent** evolutionist accepts the doctrine of UNIFORMITY (OR UNIFORMITARIANISM). This idea was suggested in several definitions given by scientists for "Evolution," as mentioned in our article in April issue. A very good definition is given in CRS Quarterly, July 1966, page 3, "Evolution is defined as the theory that all forms of life are descended from one or a few ancestors by NATURAL PROCESSES OPERATIVE TODAY . . . life came into existence by purely natural processes ACCORDING TO THE PRINCIPLES WHICH WE FIND OPERATIVE ON OUR TIME LEVEL." This sets forth Uniformitarianism, proposed by James Hutton and popularized by Charles Lyell. The latter's influence was great upon Darwin and also led many to accept Darwinism. Darwin recognized Lyell as "the head of the Uniformitarians." Huxley said of Lyell, "his uniformitarianism postulated evolution as much in the organic world as in the inorganic and IT WAS THE FUNDAMENTAL BASIS OF EVOLUTION, WITHOUT WHICH THE THEORY OF EVOLUTION CRUMBLES TO PIECES" (Life and Letters, Vol. I, page 252). In PIONEERS OF EVOLUTION, page 37, Edward Clodd said, "Evolution knows only one HERESY—the denial of continuity—another name for uniformity or uniformitarianism." In like manner, Huxley stated, "The whole theory crumbles to pieces if UNIFORMITY and regularity of NATURAL causation for past ages is denied" (Darwin's Life and Letters, page 553). One scientist is quoted in Meleau's WHY I BELIEVE IN CREATION NOT EVOLUTION, page 309, "Everything contrary to geological UNIFORMITY is impossible, therefore no amount of evidence can ever prove any past conditions which would be contrary to Uniformity." Another (Thornberry in Twilight of Evolution, page 60) declared, "Without it (i.e., Uniformitarianism) there would scarcely be a science of geology." Thus our century has received from Hutton and Lyell an almost pure heritage of UNIFORMITARIANISM and, as a consequence, is leaving a legacy of anti-scriptural and anti-spiritual HUMANISM, MATERIALISM AND NATURALISM in various forms.

But, briefly, what is Lyell's UNIFORMITY? Simply stated it is that "the present is the key to the past!"; "all past activities and events are to be explained by present day events and processes"; "all things and all forces continue as they were in the beginning." (Peter exposed such false reasoning long ago. II Pet. 3:3-7.) So this dogma says nothing happened in the past that cannot be explained by **present day** happenings. (This seems odd since most all will admit evolution, from lower forms and simpler "kinds" [such as classes, orders, families, gen-

era] to higher ones, is **NOT** taking place **today** — P.F.). But all things and beings come **INTO** being (as God ordained and set in motion when "creation" ceased) by **NATURAL** laws or processes. As God decreed, through the "seed" in each, the rose, oak tree, reptile, and **MAN ALL** after **its own** "kind" come into being today by **NATURAL LAW**. Now **if Uniformitarianism is true** and "all the past is explained by present processes," then **ALL THINGS AND ALL LIFE, INCLUDING MAN, ALWAYS CAME INTO BEING BY NATURAL AGENCIES AND PROCESSES**. Accept Uniformitarianism and you must accept this conclusion. But when you do (as many evolutionists say) you do away with the **SUPERNATURAL** and have no **NEED FOR GOD**. It may sound harsh and unkind to the religionist, who accepts evolution, but **IF HE IS A CONSISTENT** evolution he is an **ATHEIST**. The workings and processes of **NATURE** are **all** he needs.

(Next month: **CREATION OR EVOLUTION? BOTH ACCEPTED "BY FAITH."**)

— Paul Foutz

**THE SIX VOLUME
ADAM CLARKE'S COMMENTARY
NOW IN A NEW ONE VOLUME EDITION**



Ralph Earle, Th.D. carefully abridged this scholarly six volume commentary by Adam Clarke into a single volume of 1350 pages. This has been a standard work for over a century.

Now this widely accepted commentary on the whole Bible can be obtained in this single volume at a price all can afford.

Only \$11.95

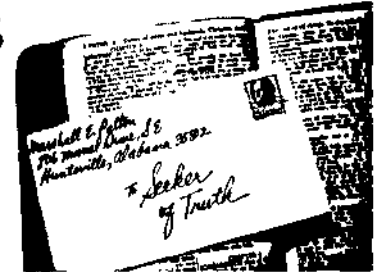
Order from:
PHILLIPS PUBLICATIONS
P. O. Box 17244
Tampa, Florida 33612

BOOKS BY W. CURTIS PORTER

| | |
|--|---------|
| Porter-Tingley Debate | \$ 3.50 |
| Porter's Sermon Outlines, Vol. I | \$ 2.00 |
| Porter's Sermon Outlines, Vol II | \$ 2.00 |
| Quibbles That Backfired | \$ 1.00 |

Order from:
PHILLIPS PUBLICATIONS
P. O. Box 17244
Tampa, Florida 33612

**ANSWERS
for our hope**



Send Bible questions to:

Marshall E. Patton, 806 Muriel Dr., S.E., Huntsville, Ala. 35802

QUESTION — I would like to see an article from you answering the arguments based upon Matt. 28:18-20 and Acts 11:27-30 which seek to justify the sponsoring church in evangelism. Please deal with the argument that says the sponsoring church is only a method in carrying out the Great Commission. — M.J.

ANSWER — I suppose that the two references cited above are the two most popular appeals made for authority for the "sponsoring church." However, a careful and honest examination of these appeals show that they fail of their objective.

Several arguments are made based upon the Great Commission. Whether or not the Great Commission is applicable to the church, or to the apostles exclusively, is not so important so far as the real issue is concerned. The New Testament examples and numerous passages show that the church acted under, in hamony with, and according to the universal charge of the Great Commission. So far as I know, no one denies the universal nature of the church's responsibility in evangelism. Furthermore, a careful study of the Great Commission shows that it applies **indirectly** to every Christian. Jesus said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." The **apostles** were commanded "to make disciples." After this they (the apostles) were to teach "them" (disciples) to "observe all things whatsoever I commanded you." Unless making "disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" is a work peculiar to the apostolic office, it is a part of the "all things . . . commanded," and, therefore, applies to all disciples.

We are told by some that the universal nature of the responsibility imposed in the Great Commission is too great for any local congregation, therefore, church cooperation is necessary. The argument then assumes the "sponsoring church" type of cooperation. However, such is no where found in the New Testament, generically, specifically, or otherwise! Not by command, approved example, nor necessary inference! Yet, churches did cooperate. They acted **concurrently** — individually and independently toward the same goal — namely, converting the world to Christ. This is New Testament church cooperation (Phil. 4:15-18; II Cor. 11:8). It should be remembered that there are two types of cooperation — joint

and concurrent. One is authorized, the other is not. Authority for one is not authority for the other. One portends a multiplicity of evils, the other precludes such. God knew this and authorized only one.

Again, we are told that the "sponsoring church" is only a **method** by which the Great Commission is executed. Those who make this argument, perhaps, do not realize that this is the same argument faithful gospel preachers have met several times over in dealing with the missionary society issue. Even when this is pointed out, many are quick to list other evils of the missionary society. This, however, does not meet this particular point of error — but rather concedes it. All need to know that this particular argument is erroneous — no matter how much else may be wrong with the missionary society.

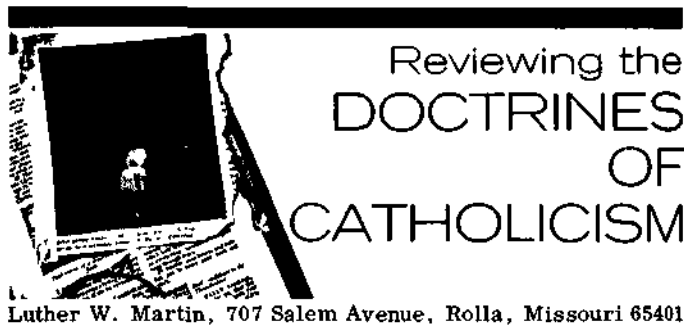
The local church doing its own work, the missionary society, and/or the sponsoring church are all **coordinates**. All are organizations which use methods themselves. Any **method** must necessarily be **subordinate** to the organization bearing the responsibility under consideration. Another organization cannot be a subordinate — it is a coordinate. Hence, the argument is false! These are cold, hard facts with which the advocate of the "method" argument cannot deal intelligently and consistently.

Furthermore, the local congregation is the only church organization authorized in the New Testament for preaching the gospel, and it is so limited in its function as to preclude a "sponsoring church." I Pet. 5:2 limits the oversight of elders to "the flock . . . which is among you." Therefore, it follows that any church that oversees even as much as one project for two or more churches is overseeing too much to be scriptural. The "sponsoring church" does oversee and direct a work for a plurality of churches. It, therefore, is unscriptural. It cannot be justified as a method or expedient, because Paul taught that all expedients must first be lawful (I Cor. 10:23). A thing cannot be lawful and in violation of law at the same time.

The appeal to Acts 11:27-30 also fails of its objective. We are told that since one church sent to another in benevolence, the same principle justifies one church sending to another church in evangelism. **This, however, overlooks a vital point of difference.** In the former the receiving church was itself an object of charity. It was in distress, unable to meet its own obligation, and this, because of an emergency brought on by a famine. In using these funds the elders were overseeing and directing a work that was indeed their very own. These funds were administered to those **within** the receiving church (unless someone wants to affirm a diocesan eldership in this matter). Thus, they were overseeing a work **within** the scope of their divine "charge." They were not in violation of I Pet. 5:2. This is true of every receiving church in the New Testament. The principle is clear and simple: The receiving church was itself an object of charity; the funds were administered to those who were a part of the "charge allotted" to the elders, hence, their oversight was limited to a work that was indeed their very own.

This is not so with the "sponsoring church." The principle is different! **The "sponsoring church" receives funds from others for a work that is not any**

more theirs than it is anyone else's. If so, will someone please cite the verse that makes one church more responsible than another, **above their own resources**, in preaching the gospel? Scripture for this is urgently needed! This question strikes at the very heart of the issue. The "sponsoring church" receives funds and uses them in a work not **within** but **beyond** the "charge allotted" to them. The object for which the funds are received is **beyond** the receiving church. Most "sponsoring churches" do not need funds because they are objects of charity. They are able to meet all their own needs. They receive funds for a work to which others are **equally related**. This makes them different from New Testament churches. It centralizes power and control, destroys the equality of churches, violates the basic principle of Acts 11:27-30, and runs roughshod over the divine limitation of I Pet. 5:2. Remember, brethren, all the claims for good, even if they could be sustained, will not justify the evil (unscriptural) arrangement of the "sponsoring church." We must not do evil that good may come (Rom. 3:8).



Reviewing the
DOCTRINES
OF
CATHOLICISM

Luther W. Martin, 707 Salem Avenue, Rolla, Missouri 65401

THAT NON-CATHOLICS MAY KNOW

The following quotations are copied from current Roman Catholic publications, with some accompanying observations.

"IF SKULL FITS SKELETON, ST. PETER'S BODY FOUND"

"If a skull traditionally believed to be that of St. Peter can be matched to a headless skeleton found in excavations beneath St. Peter's Basilica, Vatican City, it will be fairly certain that the bones belong to the Prince of the Apostles.

* * * *

"The skull in question is one preserved, beside that of St. Paul, in the white marble canopy of the Basilica of St. John Lateran. Ancient tradition says the skull is St. Peter's.

* * * *

"Further investigation may come very near the proof . . ." (St. Louis Register, October 14, 1955).

It was as far back as 1950, in Pope Pius XII's Christmas message that the Roman Pontiff claimed that it is "beyond doubt" that the tomb under St. Peter's Basilica is that of Peter himself. However, in the same 1950 Christmas message, the Pope finally admitted: "At the side of the tomb the remains of human bones have been found. It is impossible, however, to prove with certainty that they belong to the

body of the Apostle."

So, here's what we have to date: (1) For centuries, St. Peter's Cathedral has been in Rome ... named after Peter, because TRADITION claims (but cannot prove) that Peter died there. (2) In 1950, the Pope asserted that "BEYOND DOUBT" the tomb was Peter's himself. (3) But, in the same utterance, the Pope admitted that is was "IMPOSSIBLE TO PROVE WITH CERTAINTY" that the bones found belonged to Peter. (4) The headlines in the current article copied above, assert that IF the skull fits the skeleton . . . "St. Peter's body found." (5) But, in the body of the article, the reader is informed that IF the skull fits the skeleton "IT WILL BE FAIRLY CERTAIN" that the bones belong to Pete. (6) A final statement predicts that "FURTHER INVESTIGATION MAY COME VERY NEAR THE PROOF" that the bones are those of Peter.

This writer has no doubt whatsoever, but what Catholic 'scholars' will sometime secure the 'PROOF' without question. In all probability the identifying evidence will be attached to the bones themselves by the latest in plastic tape.

"MEXICANS ARE DISPENSED FROM FRIDAY ABSTINENCE"

"Mexico City — A special dispensation has been granted by Pius XII permitting Catholics of Mexico to eat meat on Fridays. It will last for three years. Mexican Catholics will be obliged to abstain only on Fridays of Lent, Ash Wednesday, and the Vigils of Assumption and Christmas.

"Permission was given at the request of the Mexican Hierarchy because many in the country lack the means to buy fish and must depend heavily on meat to provide an adequate amount of protein in their diet" (St. Louis Register, Oct. 14, 1955).

Paul the apostle, wrote to Timothy: "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. Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (I Tim. 4:1-3).

"NEW ARGENTINE LEADER FAVORS CHURCH RIGHTS"

Buenos Aires — President Eduardo Lonardi indicated again he plans to restore to the Church (Roman Catholic) in Argentina its rightful privileges. The new President was asked how he intended to resolve Church-State problems which he inherited from the Peron regime. General Lonardi replied: "I will render to God what is God's and unto Caesar what is Caesar's."

"I believe a day will come when it will be possible to arrive at a concordat with the Holy See," he said.

"The provisional government has continued its policy of reinstating privileges and practices of the Church (Roman Catholic) which the Peron regime curtailed. Catholic nuns have been restored to welfare institutions. All jailed priests were freed." (St. Louis Register, Oct. 14, 1955).

We only have one question to ask of Roman Catholic President Lonardi: "When you render unto the 'Holy See', with a Concordat, who has been left out? God or Caesar?"

"CHURCH IS RECOGNIZED IN GUATEMALA CHARTER"

"Guatemala City — Articles granting legal recognition to the Church (Roman Catholic, L.W.M.) are incorporated in the draft of Guatemala's proposed Constitution. President Carlos Castillo Amas was expected to sign the completed draft before he leaves the end of this month on a 14-day visit to the U.S.

"Freedom of education and religious (Catholic, L.W.M.) instruction in State schools will be granted. Religious congregations forced to leave the country under the former pro-Communist regime are allowed to return, and the right of priests to devote themselves to pressing social problems is recognized.

"The National Constituent Assembly has approved a series of articles protecting the rights of workers for inclusion in the new charter. All are based on Catholic social principles" (St. Louis Register, Oct. 14, 1955).

Readers in the United States are reminded that the pressure is increasing, on the part of the Roman Catholic Church, to slur the U. S. Public School System because it has remained free from permitting any sectarian religious instruction to infiltrate into the classroom.

* * * *

In a copyrighted column, entitled 'Strange But True Little-Known Facts for Catholics', the TABLET, a Roman Catholic Newspaper published in Brooklyn, N. Y., informs us . . . that in St. Anastasia's Church, Rome Italy, two relics are preserved . . . one is reputedly the VEIL OF OUR LADY and the other is reputedly, ST JOSEPH'S MANTLE The Tablet, Oct. 29, 1955).

In the same column for the date of Nov. 5, 1955, the reader is informed that... GENUFLECTION to a BISHOP as an expression of loyalty and homage was introduced by Emperor Constantine. Also, the reader is told, that... GENUFLECTION AS A MARK OF WORSHIP to the HOLY EUCHARIST was instituted in the 11th Century.

The unabridged dictionary states that GENUFLECTION means "The act of bending the knee as in worshipping." Thus, since the Catholics themselves admit that they are performing an act of WORSHIP when they 'genuflect before the Holy Eucharist', are they not then also performing an ACT OF WORSHIP TO THE BISHOP OR POPE, when they genuflect before him? The dictionary terms genuflection as WORSHIP, in any event.

Peter the Apostle would not allow GENUFLECTION!! (Acts 10:25-26).

————— o —————

CLUB RATE SUBSCRIPTIONS
FOUR SUBSCRIPTIONS FOR ONLY \$10.00
SEND THEM TODAY!

THE NEWS LETTER REPORTS

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

Ken Stamper, Bakersfield, Calif.—This is to inform you that the church that formerly met at 6801 Rosedale Highway has moved to the corner of Rexland Drive and Garber Way. The schedule of services are as follows: Lord's day, classes — 9:45 a.m.; preaching, 10:30 a.m. and 6:00 p.m.; Wednesday classes, 7:30 p.m. If you are passing this way and have the opportunity to meet with us please call one of the following numbers for information and directions: 831-4056; 324-2471; 323-5057. Any correspondence should be addressed to **Ken Stamper**, 4323 Eve St. or **Wayne Hart**, 512 Teakwood Drive.

USED CHURCH PEWS

R. B. Rankin, Jr., Portales, N. M. — We have twenty used church pews, 16 foot in length, for sale. Good condition. \$25.00 each, with pulpit and communion table to match included in lot sale. Contact R. B. Rankin at 356-5417, or George Calton, 356-5704, or write University Drive church of Christ, 523 W. University Drive, Portales, New Mexico 88130.

James P. Miller, 2523 West Diana, Tampa, Fla. — The latter part of the month of June found me busy in meetings in Texas and Arkansas. I was with the Haltom City congregation where my son, Rodney, preaches, from June 17 through the 23rd. This is a small but determined group of faithful disciples who have a bright future. With about 65 members, they are self supporting and growing. Good crowds and fine interest characterized the meeting. There were two additions. The Haltom City Church meets at 6101 Linton Avenue, and Haltom City is a part of greater Ft. Worth on the Dallas side. When you are in that section worship with them. You will be glad that you did. . . . Closing the Haltom City meeting on Sunday June 23rd I flew the next morning to Little Rock and started a meeting with the North Side congregation in Conway, Arkansas Monday night, June 24. **A. W. Goff** preaches for the congregation there and the brethren plan a new building before the summer is over. Northside is a strong congregation of about 225 members with good elders and deacons and working in peace for the Lord. . . . The last of May found me in Cleveland, Ohio with the Lorain Avenue church where brother **E. A. Dicus** has worked so long and so hard through the years. They have a beautiful new building located at 13501 Lorain Avenue. Brethren in Cleveland and surrounding towns would do well to worship with them. They have made great progress in the last few years.

Ralph R. Givens, 387 Nobottom Rd., Berea, Ohio 44017 — During May 20-26 I preached in a meeting with the church in Brunswick, Ohio. A man and wife were restored after being out of duty for over ten

years. A brother was restored here June 9th having been unfaithful for several years.

LeGard Smith, Salem, Oregon — The sound congregation in Sweet Home, Oregon is going to be needing a preacher after I leave the work there the end of June. There are about 40 members, but partial support will be necessary. Anyone interested should contact **Louis Sloan**, Route 2, Box 425, Sweet Home, Oregon, or phone 367-3827 in Sweet Home. My work has merely been part-time for the past nine months while I have been attending law school in Salem. There is a fine group of Christians in Sweet Home, and I would recommend the work there most highly.

D. E. Lively, P.O. Box 657, Ruskin, Fla. 33570 — We would like to get in touch with some preacher who would be interested in moving to Ruskin, Florida by June or mid July. We would like to have an older man, perhaps retired, who could work with the church here. Please write to me at the above address or call: 645-1855.

PREACHER WANTED

The church in Glendale, Arizona which meets at 6801 N. 60th Avenue is in need of a preacher and would like to hear from anyone interested in this work. Contact the elders at the above address.

M. Fred Stacey, Cincinnati, Ohio — The month of May was great in every way for the Blue Ash congregation of this city. We conducted our second ten day meeting of 1968. Brother Farris J. Smith of Birmingham, Alabama did the preaching. Our attendance was near record for each service. Two were baptized during the meeting and two more have been baptized since the meeting ended.. This is the results of plain Bible preaching and any church desiring good sound Bible preaching would do well to call Farris Smith. We have one more ten day meeting scheduled for August with brother Grover Stevens of Louisville, Kentucky. When in Cincinnati, visit with us at Blue Ash.

Edwin Hayes, Fultondale, Ala. — My next meetings are: Valley Grove in Cullman County, Ala.— June 23 through 30; Mt. Moriah in Mulhensberg County, Ky., Aug. 12 through 22; Colesburg, Tenn., May 27 through June 2; Westend Church in Bowling Green, Ky., October 6-13; Lafayette, New Jersey, in November. Meetings so far this year have been in Panama City, Fla. (the Beach congregation) ; North Miami Avenue, Miami, Fla., Auburn, Ky., and Wayne, Mich.

John H. Gerrard, Kokomo, Ind. — Two have recently been baptized at South Courtland Avenue in Kokomo. **Eugene Britnell** will be with us in a meeting July 16th to July 25th.

Ralph Joiner, Punta Gorda, Fla. — I would like to preach in a series of gospel meetings close enough to Punta Gorda that I may return home each night and continue my work with the congregation here. I can go anywhere within a hundred and fifty miles. Anyone interested can contact me at the following address: Route 1, Box 1128, Punta Gorda, Fla. 33950 or call 639,3644.

H. C. Henderson, Jr., P.O. Box 208, Chiefland, Fla. — The church in Chiefland is in need of a full-time preacher. We are looking for a man who can back his preaching with a "thus saith the Lord," and preferably a man seasoned with experience. If you are interested in this work please contact Ray Smith or Jerry Smith at Chiefland, Fla., or call 493-4429 or 493-4665.

John Bullock, 13231 Emily Rd., Dallas, Texas 75240 — In the past eleven months we have had 80 responses here at St. Augustine Drive. We have baptized 12, 47 have been restored, and 21 have placed membership. Our meeting begins here July 22 with **A. A. McInroe** doing the preaching. Brother McInroe is well known through these parts, having formerly worked here in Dallas. If you live in driving distance we invite you to attend and bring others. Do not forget the dates: July 22-28.

Donald R. Givens, 1309 Chase, Novato, Calif. — I began my fourth year with this congregation the middle of June. A few weeks ago a lady who was formerly an Episcopalian was baptized. Our next gospel meeting is with brother Otis Moyer (September 22-27). If you have acquaintances at Hamilton AFB, send us their names and addresses and we will be happy to contact them. The church building is located at 807 Grant in Novato. We are 28 miles north of San Francisco on Highway 101

ONE YEAR IN AUSTRALIA

A person would have to understand how we felt as we arrived in Australia in order to appreciate fully the contrasting emotions which now reside in our hearts. A letter had been circulated throughout Australian churches warning them of the coming of "Anti" preachers. This letter, perhaps unintentionally, left the impression with the brethren here that we were opposed to Bible classes and individual containers for the fruit of the vine, among other things. One Australian preacher recently remarked that it was little wonder that those who warned of our coming would not relate what we really opposed, because such correct representation would have found many Australian Christians of like-mind. As we stepped from the boat and passed through customs, we were greeted by brother Roily McDowell of Bundaberg,

Queensland, and brother and sister Henderson of Sydney. We verily thought within ourselves that the McDowells and Hendersons were the only people in all of Australia who wanted us to be here — a rather lonely feeling. The local work here is slowly growing and many brethren in Australia are now receptive to us and desirous of our assistance in the preaching of the Gospel. The warning in the letter has actually worked to the furtherance of the Gospel and not to the hindrance of our work.

Shortly after our discussion with the author of the warning letter, Bob Harkrider, with whom I am working, wrote an open letter to the Christians in Australia, answering the letter and stating exactly that to which we are opposed. About a month later, we started publication of a small paper entitled "Doing Truth." Both of these enjoyed good reception from many brethren. At the request of a number of brethren in Melbourne, Victoria, Bob and Roily McDowell made a recent trip there. This trip confirmed the conservative attitude on the part of four Australian preachers and other brethren in the Melbourne area. We have also learned of conservative brethren in other places, as they responded to the letter and paper.

For the past nine months, we have been working with the brethren in Armidale, Inverell, Gunnedah and here in Caringbah. At the same time Harold Comer and Roily McDowell have been working with the brethren at Gympie, Rockhampton, Emerald and Bundaberg. We have preached in eleven or twelve meetings this past year, done extensive teaching through different newspapers, done some radio work and taught innumerable home Bible studies. As a result of this work, at least, eight have been baptized, one has been restored and two have left the associated church of Christ. We trust that many brethren have been strengthened through our efforts. In the local work here in Caringbah, there are three prospects who will probably obey the Gospel within a few weeks. We now number ten adult members and our attendance is consistently over seventeen. Bro. Henderson and bro. Thompson, the other two male members, both teach and preach in our absence and are a tremendous help in the work. The church in Bundaberg numbers about 40 members and three of their young men are helping in the preaching there and elsewhere.

At present, there are twelve churches and a number of native, Australian preachers who preach both full-time and part-time with whom we can work. Our second year here will be even busier than the first one. Perhaps, you can now understand that the first impression of isolation is greatly contrasted with the fellowship and happiness we now enjoy — The Lord has abundantly blessed our efforts.

Bro. and sis. Sam Binkley and son are to arrive in Australia sometime in August. There is one other preacher from the States who is making serious plans to come — besides these, we know of no others who are making definite commitments to labor in this country. Needless to say, there is an immediate and demanding need for good conservative preachers throughout Australia. Australia is not the only place where such a need exists, but I feel that this country offers the greatest potential for work in the sav-

ing of souls and the helping of brethren who stand opposed to liberalism in general (for want of a better descriptive phrase).

— Jim R. Everett P.O.
Box 159 Miranda,
NSW 2228 Australia

WORD STUDIES

in the Hebrew
Old Testament



Harold Tabor, 2721 North Pecan St, Nacogdoches, Texas 75961

HOLY Part Two

The primary meaning of Kodesh is "separation." In part one, references were given to show that Holiness implies the ethical concept of deity. "The substantive always denotes a state and not an action" (Kittel, **Theo. Diet. of the N.T.**, Vol 1 p. 89). The verse of scripture "Be ye holy; for I am holy" (Lev. 11:44; 19:2) also implies this ethical concept of God.

The word KODESH is applied to places, persons, times and things in a secondary manner. The implied possession of holiness is derived from a special relation to God.

As applied to places, God's presence in heaven is a "holy habitation" (Deut. 26:14). Moses was told to take off his shoes "for the place whereon thou standest is holy ground" (Ex. 3:5). References are made to the "Holy Land" (Zech. 2:12); the tabernacle (Ex. 40:9); the temple (I Kings 9:3); Jerusalem (Isa. 52:1); and Zion (Isa. 2:6) as being holy.

As applied to persons, the first born (Ex. 13:2); the people (Deut. 7:6); the Priests (Lev. 21:6) and the Levites (Ex. 29:1-ff); a man of God (II Kings 4:9); men or angels consecrated to God (Isa. 4:3) and the Nazarite (Num. 6:5) are all considered holy.

As applied to times, the first reference is to the sabbath day. "And God blessed the seventh day" ... and made it holy (Gen. 2:3). The Sabbath Day was Holy because God "rested on the seventh day." Later, it was set apart as a pledge that God had separated Israel (Ex. 20:8-11; 31:13). The Jubilee year was also a holy year (Lev. 25:12).

As applied to things, all the sacrifices (Ex. 28:38; 29:33) ceremonial materials (Ex. 30:25); utensils (I Kings 8:4); the shewbread (I. Sam. 21:5); the incense (Ex. 30:35-37); and the priestly clothing (Ex. 28:2-4) were all considered holy things.

"Holiness, in short, expresses a relation, which consists negatively in separation from common use, and positively in dedication to the service of Jehovah" (Skinner, **Hasting's Dict. of the Bible**, Vol. II, p. 395).

SIGNS of the times



T. G. O'Neal, 318 Kings Highway, Murfreesboro, Tenn. 37130

JOINING UP WITH THE DENOMINATIONS

One of the signs of apostasy is that of brethren joining with the denominations in services, thus, admitting that there is no difference between the Lord's church and human denominations. Consider the following article that appeared in the **Vineland-Jordan Post**, June 22, 1967. This Jordan Ontario Canada newspaper reports:

"Nine Beamsville churches are joining in a Centennial service of thanksgiving at 8 o'clock, on Sunday, July 2, at Beamsville District Secondary School Auditorium.

"Centinnial Choir will lead in the singing of the hymns, and also will sing the Centinnial Hymn and the anthem, 'The Heavens Are Telling,' by Haydn. Beamsville Citizens' Band will take part in the service.

"Taking part in the service, planned as part of the Centinnial celebration in Beamsville, are Rev. H. G. Rees, Trinity United Church, Rev. Allen F. Cook, St. Alban's Anglican Church, Rev. Carl Wagner, Emmanuel Lutheran Church, Mr. Keith Thompson, Church of Christ, Rev. Ralph Humphries, First Baptist Church, Rev. George Wilson, St. Andred's Presbyterian Church, Rev. Fred Tiessen, Calvary Church.

"Geoffrey Ellis, president of Great Lakes Christian College will deliver the address. Centinnial Choir will be led by its conductor, Fred W. Timms, and AF Murray. Timms will be accompanist.

"All citizens of Beamsville and District are urged to keep this date open to attend the service and make it a great demonstration of a community religious gathering. It is the first occasion for a great many years when all the churches of the community have co-operated in such a service and considerable amount of planning has gone into preparation of the various parts of the program."

Some person may want to know what is wrong with such activity. The real question should be what is right about it. But note some things that are made clear by this article. (1) A gospel preacher, brother Keith Thompson, has joined up with all the false teachers in town in a religious service. This is not obeying Eph. 5:11, is it? If this preacher could do this, why could he not go and preach in a denominational revival with one of these preachers?

(2) Notice that they will have instrumental music in this service. Dear reader, do you believe a gospel

preacher can participate in a service such as this with instrumental music? What will brother Thompson do with his old sermon outlines in which he condemned instrumental music in worship? Or is this brother one who never has believed it was sinful to have instrumental music in worship?

(3) Notice that a band is to perform. Could a band perform for a worship service where brother Thompson preaches? If not, what would be unscriptural about it?

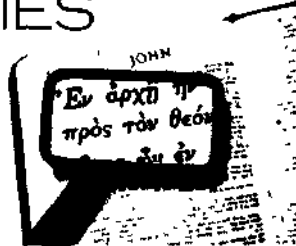
(4) Then consider that a choir will sing for this service. Would brother Thompson be willing- for a choir to sing for a worship service where he preaches? If not, why would he object to it? Would he object on the grounds that such was unscriptural or just because someone might not go along with it?

(5) Note that this is the first time in several years that such a service was to be conducted in this town. If it proved to be a big success, then no doubt they would want to have another one next year. And these services always get more denominational year by year. The next one will be worse than the previous one. The time will come in Beamsville, if it has not already come, that because of such action people will not be able to tell the Lord's church, from any human denomination. As the Lord's people join more and more with the denominations, little by little they will lose their identity as the Lord's church.

Brother J. D. Tant said, "Brethren, we are drifting." Apostasy is upon us. In many places it is hard to tell the difference between the Lord's church and some human denomination. Time will come when it will be even harder to tell the difference. Dear reader, can you see in the church where you worship evidence the church is getting closer to denominations? If so, make no mistake about who has moved in order to be closer. It is brethren; not denominations.

WORD STUDIES

in the Greek
New Testament



E. V. Srygley, Jr., Route 6, Box 420, Tampa, Florida 33610

"GOD FORBID!":

NO. 4

It has been pointed out in these discussions of the expression "God forbid" that the phrase is always found in the writings of Paul as an answer to a question. Further, it has been noted that Paul uses the expression to express his abhorrence of some conclusion that might be erroneously drawn from what he has said.

ROM. 11:11

In Rom 11:11, "God forbid" answers the question, "...have they stumbled that they should fall?" KJV. In the context of Rom. 11:11, Paul has argued

the divine rejection of national Israel. This rejection followed Israel's rejection of Jesus as the Messiah. Paul adds the fact that the fall of Israel was not a mere isolated circumstance, nor was their condemnation simply an arbitrary act of God. To the contrary, the fall of Israel was the means through which the Gentiles were allowed to hear and obey the Gospel of Christ.

I COR. 6:15

In I Cor. 6:15, "God forbid" answers the question, "... shall I then take the members of Christ, and make them the members of an harlot?" KJV. In numerous passages, Paul teaches that Christians have been given "freedom," Gal. 5:1; II Cor. 3:17, etc. It is apparent from other passages that some Christians reasoned that their "liberty" was license to sin, Rom. 6:1, etc. Some might have supposed that they could consort with harlots. In anticipation of this Paul registers the strong disclaimer, "God forbid!"

GAL. 2:17

In Gal. 2:17, "God forbid" answers the question, "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin?" KJV.

In all generations, people have judged Christ and Christianity on the basis of the lives of Christians. To be sure, Christians ought to be proper examples. But the fact of the matter is that Christians sometimes do not live exemplary lives. It is erroneous, however, to suppose that Christ approves of misconduct. Christ is not "the minister of sin."

GAL. 3:21

In Gal. 3:21, "God forbid" answers the question, "Is the law then against the promises of God?" KJV. In Gal. 3:17 Paul had stated that the law was given 430 years after the covenant with Abraham. Some Jews might have concluded that the law, being a later arrangement, altered or annulled the covenant that God had made with Abraham. Further, some might have concluded that Paul was presenting the law as a contradiction of the Abrahamic covenant. To the contrary, Paul shows that the law fulfilled a particular purpose, Gal. 3:19, 24, 25.

SALVATION REQUIRES WATCHFULNESS!

William C. Sexton, St. Joseph, Mo.

Recently while in the Comhusker State, I visited the Capital building, in Lincoln. As I approached the North entrance, my eyes focused on an inscription over the door. As I read, I was deeply impressed with the message. It reads: "The Salvation of the State is Watchfulness in the Citizens."

I thought, "How True!" "Certainly," the words passed through my mind quickly, "each citizen needs to be watchful." "This is true," I reasoned, "because there are so many forces working to destroy the freedom of every citizen." Since that day I have thought of that inscription many times, and I be-

lieve that it has a message that is important; a message that needs to be impressed upon each citizen. Only by each citizen doing his job, can the whole survive. To the extent some neglect their duty, to that extent the freedom of all is in danger; to the extent that each performs in this respect, is the security of all maintained.

In view of the many happenings of our day in our nation and throughout the world, these words seem to be most apropro. Perhaps these words need to be placed in conspicuous places for all to ready. The message needs to be seen, conceived, and actuated. Perhaps the instructions to the Israelites with regard to conveying the message could be meaningful today. (Cf. Deut. 6:6-9.)

Immediately, my mind associated a similar case — that of the citizens of God's kingdom, members of His church. How necessary it is for each member of the church to WATCH. The command is given a number of times to every Christian. Paul impresses the idea on the elders at Ephesus (Acts 20:28-30), Hebrews writer to all (Heb. 3:12-13). Jesus issued the message to His apostles shortly before He left them (Matt. 24:4).

Perhaps the inscription made such an impact on me due to what has just happened to me; I was conditioned for it. The night before I had preached on some DANGERS FACING GOD'S PEOPLE. One brother had stayed around after service for a while to discuss the things I had said. He indicated that he too, saw dangers associated with some things being done. However, he was not satisfied with our effort; he was opposed to making these things known under the circumstances we had. You see, that was a small group meeting in the basement of a brother's house. A large church building, where some of these brethren had met in the past, was not being used that night. The brethren **in charge** were not interested in coming and studying these things. The preacher had been asked to discuss these matters earlier and had refused. The building was not available to us, we used what was available.

Another brother, I understand, had been upset and stated, to another not to me, that he didn't think that I should have been speaking on these things "that divide." Some have the idea, I am afraid, that you should never say anything that gets someone excited. To indicate that something is "wrong," in the "Church of Christ" to their way of thinking, is to commit a crime unforgivable. Yet the need to WATCH shouldn't be hard for anyone to detect: reflecting, one can see that watchfulness is necessary in almost every realm of life. In the business world, one must keep his eyes open to trends, etc.; a doctor must watch for new medicine as well as diseases; a lawyer must watch for rulings handed down — in short the successful man, watches. God has set forth many specific things for which we should watch. May we suggest a few:

1. WATCH — "Take heed" — THAT NO MAN DECEIVE YOU. Jesus gave this command (Matt. 24:4), shortly before He left this earth. Examples to illustrate the need are many: Many a person has been deceived by others — been caused to think that they were acting according to God's will when in fact

they were violating His law. In our day, many are following men instead of God; they have been sold a bill of goods. This is happening in the "Church of Christ" too. If they would take the Lord's advise they could rescue themselves from their destroyers. When a man fails to "abide" in the doctrine of Christ, he is without God. The same can happen to any of us, thus the need to be on guard.

2. WATCH — TO SEE THAT YOU ARE STANDING FAST IN "THE FAITH" (I Cor. 16:13). The faith being the doctrine which was delivered by the apostles, inspired men of God — in short the New Testament. (Cf. Jude 3, II Pet. 1:20-21, II Tim. 3:16-17, I Cor. 2:1-13.) This doctrine is the instrument by which man has planted in him the "Seed" that produces the New Birth; this is the "incorruptible", which lives and abides for ever (I Pet. 1:23). Having come forth as a "newborn" babe, he MUST grow and become grounded — firmly established; he is required to "STAND FAST." Therefore, it behoves everyone of us to EXAMINE SELF often to see that we are doing that. If we become angry when challenged to consider something as being wrong, is our heart as it should be ?

3. WATCH — "Take heed" — LEST YOU BE OVER CONFIDENT (I Cor. 10:12). The apostle shows the need to beware of the danger of falling. If there is no SENSE of danger, then of course one will waste no time and energy to avoid such. There is always the danger of being so concerned about the other fellow, and usually to find fault to injure rather than help, that one overlooks self-examination. If we think we stand ... be careful, there is the possibility of falling. The consequences are so great, if we go beyond the period of grace without being corrected — an eternity of suffering! Man is weak and needs to be mindful of this, thus let us be appreciative of those persons who will discharge that unpleasant duty of rebuking us.

4. WATCH — LEST YOU BE "LED AWAY," EVEN AFTER YOU KNOW (II Pet. 3:17). Knowledge of what is right is essential to obedience, yet is no guarantee that one will succeed — obedience MUST be carried out. Many have been persuaded by a powerful personality to do that which he KNOWS is wrong. Therefore, Peter admonishes — "seeing ye know ... beware lest ye ..." In 'our day with all the ADVERTISEMENT, tricks of propaganda, etc., many are sold something they neither **need** nor **want**. Religion is no exception. How about our **sales resistance**? Can we be led to "... broken cisterns, that can hold no water" (Jer. 2:13) instead of the FOUNTAIN OF LIVING WATER ?

5. WATCH — LEST YOU BE UNPREPARED (Matt. 24:42-51). Each is tempted to feel that he has several more days to **get ready**. With that in mind, we may wait till tomorrow to do that which we should DO TODAY. We have no promise of tomorrow: "To day if ye will hear his voice, harden not your hearts ..." (Heb. 3:15). Let us be ready at all times. This requires watchfulness. Are you mad that I challenge you to WATCH? I believe that your SOUL is worth the chance. I hope that we are still friends, and that you'll illustrate that you love me — by pointing out my wrongs so that I can correct them.

When vacationing, traveling or moving -

ADVERTISE FOR \$50.00 A YEAR

**WORSHIP WITH THESE CHURCHES**

| | | | | |
|---|--|--|--|---|
| <p>Atlanta, Ga <i>(Marietta Smyrna Area)</i> CHURCH OF CHRIST meets at 181 Church Street in Marietta <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 10 55 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist Hugh W Davis Phone 436 5007</p> | <p>Bradenton, Fla WEST BRADENTON CHURCH OF CHRIST meets at 1619 10th Avenue West <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Olin Hastings Phone 746 0305</p> | <p>Miami, Fla NORTH MIAMI AVENUE CHURCH OF CHRIST meets at 143rd St & No Miami Ave <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Bobby Thompson Phone 685 3203</p> | <p>Orlando, Fla HOLDEN HEIGHTS CHURCH OF CHRIST meets at 1000 22nd Street <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 50 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Oaks Gowen Phone 424 3533</p> | <p>Tampa, Fla FOREST HILLS CHURCH OF CHRIST meets at 1011 W Linebaugh Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 9 00 a m Morning Worship 9 50 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist H E Phillips Phone 935 3691</p> |
| <p>Tampa, Fla SEMINOLE CHURCH OF CHRIST meets at Rome Ave & Wishart Blvd <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist James P Miller James G Walker</p> | <p>Decatur, Ga GLENWOOD HILLS CHURCH OF CHRIST meets at 2957 Glenwood Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist J Edward Nowlin Phone 377 7782</p> | <p>Louisville, Ky EXPRESSWAY CHURCH OF CHRIST meets at 4437 South 6th Street <i>Schedule of Services</i> LORD S DAY Morning Worship 9 00 a m Bible Study 10 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Jas P Neadham Phone 366 0884</p> | <p>Concord, N C CHURCH OF CHRIST meets on Poplar Tent Road 2 mi West of US 29 & US 601 Bypass <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 10 50 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Jack G Byars Phone 782 3645</p> | <p>Tallahassee, Fla WESTSIDE CHURCH OF CHRIST meets at 2150 Belle Vue Way <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m For information phone 222 2881 or 877 3832</p> |
| <p>Jackson, Tenn HOLLYWOOD DRIVE CHURCH OF CHRIST meets at Hollywood Drive at Hattan <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist L Earl Fly Phone 424 2821</p> | <p>Pascagoula, Miss 25th STREET CHURCH OF CHRIST meets at 13 Mi from Hwy 90 on Chico Rd <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist Dick Blackford Phone 475 9354</p> | <p>Jacksonville, Fla HYDE PARK CHURCH OF CHRIST meets at Corner Lake Weir & Conant Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Jamie Rhoden Phone 781 5704</p> | <p>Birmingham, Ala ELM STREET CHURCH OF CHRIST meets at 1625 Elm Street S W <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Dennis L Reed Phone 788 8335</p> | <p>Murfreesboro, Tenn WESTVUE CHURCH OF CHRIST meets at 316 Kings Highway <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Thomas G O Neal Phone 893 3355</p> |
| <p>Miami, Fla SOUTHWEST CHURCH OF CHRIST meets at 1450 S W 24th Avenue (Coral Gables Area) <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Leo Rogol Phone 443 3376</p> | <p>Nashville, Tenn FRANKLIN ROAD CHURCH OF CHRIST meets at 3915 Franklin Road <i>Schedule of Services</i> LORD S DAY Bible Study 9 00 a m Morning Worship 10 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist D W Claypool Phone 832 9456</p> | <p>Gainesville, Fla NORTHEAST CHURCH OF CHRIST meets at 1433 NE 16th Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 9 00 a m Morning Worship 10 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist John Witt Phone 378 5023</p> | <p>Leesburg, Fla CENTRAL CHURCH OF CHRIST meets at 107 South Oak Avenue near 14th & Main Sts <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Contact G R Wheeler Phone 767 7916</p> | <p>Clearwater, Fla HERCULES AVENUE CHURCH OF CHRIST meets at 601 So Hercules Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Preston Weeks Phone 442 9267</p> |
| <p>Columbus, Ga CHURCH OF CHRIST IN ROSE HILL meets at 2216 Hamilton Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Preacher Charles G Caldwell Jr Phone 323 9331</p> | <p>Charlotte, N C CHARLOTTE CHURCH OF CHRIST meets at 5327 York Road <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Jerry Parker Phone 523 8867</p> | <p>Lake City, Florida CHURCH OF CHRIST IN LAKE CITY meets at 400 S Hernando cor Dade <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study in members homes Phones 752 2829 752 4230 752 6323</p> | <p>Oak Lawn, Illinois BURBANK MANOR CHURCH OF CHRIST meets at 8230 So Laramie Ave <i>Schedule of Services</i> LORD S DAY Bible Study 9 30 a m Morning Worship 10 30 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Paul Foutz Phone 499 1834 or 423 6703</p> | <p>Ft Walton Beach, Fla. NORTHSIDE CHURCH OF CHRIST meets at 200 Beal Street off Hwy 98 1 block <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 00 p m Contact H N Eubanks Jr Phone 243 2660 J F Glass II Phone 244 5045</p> |

PLEASE CHECK YOUR
EXPIRATION DATE
AND SEND YOUR
RENEWAL TODAY

"THE LIVING VOICE"

Pre-recorded

TAPES
of

DEBATES LECTURES SERMONS

Your permanent record of the actual voices of men from the past as they fought the battles for truth and delivered vital lectures on living themes. The rare moments of history will come to life again as you listen to the actual voices of some now dead and some still living. Build your own tape library for use now and in the years to come.

Highest quality recording on 1 1/2 mil polyester base tape, weather resistant, recorded on both sides at 3 3/4 i.p.s. on 7" reel, and can be played on any recorder using a 7" reel. 5" reels available at 1 7/8 i.p.s. Every tape fully guaranteed and will be replaced free of charge if defective. Stereo recording available upon request.

EACH REEL \$4.00

order from:

**PHILLIPS
PUBLICATIONS**

P. O. BOX 17244 - TAMPA, FLORIDA 33612



SMITH-WADE DEBATE

J. T. Smith & Ronnie F. Wade
West Chester, Ohio
and
Dayton, Ohio November
27 - December 1, 1967

FOUR NIGHTS

FIRST TWO NIGHTS: A discussion of one cup (container) for the communion. LAST TWO NIGHTS: A discussion of classes and women teachers.

Each reel separately — \$4.00

FOUR REELS — \$16.00



GRIDER-McGAGHREN DEBATE

A. C. Grider & H. C. McCaghren
Longview, Texas
October 17-20, 1966

FOUR NIGHTS

FIRST TWO NIGHTS: One church sending money to another church to preach the gospel as in Herald of Truth. LAST TWO NIGHTS: Church support of orphan institutions.

FOUR REELS — \$16.00

MOSBY-TOTTY DEBATE

Ronald Mosby & W. L. Totty
Frankfort, Kentucky
December 12 - 16, 1966

FIRST TWO NIGHTS: Church responsibility in benevolence to those not saints. LAST TWO NIGHTS: Church support of orphan institutions.

FOUR REELS — \$16.00



DODGE-WILSON DEBATE

Charles C. Dodge & John W. Wilson
(Debate with Jehovah's Witnesses)
Payette, Idaho January
30 - February 2, 1967

FIRST TWO NIGHTS: The Kingdom of God was established in 1914 A.D. LAST TWO NIGHTS: Man has a soul or spirit which is immortal.

FOUR REELS — \$16.00



GARNER-WOODS DEBATE

Dr. Albert Gamer & Guy N. Woods
Montgomery, Alabama
November 13-16, 1967

FOUR NIGHTS

FIRST NIGHT: Salvation by faith without water baptism. SECOND NIGHT: Baptism for remission of sins. THIRD NIGHT: A child of God can apostatize and be lost in hell. FOURTH NIGHT:

Instrumental music in worship.

FOUR REELS — \$16.00



BINGHAM-HIGHERS DEBATE

W. Eural Bingham & Alan E. Highers
Corinth, Miss.
November 20 - 24, 1967

FOUR NIGHTS

FIRST TWO NIGHTS: Church support of orphan homes. LAST TWO NIGHTS: Church benevolence to saints only.

FOUR REELS — \$16.00



JENKINS-HEINSELMAN DEBATE

Ferrell Jenkins & Bill Heinselman
Akron, Ohio
December 4 - 8, 1967

FOUR NIGHTS

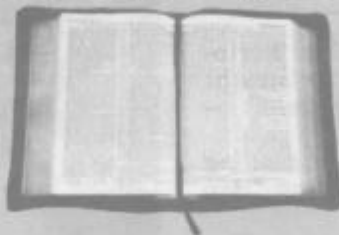
FIRST TWO NIGHTS: A discussion of church support of orphan institutions.

LAST TWO NIGHTS: A discussion of churches supporting the Herald of Truth.

FOUR REELS — \$16.00

SEARCHING *the* SCRIPTURES

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



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

VOLUME IX

AUGUST, 1968

NUMBER 8

SEARCHING THE SCRIPTURES

Rhymer H. Knight, Tampa, Fla.

If you don't receive *Searching the Scriptures* or have never investigated it, why not think about it now? I am not only happy to count its editor a dear friend in the Lord but believing strongly in the aims set forth in *Searching the Scriptures*, I invite you to consider, or reconsider, some of the fine characteristics of this paper.

There are a number of papers published by conservative brethren, all doing a good work, each serving more or less a particular purpose and to some extent a certain area. *Searching the Scriptures*, though having a greater subscription in the South, has grown in popularity and respect nationwide, as well as going to a number of foreign countries. Since its beginning *Searching the Scriptures* has enjoyed a continual increase in subscriptions.

Does it have a definite purpose, a really worthwhile aim? Most assuredly it does. *Searching the Scriptures* cannot, and does not, propose to supplant or supplement the Scriptures, rather it seeks to supplement Bible STUDY. The basic aim of *Searching the Scriptures* is stated in its very title. First, it seeks to be as true to the Scriptures as sincere students of the Bible can make it. Second, to stimulate study of the Scriptures it offers a wide section of very profitable studies, prepared by as fine a line-up of men as can be found, and these men are from all over the nation. There are some FIFTEEN men writing on SPECIFIC areas of study, areas of continuing concern, but note in addition the fine host of others who write on a great variety of subjects. Would you like a good sample to start with? Then read the plain, practical, positive, power-packed editorial on "Worldly Tendencies of the Day" in this very issue.

Searching the Scriptures seeks not to be flashy but rather to be dignified, practical and attractive. In its makeup, it is certainly a first-class publication.

I have no organic connection with *Searching the Scriptures*, no more than any other subscriber, but my interest in writing this article is to help further the basic aims of this paper, aims with which I agree.

There are some things which you may not know nor have ever thought about. Over a period of time I

SPECIAL ISSUE IN OCTOBER

"The Woman's Covering"

The entire issue in October will be devoted to a study of First Corinthians 11:1-16. Hiram Hutto and James P. Needham have been asked to prepare objective studies on these verses. Roy E. Cogdill has been asked to prepare a study on the principles of Bible interpretation. Subscribe now and be sure to receive this special issue. Subscription is \$3.00 per year. If you want extra copies of this special issue, order now so we may know how many to publish. The price will be \$20.00 per hundred.

have become acquainted with some facts. First, as any editor and publisher of a religious journal knows, subscriptions ALONE will NOT pay the cost of putting out a first-class paper but the larger the subscription list, the easier it is, financially, to publish a paper. Second, I know personally that Brother Phillips and his good wife Polly have regularly dipped into their own personal income to help make this paper possible. This does not count the continuous physical strain imposed upon the man himself.

Putting out *Searching the Scriptures* is truly a conscientious effort to further the Lord's cause and is really a SERVICE to the brotherhood — to YOU and to ME. This is a paper that you can not only derive great benefit from but you will appreciate receiving it into your home.

If publishing *Searching the Scriptures* is a service to the brotherhood, surely there are ways by which we can help in this service. Remember, the larger the subscription list, the easier it is to publish such a paper. Here are some ways you can help. 1. Are you a subscriber? If not, right **now** is the time to start. Has your subscription expired? By all means renew while it is now on your mind. 2. Can you subscribe for a friend? You will do him a favor. 3. Can you get others to subscribe? This will be a favor to them. And 4, churches can purchase bundles at reduced rates; check the rates given in the paper. Send in your subscription (s) today.

Comments to the Editors

"I appreciate every issue of Searching The Scriptures, and especially do I appreciate the forthright manner in which truth is presented therein." — Dorval L. McClister, Crestwood, Ill.

"We continue to enjoy and benefit from reading Searching The Scriptures" — Derrel Starling, San Antonio, Texas.

"Keep up the endless battle in Searching The Scriptures. Be firm, fair, humble, and uncompromising. We enjoy every issue." — Larry Ray Hafley, Piano, Ill.

"The paper continues to be very fine, and I can hardly put it down upon receiving it, until I have finished all. Do feel that it has done, and is doing, much good. May the Lord bless the effort that makes it possible." — Edwin Hayes, Fultondale, Ala.

"The wife and I feel that good has been done here through Searching The Scriptures. We have appreciated the opportunity of helping to send the paper. You have put out an excellent paper month after month." — Rufus R. Clifford, Nashville, Tenn.

"I enjoy the paper very much." — Edna Vincent, Tampa, Fla.

"I continue to enjoy Searching The Scriptures because of its subject matter and layout." — Jim R. Everett, Miranda, Australia.

"I really appreciate your paper and think it is doing good." — Ray Harris, Terre Haute, Ind.

"I have read your paper from the first issue and think that it is accomplishing much good in the brotherhood. Best personal regards to you and the faithful men who are writing for your paper." — E. Paul Price, Borger, Texas.

"Many of us read the magazine completely and appreciate very much your fight for the truth in the straight and narrow way." — William B. Collins, Bradenton, Fla.

"It is an excellent paper, and my wife and I appreciate the stand for the truth which you good brethren have taken. May God bless every effort for good." — Walter C. Essary, Hermitage, Tenn.

"I enjoy the paper so very much; I am renewing my subscription for another year." — Mrs. Maud Tash, Bemis, Tenn.

"We like the paper very much." — Mary and Alice McDonald, Taylors, S. C.

"Brother Phillips, I appreciate Searching The Scriptures and have enjoyed each and every copy. I am sure only eternity will reveal all the good it has done. It is wonderful to have men of faith and courage such as you and brother Miller to write fresh and pointed articles regardless of the attacks upon each of you." — R. C. Vetter, Tigrett, Tenn.

"I appreciate the caliber of material that is always characteristic of your paper." — Louis Cain, Cardwell, Mo.

"In order that I may not miss a single copy of your Bible centered and thought provoking publication, I am attaching my check in the amount of \$10.00 to renew my subscription and 3 other names, brethren, whom I feel will be equally as enthusiastic about the publication as I am." — J. G. Savage, Lewisville, Texas.

Searching The Scriptures

Published Monthly At
TAMPA, FLORIDA

Second class postage paid at Tampa, Florida

H. E. PHILLIPS, Editor

JAMES P. MILLER, Co-editor

SUBSCRIPTION RATES

Single: \$3.00 per year in advance

Club: Four for \$10.00 per year

Bundles to one address:

36 for \$5.00

75 for \$10.00

Special club subscriptions:

30 for \$5.00 per month

65 for \$10.00 per month

The date on the address plate shows the time to which your subscription is paid. Check and renew on time.

Address subscriptions and correspondence to:

P. O. Box 17244

Tampa, Florida 33612

EDITORIAL

H. E. Phillips, Post Office Box 17244, Tampa, Florida 3361

WORLDLY TENDENCIES OF THE DAY

NO. 4

In this fourth and final article on the above subject we want to consider mainly how worldliness is made manifest in the life of man. Worldliness cannot be limited to a deed or word because it is a state of mind. It is that attitude or influence in the heart of man that is shown in his deeds and words. It is for this reason that we must examine the heart to know whether or not we are worldly minded. The difference is expressed in Romans 8: "For they that are after the flesh, mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither in-deed can be. So then they that are in the flesh cannot please God" (Rom. 8:5-8).

It is not possible for one to be in the kingdom of Christ and the kingdom of the world at the same time

because the kingdom of Christ is not of this world (John 18:36). It is not possible to be a friend of the world and a friend of God at the same time (James 4:4; Matt. 12:30).

The many plain and strong statements of the Holy Spirit leave no room for doubt as to our relationship toward the world if we please God. "Love not the world" (I John 2:15); "Be not conformed to this world" (Rom. 12:2); "Keep himself unspotted from the world" (James 1:27); "Come out from among them" (II Cor. 6:17); "Denying ungodliness and worldly lusts" (Titus 2:11); "Flee youthful lusts" (II Tim. 2:22); "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12).

There are at least five areas of life wherein worldliness is shown. Some of these are not generally considered as growing out of a carnal mind, but the Satanic power of this world is the only source of influence which manifests itself in these areas of human conduct.

1. Dress. The way men and women dress (or do not dress) reflects the condition of the heart. Why do women parade in public with as few clothes on as the law will allow? It is sometimes claimed that hot weather is the reason, but I know this is not so because I see this same dress in fall and winter when I have to wear heavy clothes to be comfortable. Women wear short "shorts" in public to attract attention through lusts. The word of God teaches that women should dress in modest apparel (I Tim. 2:9) and to dress otherwise is to be led by the mind of the flesh rather than the Spirit of God.

Modest apparel is relative and does not tell exactly how much or how little clothes should be on the body. A woman dressed in "modest apparel" today would have been immodestly dressed one hundred years ago if the amount of the body covered determined what modest dress was. "Apparel" means, dress, clothing, raiment, the garment covering the body. "Modest means orderly, well-arranged, decent, respectable. It refers to manner of life as well as to dress. Modest apparel is that clothing for the body that is decent and respectable. When the dress is not designed and worn for the purpose of emphasizing the lusts of the body, but in accord with what is decent and respectable, the dress is modest in the sense spoken of in the word of God.

There are several ways one can demonstrate a worldly mind by dress. He or she can dress with so little covering that it is not decent and respectable and attracts attention to the lusts of the flesh, to sex. They could also wear enough covering for the body, but wear it so tight and in such a way as to emphasize the same thing as nearly no clothing at all. They could also dress in expensive and gaudy clothing that would emphasize the vain glory of life. This is sinful. One could dress in shabby, dirty clothing (when his work did not call for it) that reflected no respect for himself and others. All this is immodest dress and reflects a mind governed by the power of this world and not the mind led by the Spirit. The manner in which one dresses tells whether he is worldly minded or not.

2. Recreation. The way men and women spend their hours of leisure away from the daily labors of the day

tells much of their state of mind. Everyone needs some time for rest and re-creation of the mind and body. Recreation within itself is not wrong; it is necessary to a healthy mind and body. It is the **kind** of recreation that shows whether one is worldly minded or not. Some of the things men and women do for recreation are not recreation at all. They are detrimental to both body and soul. I cannot imagine how a man can drink liquor until he is unconscious and wake up with a headache, not knowing what he did or where he was, and call it a good time. This is not recreation in any sense of the word.

It is assumed that anything that is a pleasure is recreation. This is not true! Some pleasures are very sinful. The young widow who lives in pleasure is dead (in sin) while she lives (physically) (I Tim. 5:6). Moses made choice to suffer affliction with the people of God rather than to "enjoy the pleasures of sin for a season" (Heb. 11:25). The worldly minded person may show his worldliness in pleasure in two ways. He may choose that which is wrong in its working or in its consequences. A good example of this is the very common practice, even now accepted among many "church members," of dancing. I refer to the kind of dancing where men and women embrace and wiggle and twist together to music (and sometimes without music) and justify it on the grounds that everybody does it. This is the place where one man may take another man's wife and get by with the petting and fondling before the eyes of his wife and the woman's husband, but would be shot if he did the same thing in the dark away from the music. The consequences of this is murder, suicide, prostitution, divorce, drunkenness, dope, and nearly every other crime and immoral act known to man. How could "recreation" of this type come from a heart led by the Spirit of God? It is worldliness in its worst form.

Another way recreation shows the worldly mind is the amount of time and money put into it. Some form of recreation which may not be wrong in its working and consequences may be made wrong when it takes a place before and over the kingdom of God. To illustrate: fishing is certainly not wrong in its working or consequences, but if a man spent ten times more time, effort and money on his fishing than in serving God, he has made what could be recreation to him a sinful thing. It is the force of this world that governs his mind and not the Spirit of God. This is the way worldliness is shown in recreation.

3. Speech. When the scribes and Pharisees questioned Jesus about his disciples eating without washing their hands, he responded by saying, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (Matt. 15:11). In chapter 12 he spoke to the Pharisees about their speech and said: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:34-37). A man's speech tells the state of his heart.

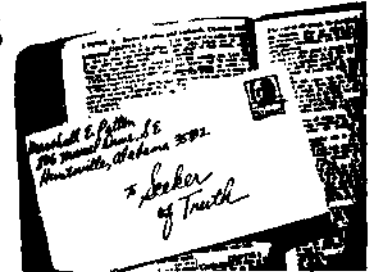
There are several ways a man's speech may show a worldly mind. Lying is a very common practice today. Every man or woman who tells a lie is showing that he or she is worldly minded. Every man ought to speak the truth with his neighbor. Profanity is also a common practice. This is done by religious people. Filthy language that denies the minds of others is a practice of worldliness.

4. **Human relations.** I know of no single thing that more declares a worldly heart than one's relationship to others of the human race. Husband-wife relationship is so corrupt today that many can never be saved because they refuse to repent of their involvement. Parent-child relationships has reached about the lowest level in human history. Parents do not care for their children and children do not respect their parents. Brother-sister relationship is also so corrupt that in some parts of America reports have become public that men are using their sisters for the purpose of prostitution. Neighbor to neighbor relationship does not exist as it once did. The relationship of brethren in Christ is a sad spectacle to the world. This bad relationship is a display of worldliness.

5. **Religion.** Usually people do not think of religious people as being worldly minded. Jesus told the scribes and Pharisees in Matthew 15 that they worshipped God in vain by their doctrines of men. This put aside the command of God and put in its place the commands of men. Paul wrote to Timothy that some who were highminded, lovers of pleasure more than lovers of God, had a "form of godliness" but they denied the power of it (II Tim. 3:4,5). Religious people who ignore the law of Christ and go about to do what they want to do in religious matters, are worldly minded people. They are as wrong as the drunkard, murderer, liar, or any other person led by the god of this world, Satan.

Worldliness is displayed in the appearance, the conduct, the language, and the relationship of man. Just remember that the heart of man is the seat of all his thoughts, words and deeds. If the heart is governed by the word of God — the Holy Spirit, he will be a righteous man. But if the heart is governed by the lusts of the flesh — Satan, he will be a worldly man. All who are of the world will be lost in eternity. You had better examine your heart and conduct to make sure you are led by the Spirit of God. Your life depends upon it.

ANSWERS for our hope



Send Bible questions to:

Marshall E. Patton, 806 Muriel Dr., S.E., Huntsville, Ala. 35802

QUESTION — Will you please comment on the position which affirms that all the signs of Matt. 24 relate to the destruction of Jerusalem in A.D. 70; that verse 34 is the dividing line in this chapter; that those verses that follow relate to the second coming of Christ. Is this your view? If not, will you write somewhat on this matter? If it is your view, will you please help me with some difficulties? How can verses 27-31 refer to the destruction of Jerusalem when our Lord's coming is mentioned specifically? Also, if these verses refer to the destruction of Jerusalem, how may one know that some matters in the verses that follow do not refer to the same thing? It seems to me that our Lord's answers to the questions of verse 3 do not follow in chronological order, but that he talks about his coming and the destruction of Jerusalem alternately throughout the chapter. Anything you can give that will help one to be certain in the application of these verses will be sincerely appreciated--C.A.

ANSWER — It will not be easy to answer the above clearly with brevity. A careful reading and study of verses cited will be necessary to a clear understanding.

I believe that verse 34 is the "dividing line" in the chapter. Notice that all the signs of the chapter appear before this verse. Verses 32 and 33 show that the time of the event under consideration may be **known**.

The natural conclusion of verse 34 is that the signs would come to pass within the average life time of the people then living. The word "generation" cannot mean "Jewish race" as some have contended. It is not so used in the context or elsewhere by the author. Compare: Matt. 1:17; 11:16; 12:38-45; 16:4; 17:17; 23:36. In all these references the obvious meaning of "generation" is a contemporary people. Furthermore, if this be not so, then our text has our Lord saying unto the Jews, "These things are going to happen to your race, but your race will not pass away until these things do happen to it." Such meaning reduces our Lord's statement to absurdity and reflects upon his use of words.

A careful reading of the historian, Josephus, and the New Testament record of the early church reveals that every sign in the prophecies of Jesus in this chapter was fulfilled in the destruction of Jerusalem — A.D. 70. The difficult verses are those referred to by our querist, namely, verses 27-31. However, the difficulty can be easily resolved in the light of further study.

While verse 27 refers to the Second Coming of

BOOKS BY ROY E. COGDILL

| | |
|--|--------|
| Walking By Faith (paper — \$1.25) cloth | \$1.75 |
| The New Testament Church (paper — \$1.50) cloth | \$2.00 |
| Cogdill-Jackson Debate | \$2.50 |

order from:



**PHILLIPS
PUBLICATIONS**

P. O. BOX 17244 — TAMPA, FLORIDA 33612

Christ, what is said is no sign of the event under consideration. Rather, it stands in **contrast** to the event signified by the signs of verses 23-26. One of those signs is the cry of false Christs. Jesus says, "believe it not," and shows that when he does come no cry or announcement will be needed. The reason is obvious: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." This, however, standing, as it does, in **contrast** to the former signs is thereby **excluded** from the event of the context. Hence, the signs relate to something other than our Lord's Second Coming.

Verse 28 fittingly describes the destruction of Jerusalem. Just as a dead body is the object of the eagles of heaven, so Jerusalem (the seat of Israel) is the object of God's judgment in the event under consideration. Whether the eagles represent God or the Roman army matters little. God used the Roman army to devour the object of His wrath.

It must be admitted that verses 29-31, at first, appear to refer to the Second Coming of Christ. However, if we remember that this is prophetic language, and if we allow other such language to be our guide, thus, letting the Bible be its own interpreter, we are forced to conclude that these verses, too, refer to the destruction of Jerusalem.

The word "immediately" in verse 29 necessarily relates what is symbolized by the signs of the verse to the event of the context — the destruction of Jerusalem. The signs of this verse have consistently symbolized power, authority, dignitaries, rulers, kings, etc. God's judgment upon, and the downfall of Babylon, Idumea, Egypt and others were all foretold by the use of the same signs (Isa. 13:10; 34:4, 5; Ezk. 32:7, 8). Even God's judgment against "the king of Babylon" is signified by the falling of the morning star, Lucifer (Isa. 14:4-12). The termination of Mosaic authority and the power of that system before the inauguration of the new order under Christ was likewise signified by the same prophetic language (Joel 2:28-32; Acts 2:16-21). In the light of these prophecies we should not think it strange that the same signs should be used to foretell the end of the old Jewish state. While it continued for a while under Roman power it was terminated with the destruction of Jerusalem.

Verse 30 stands in contrast to verse 29. In the latter (v. 29) the former authorities (symbolized by the sun, moon, stars, etc.) are overthrown and cast down from "heaven" (their position of power). Thus, the powers of **heaven** were shaken. In verse 30 we see the "sign" (symbol) of the Son of man appear in "heaven" (position of power). In one verse we see the fall of one system of authority, and in the other we see the rise of another system of authority. The new system, involving the new order under Christ, will now be more obvious for the following reasons: 1) The vindication of His word — in the ruin of the temple, the destruction of the city of Jerusalem, and the end of the Jewish state, 2) The mourning of the tribes — a natural experience for the Jews because of the catastrophe befallen them, and 3) The triumph of His cause — seen in the sending forth of His "angels" (messengers or gospel preachers) to gather "his elect" (those who obey the gospel) from all over the world. The specific

reference to His "coming in the clouds of heaven" does not affirm His **personal** coming. In Isa. 19:1 prophetic language employs the same symbol to foretell the Lord's coming in judgment upon Egypt. Coming in clouds symbolizes a coming in power — not necessarily in person, but in judgment, in triumph, or in the cause one represents.

Thus, verses 29-31 relate to the destruction of Jerusalem as much so as those that have gone before. This catastrophic event — the destruction of Jerusalem — vindicates our Lord, exalts him as the Christ, removes a hindering force (the state of Israel), and ushers in perhaps the most glorious period of triumph the cause of Christ has ever known.

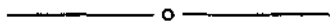
After verse 34 the event under consideration — "that day and hour" — is one the time of which may **not be known**. Some would refer this to the particular day and hour of our Lord's judgment upon Jerusalem. They hold that while the time of this destruction may be generally known by the signs of the preceding verses, the particular time is something no man knoweth. While this view may appear reasonable from several viewpoints, a more careful study reveals problems, inconsistencies, and facts which make it untenable. I am fully persuaded that verse 36 and those that follow relate to the personal presence of Christ at His Second Coming.

The Greek word translated "coming" in the question of the disciples (v. 3) is "parousia." Scholars define this word so as to necessitate the presence of the one identified in the coming under consideration. Without doubt, this is what the disciples had in mind in their question. While the English word "coming" is translated from various Greek words, "parousia" is never used except in keeping with the above meaning. It appears in this chapter in verses 3, 27, 37, and 39. It is interesting to note that an entirely different word is used in verse 30: "... and they shall see the Son of man coming in the clouds of heaven with power and great glory." We have also seen that this verse relates to the destruction of Jerusalem and not to His personal presence at His Second Coming. While other Greek words may be used to refer to the same thing (depending upon where the emphasis is to be placed), wherever the word "parousia" appears reference is always to the presence of the one whose coming is under consideration. Hence, the conclusion that after verse 34 the **coming** of the Lord refers to His Second Coming.

Concerning this coming, no signs herald its approach. The emphasis is on the fact that like in the days of Noah, they "knew not until the flood came, ... so shall also the coming of the Son of man be." In the days before the flood people were doing the normal things of life — "eating and drinking, marrying and giving in marriage." Thus, no signs were given. The coming of the Lord will be the same — even as a "thief would come."

Furthermore, there is a contrast between the object of the watching for the signs before verse 34 and the watching to which they are exhorted in the rest of the chapter. In the former they are to behold the signs that they might follow the instruction of verses 16-21 and thereby escape the destruction. In the latter they are to watch and be ready that they might be found **faithful** when their Lord cometh and be **rewarded** accordingly. The contrast in re-

wards is not between escape from the destruction of Jerusalem and a failure to escape, but rather the difference between that of the righteous and the wicked (vs. 45-51). Such rewards must be related to the judgment at the Second Coming of Christ. Chapter 25 follows and continues with reference to the same **Coming** with an ultimate description of the final judgment at the "end of the world."



*Tapes
of the*

LECTURE PROGRAM AT FLORIDA COLLEGE

January 22-25, 1968

ANY TWO LECTURES ON ONE TAPE

Make Your Choice

- | | |
|--|--------------------------------|
| Right- What Determines It? | Luther Blackmon |
| Unbelief: Sources And Forms | Bob Bolton |
| The Relationship Of Young People To Their Elders | Jady Copeland |
| The Holy Spirit (3 lectures — Tuesday, Wednesday, Thursday) | Franklin T. Puckett |
| Problem Of Human Responsibility And Organization (3 lectures — Tuesday, Wednesday, Thursday) | James W. Adams |
| The Church- Its Nature and Structure (3 lectures — Tuesday, Wednesday, Thursday) | Roy E. Cogdill |
| Contemporary Prophetic Cults (2 lectures — Tuesday, Wednesday) | Homer Hailey |
| Conscience: Conflicts And Crises | Clinton Hamilton |
| Hypocrisy: Prevalence And Perversity | Warren Cheatham |
| The Problem Of Self. | Hoyt Houchen |
| Life: Biological And Psychological Dilemmas Will He Find The Faith' | Charles Branch James Finney |
| Death And The Resurrection: Problem Of Purpose And Destiny | Eugene Britnell |

Recorded on new 1 1/2 mil. (polyester) Mylar tape of high quality and high fidelity, recorded on both sides at 3 3/4 i.p.s. and can be played on any recorder using a 7" reel. Orders can be filled on 3" and 5" reels at 1 7/8 i.p.s.

TWENTY LECTURES IN ALL

Each Tape (two speeches) \$ 4.00
Entire Program (10 reels) \$36.00



Order from
**PHILLIPS
PUBLICATIONS**

P O BOX 17244 - TAMPA FLORIDA 33612



**CREATION? OR EVOLUTION?
BOTH ACCEPTED "BY FAITH"**

In our study of these two contrasting dogmas we must all recognize that if either is accepted it must be accepted "by faith." First, this is readily admitted by the Creationist but also by many recognized Evolutionists. Their admission and honest statements to this effect will be cited later. Secondly, in the very nature of things being considered, it could not be otherwise. What is involved in these issues cannot be known by demonstration and experimentation. Neither position is "scientific" since we are not dealing, in either case, with present and reproducible phenomena. It is not a scientific question at all. Both approaches involve matters of **faith**.

Both dogmas involve events (or supposed events) of the distant past — even prehistorical — before man came to exist. We are discussing matters or "origins"; how the universe, this planet and its inhabitants came to be; the beginning of life and man, a spiritual being. All of this involves matters about which neither the Evolutionist nor the Creationist can have knowledge, for neither man, nor any other man, experienced personal observation as to how all these things came into being. As mentioned in C.R.S. Quarterly, March 1968, page 131, "The various cosmologies which have existed and which will exist are given in II Peter 3, namely, the heavens and earth prior to the flood (vs. 5) the heavens and earth "which are new" (vs. 7), and the new heaven and the new earth after the Day of the Lord (vs. 13). **THE ONLY ERA WE CAN INVESTIGATE SCIENTIFICALLY IS GIVEN IN VERSE 7 —THE HEAVENS AND THE EARTH WHICH NOW ARE'** (My Emphasis, P. F.).

J. G. Vos declares in **SURRENDER TO EVOLUTION: INEVITABLE OR INEXCUSABLE?** pages 5, 7 and 8, "In the matter of the case, these assumptions (He refers to the seven assumptions advanced by the Evolutionist and refuted in Kerbut's great book **THE IMPLICATIONS OF EVOLUTION** — P. F.) are not experimentally verified. Therefore the general theory of evolution is not fact but **FAITH**, and how tenable a faith depends upon the validity of the assumptions. Since they cannot be tested by experiments, their validity can only be decided in terms of an 'a priori' philosophic postulate. The scientist who holds the general theory of evolution accepts it because of his 'a priori' commitment to the philosophy of naturalism, which involves maintaining that the Origin of nature can be discovered by studying the **FUNCTIONING** of nature. The

Christian and the Creationist will reject these assumptions, because of his 'a priori' commitment to his belief in supernaturalism — the existence and activity of Deity in the Universe.

"It is often forgotten that science has nothing to say in the whole field of religious and moral truth and values. But apart from these, even in the field of the physical universe, there is a limit beyond which science cannot legitimately go, and if it does transgress that limit, it no longer deserves to be called science — it will have to be called something else — either, at its lowest, science fiction; or, somewhat higher, a **philosophic dogma held by FAITH**. The legitimate field of science is PHENOMENA, that is, OBSERVABLE FACTS which can be re-corded and measured in some way, repeated and tested by experiment. What is outside the sphere of phenomena is NOT IN THE PROPER FIELD OF SCIENCE, but belongs to some other sphere — philosophy, theology or perhaps even imagination and fantasy. (As Arthur Field expressed it in the 13th Ed. of EVOLUTION, page 75, "The evidential standards of modern evolutionists science represent probably the lowest point in intellectual degeneration reached by civilized man in the past two thousand years. — What is evolution based upon? UPON NOTHING WHATEVER BUT FAITH, UPON BELIEF IN THE REALITY OF THE UNSEEN — BELIEF IN THE FOSSILS THAT CANNOT BE PRODUCED, BELIEF IN THE EMBRYOLOGICAL EVIDENCE THAT DOES NOT EXIST, BELIEF IN THE BREEDING EXPERIMENTS THAT REFUSE TO COME OFF. IT IS FAITH 'UNJUSTIFIED BY WORKS?' —P. F.)

I continue quoting from Vos' fine work, "Because of the tremendous prestige, enjoyed by scientists in our day, they have often come to have a public 'image' of quasi-omniscience, which has led the uncritical public to accept as 'proved scientific fact' some things which after all are only opinions or speculations. We must insist on this point — the scientist who makes statements where the scientific method of observation, hypothesis and experimental verification is not applicable is NOT MAKING 'SCIENTIFIC STATEMENTS AND HAS NO RIGHT TO DEMAND ACCEPTANCE OF HIS STATEMENTS AS 'SCIENTIFIC' FACTS. The whole problem of ORIGINS is outside the field of phenomena. This includes the origin of the physical universe, the origin of life and the origin of mankind. None of these are phenomena that have been observed, and in the nature of the case, none of them CAN be observed or tested by experiment. Therefore the scientist or the popular writer on science who issue pronouncements on these fields is OUT OF BOUNDS. There were no scientists around to observe and record what happened when the physical universe, and life originated, nor when mankind first appeared on this planet. The question which the Lord asked Job is still relevant today, 'Where wast thou when I laid the foundations of the earth?' (Job 38:4).

"In the whole area of origins, statements can only be based on FAITH. This may be the Biblical faith of the Christian or it may be the philosophic faith of a scientific rationalist like Julian Huxley, BUT FAITH IT IS. We have as much right to our 'A PRIORI' FAITH as they have to theirs — indeed, we

have much more right, but at any rate, we have as much right as they to base our belief about origins on an unprovable assumption held by faith. Too long have Christian people been afraid to challenge the confident claims of scientists to know FACTS about 'origins.' We should get over our inferiority complex and come out boldly and insist that things be called by their right names — THAT PHILOSOPHIC 'FAITH' BE DISTINGUISHED FROM SCIENTIFIC PROOF" (End lengthy quote from Johannes G. Vos). In connection with the last paragraph, cited from Vos, who said the Creationist had as much right to his "belief" as the Evolutionist does to his, Prof. H. J. Fuller of the University of Illinois said in his PLANT WORLD, page 20, "The evidence of those who could explain life's origin on the basis of the accidental combinations of suitable chemical elements is NO MORE TANGIBLE than that of those people who place their FAITH in Divine Creation as the explanation of the development of life. OBVIOUSLY, THE LATTER HAVE AS MUCH JUSTIFICATION FOR THEIR BELIEF AS DO THE FORMER." And, in like manner, Louis T. Moore, in the DOGMA OF EVOLUTION, pages 160-161 affirms, "The more one studies paleontology the more certain one becomes that evolution is based on FAITH ALONE; exactly the same sort of FAITH which is necessary to have when one encounters the great mysteries of religion. The changes that are noted as time progresses show no orderly and no consecutive evolutionary chain and, above all, they give no clue whatever as to the CAUSE of variations. — The evidence from paleontology is for DISCONTINUITY; ONLY 'BY FAITH' AND IMAGINATION IS THERE CONTINUITY OF VARIATION." (WHY SCIENTISTS ACCEPT EVOLUTION, Clark and Bales, page 100; also see GOD AND THE COSMOS, page 358.)

(to be continued)



AMERICAN STANDARD VERSION

New Testaments

Page size: 4 1/4" x 6 3/4". Boxed.

| | | |
|-----|--------|---|
| 490 | \$5.00 | Black imitation leather, limp style, gold edges. |
| 491 | 6.00 | Black genuine leather, limp style, gold edges. |
| 493 | 11.00 | Black genuine morocco, leather-lined, limp style, gold edges. |

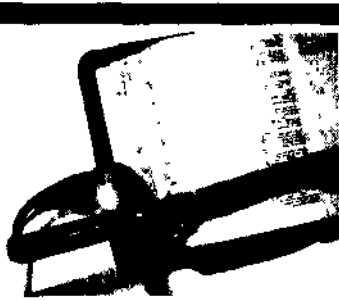
brought him on the way, and his wife, and all that he had. **13** And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South. **2** And Abram was very rich in cattle, in silver, and in gold. **3** And he went on his eyes, and where thou seest and to thy I will make the earth: s

Order from:

PHILLIPS PUBLICATIONS

P. O. BOX 17244 — TAMPA, FLORIDA 33612

Using the SWORD OF THE SPIRIT



Eugene Britnell, 8909 Mayflower Road, Little Rock, Ark 72205

"EATING IN THE MEETING HOUSE"

Church kitchens, banquet rooms and "fellowship halls" are considered standard equipment in the facilities of many churches of Christ these days. While all admit that they are innovations in the Lord's church, the advocates of such contend that they violate no scriptural principles.

A prominent gospel preacher, who is a professor in one of the colleges operated by brethren, wrote an article under the above heading. To avoid prejudice, or the possible accusation that I am dealing in personalities, I shall not call his name. After all, such would serve no good purpose. I am interested only in what he said, and what the Bible teaches about the work of the church and what it may or may not build and operate.

I verily believe that the brother is capable of better reasoning and has a better knowledge of the scriptures than his article reveals. I don't know why he wrote as he did; perhaps he has been too busy with other subjects to give the matter proper consideration. Of course that is no excuse for teaching error nor dealing dishonestly with an issue.

I shall quote from his article, and then show wherein I believe that he missed the truth or the real issue involved in our objection to the church engaging in the social activities which are so common today.

In the first paragraph of his article he said, "The meeting house is not the church. It is no more holy than your home."

We all understand that the meeting house is not the church. We are told that the meeting house is not holy or sacred ("Dedicated: set apart in honor of. Holy; hallowed by association with the divine or the consecrated; hence entitled to reverence and respect" — Webster) but it is no less sacred than the money from the Lord's treasury by which it was erected or purchased. Who will deny that? If one is "set apart" so is the other.

In the second paragraph he said: "Some brethren presume to tell others that they cannot do certain things in a meeting house; things which are not wrong within themselves. They tell you what God authorizes and what He does not authorize to be done in a meeting house which God has not even required us to build."

We believe that the church can build and maintain facilities for doing ONLY that which the Lord has authorized the church to do, and that such facilities are to be used for the purpose intended. It is that simple! Does the brother believe that the church may build buildings for doing that which God has not

authorized the church to do, or that such buildings may be used for something other than their true purpose?

He implies that we can do in the meeting house anything that is not "wrong within itself" — anything that may be done in the home. What about bathing, shaving, entertaining, recreation, playing checkers, or playing a piano? These things are not "wrong within themselves" and may be done in the home. Would it be proper to do those things in the meeting house? I don't think so.

He touches on the oft repeated and foolish argument that there is no authority for a meeting house. When he says that God has not required us to build one, does he mean that God has not authorized one? A **place** to assemble is authorized in the **command** to assemble (Heb. 10:25; Acts 20:8) just as a **place** to baptize is authorized in the **command** to baptize. After all these years of study and preaching on how to establish scriptural authority and the difference between aids and additions, I am amazed at some brethren who don't know how to justify a meeting house or who deny that there is scriptural authority for one? Have they not learned the lessons which they have tried to teach others?

Next he says: "Who made the church building such a holy place that social activities cannot take place there? There are some brethren who think one can smoke on the front steps but cannot cook a meal in a room in the building."

No one said that the building was a "holy place" but it certainly should not be a **WORLDLY** place! As I have said, it can be justified for doing **ONLY** that which is the work of the church, and "social activities" is not a work of the church. I oppose brethren smoking on the steps (or anywhere else) and teach against it, but when brethren begin to build "smoking rooms" for smokers like they are building "fellowship halls" for cooking and eating common meals I'll complain more than I have. And remember, two wrongs never make a right.

"Is it right to use the church's money to build a kitchen in a home for the preacher but wrong to use it to put a kitchen for the use of the brethren in the meeting house?"

Whether the brother realized it or not, that is a bit of sophistry! As I have indicated, he is capable of better thinking than that. Answer the following question and you'll see the right answer to his question: Is it right to build a living room in the preacher's house in which he and his family may play a piano or organ and wrong to do the same "for the use of the brethren in the meeting house"?

The church is commanded to support a preacher (Phil. 4:15; I Cor. 9:7-14; II Cor. 11:8) and, where expedient, it may furnish him a house as a part of his support. He and his family may live in and use that house in the same way as would any other family, and what they may do in their home has nothing whatsoever to do with what the church does or may do, nor what may be done in the meeting house. The purpose and use of the preacher's house and the meeting house are not parallel at all. One is a place of worship and church work and the other is a place for a family to live.

The brother raises the following questions: "What about I Cor. 11: 22, 23? Is Paul discussing the pur-

pose of the assembly or the sacredness of a meeting house? Is he saying that we must eat in a house and that we cannot have an outdoor picnic? Is he maintaining that we must eat at home and not at some brother's home?"

Aren't those questions pathetic? Is that the best that they can do in defense of church kitchens? Paul is discussing the purpose of the assembly AND what may not be done there, namely, eating a common meal! No, Paul did not bind the place (house) for eating a common meal any more than the Lord bound the place of assembly for worship (John 4:21-23). The fact that Christ was baptized in Jordan does not mean that a pool or baptistery is unscriptural. Likewise, Paul saying that they should eat the common meal "at home" did not mean that they could not eat under a tree or at a brother's house. He **did mean** that they should assemble to worship God (a spiritual service) and that they should eat their common meals (a social activity) at some place other than the place of assembly for worship and service to God. He was not binding where they **should** eat the common meal (in a way that would exclude the outdoors or a brother's house) but he was binding where they should not eat a common meal.

Wouldn't these social gospel advocates rejoice if Paul had said: "What? Have ye not fellowship halls and church kitchens in which to eat and drink?" or "If any man hunger, let the church build him a fellowship hall in which to eat." But he did not say that. We understand that he was correcting their abuse of the Lord's supper, but how did he say correct it and avoid that danger? Where did he say they should eat their meals? Be honest now; what did he say?

"They should have taken their ordinary meal at home, and to have come together in the church to celebrate the Lord's supper." (Clarke's Commentary, Vol. 6, p. 254)

(continued next month)



Harold Tabor, 2721 North Pecan St., Nacogdoches, Texas 75961

FOOL Part One

The word 'Fool' is represented by several Hebrew words in the Old Testament. A fool does not denote idiocy or insanity but rather a person who is devoid of reason or has reasoned illogically. These words are often used in contrast with wisdom, particularly in the Wisdom Literature.

The word NABAL is used most often outside the Wisdom Literature and suggests a "man who has

no perception of ethical and religious claims" (Brown, Driver & Briggs, **Heb.-Eng. Lex.**, p. 614). Isaiah has given a definition of a fool. He said, "For the fool will speak folly, and his heart will work iniquity, to practice profaneness, and to utter error against Jehovah, to make empty the soul of the hungry, and to cause the drink of the thirsty to fail" (Isa. 32:6).

NABAL also connotes a person of impious and ungodly character. The Psalmist has said, "The fool (nabal) hath said in his heart, There is no God." (Psa. 14:1, 53:1). This attitude may be expressed from one's forgetfulness of God or more likely one's impious opposition to God's will. "The nabal is not content with acting as though there were no God, but directly denies that there is a God" (Delitzsch, Commentary on Psalms Vol. I, p. 203-204).

Tapes

of the 1965

FLORIDA COLLEGE LECTURE PROGRAM

Clear and complete tapes are available of the entire Florida College Lecture Program — January 25-28, 1965. New 1 1/2 mil polyester "Mylar" base strong tape that will not stretch will be used, recorded at 3 1/2 speed and may be played on any tape recorder. One 7" reel will contain any two speeches desired. There were 20 lectures and 10 tapes will contain the entire lecture program.

* * *

SPEAKERS AND THEIR SUBJECTS

Harris Dark — "Relativism and Absolutism."
 Jim Ward — "Moral Revolution In America."
 Ronald Mosby — "Conscience Struggle Of The Organization Man."
 Art Ogden — "Works Of The Flesh."
 Homer Hailey — "Moral Implications In The Fall Of Nations."
 Foy Vinson — "Love Not The World."
 Stanley Lovett — "Immoral Dispositions."
 Harry Pickup, Jr. — "Basic Causes of Divorce."
 Bill Fling — "Moral Responsibility of Communication Media."
 Howard See — "Let it be Corban."
 Jim Rury — "Morality And Spiritual Mindedness."
 C. D. Hamilton — "Moral Implications of Capital Punishment."
 Gene Frost — "Moral Implications of Gambling."
 Ray Ferris — "Bribery And Perversion of Justice."
 James R. Cope — "Moral Implications of America's Public Health Enemy #4."
 Steve Hudgins — "Fruit Of The Spirit."
 David Tant — "Morality and Judgment to Come."
 Melvin Curry — "Moral Implications of Organized Benevolence."
 A. C. Grider — "Why Florida College."
 Robert Jackson — "Technique of the Big Lie."

* * *

TWENTY LECTURES IN ALL

Each Tape (two speeches).....\$ 4.00

Entire Program (10 reels)
\$36.00



Order From
**PHILLIPS
PUBLICATIONS**

P. O. BOX 17244 - TAMPA, FLORIDA 33612

THE NEWS LETTER REPORTS

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

Voyd N. Ballard, P. O. Box 236, Lafayette, Calif. 94549 — During the past eight years my preaching work has been with the church in Concord, Calif. During this time many have been taught the truth and continue to live in faithful obedience to the same. Six men have been taught and trained and developed into faithful preachers, and these continue to preach the word. Two of these six men are now serving as elders in a faithful congregation in the state of Oregon. I would now consider preaching work with another congregation. I am not interested in any place that will not back the preaching of sound doctrine. I would be interested in hearing from any congregation who needs a preacher to "preach the word."

A. L. Luker, 8545 Greenridge, Beaumont, Texas 77707 — The Southside church of Christ, 1726 Park Street, Beaumont, Texas, desires to contact some preacher of the gospel who will move here to work with us. Anyone interested may contact us at the above address or contact me. Phone UN 6-3895.

Everett Shackelford, Box 157, Noble, Okla. 73068 — We would like to contact a preacher to work with a small congregation of 18 members at Purcell, Oklahoma. We have support for the man presently with us, but since he has enrolled in college and will soon be in school, we need someone to replace him. We have been promised support for another man. Please contact me at the above address.

Otis Jordan, Titusville, Fla. — The church in Titusville, Fla. is looking for a preacher by August 1, 1968. I am moving to Perry, Fla. Anyone interested in this work at Titusville, contact **Edward Barker**, phone 267-7979. This church is self supporting and has a three bedroom home furnished to the preacher.

Thomas G. O'Neal, 318 Kings Hwy., Murfreesboro, Tenn. 37130 — During the week of June 9 it was my pleasure to work with the Howell Park church in Evansville, Ind. in a gospel meeting. Good interest was manifest during the entire week. The congregation is several years old now and in its own building. They have made progress during these years. Brother **E. C. Koltenbah** is the faithful evangelist for this congregation. The week of June 16 I was with the Rose Hill, Va. church in a meeting. This was my third meeting with this church in Southwest Virginia. We had several to attend who were not members of the Lord's church. The following week brother **Carl Witty** continued the meeting and had some out who had not been to the services before. Brother **Ervin Hall** is doing a fine work with these brethren. From June 24-30 I was with the faithful brethren in Winchester, Va. in a meeting. Several families left the liberal congregations of the area and are meeting now at 134 Piccadilly St., West. They meet at this address for all services, having

met in their homes previously. For this first meeting they had an average of 35 in attendance. The future for this church looks very bright.

Each Sunday morning I am on radio station WINC from Winchester, Va. This station is located at 1400 on the dial. At the same time of 8:30 I am also on WRFL which is located at 92.5 on the FM dial. This program can be heard in most of Northern Virginia, in Northwestern West Virginia, Maryland, in Southern Pennsylvania and Washington, D.C. If you have friends within the range of these stations I would appreciate your letting them know of the program.

Brother **Connie W. Adams** of Akron, Ohio and I will lead a group in a tour of the Bible Lands in August 4-18, 1969. Brochures are ready and if you are interested in going, write to me at the above address. We have arrangements whereby nearly anyone who wants to go can do so by financing all of the cost for three years except the down payment of about \$125.00. This would be a good time for school teachers to take their vacation and tour the Bible Lands.

Larry R. DeVore, New Carlisle, Ohio — I just closed a meeting at Roseville, Ohio, July 15-21. Good attendance, no additions. Our next meeting here at Funston Avenue is Sept. 9-15 with Mel Myers from Bloomington, Indiana.

Thomas O. Oglesby, P. O. Box 143, Glasgow, Ky. 42141 — In August or September of this year I will be moving from the work here in Glasgow to return to my schooling at the University of South Alabama near Mobile, Alabama. While attending school, I will be working regularly with the faithful church in Saraland, Alabama. The Westwood church here in Glasgow is interested in having a faithful man move here to work with them. Anyone interested should contact **Joe Morris**, Route 1, Glasgow, Ky. 42141. The work in Glasgow is a good one and has tremendous potential. I would be glad to recommend the work in detail to anyone interested.

James P. Miller, 2523 West Diana, Tampa, Florida — Our fall meeting with **Robert Jackson** will begin on September 15 and continue for ten days through September 24. We are expecting a great meeting here at Seminole and hope that all of the readers of the paper in this section will attend ... I will be with the Glenwood Hills congregation in Atlanta where **Edward Nowlin** labors, on Sunday night, September 29 to continue through October 7th. I will be glad to see all the friends of SEARCHING THE SCRIPTURES at that time. Our work here moves forward in a wonderful way. We hope to be out of debt in a few more months and expect with the Lord's help to have over \$30,000,000 a year to use in preaching of the gospel.

SOUND GROUPS MEETING


William C. Sexton, 2718 Renick,
St. Joseph, Mo. 64507

I have just returned from a short meeting in Albion, Nebraska. June 23-25 I met with a small group of disciples and some interested individuals in a study of God's word. Our study was: "THE PLACE OF THE CHURCH IN TODAY'S WORLD." A small, but zealous group of disciples are meeting at 338 South 8th Street in Albion. They are convinced that God's word is the Bible, that it is UNDERSTANDABLE, and COMPLETE. Therefore, they are determined to study to find what He says, then to DO it, being governed by it and nothing else. They have renounced Institutionalism, Centralized Control, and the Social Gospel. These have of late been accepted by many of God's people, and they are determined to stay with the scripture.

Any one going through this Central Nebraska town moving to these parts, or have relatives or friends there, would do well to advise them of the location, and meet with these people. A cordial welcome awaits any who are pleased to worship God as the Bible teaches, or are desiring to search the scriptures to find what He says.

A congregation of people standing for the "Old Path," is meeting at 120 So. Leanord Road, in Sioux City, Iowa also. Any one traveling in the Tri-State area: Western Iowa, Northeastern Nebraska, or South Dakota, should be aware of their meeting place. A cordial welcome waits any coming there. These brethren all want a "Thus saith the Lord," for what they do. They are determined not to go beyond the "Doctrine of Christ," knowing that then they "have the Father and the Son" (II John 9).

— o —



**ARROWS
OF TRUTH**
for
denominational
error

Ward Hogland, Post Office Box 166, Greenville, Texas 75402

NARROW NOAH

There are two standards before which all men stand — God and man. Computed by the standard of man, Noah was a very narrow person. I am not sure but what he was also considered NARROW by the standard of God almighty! The servants of the Lord throughout the annals of history have been branded as narrow by the philosophy and worldly wisdom of man. Perhaps some consolidation can be derived by analyzing the life of Noah, to determine why people would have called him narrow.

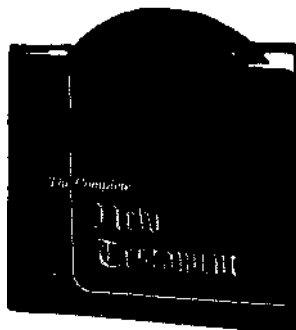
By human standards Noah was NARROW because he taught and believed his ark was the only one to be saved. Noah preached for years that salvation could be found in his ark ONLY! (Gen. 7:23; I Peter 3:20,21). Today, when one teaches that salvation is found only in ONE church, this brings down the roof of slurs and taunts of worldly men. They usually say, "I have never heard of a person being so narrow as to claim that salvation is in ONLY one church." However, on the other hand, the Lord has plainly said that salvation is found only in His church which is His body (Acts 20:28; Eph. 5:23). Notice He gave His blood for His church (only) and He is the SAVIOUR of His body, the church.

Noah was narrow because he taught WATER as a dividing line between himself and a sin cursed world. He believed and taught that one day God would send water and separate him from the world of sinners. Today, if one wants to receive the smart retorts and insulting gibes of the world all he has to do is to say that WATER has something to do with his salvation. Yet, the grand old Bible plainly says that Noah was saved by WATER and that BAPTISM saves us today (I Peter 3:20,21).

Noah, was considered narrow because he taught only a FEW would be saved. Today, when one teaches that only a FEW will be saved he is castigated and considered fit for some mental institution. However, the good Lord taught that FEW would be saved (Matt. 7:14). People of the world like to think that some in all denominations will be saved. In listening to funeral sermons I have observed that some sectarian preachers have never lost a case. They can usually dig up at least ONE good thing a person has done during his life and call it "an experience of grace" and attribute salvation to that deed. The Bible, on the contrary teaches us that failure to keep one commandment can keep us out of heaven (Mk. 10:21).

Noah, was narrow because he taught what the world would call "ark salvation." He believed and

THE COMPLETE NEW TESTAMENT ON RECORD



Twelve long playing records with the entire New Testament beautifully and reverently read without comment. Ideal for listening while you work or rest. You will be impressed by the influence this reading will have upon your understanding of the Bible as you listen.

Only \$59.50
fully guaranteed

order from

**PHILLIPS
PUBLICATIONS**

P O BOX 17244 - TAMPA, FLORIDA 33612

THEOPHILUS

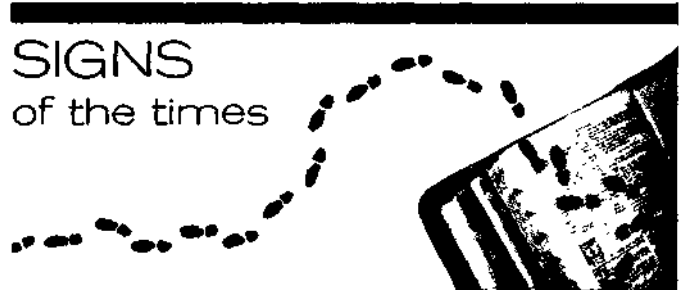


Robert A. West, 6121 Hudson Street, Orlando, Florida 32808

taught that a man had to get on the INSIDE of his ark or be lost. This is a very unpopular doctrine. However, God backed up his affirmation by destroying all the "outsiders" (Gen. 7:22,23). When we teach that God has "walled in" salvation by placing it within the confines of His blood bought, spirit filled institution called the church, people shout "church salvation!" Please remember that God has "walled in" salvation by putting it inside His body, the church (Eph. 5:23).

Yes, if Noah had lived in our day many would have desired to stone him. He would have received the epithets of a world which seems to move further away from God from day to day. The example of Noah is a faith builder for all Christians today. When we grow weary from the heavy onslaughts of our fellow man we can always lift up our feeble knees by reading about "Narrow Noah" and his plight and deliverance by the omnipotent ruler of the universe. Remember, gentle reader, that one man and God is a majority!

SIGNS
of the times



T. G. O'Neal, 318 Kings Highway, Murfreesboro, Tenn. 37130

CHURCH COOPERATES WITH CHRISTIAN CHURCH

I have before me at this writing a copy of the May, 1967, issue of the **Reporter of Direct Mail Evangelism**, which is published by the Hurst, Texas, church. When I received this copy I knew that the evidence contained therein proved once and for all that the Lord's church was nearer the Christian Church than many brethren have realized. The church in Hurst that sponsors this project is known as Brown Trail. Roy Deaver is both an elder and preacher for this church. Yes, this is the same Roy Deaver that along with Tom Warren was responsible for the **Spiritual Sword**, a short-lived paper, which was devoted to defending church support of human institutions and the sponsoring church. Roy Deaver was declared by many brethren as being a great defender of the faith; Now read where this great defender of the faith has taken the Lord's church.

TO ALL CONCERNED WITH SAVING OUR LOST WORLD:

On May 19th and 20th, Seth Wilson, Dean of Ozark Bible College; Lloyd Hosman, Dean of Dallas Christian College and Lee Dickey, elder of our Lord's church, and myself met with the elders and editors of The Direct Mail Evangelism program at Hurst, Texas.

Direct Mail Evangelism, in my opinion, is the very best method of reaching every creature in our generation with the gospel. Here is a simple, but stupendous, means of reaching the lost:

- (1) For three cents per copy a sixteen-page, two-color paper can be mailed four times a year

WILLIS-INMAN DEBATE

September 19-23, 1966
Parkersburg, W. Va.

Cecil Willis and Clifton Inman discussed two propositions: "Resolved that it is in harmony with New Testament teaching for one or more congregations to send money from their treasuries to another congregation (Highland Avenue in Abilene or any other), for the purpose of supporting a nationwide radio broadcast or telecast (Herald of Truth or other), which broadcast or telecast is supervised by the congregation receiving the funds." "Resolved that it is in harmony with New Testament teaching for a congregation, or congregations, to take money from their treasuries and send it to a corporate home (such as Mid-western, Potter, Schults-Lewis, Maude Carpenter, Lubbock, etc.), which is organized for the purpose of providing a home for orphaned or forsaken children."

Beautifully bound in maroon cloth

Price: \$4.00

order from:



PHILLIPS PUBLICATIONS

P. O. BOX 17244 - TAMPA, FLORIDA 33612

to any rural address in your county or state. The addresses are already available and ready for use. You can tell us the area you want to saturate with this sixteen-page paper — send three cents per address and the paper will be mailed. If you want to know how many rural and small town houses there are in your area, ask to see the Directory of Post Offices at your Post Office. In every paper is the first lesson of a free Bible correspondence course. Interested persons will fill out the first lesson and mail it to the return address. The rest of the course is administered by the local church who has paid for sending the paper.

- (2) For four cents each this same magazine can be mailed to any city address in the United States. Bulk shipments for hand distribution are 1.8 cents each post paid.
- (3) For two cents each additional charge, this paper can be printed on superior stock paper.

Think of it — a sixteen page gospel paper in every home in your community for three and four cents each!

This is possible because we are working with these brethren in a bold venture of reaching every creature in our generation with the gospel.

The brothers of Hurst, Texas are of the group who do not use the instrument in accompaniment with their singing. We are in full agreement that neither of our convictions will be violated in this effort to reach the lost world.

Those who are acquainted with the work of the College Press or the two schools of Ozark Bible College and Dallas Christian College can have full confidence in this grand venture.

Write now to: **DIRECT MAIL EVANGELISM**
P. O. Box 865 Hurst, Texas
76053

Yours in Him,
Signed/Don DeWelt

Don DeWelt
DD:bjs

This letter is written on the letterhead of College Press, Joplin, Mo., which is a publishing house for the Christian Church. Below this letter on the back page of the **Reporter of Direct Mail Evangelism** is a picture made of the men from the Christian Church and the men connected with Direct Mail Evangelism. This picture was made while these two groups were in conference with each other about the matter mentioned in the above letter.

Look at the situation for a moment. Here is a meeting of those from the church of Christ and the Christian Church on how they can work together to reach the lost. How can these two groups work together except they are agreed? Don DeWelt says, "... we are in full agreement..." Now just suppose that one is converted through this medium. Will he be told to attend the church of Christ or the Christian Church in his community? Or will he be given his choice? Brother Roy Deaver, you have an obligation to answer. If you will not tell one to attend the Christian Church how can you work in agreement with these people. If you tell one to attend the Chris-

tian Church, then can one be saved in denominationalism? If he can be saved in the Christian Church denomination could he be saved in the Methodist denomination? What about the Catholic denomination or the Baptist denomination?

Look again at the matter. Note next to the last paragraph in the letter which says, "The BROTHERS OF HURST, TEXAS ARE OF THE GROUP WHO DO NOT USE THE INSTRUMENT IN ACCOMPANIMENT WITH THEIR SINGING. WE ARE IN FULL AGREEMENT THAT NEITHER OF OUR CONVICTIONS WILL BE VIOLATED IN THIS EFFORT TO REACH THE LOST WORLD." How come they are in such agreement? What will the Hurst brethren teach when they come to the kind of music God has authorized in the church? Will they teach that only singing is authorized by God? Will they teach that both singing and instrumental music is authorized? Or will they teach that it doesn't make any difference which kind is used? Or will they just completely ignore this subject in their teaching?

What about the matter of the missionary society? Will Roy Deaver and those working with him teach that it is scriptural for the Lord's church to support the missionary society? Or will they teach that it is wrong, unscriptural? Or will they ignore this matter in their teaching?

Roy Deaver and those associated with him have said they believe that it is sinful for the Lord's church to use instrumental music and support the missionary society. If they teach this, how can they and the Christian Church people be in full agreement? Or, since DeWelt says they are in full agreement, could it be that Deaver and his workers have agreed not to say anything about these matters?

Apostasy is certainly upon the Lord's church when brethren can cooperate in reaching the lost with one of the biggest human denominations upon the face of the earth. Such information as we have in the above letter is another one of the reasons why some are saying they see the time when the church of Christ and the Christian Church will join forces. Dear reader, are you ready for such? If not, you need to oppose with all your power every departure from the word of God.

— o —

BOUND VOLUME
SEARCHING THE SCRIPTURES

TWO YEARS
1966 - 1967

Bound in beautiful Fabricord covering, navy blue, printed in gold.
A companion volume to previously bound volumes of Searching
The Scriptures.

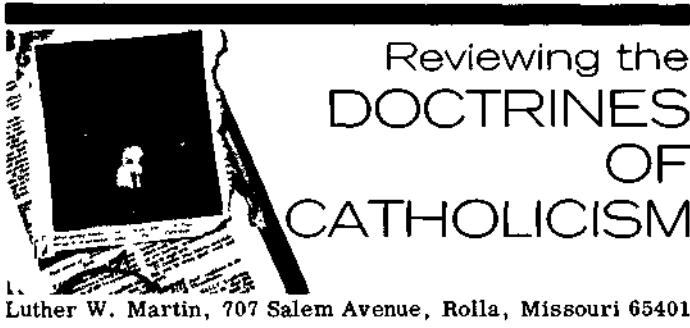
\$7.50

order from:



PHILLIPS
PUBLICATIONS

P. O. BOX 17244 - TAMPA, FLORIDA 33612



Reviewing the
**DOCTRINES
OF
CATHOLICISM**

Luther W. Martin, 707 Salem Avenue, Rolla, Missouri 65401

**OUT OF THE SAME MOUTH —
BLESSING AND CURSING."**

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth, out of the same hole, sweet and bitter water? Can the fig tree, my brethren, bear grapes; or the vine, figs? So neither can the salt water yield sweet" (James 3:10-12).

We quote the above scripture to illustrate the predicament of the Roman Catholic Church in these United States. If her utterances that become known to the public, are to agree with her teachings in other lands and in the past, then they are in discord with the American concept of the 'four freedoms'. Thus, if she harmonizes her current utterances in order that they may compare favorably with the principles of our Democratic Government, she finds herself playing the part of 'blowing both cold and hot' simultaneously.

"PUBLIC SCHOOLS ... A MORTAL SIN"

Recently in this publication, we wrote an article with the above quotation as its title. In that treatise, we quoted from a Roman Catholic paper, **The Liguorian**, "published with ecclesiastical approval" at Liguori, Missouri. In that publication, the following statement was made:

"Refusing to send a child to a Catholic school, when there is no good reason for not doing so, and no permission of their pastor for not doing so ... is clear-cut mortal sin."

"... If, without consulting their pastor, and for subjective reasons of their own, they (Catholic parents. L.W.M.) send their child to a public school, they are guilty of a mortal sin, and ordinarily cannot be absolved in confession until they have placed their child in the Catholic school..."

In this quotation, is it plainly and clearly stipulated that it is a mortal sin (a sin which deprives one of life) for Catholic parents to send their children to the public schools ... UNLESS they obtain permission from their pastor or bishop to do so.

**"THE CATHOLIC VIEWPOINT
ON OUR PUBLIC SCHOOLS"**

In the issue of September 2, 1955, the **St. Louis Register**, the Official Newspaper of the Archdiocese of St. Louis, published the following statements, under the above headline:

"The position of Catholics toward the public schools was clarified by the National Catholic

Educational Association in a statement containing the following five principles:

"Catholics believe in the public schools.

"Catholics believe that as citizens, like all other citizens, they have an obligation to pay taxes for the adequate support of the public schools in their community.

"Catholics have not interfered, and will not interfere, with the justifiable expansion of the public schools system.

"Catholics have a civic duty to take an active interest in the welfare of the public schools. (More than 5,000,000 Catholic children — more than 60 per cent of the total — attend public schools.)

"Catholics have great admiration for the rank and file of public school teachers, who in a spirit of self-sacrifice and dedication to American ideas have stuck to their posts despite the relatively low salaries paid to them in many localities."

Now, let us compare the sentiments of these two different Catholic publications.

(1) "Catholics believe in the public schools" ... but "It's a MORTAL SIN" to send your children to them, without the priest's or bishop's permission.

(2) "Catholics . . . won't interfere with the JUSTIFIABLE expansion of a school system" .., but it's SINFUL for their children to attend them, without special permission.

(3) "Catholics have great admiration for the rank and file of public school teachers . . . ", yet IT'S A MORTAL SIN for children of Catholic parents to be taught by these same public school teachers (with out special priestly permission) . . . even though Catholics CLAIM to 'admire' the public school instructors

WHICH ARE WE TO BELIEVE? It cannot be accepted without clarification!

**A CATHOLIC MOTHER WRITES ABOUT
CATHOLIC EDUCATION**

In the "Letters to the Editor" column of the Sept 2, 1955, **St. Louis Register**, a Catholic mother writes concerning some of the practices of the Roman Catholic schools:

"... I noticed in Mr. Kane's letter that he stated he had never heard a sermon in any Catholic church, the object of which was to stir up bad feelings on the part of Catholic toward Protestants.

"This may be true, but I dare say Mr. Kane has not been in all Catholic churches and does not know all priests.

"I would like to ask Mr. Kane if he read Father Strode's article 'How to Ruin the Faith of Young People,' and his ridiculous word picture of the Catholic students in secular universities.

"It seems to me Father Strode's article was a direct aim at causing bad feelings between Catholics and Protestants. It could serve no other purpose unless he thought perhaps it might help to keep the Catholic student and his money closer to his church. To say the least, it

was definitely against our teachings to love all mankind.

"Fortunately, there ARE good Catholics who do not believe such drivel and refuse to be taken in by it. We are not uneducated people living in the dark ages, and we have the intelligence to see good and bad in all people, regardless of what their religious background might be.

* * * *

"In closing I might add that all Catholic schools are not perfect either. My little girl had it drummed into her head that she would be punished if she did not learn her catechism, and she would go to hell if she did not attend church regularly, till she became so nervous and frightened that we had to send her to a public school. "I try to keep an open mind about religion and I do not think it's fair or Christian to scare the wits out of little children or to brainwash Protestants to get them into our churches. . . ." This Catholic woman had the courage to sign her name to her letter, and it was published in the St. Louis Register. Her willingness to be frank and open in her criticism of the Catholic school of her daughter's experience, is quite admirable and refreshing in this day of usual Catholic censorship.

CATHOLIC CODE OF CANON LAW ON CATHOLIC EDUCATION

"**Catholic children should not frequent** non-Catholic, neutral or mixed schools. It is for the local Ordinary to decide, according to the instructions of the Apostolic See, (Pope of Rome. L.W.M.), in what circumstances and with what precautions, attendance at such schools may be tolerated without danger of perversion to the pupils" (Canon Law 1374.).

There we have it! The Official teaching of the Roman Church to the effect that "Catholic children should not frequent" PUBLIC SCHOOLS. Public schools are non-Catholic, neutral as regards religious teachings, and are 'mixed', i.e., Persons of ANY religious persuasion are welcome to attend. Further, according to the statement of Canon Law, the Pope of Rome has provided instruction for the local parish priest as to what circumstances of conditions might result in special permission being given for the Canon Law to be exempted.

A SUMMATION

It seems that this 'fountain' sends forth several 'flavors' at the same time.

The Ligourian, an approved Catholic publication, says it's a 'mortal sin' for Catholic parents to send their children to a public school without special permission.

The St. Louis Register, also an Official Catholic paper, says . . . "Catholics believe in the public schools." And, that "Catholics admire the rank and file of public school teachers . . ."

The Code of Canon Law, says . . . "Catholic children should not frequent non-Catholic, neutral or mixed schools . . ."

It appears that Catholic parents . . . Catholic 'lay people' as their 'clergy' would term them . . . might

like to cooperate with the public schools of our Nation. But, as sure as they do, it's a sin unto death, without their 'clergy's permission.

"Ye shall know the truth, and the truth shall make you free" (John 8:32).

SPREAD THE GOOD NEWS!

Ron Halbrook, Athens, Ala.

It is evident from Acts 2:41-47 that not only the actual teaching done by the apostles was fruitful, but also the unashamed Christian life and zeal of the 3,000 to spread the good news of Christ resulted in the Lord adding together newly-saved souls day by day. Also, from Acts 8:3-4 it is evident that both men and **women** were so filled with the good news of Christ that they talked about it every day no matter where they were (at home, which caused the persecution in the first place, or away from home).

Our plea to the denominations has been: Restore New Testament Christianity. It is obvious that many of us have not yet done that ourselves. And, if their failure to respond to the pure, God-given gospel raises a question as to whether they in reality love Christ, then our own failure to respond to the joyful, zeal-inspiring Good News in such a way as to spread it unashamedly raises a question as to whether we in reality love Christ.

"This people honors me with their lips;

But their heart is far away from me.

But in vain do they worship me,

Teaching as their doctrines the precepts of men."

Man-made teaching number one: One can be a New Testament Christian with a faith that fails to act as Acts 2:38 indicates Christ intended should be done. Man-made teaching number two: One can be a New Testament Christian with a faith that fails to act as Acts 2:41-47 and 8:3-4 indicate Christ intended should be done.

One of these man-made teachings is more often spoken than kept within the heart in silence, the other is more often kept within the heart in silence than spoken. Both fall under the sorrow-provoking, Christ-given condemnation of Matthew 15:8-9.

Let us not be pessimistic and fatalistic simply because these disastrous diseases exit. They are more serious in eternal consequence than physical cancer; but unlike cancer, there is a readily-available cure. The Great Physician now is here; "He speaks the drooping heart to cheer, O hear the voice of Jesus!" His prescription is, "Buy from Me gold refined by fire, . . . , and white garments, . . . , and eye-salve . . . Be zealous therefore, and repent (Rev. 3:18-19). Either, yea both, of the above damning ideas can be overcome by godly sorrow which works repentance which works (1) "earnestness," (2) "clearing of yourselves," (3) "indignation" toward every indifferent way, (4) a genuine respect and "fear" of displeasing God, (5) "what zeal, what longing, what avenging of wrong!" (II Cor. 7).

Let us sing and pray, "Thy will be done." Let us as Christian men and women who sing and pray sincerely, do "Thy will." For God's sake, for our own sake, for the sake of lost souls, let us spread the Good News of Christ!

When vacationing, traveling or moving -

ADVERTISE FOR \$50.00 A YEAR



WORSHIP WITH THESE CHURCHES

| | | | | |
|---|---|---|--|---|
| <p>Atlanta, Ga. <i>(Marietta-Smyrna Area)</i> CHURCH OF CHRIST meets at 181 Church Street in Marietta <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 10:55 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Hugh W. Davis Phone: 436-5007</p> | <p>Bradenton, Fla. WEST BRADENTON CHURCH OF CHRIST meets at 1619 10th Avenue West <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Glin Hastings Phone: 746-0305</p> | <p>Miami, Fla. NORTH MIAMI AVENUE CHURCH OF CHRIST meets at 143rd St & No. Miami Ave <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Bobby Thompson Phone: 685-3203</p> | <p>Orlando, Fla. HOLDEN HEIGHTS CHURCH OF CHRIST meets at 1000 22nd Street <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:50 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Oaks Gowen Phone: 424-3533</p> | <p>Tampa, Fla. FOREST HILLS CHURCH OF CHRIST meets at 1011 W. Linebaugh Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 9:50 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: H. E. Phillips Phone: 935-3691</p> |
| <p>Tampa, Fla. SEMINOLE CHURCH OF CHRIST meets at Rome Ave. & Wishart Blvd <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: James P. Miller W. N. Meyer</p> | <p>Decatur, Ga. GLENWOOD HILLS CHURCH OF CHRIST meets at 2957 Glenwood Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: J. Edward Nowlin Phone: 377-7782</p> | <p>Louisville, Ky. EXPRESSWAY CHURCH OF CHRIST meets at 4437 South 8th Street <i>Schedule of Services</i> LORD'S DAY Morning Worship 9:00 a.m. Bible Study 10:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Jas. P. Needham Phone: 366-0884</p> | <p>Charlotte, N. C. CHARLOTTE CHURCH OF CHRIST meets at 5327 York Road <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Jerry Parker Phone: 523-8867</p> | <p>Tallahassee, Fla. WESTSIDE CHURCH OF CHRIST meets at 2150 Belle Vue Way <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. For information phone 222-2881 or 877-3832</p> |
| <p>Jackson, Tenn. HOLLYWOOD DRIVE CHURCH OF CHRIST meets at Hollywood Drive at Hattan <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: L. Earl Fly Phone: 424-2821</p> | <p>Pascagoula, Miss. 25th STREET CHURCH OF CHRIST meets at 1.3 Mi. from Hwy 90 on Chico Rd <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Dick Blackford Phone: 475-9354</p> | <p>Jacksonville, Fla. HYDE PARK CHURCH OF CHRIST meets at Corner Lake Weir & Conant Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Jamie Rhoden Phone: 781-5704</p> | <p>Birmingham, Ala. ELM STREET CHURCH OF CHRIST meets at 1625 Elm Street, S.W. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Dennis L. Reed Phone: 786-6335</p> | <p>Murfreesboro, Tenn. WESTVUE CHURCH OF CHRIST meets at 316 Kings Highway <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Thomas G. O'Neal Phone: 893-3355</p> |
| <p>Miami, Fla. SOUTHWEST CHURCH OF CHRIST meets at 1450 S.W. 24th Avenue (Coral Gables Area) <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Leo Rogol Phone: 443-3376</p> | <p>Nashville, Tenn. FRANKLIN ROAD CHURCH OF CHRIST meets at 3915 Franklin Road <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 10:00 a.m. Evening Worship 8:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: D. W. Claypool Phone: 832-9456</p> | <p>Gainesville, Fla. NORTHEAST CHURCH OF CHRIST meets at 1433 N.E. 16th Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 10:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: John Witt Phone: 378-5023</p> | <p>Leesburg, Fla. CENTRAL CHURCH OF CHRIST meets at 107 South Oak Avenue near 14th & Main Sts <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Contact: G. R. Wheeler Phone: 787-7816</p> | <p>Clearwater, Fla. HERCULES AVENUE CHURCH OF CHRIST meets at 601 So. Hercules Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Preston Weeks Phone: 442-9267</p> |
| <p>Columbus, Ga. CHURCH OF CHRIST IN ROSE HILL meets at 2216 Hamilton Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Preacher: William F. Haynes Phone: 323-9331</p> | <p>Concord, N. C. CHURCH OF CHRIST meets on Poplar Tent Road, 2 mi. West of US 29 & US 601 Bypass <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 10:50 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Jack G. Byars Phone: 782-3645</p> | <p>Lake City, Florida CHURCH OF CHRIST IN LAKE CITY meets at 400 S. Hernando cor Dade <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study in members homes Phones: 752-2829 752-4230 752-6323</p> | <p>Oak Lawn, Illinois BURBANK MANOR CHURCH OF CHRIST meets at 8230 So. Laramie Ave <i>Schedule of Services</i> LORD'S DAY Bible Study 9:30 a.m. Morning Worship 10:30 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Paul Foutz Phone: 499-1834 or 423-6703</p> | <p>Ft. Walton Beach, Fla. NORTHSIDE CHURCH OF CHRIST meets at 200 Beal Street off Hwy 98 1 block <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:00 p.m. Contact: H. N. Eubanks, Jr. Phone: 243-2660 J. F. Glass II Phone: 244-5045</p> |

When vacationing, traveling or moving-


ADVERTISE FOR \$50.00 A YEAR



WORSHIP WITH THESE CHURCHES

| | | | | |
|--|---|--|---|---|
| <p>NORFOLK, VA. HAYGOOD CHURCH OF CHRIST <i>meets at</i> 1084 Ferry Plantation Rd Corner Haygood Rd (Virginia Beach) <i>Schedule of Services</i> LORD'S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 a m Wednesday Bible Study 7 30 p m Contact David Waldron Phone 499-2504 John Paddy Phone 486 4203</p> | <p>Cincinnati, Ohio BLUE ASH CHURCH OF CHRIST <i>meets at</i> 4667 Cooper Rd <i>Schedule of Services</i> LORD'S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Fred Stacey Phone 891-3174</p> | <p>Orlando, Fla. PAR AVENUE CHURCH OF CHRIST <i>meets at</i> 15 W Par Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a m Morning Worship 10 50 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelists Roy E Cogdill and Peter J Wilson Phone 425 2900</p> | <p>Chattanooga, Tenn. NORTH HIXSON CHURCH OF CHRIST <i>meets at</i> 5484 Old Hixson Pike <i>Schedule of Services</i> LORD'S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist John Clark For information phone 877-1706</p> | <p>AD IN THIS SPACE \$5.00 PER MONTH</p> |
|--|---|--|---|---|

Teaching To Teach



Jimmy Tuten, Jr.

St. Louis, Mo.

OVERCOMING OBSTACLES

Any teaching situation in the cottage meeting must work toward the goal of helping the prospect reach a crisis. That crisis involves the realization that one is lost in sin, and that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Many find it difficult to accept the fact that they need to obey the gospel. So, besides those who are willing to do what the Bible directs the sinner to do, there are those who because of their background (religious, or otherwise), are defiant, undecided, or even shocked at the thought of being lost in the midst of a "crooked generation" (Acts 2:40 RSV). Sometimes the matter of guiding the individual through the period of crisis is a great obstacle. How do you go about persuading the procrastinator to embrace the Truth of God in obedience? This problem will be the sole object of this article.

THOSE WHO ARE SHOCKED

The personal worker should be prepared for the eventuality of some becoming suddenly and violently disturbed emotionally when the reality of their spiritual condition is driven home with force and conviction. There are various degrees of this type of disturbance. It expresses itself in many ways. Each particular situation will have to be dealt with according to the needs of the occasion. Reason and caution will have to be followed by the teacher.

As a case in point, let us take the person who suddenly realizes his spiritual condition, and sees clearly his obligation (Rom. 6:17; I Pet. 1:22). This party knows full well that he has relatives who are reli-

gious, but who have not come to know truth as he knows it. The fact that some who are near and dear to him are religiously in error disturbs his emotional faculties. To cover up the real issue of the crisis which he has reached, he responds by saying, "I can't believe that my relatives are lost in sin. Do you really believe that everyone is going to hell except you?" What do you do in this situation? While there are many approaches to this problem, you obviously will have to demonstrate that obedience to the gospel is a PERSONAL RESPONSIBILITY. The fact that one does, or does not obey the gospel will have no direct bearing on the spiritual condition of others. "The soul that sinneth, it shall die" (Ezek. 18:20). It is the personal lack of conviction and obedience that condemns. You might illustrate it this way: If one takes a polio shot, this does not cause the relative who has not taken a polio shot to have polio. Ask the prospect if his not taking a polio shot will keep another person from having the disease. He will see the connection, and you will have no trouble applying the same reasoning to the Bible. Being baptized for the remission of sins does not constitute condemnation of those who have not been baptized, no more than a heathen's belief that Jesus is Lord and Christ condemns others to hell. Doing the will of the Father is what causes people to be saved (Matt. 7:21). Refusing to be baptized will not justify anyone, but it will condemn the disobedient. Sincerity and intellectual honesty demands that one do what is right. To reject the truth is to be dishonest. At this point it would be well to ask, "suppose you and your mother (or whatever relative is involved) had a terrible disease, and I gave you a cure. Would you not accept that cure, and then seek to share it with your mother?" Then make the spiritual application. Show that by becoming a Christian a person will be able to influence those about whom he is concerned.

As to the matter of believing that "we are the only ones going to heaven," it is always good to keep in mind that such expressions are loaded, and if they are put in the form of questions, they do not deserve a "yes" or "no" answer. My reply to a question of this nature would be, "I believe exactly what you believe about this. People have to obey God in order to be saved." I then proceed to show what constitutes obedience to the Gospel.

(to be continued)

PLEASE CHECK YOUR
EXPIRATION DATE
AND SEND YOUR
RENEWAL TODAY

THE BOOK STORE

| | |
|---|--------|
| BACHMAN'S SERMON OUTLINES, VOL. 1, 2, 3, Per vol. | \$3.00 |
| BIBLICAL CRITICISM, J. W. McGarvey | \$4.50 |
| BOLES' SERMON OUTLINES, H. Leo Boles | \$3.50 |
| CHRISTIAN BAPTISM, A. Campbell | \$4.00 |
| CHURCHES OF TODAY, Tomlinson | \$3.00 |
| GOSPEL SERMONS, Brents | \$3.50 |
| HISTORY OF THE REFORMATORY MOVEMENTS, Rowe | \$5.75 |
| LANDS OF THE BIBLE, J. W. McGarvey | \$6.50 |
| McGARVEY'S SERMONS, J. W. McGarvey | \$4.50 |
| NEW TESTAMENT CHURCH, F. D. Srygley | \$4.00 |
| SEVENTH-DAY ADVENTISM RENOUNCED, Canright | \$4.00 |
| VOICE OF THE PIONEERS ON INSTRUMENTAL MUSIC AND SOCIETIES, John T. Lewis | \$2.50 |
| WALLACE-HOLT DEBATE (Orphan Homes & Cooperation) | \$3.50 |
| WITNESS OF THE SPIRIT, Zachery | \$3.50 |

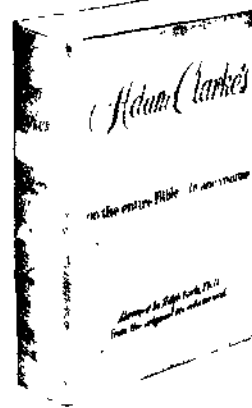


order from:

**PHILLIPS
PUBLICATIONS**

P O BOX 17244 — TAMPA FLORIDA 33612

THE SIX VOLUME ADAM CLARKE'S COMMENTARY NOW IN A NEW ONE VOLUME EDITION



Ralph Earle, Th D. carefully abridged this scholarly six volume commentary by Adam Clarke into a single volume of 1350 pages. This has been a standard work for over a century

Now this widely accepted commentary on the whole Bible can be obtained in this single volume at a price all can afford

Only \$11.95

Order from

PHILLIPS PUBLICATIONS

P O Box 17244

Tampa, Florida 33612

QUEST FOR A CHRISTIAN AMERICA

by

DAVID EDWIN HARRELL, JR.

A thorough and scholarly work on the history of Disciples of Christ from 1800 to 1865.

PRICE — \$5.95

BOOKS BY J. W. McGARVEY

| | |
|---|--------|
| Sermons By McGarvey | \$4.50 |
| McGarvey's Original Commentary On Acts .. | \$4.00 |
| Biblical Criticism | \$4.50 |
| Evidences Of Christianity | \$4.50 |
| Lands Of The Bible | \$6.50 |
| Commentary On Acts | \$4.95 |
| The Four Fold Gospel | \$4.95 |

order from:



**PHILLIPS
PUBLICATIONS**

P O BOX 17244 — TAMPA, FLORIDA 33612

CONGREGATIONAL COOPERATION of the CHURCHES OF CHRIST

by

H. E. WINKLER

A well arranged and documented book of 158 pages dealing with church sponsorships, centralized power and control, orphan homes and Herald of Truth. Diagrams and charts help emphasize the truth.

\$1.00 per copy

order from

PHILLIPS PUBLICATIONS

P. O. Box 17244

Tampa, Florida 33612

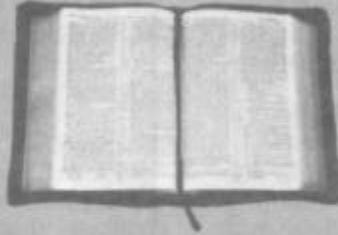
BIBLE ANSWERS

Gene Frost

A handy book of "Bible Answers" to a variety of Bible subjects as they originally appeared in the syndicated newspaper column by Gene Frost. Beautiful red cloth with gold lettering. This book has both a subject index and cross-reference index.

Price \$2.25

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 IX

SEPTEMBER, 1968

NUMBER 9

THE SYNAGOGUE IN JAMES 2:2

Ferrell Jenkins, Akron, Ohio

Our brethren who support human benevolent institutions such as Mid-Western Children's Home encounter many difficulties. The chief one being the lack of scriptural authority for such arrangements. They have sought for the authority in James 1:26-27. This argument has been frequently answered in the following ways: (1) It is directed to the individual Christian, as the context clearly shows; (2) Even if the passage were directed to the local church it does not authorize the church to make contributions to a human institution.

The next step for the institutionalist is to run to James 2:2, "For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; (3) And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou here, or sit here under my footstool:" (King James Version). From this passage they conclude that the **assembly** means the **church** and that James 1:26-27 involves church action.

In my debate with bro. Larry Hood at Central City, Ky., in 1964, he made that argument. When I replied as I am about to here he made no further comment about James 2:2. In the debate with bro. Bill Heinselman in Akron, last December, he briefly mentioned the point without making what I considered a significant argument on it and I did not have the occasion to mention it. In the December GRATIS he said this: 'Besides the context of James 1:27 includes the church. Note the word 'assembly' in James 2:2.'

MY ANSWER

The word which is translated **assembly** in the KJV is the Greek word **sunagoge** (pronounced suna-go-GAY). The word is used 57 times in the New Testament and in the KJV is translated "synagogue" in all except two places. In Acts 13:43 it is "congregation," and in James 2:2, "assembly." I am confident that there is sufficient evidence to conclude that **sunagoge** in James 2:2 means the BUILDING and not the gathering. If this is so it seems highly precarious for a preacher to seek to prove a point which has

SPECIAL ISSUE IN OCTOBER

"The Woman's Covering"

The entire issue in October will be devoted to a study of First Corinthians 11:1-16. Hiram Hutto and James P. Needham have been asked to prepare objective studies on these verses. Roy E. Cogdill has been asked to prepare a study on the principles of Bible interpretation. Subscribe now and be sure to receive this special issue. Subscription is \$3.00 per year. If you want extra copies of this special issue, order now so we may know how many to publish. The price will be \$20.00 per hundred.

tom asunder the body of Christ on such questionable proof. Below is my evidence.

TRANSLATIONS OF SYNAGOGUE

The **KJV** has **assembly**; The New American Standard Bible has **assembly**, with the footnote, "or, synagogue." The American Standard has **synagogue** in the text, with a footnote, "or, assembly." Rotherham, in The Emphasized New Testament, has **synagogue**. The New English Bible says **place of worship**. From this we conclude that the translators had some difficulty in determining which was the correct word in this place.

THE GREEK LEXICONS

An appeal to the lexicons of the Greek will also show uncertainty on this point. It is important to distinguish between the definition given by the lexicographer and the application or comments made by him. Such works are simply the "tools" of the Bible student.

1. Bagster's Analytical Greek Lexicon, p. 385: "**a collecting, gathering; a Christian assembly or congregation, Ja. 2:2; the congregation of a synagogue, Ac. 9:2, et. al.; hence, the place itself, a synagogue, Lu. 7:5, et. al.**"

2. Thayer, Greek English Lexicon of the New Testament, p. 600: "...the name (synagogue) is transferred to an assembly of Christians formally gathered for religious purposes, Jas. 2:2 .. ."

3. Arndt and Gingrich, A Greek-English Lexicon of the New Testament, p. 790: "b. a Christian assembly-place can also be meant in Js. 2:2." This is the latest and most fully informed lexicon available.

From this brief survey one can easily see that the word **sunagoge** can have either the meaning **assembly** or **assembly-place** (synagogue).

THE COMMENTARIES

When we investigate the commentaries we do not accept a thing because a man says so, but we examine his reasons in order that we may draw our own conclusions. The commentaries cited here are based on the Greek text.

1. Lenski, The Interpretation of the Epistle to the Hebrews and the Epistle of James, p. 564. Lenski translates the word as "synagogue." He says, "We take **sunagoge** to mean 'a synagogue of yours,' for James mentions the places in it: 'here,' a prominent place, 'there,' an obscure place. 'Assembly' is not the meaning, for the fact that the congregation is assembled in its place of meeting is self-evident."

2. Marvin R. Vincent, Word Studies in the New Testament, 1:737: "In this passage alone the word is distinctly applied to a Christian assembly or place of worship. The simplest explanation appears to be that the word designates the **place** of meeting for the Christian body, James using the word most familiar to the Jewish Christians . . ."

3. Cambridge Greek Testament, p. 30: "It is at any rate clear that the **sunagoge** here mentioned is a Christian and not a Jewish place of assembly."

4. Macknight, Apostolical Epistles, p. 590-591: "The word **sunagoge** sometimes denotes an assembly of persons, sometimes the house in which such an assembly is held. Here 'your synagogue' does not mean a Jewish synagogue, but the house or room where the Christians assembled for worship . . ."

5. Rackham, The Acts of the Apostles, p. 79: "The Christians indeed, as we see from James 2:2, continued to call their places of meeting in Jerusalem synagogues: but the body which met there was the ecclesia (church) (Jas. 5:14)."

The conclusion, based on the evidence presented by these men who are experts in the Greek language, indicates that **sunagoge** meant Jewish synagogues in which Christians met or that the term was used of some other meeting place of Christians.

USE IN SCRIPTURE

With the foregoing information before us I believe that the safest way to determine what **sunagoge** means in James 2:2 is by the use of the word in other passages and the context.

1. **Sunagoge** was used of material buildings. According to Luke 7:5 a synagogue was **built**. Matt. 6:5 points out that hypocrites love to **stand** and pray in the synagogues. The scribes and Pharisees loved "the **chief seats** in the synagogue" (Matt. 23:6). Note that the sunagoge was (1) **BUILT**, (2) had **CHIEF SEATS**, (3) and that one could **STAND** in it.

2. The early Christians sometimes met in synagogues. In his persecution of the church (ecclesia) Saul sought letters unto Damascus "unto the synagogues." In these he expected to find some who were "of the Way" (Acts 9:2). Saul later told the Lord

Searching The Scriptures

Published Monthly At

TAMPA, FLORIDA

Second class postage paid at Tampa, Florida

H. E. PHILLIPS, *Editor*

JAMES P. MILLER, *Co-editor*

SUBSCRIPTION RATES

Single: \$3.00 per year in advance

Club: Four for \$10.00 per year

Bundles to one address:

36 for \$5.00

75 for \$10.00

Special club subscriptions:

30 for \$5.00 per month

65 for \$10.00 per month

The date on the address plate shows the time to which your subscription is paid. Check and renew on time.

Address subscriptions and correspondence to:

P. O. Box 17244

Tampa, Florida 33612

that he "imprisoned and beat in every synagogue them that believed on thee" (Acts 22:19). See also Acts 26:11. Remember that the Christians met on the first day of the week (Acts 20:7). Synagogues would not be of much use to the Jews on the first day of the week. Christians of our time often meet in lodge halls and public school buildings without approving other activities conducted in the same building at another time. Another possible interpretation, according to the evidence above, is that the term **sunagoge** was applied to an **assembly-place** of Christians other than the Jewish synagogue.

3. How the word is used in James. James was written to "the twelve tribes which are of the Dispersion" (James 1:1). These were Jews by birth, but now Christians (1:2). They may have been meeting in synagogues as indicated above.

In James 2:3 we learn that one could "sit" or "stand" in the **sunagoge**. This harmonizes with what we learned about synagogues in point one. The church was commanded to "assemble" (Heb. 10:25) and a **place** was necessarily implied. The Christians sometimes met in a "house" (Rom. 16:5) and sometimes in a **synagogue** and possibly other places.

CONCLUSION

It is not our purpose in this article to argue that the word **sunagoge** in James 2:2 must, beyond a sha-

dow of a doubt, mean an "assembly-place"; I believe that the evidence favors this position. My purpose has been to show that when institutionalists seek to prove that James 1:27 involves the church by turning to James 2:2 they are resting their case on mighty shaky ground. How would you react if we had to build our case for baptism, singing, the Lord's Supper, etc. on such questionable proof?

One of the important and generally recognized rules of Bible study is that "No important teaching or practice is to be based upon doubtful or ambiguous Scriptures" (Kendrick, Rules of Bible Study, p. 90). Our desire is that all men would return to that path in religion which is unquestionably right and cannot be wrong.

— 491 E. Woodsdale Ave.

Comments to the Editors

"I enjoy reading the paper and get much information from the "articles which I treasure." — Mrs. Goldie McAlister, Lakeland, Fla.

"I certainly do enjoy reading Searching The Scriptures and look forward to receiving it each month. You have one of the finest papers in print and I know it does much good." — Roy F. Bunting, Barnesville, Ohio.

"We appreciate Searching The Scriptures very much. We hope and pray if it will be God's will you all will be able to continue the good work you are doing." — Mr. and Mrs. Arnold Whisenant, Bailey-ton, Ala.

"Enjoy very much Searching The Scriptures." — Lyle A. Berry, Olney, Ill.

"I enjoy reading the paper and receive a great deal of benefit from it." — Mable Woodrome, Pine Bluff, Ark.

"Very enlightening and according to the word." — E. R. Gunchin, Lockport, Ill.

"I enjoy Searching The Scriptures as much as any religious paper I receive." — Leonard Reid, Pine Bluff, Ark.

"God bless you both for the time and much work you put in to get that wonderful paper out every month." — Florence Jedlicka, Hialeah, Fla.

"I do enjoy Searching The Scriptures so much. Thanks to the one who first put me on the mailing list." — James Blount, Ajo, Ariz.

"Thank you for a continuing fine publication. We read it, appreciate it, and often fail to express that appreciation, I'm afraid. Keep up your good work!" — Mrs. Hugh W. Davis.

"We enjoy Searching The Scriptures very much. Keep up the good work." — C. W. Raymer, Louisville, Ky.

"The paper is more attractive because of the recent changes which you have made. The features you are offering monthly are excellent. I do not enjoy the letters which you publish from time to time. They should be published because they give you an opportunity to show the prejudice, fuzzy thinking, and in some cases animosity which exists among those who are of the anti pattern persuasion. But how could any right thinking person enjoy being made to realize that some of his brothers and sisters in Christ are in such a condition? I look forward to receiving the paper each month." — Fred A. Shewmaker, Wilmington, Ohio.

"Thanks for your good effort to keep the faith once delivered to the saints." — J. P. Halbrook, Jr., Belle Glade, Fla.

"I enjoy the paper very much. . . May the Lord bless you in your efforts." — Bob Harkrider, Caringbah, Australia.

"I enjoy reading Searching The Scriptures very much. I only wish many of our own supposed to be conservative brethren would do a little more searching instead of so much talking about things they know nothing about. . . I wish both of you a long and prosperous life." — Earl F. Pettyjohn, Houston, Tex.

WORD STUDIES in the Hebrew Old Testament



Harold Tabor, 2721 North Pecan St., Nacogdoches, Texas 75961

FOOL Part Two

The Hebrew word most frequently translated 'fool' in the O.T. is KESIL. It is also used most often in Proverbs. KESIL is from a root word meaning to be dull or sluggish and suggests a slow, self-confident person (Prov. 14:16). The idea of impiety and ungodliness are often implied.

The self-confident fool hates knowledge (Prov. 1:22); delights not in understanding (18:2); it is his sport to do mischief (10:23; his heart proclaimeth foolishness (12:23); his mouth poureth out folly (15:2); he retains anger (Eccl. 7:9); and is associated with slander (Prov. 10:18) and evil (13:19).

KESIL is a kindred word to NABAL. It is often used in the context with the idea of wisdom and distinguishes between a wise man and a fool.

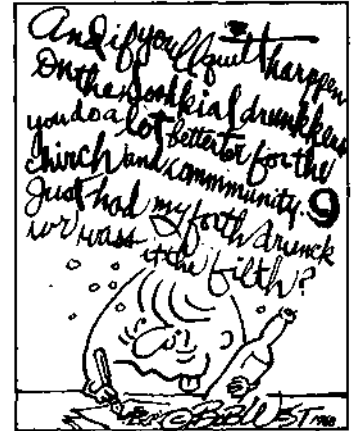
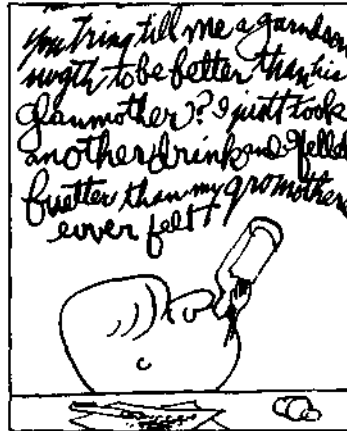
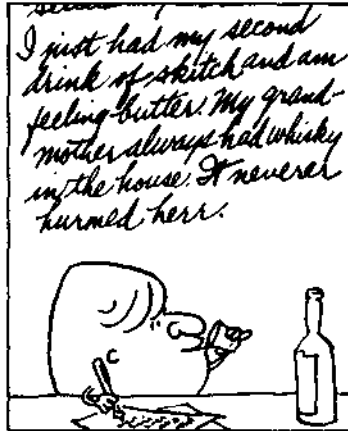
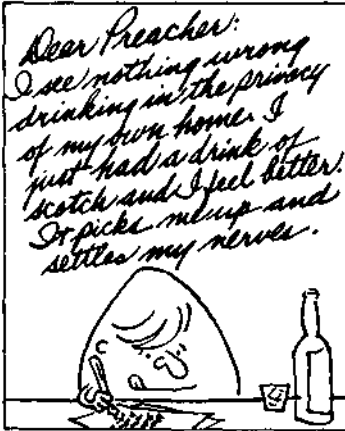
"The fool was he who was thoughtless, careless, conceited, self-sufficient, indifferent to God and His Will, or who might even oppose and scoff at religion and wise instruction" (I.S.B.E. p. 1124).

HAVE YOU RENEWED

Please check your expiration date indicated on your address place and if your subscription has expired, send your renewal today. This will assure continuation of Searching The Scriptures for another year.

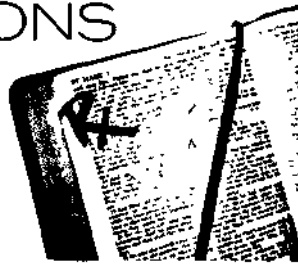
DO IT TODAY!

THEOPHILUS



Robert A. West, 6171 Hudson Street, Orlando, Florida 32806

PRESCRIPTIONS
from the
Great Physician—
Jesus Christ



Dr. W. P. McElwain, 696 Providence Road, Lexington, Ky 40504

SMOKING

The Public Health Service is required to submit regular reports on the Congress on the health consequences of smoking. This they did recently in a publication "The Health Consequences of Smoking, A Public Health Service Review: 1967 (PHS Publication, 1966. Revised 1968). They reviewed the research which has been done since 1964 when the original Surgeon General's Report was published. This report concluded, "Cigarette smoking is a health hazard of sufficient importance in the United States to warrant remedial action."

The present report is summarized as follows:

1. Cigarette smokers have substantially higher rates of death and disability than their nonsmoking counterparts in the population. This means that cigarette smokers tend to die at earlier ages and experience more days of disability than comparable nonsmokers.
2. A substantial portion of earlier deaths and excess disability would not have occurred if those affected had never smoked.
3. If it were not for cigarette smoking, practically none of the earlier deaths from lung cancer would have occurred; nor a substantial portion of the earlier deaths from chronic broncho-pulmonary diseases (commonly diagnosed as chronic bronchitis or pulmonary emphysema or both); nor a portion of the earlier deaths of cardiovascular origin. Excess disability from chronic pulmonary and cardiovascular diseases would also be less.
4. Cessation or appreciable reduction of cigarette smoking could delay or avert a substantial portion of

deaths which occur from lung cancer, a substantial portion of the earlier deaths and excess disability from chronic broncho-pulmonary diseases, and a portion of the earlier deaths and excess disability of cardiovascular origin, (p. 3&4 of the Report)

What else can one say? It could be noted that numerous studies financed by the tobacco industry have failed to show any relationship between smoking and cancer. It is interesting that the above cited Report says it is no longer a question of "does cigarette smoking cause disease?", but rather how much does it cause?

One of the jokes that used to go around when I was a boy concerned the brother who was trying to get another brother to quit smoking. The smoker replied that he didn't think smoking harmed his health so he didn't know what he had to gain by quitting. To this came the response that while it might not be known what effect quitting would have on his health it was certain that it would make him smell better.

Well now it has been settled. If you will quit smoking you will not only smell better but your health will be better too.

BOOKS BY J. W. McGARVEY

| | |
|---|--------|
| Sermons By McGarvey | \$4.50 |
| McGarvey's Original Commentary On Acts..... | \$4.00 |
| Biblical Criticism | \$4.50 |
| Evidences Of Christianity | \$4.50 |
| Lands Of The Bible | \$6.50 |
| Commentary On Acts | \$4.95 |
| The Four Fold Gospel..... | \$4.95 |

order from:



**PHILLIPS
PUBLICATIONS**

P O BOX 17244 - TAMPA, FLORIDA 33612



Paul Foutz, 8230 S. Laramie Avenue, Oak Lawn, Illinois 60459

CREATION? OR EVOLUTION? BOTH ACCEPTED "BY FAITH"

No. 2

The battle continues unabated between these two positions and dogmas, EVOLUTION and NATURALISM versus CREATION and SUPERNATURALISM. Both involve the question or "origins" — the universe, this planet, all forms of life, animal and plant, and finally the spiritually endowed being MAN. As mentioned in last month's article all of these involve matters about which man can have no personal knowledge. Neither the Evolutionist nor the Creationist was present when these various things came into existence. All any man can know about the past (and the issue discussed here certainly involves events of the far distant past) is (1) BY MEMORY (what he contacted, saw, heard, did, had demonstrated, etc.), and (2) BY TESTIMONY. And **both** the creationist and evolutionist depend on the latter, not the former.

Quote often the Bible believer, who accepts "the beginning" and "creation" as set forth in the Bible, is ridiculed, in various ways, for holding this position. He is said to be a "fundamentalist," "ignorant," "irrational," or "superstitious," because what he believes cannot be accepted "scientifically" — cannot be a "fact." And, there is nothing that provokes ridicule more than the fact his system is based upon, and accepted by, "faith." The evolutionist is always talking about the creationist and religionist and his "FAITH," and ignorance and "superstition" are equated with it. We are asked by the evolutionary adherents, "Did you ever see God, or do you know of anyone else who has? Did you see the universe originate, or do you know of anyone who did? Did you see **when** and **how** life came into existence? Did you, or anyone you know of, ever see animals, such as reptiles and anthropoids, when they first began to be such? And, were you present to observe, personally, **when** and **how** the first man BECAME a man? or, from **what** he originated?" Of course, to all of these questions, as far as any other HUMAN is concerned, the answer would have to be, "No."

Then he will begin to ridicule and endeavor to point up our "ignorance" by commenting, "and yet you swallow 'creation' hook, line and sinker. You superstitiously accept the old legend and tradition about how these things came to be and you just accept it all 'by faith.'" Now, when someone like this thinks he had made his point and exposed you rather thoroughly because of your "FAITH," ask **him** a few questions like these: "Have you ever seen, or

do you know of any human being who has ever seen, life (a living being coming into being from inorganic (dead) matter regardless of its 'combinations' and how many 'building blocks' were involved? Have you ever seen, or has anyone else ever seen, any one-celled creature become two, four, eight, sixteen celled creatures, or a multi-celled creature? Have you ever observed, and has ANY human being observed, an amoeba turn into a salamander? An invertebra become a vertebra? A reptile change into a bird? a creature without sex to one with sexual capacities? A creature with intelligence, moral capacity, and spiritual endowment into one with all of these? An anthropoid (such as ape or gorilla) into **half** man, **near** man? Or **ANY** OF THOSE JUST MENTIONED INTO MAN?" If your querist is honest and objective he will also have to answer in the negative. And yet he "swallows, hook, line and sinker," a dogma or myth for which he has no hint of **FACTUAL PROOF**. The Evolutionist teacher or student accepts something which cannot be proved by experimentation; it cannot be demonstrated in the laboratory; it is **NOT** going on today. It **IS NOT** and **CANNOT**, therefore, be a **FACT**, based upon scientific evidence. It is a philosophy — a dogma — which he accepts "BY FAITH."

But he is not only "in the same boat" with the creationists (which he doesn't like to admit) but he is in far worse shape, because the only way these two positions, involving doctrines **ACCEPTED BY FAITH**, can or should be resolved is by the **NATURE, CHARACTER, QUALITY, AND KIND OF TESTIMONY AND EVIDENCE UPON WHICH THE "FAITH" OF EITHER IS BASED**. The creationist welcomes such testing and comparison. His confidence is because he has a wealth of confirmed and documented evidence sustaining his position; he has the testimony of the **DIVINE BEINGS WHO ALONE WERE PRESENT WHEN ALL OF THE THINGS PREVIOUSLY MENTIONED HAD THEIR ORIGIN**. And the very science the evolutionists profess to rely upon gives any intelligent person a thousand times more scientific proof for belief in creation than it does for evolution. **ALTHOUGH WE WILL EXAMINE IN DETAIL ALL THEIR SO-CALLED PROOFS FOR EVOLUTION LATER**, ask the evolutionist, who confronts you, "what **fact** of 'science' and what **demonstration** of 'science' can be brought forth to bear witness for the fact of evolution from amoeba to man?"

To point up what **KIND** of faith the evolutionist has and how strong and durable is the foundation upon which it rests I want to quote from A. G. Tilney, in **EVOLUTION PROTEST MOVEMENT**, Pamphlet No. 133, Jan. 1966. His article is headed **SCIENTIFIC FAITH AND EVOLUTIONARY CREDULITY**, "When men cease to believe in God," said G. K. Chesterton, 'they do not believe in nothing; they believe in anything' — hence the paradoxical epithet of believing disbelievers. Man knows so little, depends upon so much, that he is by his very nature compelled to breathe and live, drink and walk (if not drive) by faith. But faith **perverted** and **unwarranted, unlimited** and unjustified, is not **REAL** faith, but credulity. When faith walks out by the door, credulity flies in at the window. Science is based upon faith. — and is justified by its fruits; it

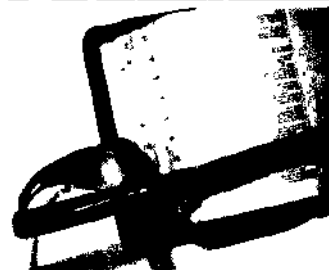
works; it gets you there. The discoveries of men of faith — who assumed that the universe must be taken seriously — that it was not 'a hoax or a nightmare' — that it was a unity, that its study led somewhere, got them somewhere — in astronomy, in chemistry, in physics, in Science generally. Their predictions came true — the calculations preceding the successful journey of Mariner IV worked;—(other illustrations cited — P.F.).

"But the CREDULITY — the MISBEGOTTEN, MISGUIDED, MISTAKEN, MISAPPLIED FAITH OF EVOLUTIONISTS — HAS GOTTEN THEM NOWHERE, THUS PROVING THAT EVOLUTION IS NOT SCIENTIFIC, NOT SCIENCE AT ALL. DARWIN CREDULOUSLY BELIEVED THAT FURTHER DIGGING WOULD DISCLOSE THE LOST PAGES OF THE VOLUME OF THE STRATA, — HE WAS WRONG. HIS FOLLOWERS CREDULOUSLY BELIEVED THAT EXTRA HUNTING WOULD BRING TO LIGHT THE 'MISSING LINK' — THEY WERE WRONG. IT WAS CREDULOUSLY BELIEVED THAT UNDISPUTED PRE-CAMBRIAN FOSSILS. FILLING IN THE GAP OR GULF OF THE FIRST THREE-QUARTERS OF UNDISCOVERED SELF-EVOLVING LIFE, WOULD IN TIME BE FOUND — THE CREDULITY WAS WRONG. IT WAS CREDULOUSLY BELIEVED (AND DECLARED HALF A CENTURY AGO) THAT LIFE WOULD BE SYNTHESIZED IN THE LABORATORY — BUT DESPITE THE BOAST CURRENT IN THE 'SUN' (7/12/65) UNDER 'FRONTIERS OF SCIENCE', 'FAITH' IS ONCE MORE MISBEGOTTEN, HAS BEEN AND WILL BE, PROVED WRONG. IT WAS CREDULOUSLY BELIEVED THAT MAN WOULD GET TO THE END OF MATTER, BUT AFTER THE ADDITION OF OVER A HUNDRED PARTICLES, MATTER IS NOW SEEN TO BE MORE INTELLIGENTLY AND SECURELY PATTERNED THAN EVER. When a young man, Huxley read a sentence in Lord Morley's essays, 'The next task of science will be to create a religion for humanity.' The words went home. They suddenly led him to believe that it was his mission in life to create such a religion. That is why he has adopted and boosted the pseudo-science of the Jesuit geologist Teilhard de Chardin as the most wonderful philosophy and theology ever. BUT IT IS SHEER CREDULITY — BOUNDLESS AND GROUNDLESS 'FAITH,' NEVER TO BE FULFILLED: 'Evolution, from cosmic star-dust to human society, is a continuous process. It transforms the world-stuff ... it is creative' (Evol. Ethics, 1943). Teilhard, starting from nothing at all, nevertheless ends, with EVOLUTIONARY CREDULITY, at the Omega Principle — amidst the smoke of the Indian rope-trickster" (pages 3,4). (to be continued)

BIBLES AND BOOKS

Do you need a Bible, commentary, reference book, sermon outlines, debate, or other religious books?
We can get any book in print for you.

Using the SWORD OF THE SPIRIT



Eugene Britnell, 8909 Mayflower Road, Little Rock, Ark. 72205

"EATING IN THE MEETING HOUSE" No. 2

We continue our study of the use of church buildings. These lessons are, at least in part, a review of an article under the above heading which was written by a gospel preacher and college professor. (See the first article in the August issue.)

"If I Corinthians 11:22, 34 means that Christians cannot eat in a building in which they assemble for worship then where did Priscilla and Aquila eat (Rom. 16:3-5)? Did Paul deprive them of the very place where he told the Corinthians they could eat — their house or home? Their home was the meeting house of the church. Was it wrong to have a kitchen in it?"

In reply to this, I shall quote from an article by Robert L. Willis in reply to one by Burton Coffman which appeared in the GOSPEL ADVOCATE, February 20, 1964:

"The sophism that the early church met in private homes in which there were kitchens, and thus it is right to have kitchens in our church buildings today is plain foolishness. We may point out that the early church in all likelihood, in some areas, met in private homes where the barn for the animals was an integral part of the buildings. This, however, would not justify the building of barns onto our church buildings today. The church today must meet in certain areas in dance halls and other such buildings. This does not mean that WHAT we may find in these buildings should be a part of the church building when such is later erected. If all of us would become as concerned about working for the Lord as we are about eating and drinking and playing, we would probably become a little more successful in our religious action. There are some in the church today who seem to think that the whole sum total of Christianity is to 'eat, drink and be merry.' About all they know how to do is drink coffee and play."

Our brother asked the question: "Is it wrong to eat in a meeting house but right to drink there? I Cor. 11:22, 34 speaks of drinking as well as eating."

Providing drinking water, like rest rooms, is **essential** in an assembly of people, and is in no sense parallel to a church kitchen. He does not use common sense nor take the context into consideration.

In further consideration of the above question, the following quotation is worthy of careful consideration:

"We are presented the argument that if I Corinthians 11:22 forbids 'Church Kitchens' it also forbids drinking fountains. Superficially plausible, in-

deed, but what honest student of the holy scriptures would declare the drinking mentioned here to be the same as the drinking at the water fountains in our buildings of today. Does not prudence grant that whatever the specific acts of that distant day, which the inspired apostle forbade, the lessons for us hold forth a warning against mixing the world in the service and worship of the church? Does the partaking of a drink of water at the fountains we have today enter any way into the service and worship to God?

"Acceptable service to God is a 'heart' service. Respect and worship to God is paid understandingly. It therefore must be done by plan and intention correctly founded to be acceptable in the sight of God. Hence, the purpose, the end, for which things are provided should lead the wise to act correctly. The drinking fountain — what is its purpose? What is the intention which provides a place for mothers to take care of fretful babies? What is the purpose of a 'Church Kitchen'? Is it planned to give meat to the hungry as described in Matthew 25, and thus glorify God through the church? Or does it merely supply an avenue through which man may give vent to a social urge?

"Correctly founded judgment will surely consider the present needs, but in view of right principles and future results. Certain requirements of physical man know no bounds of time. Therefore, to provide seats for man to relax in during a period of service through which he could not stand by reason of physical fatigue; to provide a place to assuage thirst during a morning's service to God; providing a 'rest room' in view of the same reasonableness, offers not the least comfort to those who would supply the material building of the Lord's house with a place to feed the social and physical man, and which is provided with no higher intention than the bounds of this world.

"But, should we grant for the sake of argument that the 'Church Kitchen' of today is not a departure from God's way, we are still faced with what the future effect may be generations from now. And we know that only those things provided which enhance the glories of God's plan of simplicity, which in a thousand generations would not deviate from God's divine pattern, are the safe things to adopt and be governed by. Why, mortal man, strive for things questionable?" (Vaughn D. Shofner, PRECEPTOR, October, 1954)

As far back as I can remember, churches provided water and rest room facilities. It may have been a bucket and dipper and the house out back, but they did. And when they had all-day services and "dinner on the ground" and it came up a rain at eating time they sometimes went inside. They may have been inconsistent, but those brethren never dreamed of a church kitchen or the church erecting and maintaining a "fellowship hall" and they would have opposed such. The truth is, they did oppose such until recent years. It is a modern innovation among churches of Christ.

We quote again from our friend:

"Is it right to eat together (Acts 2:46; 11:3; Jude 12)? Who has the right to legislate as to where it is to be or not to be, just so it is not in connection with the Lord's supper. So long as we keep our worship

service separate from our social activities in point of time, by what authority does anyone legislate as to what may or may not be done in a meeting house if the thing is not wrong."

This has been answered. Certainly it is, not wrong for Christians to eat together. The scriptures which he gave do not support his argument. Acts 2:46 says the eating was "from house to house." It was not done in a church kitchen or fellowship hall. Acts 11:3 is irrelevant and has nothing to do with church action, much less a kitchen. Jude 12 certainly does not justify church sponsored and supported social activities.

He seems to think that we may do anything in the meeting house "if the thing is not wrong." That's the point! It is wrong to do anything in the meeting house which is not the work of the church or which is contrary to its true mission and the purpose for which the building was erected. To do so is to misappropriate the funds by which it was built and prostitute its true purpose.

He closes by saying: "The church is a family. Is it wrong for a family to eat together? The church is a brotherhood. Is it wrong for brethren to engage in social activities?"

Is he saying that the church may do anything which a family may do? That is what I infer from his statement, but such is not true. A family may do many things which the church cannot do. No, it is not wrong for "brethren" to engage in social activities so long as such is done on an individual or family basis. It is wrong for the church to engage in social activities, for the church is a spiritual institution. With so many churches engaging in social and recreational activities, it is not difficult to understand why Christianity is losing its influence. Informed and sensible people know that the church should engage in spiritual rather than social activities. The following quotation by E. Digby Baltzell, associate professor of sociology at the University of Pennsylvania, is typical of the thinking of many people of our time:

"It is my contention that the social activities carried on by our churches and synagogues since the war have tended to make the American people increasingly cynical about the real influence of religion in our lives. In other words, we, especially men and college graduates, are realizing that the church and synagogue are becoming places to meet rather than places of worship. It is, therefore, religious institutions and their leaders who are doing most to drive religion out of American life." (ARKANSAS DEMOCRAT, April 19, 1965.)

In our next lesson, we will conclude this study with some additional observations and quotations.

QUEST FOR A CHRISTIAN AMERICA

by DAVID EDWIN

HARRELL, JR.

A thorough and scholarly work on the history of Disciples of Christ from 1800 to 1865.

PRICE — \$5.95



ARROWS OF TRUTH for denominational error

Ward Hogland, Post Office Box 166, Greenville, Texas 75402

THE GARNER-BARR DIFFERENCE

Dr. Albert Garner, Lakeland, Florida and Vernon L. Barr, Dallas, Texas are well known preachers and debaters in the Missionary Baptist Church. In recent years, I have met these men on the polemic platform and have found they are as far apart as the two poles on Baptist church membership. When I asked Dr. Garner if one had to be baptized in order to get into the Baptist church, he answered, "Yes." He took the consequences of his doctrine like a man and admitted it took more to get into the Baptist church than it did heaven. One Baptist preacher told me it took more to get married than it did to get into heaven!

Mr. Barr, evidently got tired taking a whipping on this point, so he concocted an entirely different theory. When I asked Mr. Barr if one had to be baptized in order to get into the Baptist church he replied, "I don't take the position that some of my brethren do that you are baptized into the Baptist church. You are received in by the members and then you are baptized in the church, not baptized into it. This may surprise him and maybe some of my brethren." Mr. Barr's answer didn't surprise me because I learned a long time ago not to be surprised at anything a Baptist preacher says in a debate. It is my firm conviction that a Baptist preacher can't talk five minutes without either contradicting himself or misrepresenting his opponent. Mr. Barr's position is out of step with most of his colleagues. He is the only one I have met who espouses this position.

However, Mr. Barr's troubles are not over. He is in grave difficulties with his brethren on other matters. For example, if one should meet both Barr and Garner he would leave the discussion not knowing when a man is in the Baptist church! Barr says one is "received into it," and Garner says one is "baptized into it." Let us say that Garner makes a trip to Dallas and conducts a meeting where Vernon L. Barr is pastor. Let me suggest that ten come forward and get saved, according to Baptist standards. Barr would have the church, take a vote and receive them into the Baptist church. Garner, would say, "Vernon, hold on a minute; these folks aren't in the Baptist church, they haven't been baptized yet." Barr would say, "Now listen Albert, you do it in Florida like you want to but here in Texas we receive them in." What a revolting development by two of the biggest preachers in the Baptist church!

But their problems are not over yet. Let us say that Mr. Garner decides to spend an extended vaca-

tion in Dallas. Since many Baptists "put off" the baptismal services for several weeks and sometimes months, let us say that the ten have not yet been baptized. The time comes to eat the Lord's Supper. Since Baptists practice "close communion" only Baptist church members are allowed to eat. They spread the Lord's Supper in Barr's Baptist church and get ready to observe. Garner moves over on the pew and whispers to Barr, "Vernon, you aren't going to let those ten new converts eat the supper are you?" Barr would reply, "Albert, please get quiet, I thought we had settled that a few weeks back; you know they were 'received into' the Baptist church." Garner rises to his feet and exclaims in audible tones, "I don't care what you say, Vernon, one can't become a Baptist without being baptized." The poor ten converts are sitting back in the audience in a state of frustration. One says they can and the other says they can't; one says they shall and the other says they shan't! It is a shame that two of the biggest preachers don't know when a man becomes a Baptist. One says they are "in" and the other says they are "out." Barr finally wins out and they are allowed to eat the Supper in Dallas.

Well, let us say that these ten new converts decide to take a little vacation down to Lakeland, Florida and see Dr. Garner's college and visit the church where he is pastor. While they are there the Lord's Supper is prepared in Dr. Garner's church and they get ready to eat. The ten new converts had eaten the Supper in Dallas so they get ready to eat again. Garner rises and says, "Hold on boys, don't touch that supper, you haven't been baptized yet." The ten frustrated converts say, "Yes, but brother Garner, we ate the Lord's Supper back in Texas." Garner would reply, "Yes, but I will have you to know that you are not in Texas today you are in Florida and I still say you are not in the Baptist Church."

This Garner-Barr difference gets bogged down on the matter of church discipline also. Both Barr and Garner says a man can be kicked out of the Baptist church because of unruly conduct. Garner told me he kicked them completely out of the Baptist church. I asked him how they could get back into the Baptist church the second time and he told me to sit down and tend to my own business! Let us say that two of these new converts went out and got drunk before they were baptized. According to Barr they are "in," so he would have to exercise discipline and throw them out of the Baptist church, (in Dallas) Garner would rise to a point of order and say, "Vernon how can you kick them out when they have never been in!" So the poor converts are still confused. Barr says they have been "in" but now they are "out" but Garner says they have never been "in" so they have always been "out!"

This reminds me of the story of the old man whose wife "nagged" him to join her church. He never had an "experience of grace" therefore the pastor and the members would not vote him in. Finally she "nagged" him so long, he decided to make up a story and tell it before the church to see if he could get in. So he presented himself before the church during big meetin' time. The pastor asked for his "experience" and he said, "Well sir, I was in the corn crib this morning shelling corn and the Lord appeared to

me and told me to go and join the church." The pastor said, "John, that was a wonderful experience, we will take a vote on you to see if we can let you in." They took the vote and the entire church voted unanimously to receive him in. On his way home while riding- in the old wagon his wife said, "John, I didn't know the Lord talked with you this morning, why didn't you tell me about it?" He replied, "Well, Ma, it really didn't happen but I had to do something to get in." She said, "John, you should be ashamed of yourself. Now, you go right back down that isle tomorrow night and tell the preacher that you lied." So the next night John walked the isle again. The pastor said, "John what are you doing back down here?" He said, "Preacher, I want to make a confession; the Lord really didn't talk with me last night, I told a lie." The preacher exclaimed, "John, it is a shame we must vote you out." He asked the congregation and they unanimously voted him out. On the way home his "nagging" wife said, "John, I was never so humiliated in all my life because of what you have done." He replied, "Shaw, ma, I don't care, I didn't want to be a member of that church anyway; They voted me "in" for telling a lie and voted me "out" for telling the truth!"

WANTED: BIBLE AUTHORITY

James L. Denison

The **Batesville Daily Guard** of June 21, 1968, published an article by the East Side Church of Christ entitled "The Need For Authority." We commend this article very highly!

The article states: "We must have authority for our religious actions. Col. 3:17. . . . If we cannot find Bible authority for acts performed in our work and worship, they are in vain, and should be ceased." We heartily agree! Also; that Bible authority can be established by a direct command, approved example, or necessary inference. Again we agree!

The article closed by asking, "Can you find authority scripturally approving your activities in religion?" **We hereby ask our more liberal brethren, WITH WHOM East Side is associated, this same question regarding** some of their teachings and practices.

We ask them: WHERE IS BIBLE AUTHORITY FOR:

1. A "brotherhood eldership" through which ALL congregations MAY perform a given work to which all are equally related? For example, Fifth & Highland of Abilene, Texas.

2. A "sponsoring church" arrangement such as exists for the HERALD OF TRUTH program of Fifth & Highland in Abilene, Texas.

3. Activating the church universal; either in actuality or principle?

4. The church (in its congregational capacity) building and maintaining — making donations to:

(1) Schools and colleges: such as Harding, David Lipscomb, Abilene Christian College, et als.?

(2) Homes for unwed mothers?

(3) Hospitals?

(4) Other benevolent institutions?

5. The church (in its congregational capacity)

supporting or aiding benevolently, non-saints?

6. Church kitchens and banquet halls; commonly known as "Fellowship" buildings.

7. Church sponsored recreation and entertainment; such as ball teams, hootenannys, greased pig chases, church parties, church suppers, etc.?

8. The church engaging in business enterprises: such as rental property, farms, nursery schools, parking lots, etc.?

Now brethren, all we ask of you concerning these practices is what you have asked of the denominations concerning their practices: "CAN YOU FIND AUTHORITY SCRIPTURALLY APPROVING YOUR ACTIVITIES IN RELIGION?" Book, chapter, and verse, please! If you cannot find Bible authority for them, then they ought to cease!! GAP ROAD CHURCH OF CHRIST

BATESVILLE, ARKANSAS (Written by James L. Denison of Tampa, Fla., for the Gap Road Church of Christ, and approved by them for publication.) (ADV.)

During my meeting with the Gap Road congregation of Batesville, Arkansas, June 20-30th, I wrote the above article at the request of the Gap Road brethren. It was published by them in the **Batesville Daily Guard** on June 26, 1968. There was no response from the several liberal preachers of that area; though several of the members of the liberal churches spoke favorably of the article. However, as a result of the article a "one-cup, non-Sunday School" group, through one of their preachers, J. W. Kornagay of Raleigh, N.C., challenged Gap Road to debate them on the "cups" and "Bible Class" questions. At the request of the Gap Road church for my advice, I suggested they accept the challenge and get Bro. Elmer Moore of Lufkin, Texas, who has debated these questions on other occasions, to represent them. I contacted Bro. Moore on Sunday night (6-30-68), and he agreed to meet Bro. Kornagay. The debate will probably take place the latter part of 1968 or early 1969.

James L. Denison
4607 So. Lois
Tampa, Fla. 33611


BOUND VOLUME

SEARCHING THE SCRIPTURES

TWO YEARS
1966 - 1967

Bound in beautiful Fabricord covering, navy blue, printed in gold.
A companion volume to previously bound volumes of Searching
The Scriptures.

\$7.50
order from:



PHILLIPS
PUBLICATIONS

P O BOX 17244 — TAMPA, FLORIDA 33612

THE NEWS LETTER REPORTS

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

Robert LaCoste, Glendale, Ariz. — The church in Glendale, Arizona which meets at 6801 No. 60th Avenue is in need of a preacher and would like to hear from anyone interested in the work. Contact the elders at the above address for further information.

Donald R. Givens, Novato, Calif. — Our gospel meeting with **Otis Moyer** which was scheduled for September, is now scheduled for October 6-11, 1968. One more has been baptized recently. Brethren in the Bay area of California are invited to attend the meeting.

R. A. Pentecost, Sr. — After one year with the church in Gibson City, Ill. I will be moving to work with the sound church in Roseville, Michigan (a suburb of Detroit). The church in Gibson City is seeking a preacher to work with her in the preaching of the gospel. Any preacher desiring to move to this area may contact: **Guy Moore, R.R. #2**, Fairbury, Ill. 61739. Phone 1-309-377-2876.

Tom Wheeler, Frostproof, Fla. — I just recently moved to Frostproof, Fla., to work full time with the Lord's church in this small city. I had preached here on Sunday for over a year. The church is at peace and we are looking forward to a good work in this area. The church is at peace and we are looking forward to a good work in this area. Anyone driving Highway 27 through central Florida would be welcome at any of the services. We are easy to find as the city is small. We have just completed a wonderful series of meetings with brother **Bob Owen** doing the preaching. Crowds were good, the preaching was the best, one was baptized, one restored, and the church I am sure was strengthened.

Larry R. Devore, New Carlisle, Ohio — Since my report in May, we have had two more baptized and four restored. Brother **Dudley R. Spears** preached in a meeting at Funston Avenue, June 15-21. I was in a meeting at Roseville, Ohio, July 15-21.

Rodney M. Miller, Haltom City, Texas — **Oliver Murray** will be with us for a meeting September 30-October 6. The summer months have been good to us, as we are showing good signs of growth. We have found two new families since the month of June. The meeting with Dad was no doubt a big help and boost to us. It also looks like that in the very near future we will be able to pay off the last six years of debt on the building and this will free us to do some much needed work.

James Denison, Henderson Blvd., Tampa, Fla. —

Harold Dowdy will be with the Henderson Blvd. church in Tampa, October 6-11. All in the Tampa Bay area are invited to attend.

Calvin C. Essary, Layton, Utah — I will be moving to Fontana, California in October to work with the faithful congregation there. The church meets at 9132 Sierra Avenue, Fontana, Calif. 92335, and correspondence may be sent to me there. The work will be continued here by brother David Settles, 1991 No. 1000 West, Clinton, Utah 84015. His phone no. is 825-1735. The congregation meets at the American Legion Building in Layton, 128 So. Main St., and is endeavoring to stand for the truth of God's word in this difficult area.

Johnie Edwards, Ellettsville, Ind. — 22 baptized, one restored, 2 identified at Ellettsville, Ind., during July and August. I was in the following meetings: Grant & Summitt St., Ports mouth, Ohio, 4 baptized, 1 restored in July; Waco, Ind., in August with 5 baptized; Pikes Peak, Ind., in August; Belmont Avenue, Indianapolis, Ind., in September 8-14. I will be at Youngs Creek, Ind., in October 7-13 and with the 9th Avenue church in St. Petersburg, Fla., November 6-13.

M. ROY STEVENS — A HELPER OF MANY

Dean Bullock

Our esteemed brother and beloved preacher passed away in the early morning of August 18, 1968 at the age of 69 years, 6 months and 22 days. He is survived by his faithful wife and companion of almost forty-nine years: Hallie Mae; by four sons: Eldred, Hulan, R. J. and Lanier; by a daughter: Nancy Ruth Page; by a host of other relatives.

Two funeral services were conducted for him. The first at Clute, Texas, at 10 a.m., August 19, 1968; the second at Yoakum, Texas, place of burial, at 4 p.m. the same day. I preached the sermon at Clute, assisted in the service by Homer Hailey who was in a meeting there. Herman Sargent conducted the service at Yoakum, assisted by Albert Jennings, local preacher there. Large crowds assembled at both places to mourn, with the family and multitudes of brethren in many sections of the country, the passing of a noble and generous man.

M. Roy Stevens was a remarkable and unusual fellow; a versatile individual. He was an efficient and effective preacher, a capable teacher, an excellent and outstanding song leader and teacher of music, a wise counselor, an energetic personal worker. He was one with a stabilizing influence among brethren; a spiritual builder. And one of those stalwart souls in whose home many persons found warmth, depth, delight and genuine hospitality. He had a fine sense of humor, a ready wit, a

cheerful disposition. People were attracted to him. He loved people and people loved him. More than that, he loved the Lord, the truth and the church.

Most of what M. Roy was to me is forever sealed in my heart. He led the singing, in his inimitable way, in the first meeting in which I ever tried to preach. As a young, immature and inexperienced preacher, I sought and received from him advice and assistance. Our paths crossed many times through the years. We worked together closely on numerous occasions. He was a source of strength to me. What he was to me he was to others. A host of preachers, song leaders and church leaders were encouraged and helped on their way by him. He indeed was "a helper of many."

M. Roy was baptized by his own father, Texas H. Stevens, in 1915. He served the Master for about fifty-three years. His good influence will live on. "He being dead yet speaketh." He still speaks by faith and example to sister Hallie Mae, to his children (three of whom are preachers, one an elder) and to many brethren whose lives were touched by his.

Only eternity can reveal the true impact of his life. "For he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord."

Jerry Eubanks, 1701 Linda Street, Plant City, Florida 33566 — On June 1, 1968. I began my new work with the faithful Christians here in Plant City. The work thus far has been encouraging in that unity and peace exist. With such an pleasant environment among God's people, surely God will give to us an increase. Beginning September 29 and continuing through October 4, brother Ross Saunders, of Bradley, Arkansas will be with us in a gospel meeting. Bro. Saunders is a former preacher here in Plant City and much good is anticipated.

Prior to my move to Florida, I preached for the Embry Hills congregation in northeast Atlanta. Embry Hills is made up of fine people and my stay with them was a rewarding experience. **David Tant** is now working with that congregation.

never be engaged in by the teacher, but particularly is this true in dealing with this type of individual. This is the time to press and drive home scripture. If the Word of God cannot break and pulverize hearts of this nature, nothing will. "For the Word of God is quick, and powerful, and sharper than a 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" (Heb. 4:12). Show the prospect that without forgiveness, the soul is lost (Mark 16:16, Luke 13:3). Demonstrate that only in Christ is there hope in this life, and in the life to come (I Cor. 15:19; I Tim. 1:1; 3:7; I Pet. 1:3), and that there is no peace of mind and real joy outside of Christ (I Pet. 3:21; Acts 8). Never high-pressure your prospect. Above all, do not give up easily. Make every effort for follow-up at a later date. Many prospects have been guided to accept the truth through other opportunities that have presented themselves.

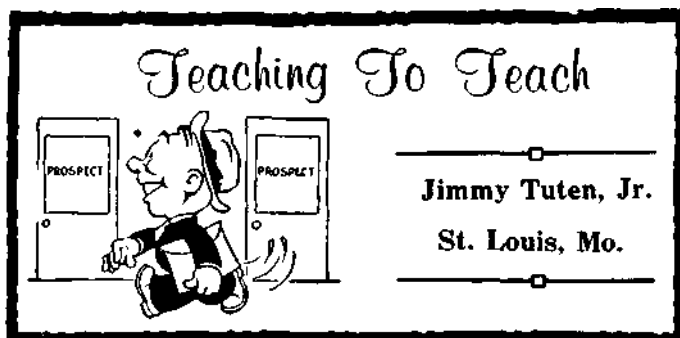
THE UNDECIDED

The personal worker will run into more people who fit into the "undecided" bracket than any other. One will have to determine the reason for the hesitation before being able to deal with it. Some are undecided because they feel that they do not know enough. Others are in doubt and some are just indifferent. Others become undecided because they feel that they cannot live the Christian life.

Let us look at those who feel that they do not know enough to obey the gospel. If the teacher has done a good job with his home study, and knows that the prospect has been instructed in the principles necessary to obedience, then all that remains is to inform the undecided regarding how much knowledge is necessary before obeying the gospel. Some honestly feel that they must understand all the ramifications, instrumental music, etc., when in reality if they know what the Bible teaches the alien to do in order to become a Christian, they know enough to obey their Lord. Stress can be laid upon Matthew's account of the great commission, "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things" (Matt. 28:19-20). God's order is TEACH, baptize, and TEACH ALL THINGS. This may be illustrated by turning to Acts 2 or 8, with such questions as "how much did the Eunuch know before he was baptized," or "how many sermons did the Pentecostians hear before they obeyed the gospel?"

As suggested, doubt and uncertainty often causes people to be undecided about obeying the gospel. There are two groups of doubters: the honest doubter and the dishonest doubter. As to the latter, if one is dishonest with reference to his dubiousness (whether or not one actually doubts in this condition is doubtful in and of itself), there is precious little that you can do. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine" (Matt. 7:6). Re-affirm what the New Testament teaches for the honest doubter.

Indifference on the part of the prospect is another great obstacle. After having made your appeal from the Scriptures with the use of such passages as



OVERCOMING OBSTACLES

THE CLOSED MINDED, DEFIANT PROSPECT

In personal evangelism the greatest of all obstacles to be dealt with is the hard, prejudiced individual, who is closed minded and defiant. Trying to deal with persons of this disposition requires a lot of patience. Sarcasm, ridicule and rebuke should

Hebrews 2:3, it may be necessary to exhort your prospect with "many other words" (Acts 2:40). Usually an appeal to one's sense of responsibility, to himself, and to his family is most effective (Eph. 6: 1-4; Deut. 6:4-7). An argument with reference to the eternal resting place of the soul, with such questions as "if your children (father, wife, etc.) were to ask you for advice concerning their souls, and you were upon your death bed, would you advise them to follow in your steps?" This sometimes will get the job done.

"I HAVE BEEN BAPTIZED" OBSTACLE

Many prospects have been baptized into some denomination, and when they are confronted with the question of obeying the gospel, they excuse themselves with the statement, "I have already been baptized !" If, for example, your prospect was a Baptist, you will know in advance that if the prospect was baptized for the remission of sins, it was in spite of Baptist doctrine, and not because of it. You can tackle this problem by asking the following questions in the order given: "What is the purpose of baptism?" Then lead the prospect to answer according to the Bible. Then ask, "where did you learn that baptism was for the remission of sins? In view of the fact that Baptists do not believe that baptism is essential unto salvation, could you possibly have learned this from a Baptist preacher? Or did you learn this truth by visiting the church of Christ after you became a Baptist?" You will need to stress the fact that the prospect in all likelihood did not understand the truth with reference to baptism while joining the Baptist church, but gained this knowledge later, and in all likelihood back-tracked in his thinking. Such people have not been baptized according to the New Testament.

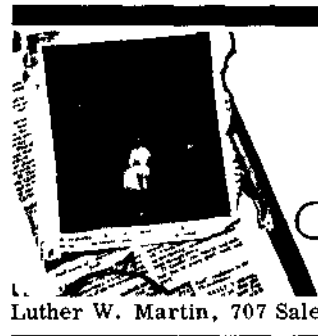
Some choose to build doubt in the mind of the prospect with reference to his baptism, by inquiring into the confession that was made before the prospect was baptized. If you do this, be sure to teach clearly the relationship between confessing one's faith in Christ and baptism. When this is done, the importance of confessing that "I believe that God for Christ's sake has forgiven me for my sins," before being baptized into the Baptist church is immediately understood. One cannot be baptized until he confesses his faith in Christ. An appeal with reference to making one's calling and election sure will bring about a response in most cases.

CONCLUSION

Remember that the gospel is a message for the whole world, and the responsibility of carrying that message to the world rests on the whole church! Convert that friend to Christ today! Learn to meet his objections.

TIME TO RENEW

If your subscription to Searching The Scriptures has expired, please send your renewal today. With your name and address is the month and year to which your subscription has been paid. Check this date and send your renewal if due.



Reviewing the
DOCTRINES
OF
CATHOLICISM

Luther W. Martin, 707 Salem Avenue, Rolla, Missouri 65401

ROMAN CATHOLIC QUESTIONS ... AND THE ANSWERS GIVEN!

Most of the Roman Catholic publications with which I have come in contact, devote space to questions submitted by readers. The answers to those questions, are, of course, accurate and authentic, as far as Roman Catholic doctrine and practice are concerned. Therefore, when we copy and criticize these replies, we are making use of ACCURATE information. There can be no MISREPRESENTATION of Catholic teaching and practice by such a procedure.

(1) QUESTION: "How far back has the Church, founded by Christ, been called the Catholic Church?"

ANSWER: "The word was used as early as the close of the first century to indicate one of the marks of the Church, catholic or universal. For many centuries, the word was used in just that sense and its place might have been taken by one of the other words indicating the four marks — 'Apostolic' or 'Holy' or 'One.' There was a tendency to use the word catholic as the distinguishing epithet of the Church, which became common custom in England in the 16th century. Now the title 'Catholic Church' designates the entire embodiment of the faithful of both Eastern and Western Rites under the authority of the Pope at Rome. Except for a small body of High Anglicans, no other Christians use the name as a distinguishing title." (The Tablet, Oct. 29th, 1955).

COMMENT: Another priest, B. L. Conway writes: "The name Catholic as a name is not-applied to the Catholic Church in the Bible ... St. Ignatius of Antioch, writing to the Christians of Smyrna about the year 110 A.D., is the first to use the name." (The Question Box, page 132). The word 'catholic' was applied in early centuries to general or universal drugs which were held to be efficacious in the treatment of numerous diseases. Thus became known as 'catholicon.' Peter taught, and Luke wrote: Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom we crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for THERE IS NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN, WHEREBY WE MUST BE SAVED" (Acts 4:10-12).

(2) QUESTION: "I think a good explanation of the meaning of Ember Days would help people to show more respect for them. What is the origin of

Ember Days? Why do we fast and abstain on these days?"

ANSWER: "Ember Days are the Wednesday, Friday and Saturday of a week at the beginning of each season. The origin of the name is not known but the practice is almost as old as the Church. It grew out of a practice observed by the heathens at Rome who, in their agricultural life, held pagan religious services at the beginning of each important season; in June for a bountiful harvest, in September for a rich vintage and in December for the seeding. The Church, when converting heathen nations, has always tried to utilize any practices which could be sanctified or Christianized. So, she borrowed this custom and held fasts in June, September and December as early as the end of the second century, adding a fourth season a century or two later.

"Now, by law fixed by Pope Gregory VII in the eleventh century, the Ember Days are observed on the Wednesday, Friday and Saturday after Dec. 13 (St. Lucy), after Ash Wednesday, after Pentecost and after Sept. 14 (Exaltation of the Cross). The observance of fast and abstinence on these days, begun in Rome, was taken to each newly evangelized part of the Western Church, so it is one of the oldest disciplinary practices we have. The purpose of this act of mortification and penance is the special sanctification of the four seasons, still retaining the notion of asking God's blessing on the goods of the earth, but especially for obtaining God's blessing on the clergy, for whose ordination the Saturdays of Ember weeks are set apart.

"The regulations for Ember Days at present require that all the faithful over 21 and under 60 years of age (past the 59th birthday) observe the fast by taking only one full meal and two light meals and in addition, all over 7 years (without any upper age limit) abstain from meat excepting at the principal meal." (The Tablet, Oct. 15, 1955).

COMMENT: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:10-11). Here is yet another practice of the Roman Catholics which they themselves admit, has no basis or foundation in Holy Scripture. In fact, in this above-given answer, they admit taking it from heathen practices ... making it 'Christianized' as they express it. Paul said ... "I kept back nothing that was profitable un-to you ... I declared ALL of God's counsel" (Acts 20: 20 & 27). Paul failed to mention EMBER DAYS!

(3) QUESTION: "Was Dec. 25 the exact date of Christ's birth? If so, where in the Scriptures can one find proof of this?"

ANSWER: "It is not known that Dec. 25 was the exact date of the Divine Savior's birth; and nowhere in the New Testament is there any clue to the correct month and day of the Nativity. Because of the obscurity of the Gospels on this point, there is no month of the year not assigned by some writer as that of Christ's birth.

"By the year 385 A. D., one finds St. John Chrysostom urging that Dec. 25 be observed as the Feast of Christ's Birth, and saying that the day had already been noted in the West for some time.

"The Dec. 25 date may have been chosen to coincide with pagan and Jewish feasts held on the same day, so that people's minds would be taken off these

religions and focused on the true religion.

"The opinion of St. Thomas Aquinas provides an interesting sidelight on the matter. He remarked that it was fitting for Christ to be born on the 25th of December, for this is just after the time when the light of day begins to lengthen, thus symbolizing the Light of the World, who comes 'to those who sit in darkness and in the shadow of death.' Summa III, q. 35, art. viii. This, of course, is merely an argument of convenience and does not prove the point." (St. Louis Register, Nov. 11, 1955).

COMMENT: It appears that the whole observance is based upon an 'argument of convenience and does not prove the point.' The Encyclopedia Britannica states: "Christmas was not among the earliest festivals of the Church, and before the 5th century there was no general consensus of opinion as to when it should come in the calendar, whether on Jan. 6th, March 25th or Dec. 25th." (Vol. 5, Page 641.) Other historians have assigned such dates as May 29th, April 19th or 20th, while Clement of Alexandria set the date as November 17th.

"In Britain, Dec. 25th was a festival long before the conversion to Christianity, for Bede relates that the ancient peoples of the Anglii began the year on Dec. 25th, when we now celebrate the birthday of the Lord; and the very night which is now so holy to us, they called in their tongue 'modranecht', that is, mother's night, by reason we suspect of the ceremonies which in that night-long vigil they performed. In England, the observance of Christmas was forbidden by act of Parliament in 1644; Charles II revived the feast, but the Scots adhered to the Puritan view." (Encyc. Britt., page 642.)

"As late as 245 A.D., Origen repudiated the idea of keeping the birthday of Christ, 'as if he were a king Pharaoh.' " (Ibid, page 642.)

The holly, mistletoe, the Yule log and the wassail bowl are relics of pre-Christian times. In the 5th century, the Western Church (later known as Roman Catholic) ordered Christmas to be celebrated forever on the day of the old Roman feast of the birth of Sol (the Sun-god of Roman mythology) December 25th. The Eastern Church (Greek Orthodox) selected January 6th as the date for the celebration.

"The custom of making presents at Christmas is derived from ancient usage; but it has become consecrated by ages, and contributes greatly to make this festival an interesting event to families." (Encyclopaedia Americana, pp. 623.)

"The Christmas tree has been traced back to the Romans. It went from Germany to Great Britain, and is almost universal in the United States, where the customs of so many nationalities meet and gradually blend into common usage." (Ibid.)

THE BIBLE IS COMPLETELY SILENT CONCERNING SUCH AN OBSERVANCE. If God had desired that the physical birth-date of His Son be revered, He would have revealed the exact date in the Bible. Therefore, those persons interested only in following Divine Authority, must refrain from attaching any spiritual or religious significance to the date of December 25th.

Romanism's observance and celebration thereof is merely another instance of her resorting to heathen feasts and celebrations and making them "Christianized."

When vacationing, traveling or moving -

ADVERTISE FOR \$50.00 A YEAR



WORSHIP WITH THESE CHURCHES



| | | | | |
|---|--|--|---|--|
| <p>Atlanta, Ga <i>(Marietta Smyrna Area)</i> CHURCH OF CHRIST meets at 181 Church Street in Marietta <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 10 55 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist Hugh W Davis Phone 436 5007</p> | <p>Bradenton, Fla WEST BRADENTON CHURCH OF CHRIST meets at 1819 10th Avenue West <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Olin Hastings Phone 746 0305</p> | <p>Miami, Fla NORTH MIAMI AVENUE CHURCH OF CHRIST meets at 143rd St & No Miami Ave <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Bobby Thompson Phone 685 3203</p> | <p>Orlando, Fla HOLDEN HEIGHTS CHURCH OF CHRIST meets at 1000 22nd Street <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 50 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Oaks Gowen Phone 424 3533</p> | <p>Tampa, Fla FOREST HILLS CHURCH OF CHRIST meets at 1011 W Linebaugh Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 9 00 a m Morning Worship 9 50 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist H E Phillips Phone 935 3691</p> |
| <p>Tampa, Fla SEMINOLE CHURCH OF CHRIST meets at Rome Ave & Wishart Blvd <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist James P Miller James G Walker</p> | <p>Decatur, Ga GLENWOOD HILLS CHURCH OF CHRIST meets at 2957 Glenwood Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist J Edward Nowlin Phone 377 7782</p> | <p>Louisville, Ky EXPRESSWAY CHURCH OF CHRIST meets at 4437 South 6th Street <i>Schedule of Services</i> LORD S DAY Morning Worship 9 00 a m Bible Study 10 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Jas P Needham Phone 366 0884</p> | <p>Charlotte, N C CHARLOTTE CHURCH OF CHRIST meets at 5327 York Road <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Jerry Parker Phone 523 8867</p> | <p>Tallahassee, Fla WESTSIDE CHURCH OF CHRIST meets at 2150 Belle V.le Way <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m For information phone 222 2881 or 877 3832</p> |
| <p>Jackson, Tenn HOLLYWOOD DRIVE CHURCH OF CHRIST meets at Hollywood Drive at Hattan <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist L Earl Fly Phone 424 2821</p> | <p>Pascagoula, Miss 25th STREET CHURCH OF CHRIST meets at 13 Mi from Hwy 90 on Chico Rd <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist Dick Blackford Phone 475 9354</p> | <p>Jacksonville, Fla HYDE PARK CHURCH OF CHRIST meets at Corner Lake Weir & Conant Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Jamie Rhoden Phone 781 5704</p> | <p>Birmingham, Ala ELM STREET CHURCH OF CHRIST meets at 1625 Elm Street S W <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Dennis L Reed Phone 788 8335</p> | <p>Murfreesboro, Tenn WESTVUE CHURCH OF CHRIST meets at 316 Kings Highway <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Thomas G O Neal Phone 893 3355</p> |
| <p>Miami, Fla SOUTHWEST CHURCH OF CHRIST meets at 1450 S W 24th Avenue (Coral Gables Area) <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Leo Rogol Phone 443 3376</p> | <p>Nashville, Tenn FRANKLIN ROAD CHURCH OF CHRIST meets at 3915 Franklin Road <i>Schedule of Services</i> LORD S DAY Bible Study 9 00 a m Morning Worship 10 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist D W Claypool Phone 832 9456</p> | <p>Gainesville, Fla NORTHEAST CHURCH OF CHRIST meets at 1433 NE 16th Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 9 00 a m Morning Worship 10 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist John Witt Phone 378 5023</p> | <p>Leesburg, Fla CENTRAL CHURCH OF CHRIST meets at 107 South Oak Avenue near 14th & Main Sts <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Contact G R Wheeler Phone 787 7916</p> | <p>Clearwater, Fla HERCULES AVENUE CHURCH OF CHRIST meets at 601 So Hercules Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Preston Weeks Phone 442 9267</p> |
| <p>Columbus, Ga CHURCH OF CHRIST IN ROSE HILL meets at 2216 Hamilton Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Preacher William F Haynes Phone 323 9331</p> | <p>Concord, N C CHURCH OF CHRIST meets on Poplar Tent Road 2 mi West of US 29 & US 601 Bypass <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 10 50 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Jack G Byars Phone 782 3645</p> | <p>Lake City, Florida CHURCH OF CHRIST IN LAKE CITY meets at 400 S Hernando cor Dade <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study in members homes Phones 752 2829 752 4230 752 6323</p> | <p>Oak Lawn, Illinois BURBANK MANOR CHURCH OF CHRIST meets at 8230 So Laramie Ave <i>Schedule of Services</i> LORD S DAY Bible Study 9 30 a m Morning Worship 10 30 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Paul Foutz Phone 499 1834 or 423 6703</p> | <p>Ft Walton Beach, Fla NORTHSIDE CHURCH OF CHRIST meets at 200 Beal Street off Hwy 98 1 block <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 00 p m Contact H N Eubanks Jr Phone 243 2660 J F Glass II Phone 244 5045</p> |

When vacationing, traveling or moving-

ADVERTISE FOR \$50.00 A YEAR



WORSHIP WITH THESE CHURCHES

| | | | | |
|--|---|---|---|---|
| <p>NORFOLK, VA. HAYGOOD CHURCH OF CHRIST <i>meets at</i> 1084 Ferry Plantation Rd. Corner Haygood Rd. (Virginia Beach) <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 a.m. Wednesday Bible Study 7:30 p.m. Contact: David Waldron Phone: 499-2504 John Paddy Phone: 486-4203</p> | <p>Cincinnati, Ohio BLUE ASH CHURCH OF CHRIST <i>meets at</i> 4667 Cooper Rd. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Fred Stacey Phone: 891-3174</p> | <p>Orlando, Fla. PAR AVENUE CHURCH OF CHRIST <i>meets at</i> 15 W. Par Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 10:50 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelists: Roy E. Cogdill and Peter J. Wilson Phone 425-2900</p> | <p>Chattanooga, Tenn. NORTH HIXSON CHURCH OF CHRIST <i>meets at</i> 5484 Old Hixson Pike <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 8:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: John Clark For information phone 877-1706</p> | <p>AD IN THIS SPACE \$5.00 PER MONTH</p> |
|--|---|---|---|---|

THIS PERMISSIVE GENERATION!

Irven Lee

Many parents of this generation do not restrain their children. This is not peculiar to our own age, but it is now a very evident weakness. Eli stood condemned in his day "because his sons made themselves vile, and he restrained them not" (I Samuel 3:11-14). These sons had been brought up in his house, but they were "sons of Belial; they knew not the Lord" (I Samuel 2:12). This brought punishment from the Lord upon the family. The message from the Lord to Samuel was: "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle" (I Samuel 3:11). They did reap. The unrestrained family destroyed itself.

One very strict period of child care follows a lax, unrestrained age. For a time doctors encourage mothers to have their babies on regular schedules for feeding. In another generation, permissive feeding is recommended. With permissive feeding tends to come the idea that children who are brought into "subjection with all gravity" are being mistreated and will therefore resent their parents. This is not Bible teaching. Some call this a Dr. Spock generation. Many of the young have not been restrained. They now have no respect for law or the rights of others.

The Bible teaches that children are to be brought into subjection, and the Bible is right. It is the law of God. The inspired teaching is to the effect that proper chastening yields the peaceable fruit of righteousness (I Timothy 3:4,5; Hebrews 12:5-11). Firmness has always been the rule of God (Proverbs 13:25; 19:18). The nurture and admonition of the Lord certainly do not leave out teaching nor deny the need for affection and love. The teaching and tender love go along with the rod of correction. There is no proper word of defense for the lack of discipline and restraint.

The government in a democracy tends to reflect the sentiment of the people. The strong arm of the law seems to be tied, at times, when mobs would steal and burn the property of others. Many are complaining of how the courts are making it harder and harder to prosecute the criminal. There is less protection of property and less safety on the streets. Society in general is blamed for the animal like nature of the young hoodlum and "hippie." Permissive-

ness has taken the sword from the "powers that be" so that Paul's estimate of government is ignored. He said: "But if thou do that which is evil, be afraid, for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Romans 13:4). Maybe a reaction has set in that will change this and bring more respect for law.

Religious movements in America are vivid illustrations of permissiveness. Various denominations will condone about everything from drunkenness to immodesty and immorality. A man who uses his alcohol and pours out vulgarity and blasphemy may serve on the "board of stewards" or "board of deacons." How could the fight against ungodliness and worldly lusts be weakened more than it has been? Religious leaders are so weak in the faith that they recognize no binding law. Preachers and church leaders in general are interested in numbers, money, and display. Permissiveness has gone to seed, and churches of Christ are not free of this weakness.

It seems that those who preach funerals suppose that God is as permissive as they. The family of the irreligious and immoral reprobate are assured that the "loved one" is in heaven. Maybe he was once heard to say, "Lord, have mercy." Many are the passages that tell of the severity of God and of the fact that few enter into life (Matthew 7:21-23; 16:26,29; 25:31-46; John 5:28,29, etc.). It is a fearful thing to fall into the hands of the living God for He is a consuming fire (Romans 11:22; Hebrews 10:31; 12:29). Psychologists may build within man the permissive spirit, but God does not change. He is revealed as the God of peace, love, grace, and mercy; but the same Bible makes it very clear that there is severity. Are we too blind to see it? Few there be that find the way to life.

When parents teach their children obedience, these children will obey the law of the land and contend earnestly for the faith. If trained in the way they should go they will see the appropriateness of fear and trembling in working out their salvation. Let all good and worthy forces work toward an understanding that each must give an account to God, and that we should walk circumspectly (Galatians 6:7,8; II Corinthians 5:10; Ephesians 5:15). Do you have any influence? Of course you do! Then use it in building respect for authority, both human and divine.

PLEASE CHECK YOUR
EXPIRATION DATE
AND SEND YOUR
RENEWAL TODAY

"THE LIVING VOICE"

Pre-recorded
TAPES
Of LECTURES
DEBATES SERMONS

Your permanent record of the actual voices of men from the past as they fought the battles for truth and delivered vital lectures on living themes. The rare moments of history will come to life again as you listen to the actual voices of some now dead and some still living. Build your own tape library for use now and in the years to come.

Highest quality recording on 1 1/2 mil polyester base tape, weather resistant, recorded on both sides at 3 3/4 i.p.s. on 7" reel, and can be played on any recorder using a 7" reel. 5" reels available at 1 7/8 i.p.s. Every tape fully guaranteed and will be replaced free of charge if defective. Stereo recording available upon request.

EACH REEL \$4.00

order from:



**PHILLIPS
PUBLICATIONS**

P O BOX 17244 — TAMPA, FLORIDA 33612

BOZARTH-MITZELL DEBATE

Elvis Bozarth — William Mizell
Chicago, Illinois
December 5 - 9, 1966

FIRST TWO NIGHTS: Discussion of church responsibility in benevolence to those who are not saints. LAST TWO NIGHTS: Church support of orphan institutions.

FOUR REELS — \$16.00

BATTS-SUTTON DEBATE

(Debate with Church of God)
Albert Batts & Carrol Sutton
Albertville, Alabama
September 14 - 17, 1965

FIRST TWO NIGHTS: Discussion of water baptism for remission of sins. LAST TWO NIGHTS: Discussion of Holy Spirit baptism for believers today.

FOUR REELS — \$16.00

HOLT-NICHOLS DEBATE

Charles A. Holt & James W. Nichols
Franklin, Tenn.
March 12 - 16, 1956

The Herald of Truth Radio Program is Scriptural

FOUR REELS — \$16.00

BRITNELL-STATEN DEBATE

Eugene Britnell & Ralph Staten
(Debate with Free Will Baptist)
Little Rock, Arkansas
December 6-10, 1965

FIRST TWO NIGHTS: Pro and Con of water baptism for the remission of sins.

LAST TWO NIGHTS: Discussion of whether or not the church or kingdom was established on Pentecost in Acts two.

FOUR REELS — \$16.00

CROWE-SMITH DEBATE

Glenn Crowe & J. T. Smith
Oklahoma City, Oklahoma
May 20, 21, 1966

TWO NIGHTS: Discussion of the practice of using money from church treasury to build kitchens for social meals.

TWO REELS — \$8.00

INMAN-WILLIS DEBATE

Clifton Inman & Cecil Willis
Dayton, Ohio October
31 - November 4, 1966

FIRST TWO NIGHTS: Discussion of cooperation of churches to support a nation-wide radio and T.V. program.

LAST TWO NIGHTS: Discussion of church support of orphan institutions.

FOUR REELS — \$16.00

LECTURES ON EVOLUTION

PAUL FOUTZ at
Seminole church of Christ
Tampa, Florida August
15, 16, 17, 1966

August 15 — "Creation or Evolution?"

August 16 — "Evolution, Fact or Fancy?"

August 17 — "Deceptions And Unfairness of the Evolutionist."

COMPLETE ON TWO TAPES — \$8.00

LECTURES ON EVOLUTION

ROY FOUTZ
at Clinton Blvd. church of Christ
Jackson, Mississippi April
24 - 28, 1967

April 24 — "The Bible vs. Evolution."

April 25 — "The Deception of Evolution."

April 26 — "The Claims of Evolution."

April 17 — "Unbridged Chasms."

April 28 — "The Consequences of Evolution."

COMPLETE ON THREE TAPES — \$12.00

SEARCHING *the* SCRIPTURES



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

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

VOLUME IX

OCTOBER, 1968

NUMBER 10

A STUDY OF I CORINTHIANS 11:1-16

King James Version

Be ye followers of me, even as I also am of Christ.
2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.
3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.
4 Every man praying or prophesying, having his head covered, dishonoureth his head.
5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.
6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.
7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.
8 For the man is not of the woman; but the woman of the man.
9 Neither was the man created for the woman; but the woman for the man.
10 For this cause ought the woman to have power on her head because of the angels.
11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.
12 For as the woman is of the man, even so is the man also by the woman; but all things of God.
13 Judge in yourselves: is it comely that a woman pray unto God uncovered?
14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?
15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.
16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

American Standard Version

1 Be ye imitators of me, even as I also am of Christ.
2 Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you. 3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. 4 Every man praying or prophesying, having his head covered, dishonoreth his head. 5 But every woman praying or prophesying with her head unveiled dishonoreth her head; for it is the one and the same thing as if she were shaven. 6 For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled. 7 For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man. 8 For the man is not of the woman; but the woman of the man: 9 for neither was the man created for the woman; but the woman for the man: 10 for this cause ought the woman to have a sign of authority on her head, because of the angels. 11 Nevertheless, neither is the woman without the man, nor the man without the woman, in the Lord. 12 For as the woman is of the man, so is the man also by the woman; but all things are of God. 13 Judge ye in yourselves: is it seemly that a woman pray unto God unveiled? 14 Doth not even nature itself teach you, that, if a man have long hair, it is a dishonor to him? 15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. 16 But if any man seemeth to be contentious, we have no such custom, neither the churches of God.

EDITORIAL

H. E. Phillips, Post Office Box 17244, Tampa, Florida 33612

Diverse views on Bible subjects ought to be discussed with frankness and candor. This is the only way to ascertain the truth and sift out the error. Some questions are foolish and should be avoided because no revelation from God is available to settle the matter. "But foolish and unlearned questions avoid, knowing that they do gender strifes" (II Tim. 2:23). The A.S.V. says, "But foolish and ignorant questions refuse ..." Other questions, however, can be settled by the word of God and should be fairly and honestly discussed with a view to learning what God has revealed on the questions.

The question of whether or not a woman **must** cover her head in public worship has been discussed for many years. Devout and honest brethren stand on both sides of the question, and like some other controvertible subjects, it seems that a complete agreement of minds will be hard to attain, but with an open mind we should constantly strive to reach an understanding of God's will on the matter. To this end we have devoted this issue of **Searching The Scriptures**.

Debates on religious subjects date from the days of the apostles. Debates when properly conducted, do good. With many, however, the very word "debate" connotes an ugly wrangle between men who hate each other. This idea no doubt stems from the conduct of a few who refuse to discuss the subject and immerse themselves in the personal reflection and ridicule of their opponents. I have absolutely no aversion to debates between honorable men on clear propositions that divide them. But because of limited space and the revulsion of many for debates, I have tried to arrange a profitable study of both sides of the question of the woman's covering in I Cor. 11: 1-16.

Several months ago I asked Hiram O. Hutto of Peoria, Ill. and James P. Needham of Louisville, Ky. to prepare objective studies on the Woman's covering in I Cor. 11. They readily agreed to undertake the difficult task. To be as fair as possible I suggested that each man read the other's paper and then make whatever changes he desired in his final paper for publication. This was done and both men, in my judgment, have approached the matter with kindness, candor and objectivity. These men are personal friends and have a great respect for each other. I have known them both for many years and believe them to be men of honor who love the truth and will not compromise it for any consideration. For this reason I believe these articles will provide food for study and will go far in helping us get together on this question.

I also asked Roy E. Cogdill of Orlando, Florida to prepare a study on some principles of interpretation relating to the question under discussion, which he willingly agreed to do. His article is not intended to support or dispute either view of the passage under consideration. If anyone thinks that these three men have written with any animosity toward the others, I suggest you carefully read what all have said with

Searching The Scriptures

Published Monthly At
TAMPA, FLORIDA

Second class postage paid at Tampa, Florida

H. E. PHILLIPS, *Editor*
JAMES P. MILLER, *Co-editor*

SUBSCRIPTION RATES

Single: \$3.00 per year in advance
Club: Four for \$10.00 per year

Bundles to one address:

36 for \$5.00

75 for \$10.00

Special club subscriptions:

30 for \$5.00 per month

65 for \$10.00 per month

The date on the address plate shows the time to which your subscription is paid. Check and renew on time.

Address subscriptions and correspondence to:

P. O. Box 17244
Tampa, Florida 33612

an open mind and you will see that they are striving for the truth and nothing else. They have put a great deal of time and effort into the preparation of this study.

I know that many will want to write something more on one side or the other of this question after they have read the articles. Limited space will not permit a long series of articles on the subject by a number of men. For that reason we have tried to provide a study completely void of personalities by which the reader can study for himself and see where the truth lies. If you wish to correspond with any one of these men on the material they have presented, we urge you to do so. I am sure they will be happy to discuss any portion or all of what they have written with you by letter or in person. Possibly at a later date these men will write more on the subject, but for the present time this issue will suffice.

I wish to express my genuine thanks for the work of all three of these men. The order of the articles as they will appear in this paper is determined by the alphabetical listings of their names. I could think of no better way to determine the order. This eliminates any idea that one is giving an answer to the others. Brother Cogdill did not see either of the articles by brother Hutto and brother Needham when he prepared his article. They will appear in the following order: Roy E. Cogdill, Hiram O. Hutto and James P. Needham.

"HANDLING ARIGHT THE WORD OF TRUTH"

II TIM. 2:15

Roy E. Cogdill, Orlando, Fla.

One of the basic rules of Bible Study is: The correct meaning of the terms employed must be ascertained. Since the Bible reveals the mind of God in human language and therefore according to human ways of thinking and speaking, the first thing necessary in understanding it is to learn the meaning of the words employed.

The object of speech is to convey thought. A word is the sign of an idea. The object of study is to learn and understand. The object in understanding is to ascertain the exact thought presented by the language used. The careful student will seek the aid of grammars, lexicons, languages, versions, and whatever other helps are available to gain a thorough knowledge of the language. To these he will add all the internal light obtainable from a careful consideration of the context, the usage of terms, parallel passages, etc. While all essential truth can be ascertained from the translations of the scriptures by competent men into our own language, we can augment our knowledge and understanding of that truth by learning what we can concerning the peculiar dialect of Greek in which the new Testament was originally written. Words and expressions in the Bible are to be understood by the same rules by which language is to be understood anywhere else.

Another fundamental and primary rule is: Passages which are limited by context to special fact situations are limited in application and are not to be generally applied.

As an example of this rule and its importance, in I Cor. 7:26, Paul says, "I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be" (that is, unmarried). This limits the application of the things Paul said, which are peculiar to this passage to the "present distress" or the particular circumstances to which this expression refers. In order to apply what this passage teaches to general situations it must occur in other scriptures where a general application is made.

Likewise, in I Cor. 14:34-35, the fact situation in the context limits the application of the statement made. "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn anything, let them ask their husbands at home for it is a shame for a woman to speak in the church."

We should observe that in this passage the theme under discussion is spiritual gifts and how they are to be exercised in the assembly of the church. In these particular verses Paul is discussing the fact that one who had received a revelation from heaven was to be allowed to give that revelation when he received it without being interrupted for otherwise the revelation was lost. This passage cannot be given general application when the fact situation to which it was directed cannot be reproduced without wresting and mis-applying the passage. We can learn from it the principles laid down that apply to any fact situation, viz., 1) v. 26, "Let all things be done unto edifying,"

and 2) v. 40, "Let all things be done decently and in order."

We can look to I Tim. 2:11-12 for a general prohibition precluding a woman from teaching a mixed assembly of any size. "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Paul gives two basic reasons for this general rule, 1) Adam was first created, then Eve; 2) Eve was deceived and led in the transgression. These basic principles are the reason for God's law that the woman must be in subjection to man.

In I Cor. 11:1-16, Paul by the Holy Spirit was discussing the divine order of authority: God the head of Christ, Christ the head of man, and man the head of woman (v. 3). He also points out the reason for woman's subjection to man in this passage, viz., man was not created for the woman but the woman for man (v. 9); also the fact that man is the glory of God and woman is the glory of man (v. 7).

This passage has as its context or background the fact that in Corinth women were very evidently forgetting their subjection to man by the manner in which they were participating in the public assemblies of the church in violation of God's order. The whole chapter (I Cor. 11) is concerned with the abuse of the order that should prevail in the assembly of the saints. Spiritual gifts did not set aside God's law or give license to violate it, nor does any other circumstance. The women of Corinth were not only abusing these gifts, interrupting the assembly and interfering with the exercise of the gifts given to others but were brazenly advertising their disregard for their obligation to be in subjection to man by violating their own long established customs and practices.

On this passage and concerning these practices we have this comment: "Others were turning even the spiritual gifts which they had received from the Holy Ghost into occasions of vanity and display, not unaccompanied by fanatical delusion: the decent order of Christian worship was distributed by the tumultuary claims of rival ministrations; women had forgotten the modesty of their sex, and came forward, unveiled (contrary to the habit of their country), to address the public assembly; and even the sanctity of the Holy Communion itself was profaned by scenes of revelling and debauch." *The Life and Epistles of St. Paul, Conybeare and Howson, page 378.*

From the same author we read, "It appears from this passage (I Cor. 11), that the Tallith which the Jews put over their heads when they enter their synagogues (see page 137) was in the apostolic age removed by them when they officiated in the public worship. Otherwise St. Paul could not, while writing to a church containing so many born Jews as the Corinthian, assume it as evidently disgraceful to a man to officiate in the congregation with veiled head. It is true that the Greek practice was to keep the head uncovered at their religious rites (as Grotius and Wetstein have remarked), but this custom would not have affected the Corinthian synagogue, nor have influenced the feeling of its members." Page 402 — Footnote.

These passages as all others are to be understood in the light of their context or setting and can be properly applied only to the same or similar circumstances.

This brings us to still another rule of interpretation

that is fundamental to a proper understanding and application of the truth: An interpretation must take into consideration and allow for known laws, customs, opinions, history, country, circumstances and character of the author at the time.

We should remember that the writer intended his message for contemporary readers, who were assumed to know many existing conditions which he does not need to explain, but which greatly affect his thought and composition. A writer in England today or to the English citizenry would not be required to state in full every English law or custom to which he might allude. A person writing a letter to intimate friends will rarely explain personal conditions which his readers already well know; but he will probably often refer to some conditions in a manner which would be hard for a stranger to understand. In the interpretation of the Bible or any other ancient literature, careful attention must be given to the attending circumstances.

In Matt. 28:14, the chief priests of the Jews who had instructed the guards that watched the tomb of Jesus to report that the disciples stole Him away while they slept, promise, "If this comes to the governor's ears, we will persuade him, and rid you of care." Here the speaker has in mind the existing Roman law that if guards are found asleep on duty they shall be put to death; and the expression, "rid you of care" is an allusion to their danger of execution.

In John 18:31-32, Pilate told the Jews to take Jesus and judge Him according to their law, but they replied, "It is not lawful for us to put any man to death." This does not mean that the Jewish law had no death penalties, for it has many; but this refers to legal restrictions which the Romans had placed upon the Jews (Jos. Ant. XVII :1,1). John adds, "That the word of Jesus might be fulfilled, which he spake, signifying by what death he should die." The Jewish and Roman manner of executing **criminals** was different. *The Romans often crucified (Matt. 20:19) but the Jews would have stoned Him to death (Lev. 24:16).* Again the Roman law prohibited a Roman citizen from being scourged before being condemned and this explains why the magistrates at Philippi were alarmed and besought Paul and Silas to leave their city (Acts 16:35). It likewise explains how Paul escaped scourging at Jerusalem after he had been bound to the whipping-post (Acts 22:24-28).

A knowledge of the customs of the various countries and peoples of Bible times often throws important light on the proper understanding and application of a passage. In Deut. 11:10, "Where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs," is a reference to the Egyptian custom of turning the water from a reservoir into the garden, and with the foot merely indenting the soil on the side of the channel to lead the water among the vegetables. Also in Eccl. 11:1, "Cast thy bread upon the waters; for thou shalt find it after many days," is a reference to the custom of casting seed upon the flooded field, which received with the seed a layer of fertile deposit. There the seed fell, and sprouting up after the water disappeared, brought a rich harvest to the sower.

The custom of brides to veil their faces carefully from their bridegrooms till after their marriage, ex-

plains the act of Rebecca, alighting from her camel in the field and veiling her face before she meets Isaac (Gen. 24:64-65). It also explains how Jacob could be deceived by Laban, and not know that he had received Leah instead of Rachel till the next morning (Gen. 29:23-25).

The customs of the New Testament day throw a great deal of light upon the meaning of a multitude of passages in the New Testament Scriptures. John 3:29, "The friend of the bridegroom who stands and hears him, rejoices greatly because of the bridegroom's voice: this my joy therefore is fulfilled." Engagements for marriage among the Jews were rarely made by the groom and bride, but by the groom's agent, a friend, with the bride's father. The friend of the bridegroom made all preparations for the wedding; and after the bride had been brought to the bridegroom's home and all ceremonies and social festivities were concluded, the guests and servants all retired from the room, the bride unveiled her face to the bridegroom. The friend stood just outside the door, and listened for the bridegroom's voice and if he uttered an expression of satisfaction, the friend "who stands and hears him, rejoices greatly." His work was then considered to be a success and this was the attitude of John the Baptist concerning the Messiah for whom he had prepared the way.

One of the difficulties of the Jews when Jesus came was that they had their human traditions all mixed up with the law of God until they did not know where the law ended and their customs and traditions began. Jesus spent much of his time teaching the multitudes the difference between their customs and traditions and the requirements of God's law. An example of this is found in Matt. 15. The traditions of the elders concerning the washing of hands before eating had become, in the minds of many, a religious law which they were binding on men. Their practice of excusing men from an obligation that God had bound when they performed another service as a substitute *brought their customs and traditions into conflict with the law of God also.*

This is a difficulty today. Ancient customs like the washing of the feet, the holy kiss, the head covering and many others are sometimes bound now. They were never religious laws and should never be given the force and effect of religious laws. The length of a man's hair and the wearing of a covering on his head in the assembly for worship varied among the people of ancient times. "Difference of national customs furnished the solution of several alleged "discrepancies." For example, the wearing of long hair by men is allowed in Num. 6:5, and repudiated in I Cor. 11:14. But, then, the first passage refers to Jews, the second is addressed to Greeks at Corinth. Among the former, the wearing of long hair was counted honorable, even ornamental, rather than otherwise; among the latter, it indicated effeminacy and the indulgence of unnatural vices. See Stuart, Hist. of Canon of Old Test., p. 375 (Rev. Edition, p. 351)." — Alleged Discrepancies of The Bible—Haley, p. 246.

A distinction between custom and human tradition and divine law is essential in a proper understanding and application of the truth. Paul became all things to all men that he might win some, but he did not violate his conscience or compromise the truth and

righteousness in submitting to the customs wherever he went (I Cor. 9:22). We are exhorted to "Contend earnestly for the faith once delivered to the saints," (Jude 3), but to be contentious about our own opinions or human customs and traditions is condemned. I Cor. 1:11; Titus 3:9; I Cor. 11:16; Rom. 14:23; II Tim. 2:23-26.

35 West Par Avenue
Orlando, Florida 32804

BOOKS BY ROY E. COGDILL

| | |
|--|--------|
| Walking By Faith (paper — \$1.25) cloth | \$1.75 |
| The New Testament Church (paper — \$1.50) cloth | \$2.00 |
| Cogdill-Jackson Debate | \$2.50 |

order from:



**PHILLIPS
PUBLICATIONS**

P. O. BOX 17244 — TAMPA, FLORIDA 33612

BIBLE ANSWERS

Gene Frost

A handy book of "Bible Answers" to a variety of Bible subjects as they originally appeared in the syndicated newspaper column by Gene Frost. Beautiful red cloth with gold lettering. This book has both a subject index and cross-reference index.

Price \$2.25

BOUND VOLUME SEARCHING THE SCRIPTURES

TWO YEARS
1966 - 1967

Bound in beautiful Fabricord covering, navy blue, printed in gold. A companion volume to previously bound volumes of Searching The Scriptures.

\$7.50

order from:



**PHILLIPS
PUBLICATIONS**

P. O. BOX 17244 — TAMPA, FLORIDA 33612

CLUB RATE SUBSCRIPTIONS

FOUR SUBSCRIPTIONS FOR ONLY \$10.00

SEND THEM TODAY!

I CORINTHIANS 11:1-16

Hiram O. Hutto, Peoria, Illinois

The instructions given by Paul in his first letter to the church at Corinth (11:1-16) have been the center of much controversy and quite heated at times, though I have never known of a church that divided over this question. That the passage teaches, (1) A man must not cover his head when praying or prophesying, and (2) A woman is to cover hers while so doing, is beyond dispute, because the passage says plainly, "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth, her head" (11:4-5). He who denies this denies the word of God. So the controversy has not been so much over the general meaning of the passage, but there has been considerable controversy as to its **application**. While there are many questions that are raised in this connection, this article concerns itself with the two general questions that seem to be chief ones; namely, (1) Is the instruction given still applicable **today**, and (2) What kind of a covering is meant. It is the thesis of this article that there are two coverings under consideration in the passage: the hair, and an "artificial" one; and that **today** women are to cover their heads with this artificial covering when "praying or prophesying," and men are not to cover their heads when so doing.

TODAY

Is the teaching enjoined in this passage required today? If it is not required today, why wouldn't it be required today? The reasons that God gives in the passage to enforce the teaching certainly do not suggest that the requirement was limited to the city of Corinth or limited to the first century only. Please note the following considerations as to God's reasons concerning "covered and uncovered heads":

1. The foundation of the teaching here given is "the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (v. 3). This certainly was not limited to Corinth nor to the first century but applies even today. Since the very foundation of the requirements is not limited to Corinth or the first century, it would be unusual, to say the least, if the rest of the passage were so limited.

2. "A man indeed ought not to cover his head forasmuch as he is the image and glory of God" (v. 7). Is not man still **TODAY** in the image and glory of God? If he is, Paul says he "ought not to cover his head". Was man's being in the image and glory of God limited to the men in Corinth or the first century? Of course not. It is still true **today**, and since this was given as a reason for man to uncover his head **then**, it ought to compel man to uncover his head **now**.

3. For a woman to pray to God uncovered is as shameful as she would be if she were to shave her head or get her hair sheared off (v. 5,6). Is this "shame" limited to the city of Corinth or to the first century? Be honest, brethren, would you not be ashamed for you wife **today** to have her head shaved or to get a "flat-top" haircut? What about it, sisters,

would you not be ashamed to attend worship with your head shaved or with a "flat-top" haircut, TODAY? If you would be ashamed, you are saying to yourself that the teaching of I Corinthians 11 still applies today. Since Paul says for a woman to pray to God uncovered is "all one as if she were shaven", and since you would be ashamed to have your head shaved, you **ought** to be ashamed to be uncovered or bare-headed "when praying or prophesying" **today**.

4. A woman ought to cover her head because she was created "for the man" and a man ought to cover his head because he "is not of the woman" (v. 8,9). This certainly was not limited to Corinth, but it is a reason God gives, and it still applies today.

5. A woman ought to cover her head "because of the angels" (v. 10). Angels certainly were not limited to Corinth nor to the first century. Angels exist today. As a matter of fact, angels cannot die (Luke 20:36). Since a woman ought to cover her head "because of the angels" and angels still exist today, a woman ought to cover her head **today**.

6. On the basis of what is said in verses 2-12, the Corinthians are urged to "judge in yourselves: is it comely that a woman pray to God uncovered" (v. 13). No doubt, prior to the instruction given in this passage, some at Corinth had already "judged" that it was comely for a woman to pray to God uncovered; if they had not, why was the passage written in the first place? Even though they had thus "judged," their bad judgment did not make it right! And Paul certainly does not "leave" the matter to their "judgment" just because he says "judge in yourselves"; nor does the expression "judge in yourselves" necessarily mean that he is not enjoining a commandment of the Lord. When Jesus said, "Why, even of yourselves judge ye not what is right?" did he mean that people are to judge of themselves what is right separate and apart from divine revelation? Of course not. Jeremiah 10:23 says, "It is not in man that walketh to direct his steps." Peter and John did not leave things to the judgment of the council just because they said, "Whether it be right in the sight of God to harken unto you more than unto God, **judge ye**" (Acts 4:19). Neither did Paul **leave** it to the Corinthians' judgment when he said in I Cor. 10:15, "Judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ." In all of these instances "judgment" was to be controlled by God's instruction rather than custom and so it should be in I Corinthians 11. Their judgment was to be governed by God's instructions.

Nor will it do to say that the whole matter of the covering is simply a question of its "comeliness", "seemliness", or good decorum or etiquette. The word "seemly" or "comely" has the connotation of that which is **fit** for a person in keeping with **what** that person is and **what** that person **does**. The woman under consideration is verse 13 was not just any woman, nor even any **Corinthian** woman, but a particular woman; namely, one that could pray, a woman who was a Christian. It would not be comely for her to pray to God uncovered.

It ought to be noted that the same word that is here translated "comely" (v. 13) appears in I Tim. 2:10 where it is translated "becometh", and where women are told to dress modestly "as **becometh** women professing godliness." According to Paul it

is **not** "comely" for a woman to pray to God uncovered (I Cor. 11:13), and according to the same apostle it is **not** "comely" for a woman to dress immodestly (I Tim. 2:10). Covering of the head is a matter of "comeliness"; and dressing modestly is a matter of "comeliness". If covering of the head is not required today because custom has dispensed with it, dressing modestly is not required today, either, because custom surely has dispensed with it — the widespread practice of mixed swimming, shorts, etc., demonstrates it. Therefore, a person who would argue that it **IS COMELY** for a woman to pray uncovered today, ought also to argue that it **IS COMELY** for a woman to dress immodestly **today!** Brethren, if you are going to teach that a woman need not cover her head when she prays, you cannot consistently teach against her dressing immodestly. The same word "comely" is used in discussing both subjects. But Christians do not allow custom to determine what is comely for them, but the word of God. Thus today it is not comely for a woman to pray to God uncovered.

7. Nature's teaching about the hair should compel a woman to cover her head when she prays (v. 14, 15). Paul is saying that the "natural" difference between the length of hair for men and women argues for a woman's being covered; that a woman ought to be able to see her need for a covering. Sometimes it is urged that the word "nature" means "current practice" or "national custom" and that this rather than divine injunction required the covered head. But is this the case? First of all, the word "nature" has been given various meanings: (1) The regular law or order of nature; (2) Native instinct, or that which is inborn; (3) Woman's natural ability to grow more hair than man; (4) Practice or national custom. Thayer, Vine, Abbott-Smith, and Lange incline to the first definition; Harper to the second; Adam Clarke to the third; and Robinson perhaps to the fourth. For a person to select just one of these definitions and say "That's it," seems rather arbitrary. Most would seem to say that the verse is saying something like "It's just **natural** that long hair is a shame to a man and a glory to a woman." It is pretty much a universal thing (whether from instinct, ability, regular constitution, or what) for a woman to have long hair and a man to have short hair, hence, "natural". While there may be exceptions to this, we ought to remember that people can "change the **natural**. . . into that which is against **nature**" (Rom. 1:26); and some have.

In the second place, even if "nature" means current practice, it is not the **only** reason that Paul gives. Several other reasons had already been given in addition to this one. And, actually, is it not "current practice" **today** for women's hair to be longer than men's? Where is the gospel preacher today that would want to preach with his hair long like the Beatles or the hippies? Surely, they would be ashamed of such. Well, Paul says that the difference between the hair of men and women argues for a covering. That difference still exists today, so today it argues for a covering for the woman and none for the man. Nature argues for a covering **today**, even as it did then.

8. The final reason given by Paul for a woman to cover her head when she prays and a man to uncover

his is that any who taught otherwise, and therefore contentious, had no apostolic sanction and was without precedent in the churches of God. Clearly, this shows that the teaching here enjoined was not limited to Corinth for Paul appeals to other churches. It ought to be said again, if the teaching of I Corinthians 11:1-6 does not apply today, why does it not apply? There is nothing stated in the passage itself that indicates that it was not meant to apply throughout this dispensation and to "all that in every place call upon the name of Jesus Christ" (I Cor. 1,2). Any conclusion, therefore, that it does not apply today will have to come from some source outside the Bible and not from the Bible itself.

CUSTOM

It is sometimes argued that the teaching of this passage concerns the divine principle of "subjection" and that Paul illustrates this principle by a local custom (covering the head). We object to this explanation on two counts: (1) Paul does not base his arguments on "custom", and (2) I doubt seriously that any man can prove that it was the custom for men to always uncover their heads and women to cover their heads. I'm sure they cannot prove such from the Bible, and the evidence from outside that Book does not prove it either. As a matter of fact, the preponderance of the evidence seems to indicate otherwise.

No doubt there are some scholars who say that women always appeared in public with their heads covered; still there are other scholars just as weighty, if not more so, who definitely do not. If scholars are going to be appealed to, why appeal just to those who say that women always appeared in public with their heads covered — and there are several — why not also appeal to those who say otherwise? Consider these quotations:

W. E. Vine: "Among the Jews the heads of the men were covered in the synagogue. Among the Greeks both men and women were uncovered." (Comm. on First Corinthians.)

Expositor's Greek Testament: "Paul's instructions do not agree precisely with current practice. Jewish men covered their heads; amongst the Greeks both sexes worshipped with uncovered heads."

Morris in Tyndale Series: "Jewish men always prayed with heads covered (as they still do). Greek women, as well as menfolk, prayed with head uncovered."

Cambridge Bible for Schools and Colleges: "In the remarkable fact that the practice here enjoined is neither Jewish, which required men to be veiled in prayer, nor Greek, which required both men and women to be unveiled, but particularly to Christians."

Many other scholars argue with these facts, either in whole or in part. For example, Vincent's Word Studies, Robertson's Word Pictures, Moffatt Series, Cambridge Greek Testament, Oepke in TWNT. From this information, please note the following chart:

| church at Corinth | "CUSTOM" | 1 Cor. 11:1-16 | CONCLUSION |
|-------------------|-------------------|-----------------|--------------------------------|
| JEW | | | |
| Acts 18:8 | Men — covered | Men — UNcovered | CONTRARY TO CUSTOM OF JEW |
| 1 Cor. 10:1 | Women — uncovered | Women — covered | |
| GREEK | | | |
| Acts 18:8 | Men — uncovered | Men — uncovered | CONTRARY TO CUSTOM OF GREEK |
| Rom. 15:26-27 | Women — UNcovered | Women — covered | |

The chart shows clearly that even though there

were both Jews and Greeks in the church at Corinth, Paul's instructions were contrary to both; contrary to the Greeks in that he required women to pray with covered heads whereas they "customarily" prayed with uncovered heads; and contrary to the Jews in that he required the men to pray with uncovered heads whereas they "customarily" prayed with covered heads — according to these scholars. It will take more than just an assertion that Paul is appealing to a local custom which exemplifies the principle of "subjection", or that all scholars agree that the practice here enjoined was in keeping with the customs of Paul's day.

An appeal is not necessarily being made to scholars, but simply to show that it cannot be proved by all the scholars that Paul's instructions were in keeping with the customs of his day. Neither am I saying that these scholars agree with my position, with each other or that they are even consistent in their application of these facts. No more than I would say that they agree with me, with each other or were consistent in their application of the facts on the subject of baptism. For example, Philip Schaff, while agreeing that "baptism" means immersion, argues that it is "not in keeping with the genius of the gospel to limit the operation of the Holy Spirit by the quantity or the quality of the water or the mode of its application" (History, Vol. 1, page 459), and again, on page 467 he says, "The necessity of baptism for salvation has been inferred from John 3:5 and Mark 16:16; but while we are bound to God's ordinances, God himself is free and can save whomsoever and by whatever means he pleases." Another illustration of the same thing is found in Edward Robinson's Lexicon when he defines the word "baptize" to mean "to dip"; yet he reasons (?) from other considerations that sprinkling and pouring are all right.

No, an appeal is not necessarily being made to scholars but it is being shown that it cannot be proved by all the scholars that Paul's instructions were in keeping with the custom of his day. But if scholars are going to be appealed to, why not appeal to these just quoted? Are they not trustworthy? Yet if they show anything, they show conclusively that the covering of the head as here enjoined by Paul was not the custom of his day — not of the Jews, not of the Greeks, but actually contrary to both. But if scholars don't prove that the covering of the head was the custom of Paul's day, who could? Certainly not the text itself, for it is already noted, the text does not appeal to "custom" for its authority. This being true, why would not the teaching of I Cor. 11:1-16 still be in force today?

Furthermore, even if it should be admitted that this passage deals with "custom", it ought to be noted that there are areas and churches both in this country and abroad where people practice what is here taught about the covering of the head and that the covered head is indeed a sign of subjection. For anyone to try to teach the women in these areas and churches that it would be all right for them to uncover their heads when they pray (and the men to cover theirs) is to do exactly the opposite of what Paul is represented as doing. Thus preachers ought to encourage women who live in these areas and churches to continue to cover their heads while they

pray. To teach them otherwise is to be "contentious," according to Paul.

Sometimes it is asserted that the covering of the head was a custom just like greeting with a kiss of foot-washing. It can be shown from the scriptures that both greeting with a kiss and foot-washing had been a practice for centuries before the New Testament was written; (kiss: Genesis 33:4; Exodus 4:27; II Samuel 14:33; II Samuel 20:9; foot-washing: Genesis 18:4; I Samuel 25:41). But no man can show from the scriptures that covering of the head in prayer and prophesying was a common practice before I Corinthians 11 (it might be shown otherwise, of. II Samuel 15:30-31). Hence, they are not just alike.

LIMITED TO DAYS OF INSPIRATION

Sometimes it is argued that the teaching in I Corinthians 11:1-16 is limited to the days of spiritual gifts; that the passage concerns "prophesying", which, so it is claimed, always means "inspired speech"; and since no inspired speech takes place today, this passage does not apply today.

It is true that men nor women "prophesy" today in the sense of "speak by inspiration", and no doubt the most frequent use of the word "prophesy" is with the meaning "speak by inspiration". However, there are some considerations which should keep one from being too dogmatic on this phase of the subject.

1. In the first place, not everybody defines the word "prophesy" so as to limit it to "inspired speech". Note the following:

A. **Lenski on I Cor. 12:10:** "Prophesy" is used to designate the gift or office of a prophet. In Romans 12:16 it is mentioned together with two other gifts. This term is used in a double sense: broadly to indicate any and all ability to communicate the saving will of God to others so that every true teacher and preacher may be called a prophet; and more narrowly to designate the receiving and the communicating of direct and special messages from God."

B. **Willis J. Beecher, The Prophets and the Promise**, argues for the word "prophesy" to mean by inspiration, but he says on page 103: "First, any adherent of the true religion may be said to prophesy when the Spirit of God gives him a special message for the edification of others. No miracle is needed for this, but only that illumination which devout persons sometimes enjoy, and which God offers to all . . . And, within limits, prophesying still abounds among earnestly religious people. One who speaks for God in some special and marked message, in a Christian meeting, exercises so far forth the gift of prophesy."

C. **Robertson and Plummer in International Critical Commentary** on I Cor. 11: "The 'prophesying' means public teaching, admonishing, or comforting; delivering God's message to the congregation (I Cor. 13:9, 14:1,3,24,31,39).

D. **Pulpit Commentary**, Vol. 6, page 399: "The term 'prophesying' is variously employed in the Scriptures. Sometimes it seems to stand, in a very general way, for sharing in religious worship. At other times the idea of instructing people in the will of God, as it had been immediately revealed to the speaker, is prominent. And at yet other times

there is reference to the fore-announcing of coming events."

2. There are a number of passages which cause me to be somewhat hesitant to say that it always means "inspired speech".

A. In I Kings 18:19 there is a reference to the "prophets" of Baal. How could a person be an "inspired spokesman" (a prophet) for Baal when Baal was a false God; there was no Baal? In verse 29 these "prophets" are said to have "prophesied". Did they "speak by inspiration"? Hardly. Yet they "prophesied".

B. Isaiah describes some in his day who wanted the prophets to "prophesy deceits" (Is. 30:10). How could a person "prophesy deceits **by inspiration**"?

C. In Jeremiah 23:21, God says explicitly, "I sent not these prophets, yet they ran: **I have not spoken to them, yet they prophesied.**"

D. In the New Testament, Paul quotes, with approval, a statement from the **heathen** Epimenides and calls him a "prophet" (Titus 1:12). Was Epimenides, the heathen, an "inspired spokesman"; one who "spoke by inspiration"?

But even if "prophesy" should always mean "inspired speech", as it no doubt does in nearly all cases, I Corinthians 11:1-16 is NOT limited to prophesying; it also concerns **praying**, and certainly a person could pray without being inspired. To which it is often objected that there was such a thing as "inspired prayer" (See I Cor. 14:13-17). It is very debatable that I Cor. 14:13-17 is discussing inspired prayer; probably what is discussed in these verses of "praying with the spirit" is that the prayer was uttered in a tongue — the tongue was what was inspired and not necessarily the prayer content itself.

But even if it could be proved that I Cor. 14:13-17 discusses "inspired prayer", how would one learn that it is? It would have to be from the expression "pray **with the spirit.**" But does the expression "with the spirit" mean "inspiration"? If it does, then when we "sing with the spirit" (I Cor. 14:15), we would have to be inspired; and when we are told to be "filled **with the spirit** . . . singing and making melody" (Eph. 5:19), this is "inspired singing" as well; and when Jesus said that we **must** worship "**in spirit** and truth" (John 4:24), why would not this require us to engage in "inspired worship"? And since there are not any inspired people today, how could one worship? Obviously, these are not inspired acts. Nor are they necessarily such in I Cor. 11:1-16.

Again, even if I Cor. 14:13-17 discusses "inspired prayer", the way this would be learned would be by the expression "pray **with the spirit**". But it is crystal clear that the expression "pray **with the spirit**" positively is NOT found in I Cor. 11:1-16; "pray" is mentioned, but "pray with the spirit" is not. Since it is not mentioned, who has the right to say it is meant? But, it is objected, it is in the context; that is, since **praying** is used in conjunction with **prophesying** and even joined by the coordinating conjunction "or", the "praying" must be **inspired** because "the prophesying" is inspired. This is not true. For example, in Romans 12 the word "prophesy" (the same word as in I Cor. 11) is used in "conjunction with" "ruling", "giving", "exhorting", and all these joined by the **same coordinating conjunction** as in I Cor. 11. Does this mean that all

these — ruling, giving, exhorting — are inspired? Of course not; nor does it do so in I Cor. 11. Thus the word prophesy is often used in conjunction with words which do not mean an inspired act. So even if the word "prophesy" in I Cor. 11 means "inspired speech", we have seen that the word "prayer" is not said to be inspired nor does the context demand it. Since prayer has not passed away, the rules given in I Cor. 11:1-16 still apply today.

Furthermore, if the passage is limited to inspired people, then it would have been all right for an uninspired man to have lead a prayer or preached a sermon with his head covered in first century Corinth. If not, on what grounds could he be opposed for so doing? Not I Cor. 11, for that passage, according to the argument, is limited to inspired people and this man was uninspired.

Also, what would have been wrong with an uninspired woman attending church in Corinth bare-headed? I Cor. 11 would not condemn her for that passage, so the argument runs, is limited to those women who were inspired and this bare-headed woman was uninspired.

Not infrequently the claim is encountered that the passage is limited to inspired women on the assumption that the situation at Corinth was such that some of the inspired women on the false premise that since they were inspired as well as men they were equal with men in every way, and had therefore removed their veils — the customary sign of their femininity and subjection. This explanation is too limited because it fails to take into account the fact that Paul's discussion is not limited to women but includes men. He says, "Every **man** praying or prophesying, having his head covered dishonoreth his head" (v. 4). One could as cogently argue that the situation at Corinth was such that men had started putting on veils. Paul included the men in his instructions, but men are often ignored or forgotten in discussions of the passage. Any interpretation that limits Paul's instructions to just the women or even the inspired women is far too restrictive and not sound. To say that the passage was a result of such a limited group — inspired women — is to fail to take into account both points: (1) "Every" woman is mentioned, and (2) "Every" **man** is also included.

Then, too, if Paul is discussing spiritual gifts, i.e., praying or prophesying as inspired acts, in the 11th chapter, why does he later say, "Now concerning spiritual gifts" (I Cor. 12:1)? It looks like he would have said something like, "Now back to spiritual gifts." The reason seems obvious: I Cor. 11:1-16 is not discussing spiritual gifts, per se; that subject begins in Chapter 12.

Occasionally it is asserted that I Cor. 11:1-16 could not involve the assembly because the passage considers the possibility of women prophesying, and women were forbidden to do this in I Cor. 14:34-35. If this argument is true, then what Paul is saying is that women are required to cover their heads in private when they pray or prophesy, but when they attend the assembly worship they may attend bare-headed, because I Cor. 11 does not deal with public activities!!! Do you actually believe that women in Paul's day could have attended the assembly worship bare-headed? If the position is taken that this

passage does not discuss public worship, consistency would demand that you believe it was all right for women to be bare-headed in the assembly worship at Corinth. What scripture would you use to show that she must be bare-headed in the assembly worship? You couldn't use I Cor. 11 because the argument says that I Cor. 11 doesn't concern the assembly worship. Are you ready for this?

But is it true that the passage could not concern public worship? I believe it could concern public worship and for the following reasons:

1. Prayer was made in the assembly, and women participated in those prayers, though they did not lead them. Hence, they prayed.

2. The word "prophesy" is defined by some as "to share in religious worship" (see former quotation from Pulpit Commentary, Vol. 6, page 339). In commenting on Saul's "prophesying" as in I Samuel 18:10, Beecher says on page 73, "... Saul's utterances are here called "prophesying", not because they were crazy, but because they were religious." Commenting on the band of prophets in I Samuel 10:5-13, the same author says on page 74, "It may equally be a band of serious men, holding an outdoor religious meeting, with a procession and music and public speeches."

3. "But," it is asked, "how could a woman prophesy in the assembly without violating I Cor. 14:34,35?" According to I Chronicles 25:1-7, prophesying could be done by singing, and according to I Samuel 10:5,6; 9-13; 19:18-24, a group could prophesy simultaneously, perhaps even a whole church (I Cor. 14:23,24). A woman would no more be out of her place or in violation of I Cor. 14:34,35 than she is today while singing. Should such have happened, Paul said "Let her be covered".

From these considerations, it can be seen that this passage is not limited to the days of inspiration but is to continue as long as people, men and women, pray. They pray today; therefore, the passage applies today.

WHAT ABOUT A VEIL?

It is sometimes argued that the word "cover" is translated from the Greek word "katakalupto", the meaning of which, it is claimed, must be "hang down from" as a veil; that the word is specific and specifies a particular covering, viz., a veil; and therefore a woman would have to be covered (katakalupto) with a veil that would hang down from her head and cover not only the head but the face as well.

First of all, let it be noted, that even if such a covering is intended, this does not **nullify** what Paul says; it would simply require such a covering. What is sometimes done is to argue that this is the kind of covering mentioned, and since nobody does that, then the rest of the passage can be ignored, too. No, if the passage means "a veil that covers the head and hangs down from it," that's what women ought to wear. There are a number of present day articles which do this: a scarf, a mantilla, kerchief, shawls, and even some hats.

But what about the claim that the word "katakalupto" always means "to hang down from"? This definition is theoretically derived from the etymology of the word: kata, meaning "down" and "kalupto" meaning "cover"; but even here the case

is not always as clear as some think. (See Moulton-Howard, **A Grammar of NT Greek, Vol. II, Accidence and Word-Formation**, p. 315-316.) While on the subject of etymology, consider the word "perbolaion" in I Cor. 11:15. Etymologically, this word means to throw or cast (ballo) around (peri), hence a wrapper. This is just as specific as katakalupto. Now to be consistent, he who would argue that the woman's covering must be a specific headdress, viz., one that hangs down, a veil; ought also to argue that she must **wrap** her hair **around** her head. But who would teach this? Nobody that I know. And strangely enough, most would say that a woman can fulfill the statement that her hair is given her for a covering (periballo: to throw or cast **around**) by letting it hang down (katakalupto)!

The word "katakalupto" is an old word in Greek literature occurring as early as line 460, Book I of The Iliad. Here as elsewhere in Homer it occurs in tmesis, and it occurs in a variety of contexts: when a man dies, darkness is said to cover or veil (katakalupto) his eyes; when he is buried, the heaped earth is said to cover (katakalupto) him; when sacrifice is being prepared, the thighs of the animal are covered (katakalupto — and some translations render this "**wrapped around**") with fat. In Plato's **Memo** 76b, it is contextually translated "blind-fold".

While I Cor. 11 is the only NT passage where the word occurs, yet it occurs several times (at least 22) in the Septuagint. In many of these instances the meaning could **not** possibly be "hang down from". In Numbers 22:5 Balak says of the Israelites who had come out of Egypt "they cover the face of the earth". Were the Israelites "hanging down from" the face of the earth? Or were they "on top" of it? Obviously the latter, and even then they did not "cover" the **entire** earth. In Jeremiah 28:42 (which in the King James is 51:42) Babylon is said to be "**covered** with the multitude of waves". Do "waves" of water usually "hang down from" a city when they "cover" it, or are they "over" it? In Ezekiel 26:10 it is said of Tyre, "by reason of the abundance of his horses their dust shall cover thee". Did dust literally "hang down from" the city of Tyre? In Ezekiel 38:9, a cloud is said to "cover" the land, but in this passage, the word is simply "kalupto" without the "kata" prefix; in other words, the word "kalupto" is here (v. 16) used interchangeably with the word "katakalupto" (v. 9). But nobody that I know of says the "kalupto" means "hang down from". Well, if it doesn't, and it can be used interchangeably with "katakalupto", why would "katakalupto" have to mean "hang down from"? It wouldn't. The word "kata" possibly intensifies the word "kalupto", but it does not necessarily cause it to mean "hang down from".

In the Visions of Hermas 4, 2, 1, the noun form of the word is used to speak of a woman's head-dress. It is translated "turban" (Kirsopp-Lake), "mitre" (Arndt and Gingrich), "snood" (Goodspeed). It seems strange that these did not translate it "veil" if this is the specific head-dress.

Nor should too much be made of the cases used with this word. In Genesis 38: 15, the very place where possibly "hang down from" would be correct, the genitive would be the expected use, but instead we have the accusative.

There are other instances where the word **kataka-**

lupto is used with no such meaning as "hang down from" as the necessary meaning. Hence, it is **not true** that the word **katakalupto** in I Cor. 11 necessitates a covering that hangs down from the woman's head.

Nor does the passage require a woman to cover her face. There is a difference between the face and the head. Jesus said, "Anoint thy **head** and wash thy face" (Matt. 6:17), demonstrating the difference. Also I Cor. 11:15 states "her hair is given her for a covering", yet this covering does not cover her face. Hence, the covering need not cover the face. The passage says "head"; it does not say "face".

Also, let us not forget that the passage discusses men; a man ought not to cover (katakalupto) his head (v. 7) when he prays or prophesies. This is the same word as that used for the woman except for the alpha privative. (It ought to be noted that, according to many, verse 4 says "a man ought not to have **anything** on his head" . . . kata kephales. According to the argument now being considered, the "kata" is where the "hang down from" meaning comes in so that the answer here being given still applies.) Now if Paul is requiring a **specific** head-dress for a woman — a veil that hangs down — there is nothing wrong with a man's praying with his hat on today even in worship. Now would it have been wrong for a man at first century Corinth to have prayed with a hat or a fez or some other head-dress on provided it was not a veil that would hang down and cover his head and his face? Believe it? I don't know of anyone who does, but is not this the logical consequence of the argument that the passage is limited to a specific head-dress?

The truth is the New Testament says that a woman is to cover her head. It does not specify how big the covering is to be, as long as it covers; it does not say **what** the covering is to be, whether scarf, kerchief, mantilla, shawl, hat, or veil, just as long as it covers. What the size, shape, or color of the covering is to be is something that is evidently left to the taste of the individual, just so it covers. Where God has not specified, neither should we.

IS THE HAIR THE ONLY COVERING?

Some feel that because verse 15 says, "her hair is given her for a covering" that the only covering under consideration throughout the passage is the hair. We believe this to be erroneous for the following reasons:

As has already been noted, the passage deals with men and women when they **pray or prophesy**. It does not concern itself with how they appear when they go to town or when they plow in the field. There is nothing to forbid a man's being covered — except when he prays or prophesies. There is nothing to forbid a woman's being uncovered — except when praying or prophesying. A man may cover his head when not praying; a woman may uncover her head when not praying. The covering is one that is to be "put on" at some times, and "taken off" at others. It is "put-on-able" and "take-off-able"; it is "removable". But this cannot be said of the hair. Man cannot cut his hair off when praying and then grow him some more real quickly when he gets through. A woman cannot cut her hair off when not praying, and then grow her some more real quickly when she

prays. Therefore, the covering under consideration is "removable", and thus not the hair.

Furthermore, if the hair were the only covering under consideration it would be on **all the time**, whether praying, prophesying, or whatever. There would have been no need for Paul to have **limited** this covering to when praying or prophesying; but this is the very thing that he does. Thus, the hair is not the only covering under consideration.

Verse 15 simply says that a woman ought to be able to see the correctness of a covering in her case and lack of one for a man because her hair already should have shown this.

It ought also to be pointed out that several translators render verse 13, Is it comely that a woman pray to God "bare-headed"? This shows that the "covering" under consideration is not just the hair, nor even long hair, because a woman could have hair ten feet long and yet be bare-headed. It is not right, according to these translators, for a woman to pray to God bare-headed, even though she may have hair that reaches to her ankles. She needs another covering besides her hair.

Verse 6 says "For if the woman be not covered, let her also be shorn." The woman under consideration in this verse is "not covered" or without covering. Now if the covering and the hair are one and the same, we may substitute the word "hair" for the word "covering" and the meaning will be unchanged

"If the woman is without covering, let her **also** be shorn."

"If the woman is without hair, let her **also** be shorn." See the absurdity in the last statement? How can a woman who is "without hair" **also** be shorn? How can a woman without any hair, get her hair cut off? The word "also" in this verse shows plainly that the covering is not the woman's hair but must be an artificial one as already described.

CONCLUSION

From these considerations, it can be said that I Corinthians 11:1-16 teaches:

1. A man ought not to cover his head when he prays or prophesies.
2. A woman ought to cover her head when she prays or prophesies.

This is not limited to the days of inspiration, nor is it simply a custom. The teaching enjoined in this passage still applies today because:

1. "A man indeed ought not to cover his head forasmuch as he is the image and glory of God." (v.7).
2. For a woman to pray to God uncovered is as shameful as for her to shave her head. (v. 5,6).
3. A woman ought to cover her head because she was created for the man. (v. 8,9).
4. A woman ought to cover her head "because of the angels", (v. 10).
5. On the basis of what is said in verses 2-12, we can "judge in ourselves: is it comely that a woman pray to God uncovered"?
6. Nature's teaching about the hair should cause a woman to cover her head. (v. 14,15).
7. Any who would teach otherwise, thus con-

tentious, has no apostolic sanction and such teaching ought to be without precedent in the churches of God.

6337 N. Devonshire Drive
Peoria, Illinois 61614

THE BOOK STORE

| | |
|---|--------|
| BACHMAN'S SERMON OUTLINES, VOL. 1, 2, 3,Per vol. | \$3.00 |
| BIBLICAL CRITICISM, J. W. McGarvey | \$4.50 |
| BOLES' SERMON OUTLINES, M. Leo Boles | \$3.50 |
| CHRISTIAN BAPTISM, A. Campbell | \$4.00 |
| CHURCHES OF TODAY, Tomlinson | \$3.00 |
| GOSPEL SERMONS, Brents | \$3.50 |
| HISTORY OF THE REFORMATORY MOVEMENTS, Rowe | \$5.75 |
| LANDS OF THE BIBLE, J. W. McGarvey | \$6.50 |
| McGARVEY'S SERMONS, J. W. McGarvey | \$4.50 |
| NEW TESTAMENT CHURCH, F. D. Srygley | \$4.00 |
| SEVENTH-DAY ADVENTISM RENOUNCED, Canright | \$4.00 |
| VOICE OF THE PIONEERS ON INSTRUMENTAL MUSIC AND SOCIETIES, John T. Lewis | \$2.50 |
| WALLACE-HOLT DEBATE (Orphan Homes & Cooperation) | \$3.50 |
| WITNESS OF THE SPIRIT, Zachery | \$3.50 |



order from:

**PHILLIPS
PUBLICATIONS**

P. O. BOX 17244 - TAMPA, FLORIDA 33612

THE SIX VOLUME ADAM CLARKE'S COMMENTARY NOW IN A NEW ONE VOLUME EDITION



Ralph Earle, Th.D., carefully abridged this scholarly six volume commentary by Adam Clarke into a single volume of 1350 pages. This has been a standard work for over a century.

Now this widely accepted commentary on the whole Bible can be obtained in this single volume at a price all can afford.

Only \$11.95

Order from:

PHILLIPS PUBLICATIONS

P. O. Box 17244
Tampa, Florida 33612

A STUDY OF I COR. 11:2-16

James P. Needham, Louisville, Ky.

INTRODUCTION

It is with fear and trembling that I present this article. I fully realize the controversial nature of its subject, and that there are able and sincere brethren who hold opposite views. (There is wide diversity of views even among those occupying both of the two major positions with reference to this passage. While those holding a given position on this matter reach about the same conclusion, they sometimes do it by different routes).

I am also painfully conscious that it has been the occasion of division among God's people, and that it forever has the potential of repeating that ugly act. I am likewise aware of increasing tension among us over the matter, thus necessitating a prayerful study of it. I assure the reader that I have neither desire nor intention to augment argument or bolster belligerence on the subject. For fear of doing so, the invitation to present this study was accepted with some reluctance.

It seems appropriate just here to plead with all readers to study this and all other matters with an **open mind** and an open **Bible**. Prejudice can rob one of the truth. We should divest ourselves of all personal preferences on all Bible subjects. It should not matter to us what God wants, and we should be anxious to do whatever He requires.

There is also a need for us to disabuse ourselves of every semblance of partyism. It is very dangerous for God's children to rally to some person because he holds a cherished view on a given subject. They would very likely disagree with that same person on other subjects and when we can ignore such differences and build a clique around one on which we happen to agree, we have succumbed to a dangerous partyism that could easily result in division.

There is a great need for each person to think for himself. The fact that God has endowed each of us with the same mental faculties indicates that He intended for each of us to do our own thinking. **We** must have the attitude that nothing is true in religion just because "my favorite preacher says it". It is true only if God said it (I Peter 4:11). We should not think of men above that which is written (I Cor. 4:6).

Some prejudicial statements have been made from both sides of this controversy. Misrepresentations and sarcastic aspersions are not completely absent from the writings and preaching of those holding either view. These result in offenses to personal pride, are unbecoming of those "of like precious faith", and eventuate in iron curtains of separation among God's people. I shall not have **ONE WORD** of ridicule for those differing from me on this matter. There are brethren of the opposite view for whom I have great respect. While I cannot, in conscience, agree with them. I shall continue to be agreeable with them. I shall continue to exercise my liberty to object to their view while seeking to be objectionable. I shall be happy for them to exercise the same rights I claim for myself.

I. WHAT IS THE SUBJECT OF THESE VERSES?

It is always best to approach a subject from the negative standpoint first. When we learn what is **NOT** the subject of these verses, we will be in better position to learn what it is.

(1) The subject of the text is not: **WOMAN'S WEARING A HAT TO THE ASSEMBLY**: Too many essentials are missing for this to be the subject. Notice Them:

(a) **The acts of worship**: If Paul meant to say that women should wear a covering to **public worship**, he certainly did not say so. Only two acts are mentioned: "Praying" and "Propheying". When people read this: "public worship", they **read into** the text something that is **not** there and the rule of interpretation which gives them the right to so read it should be clearly stated. Paul specified the acts in which the women should be covered, and we should be satisfied to let him speak for himself.

(b) **The modern hat**: Not one word is said about the modern hat in these verses, nor is any word used that can be **stretched** to mean one. I insist that since this is true, one must **speak** where the Bible is **silent** to connect the modern female headdress with I Cor. 11: 2-16. We must not go beyond the things that are written (2 John 9; I Peter 4:11; I Cor. 4:6.)

(c) **The assembly**: I Cor. 11: 2-6 says no more about the assembly of the church than about the modern hat, and it says **absolutely nothing** about either. To apply what Paul says to the assembly is to read between the lines, and involve him in a palpable contradiction. These women were to be veiled when "praying or prophesying". If Paul is describing what these women did in the assembly, he contradicts himself in I Cor. 14:35, where he said "it is a shame for women to speak in the church (assembly)." Hence, we would have Paul telling women to do what he later said it is a shame for them to do. Who can believe it? The idea advanced by many commentators that Paul was stricturing the **manner** in which these women were doing what he later said they had no right to do (I Cor. 14:34, 35), is far-fetched and quite unworthy of those who propagate it. Such would be about like Paul's saying in one place that one should not kill another **with a gun**, then later on in the same letter, **forbid killing!**

To say that Paul is talking about the assembly because he regulates the Lord's supper in the same chapter is quite gratuitous. It is an argument that proves too much, and therefore proves nothing. If such a contention be valid here, it would be valid elsewhere. I knew of a Christian Church preacher who argued that instrumental music is to be used in worship because it is discussed in the **same chapter** with the assembly (I Cor. 14. Compare verses 7,8 with 23).

Then there are those who expand this type of argument to include two adjacent chapters. For instance, some argue that James 1:27 must apply to the church because the assembly discussed "in the very **next chapter**" (Cf. James 2:2).

Others expand such argumentation to cover an **entire book** and say that such passages as Gal. 6:10 apply to the church because "Paul would not include a command in a letter to a church which the church could not obey."

The denominations expand the argument even further when they ignore the difference between the Old and New Testaments and say that the sabbath and the Lord's day must be the same because both are special days mentioned in the Bible, or that baptism must include sprinkling because the sprinkling of water is mentioned in the Bible.

No man can logically show one bit of difference between these arguments. If one of them is sound, all of them are. One's position is palpably weak when its proof is mere proximity. The chapter divisions in the Bible were made by Cardinal Hugo in 1250 A.D. This would mean that this argument has originated since then, and could not be made now had Hugo not done this work.

I understand that a text must be kept in context, but I also know that it is possible for both text and context to be perverted. This argument is a concrete example of such.

(2) THE SUBJECT OF THE TEXT IS: HEADSHIP AND HOW ITS RECOGNITION WAS TO BE DEMONSTRATED AT CORINTH: This is made clear in verse 3 of the text: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." This principle of headship can be easily seen in the following diagram:



It is important that one recognize this principle as the basic point of consideration in I Cor. 11: 2-16. It is the foundation upon which rests everything else that is said.

The word "head" is a translation of the Greek "KEPHALE" and means "Anything supreme, chief, prominent; of persons, master, lord ..." (Thayer, p. 344). Hence, the main point of Paul's argument in I Cor. 11:2-16, is recognition of headship, with particular emphasis on the woman's understanding her subordination to man, and man's recognition of his subordination to Christ. Indeed, everything Paul says in these verses relates in some way to the principle of headship. He delivers a stern warning when he says the woman ought to be covered in recognition of their subordination "because of the angels" (v. 10). This likely has reference to the angels who did not stay in their place and were condemned (Jude 6). This is given as an example of what happens when God's order of headship is not recognized.

Paul anchors man's headstart over woman in the creation and fall, giving three basic reasons for it:

(a) Woman is of man (I Cor. 11:8). This same argument is made by Paul in I Tim. 2:13, "Man was first formed, then Eve." For reasons which may not be apparent to us, man's being "first formed" establishes him as superior in authority to woman. Also, Paul attached significance to the fact that "woman IS OF man." That is, she was formed "of" him (Gen. 2:21,22).

(b) Woman is for man (I Cor. 11:9). Paul next argues man's headship over woman on the basis that she was made for (Gr. Dia) the sake of man. Gen.

2:18 says God made woman as "an help meet FOR him."

(c) Woman was deceived in the transgression (I Tim. 2:14). Woman's being deceived in the transgression is also given as a reason for her subordination to man. This is seen in Gen. 3:16, "Thy desire shall be to thy husband, and he shall rule over thee."

In establishing man's headship over woman, Paul is careful to caution man lest he abuse his authority: "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God" (v. 11,12). Peter gives this same warning in discussing the same point. "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (I Peter 3:5,6).

Man's headship over woman is also taught in Eph. 5:22-23 and I Tim. 5:11-14, though nothing is said in these passages about her wearing a physical sign of her recognition of it.

In the text Paul lays down the rule that both man and woman at Corinth were to manifest their recognition of their subordination when "praying or prophesying" by specific signs:

(a) The woman was to wear her veil: This was a specific type of headdress. In order to learn exactly what it was, we need to learn the meaning of the original word which expressed it. I trust we all understand that whatever the word meant then, it means now. No substitution or modification can be allowed. For instance: the Greek word for baptism is BAPTIZO. In the Greek language this word describes a specific act: burial, or immersion. We are not at liberty to modify that act; we must bury or immerse to fulfill its demands. We will not allow denominationalists to modify its meaning and substitute sprinkling or pouring because we contend that what the word meant in the first century, it means in the twentieth. Now, for the same reason, we should not seek to modify the specific covering bound in I Cor. 11 and substitute something the original word did not indicate. We have no more right to substitute something for that specific item of headdress than the denominationalists have to substitute sprinkling or pouring for the specific act of immersion.

The word translated veil is "KATA-KALUPTO." Concerning it we submit the following testimony from recognized authorities:

THAYER'S LEXICON: "KATA: A preposition denoting motion or diffusion or direction from the higher to the lower; as in classical Greek, joined with the genitive and the accusative. Down from, down . . . hence, KATA KEFALEIN (veil hanging down from his head) EKOWN, I Cor. 11:4 (p. 327). "KATA-KALUPTO ... to cover up ... to veil or cover one's self: I Cor. 11:6 (p. 331).

A. T. ROBERTSON: "Let her be veiled (KATA-KALUPTTESTHO). Present middle imperative of old compound KATA-KALUPTO, here alone in N.T. Let her cover herself with the veil (down, KATA, the Greek says, the veil hanging down from the head)." (Word pictures in the N.T., Vol. 4, p. 160).

GREEN: "Be covered, I Cor. 11:6,7" (Green's Lexicon, p. 218). "To veil, to veil oneself, to be

veiled or covered, I Cor. 11:6,7" (Green's Greek and English Lexicon to the N. T., p. 94).

YOUNG: "KATA-KALUPTO, to cover fully" (p. 209).

When I say this word is specific, I do not mean that it specifies the color or composition of the veil or covering, but it is specific as to WHAT THIS VEIL DID. It denoted "diffusion or direction from the higher to the lower," that is: it hung down from the head, covered it fully. There are indications in secular writings that the veil or covering was composed of various materials (See Vincent's Word Studies, Vol. III, p. 247), but regardless of the material from which made, it must meet the specific meaning of "KATA-KALUPTO"—"hang(ing) down from the head" "from the higher to the lower part" and "cover fully". To accept anything less is exactly parallel to accepting less than immersion from the word BAPTIZO. Just as surely as BAPTIZO requires the body to be covered fully, KATA-KALUPTO requires that the head be covered fully. Some may question that the idea of "hanging down" is in the word, but none acquainted with the original will question that the idea of "fully covered" inheres in the word, and that which does not fully cover does not meet the demands of I Cor. 11.

That this is true is also evident from a use of the noun form of KATA-KALUPTO, namely, KAFILEN, to describe what Moses used to shield the children of Israel from the glory of his face (II Cor. 3:13,14). From the description of this veil from Exodus 34:33-35, and II Cor. 3:13,14, it is clear that it hung down and fully covered his face. Verse 13 says, he "put a veil over his face, that the Children of Israel could not . . . look." Had it been otherwise it would not have served its intended purpose. Transparent coverings, and those which do not "fully cover" do not meet the demands of KATA KALUPTO, and are therefore far-fetched in reference to this text. When such are wome we can look. When Moses put on a KAFILEN, the people "could not look." Again we see the vast difference between truth and error. Here it is the difference between "could not look" and "can look."

Seeking to generalize the veil by using verse 10, which says, "For this cause ought the woman to have power (margin: "a sign of authority") on her head because of the angels," ignores the context. The question to be answered is, what was the "sign of authority" (admitting for the sake of argument that this questionable translation is admissible) Paul was discussing? Was it just any "covering" regardless of size? No! It was one that hung down from the higher to the lower part of the head and fully covered. Anything less than this does not conform to the context. The "sign of authority" considered in the context was a specific type; one that fully covered. Making the same covering both general (any size) and specific (one large enough to fully cover) in the same context for the same person does not conform to the laws of language.

That Paul was discussing a SPECIFIC covering for the woman is corroborated by his having GENERALIZED the man's "covering" in verse four. It says, "Every man praying or prophesying, having his head covered, dishonoureth his head." This covering is GENERAL. Berry's Interlinear translates it

as follows: "Every man praying or prophesying, [anything] on [his] head having, puts shame to his head." Man was not to "pray or prophesy" having ANYTHING (a covering of any size) on his head. The woman was to "pray or prophesy" with a covering of a SPECIFIC size (one large enough to fully cover) on her head.

(b) Man was not to wear a covering on his head. The logic of this is seen when we consider that a woman's praying or prophesying uncovered indicated that she had ascended to the level of man. She was committing an act of masculinity. Conversely, for a man to cover his head would seem to indicate that he had abdicated his position of headship over the woman. He would 'be committing an act of femininity. One of the main principles enunciated in the text is sex identity. Man was not to wear that which was distinctly identified with women. Men should not become feminine, nor women masculine. It is doubtful that the men at Corinth had practiced "praying or prophesying" with their heads covered. What Paul says about the covering of men is a logical conclusion from what he said about women. If women should not dress like men, then logically, men should not dress like women.

We must not overlook the "when" of these requirements. Paul said they applied when "praying or prophesying". As shown earlier, this does not say "at the assembly", or "during public worship". To attach these meanings to the text forces the following conclusions: (A) That women prayed and prophesied (spoke) in the assembly, thus is violation of I Cor. 14:34,35, (B) that women praying or prophesying outside the assembly could do so uncovered in contradiction to what Paul specifically says, (C) that men praying or prophesying outside the assembly could do so covered which Paul says they should not do, or (D) that praying and prophesying were limited to the assembly, and could not be done outside it. If the covering regulations were limited to the assembly so were the acts in which they were to be observed.

II. WHAT WAS THE SITUATION AT CORINTH?

(1) The veil was a customary sign of the woman's subordination to man: In order to understand properly the scriptures, we need to try to understand the circumstances of those to whom they were written. This is no little task. Many misinterpretations and misapplications of scripture come from a failure to take this into consideration. The binding of foot washing and the holy kiss are two notable examples of such failure. Another source of confusion is a failure to take into account what is plainly said in a given text.

It is well established both from the text and secular sources that the wearing of a veil was a feminine custom in Corinth. Its presence on the head of a woman in public signified that she recognized her subordination to man. Its absence signified insubordination and/or shame. (See S.A.W. Mayer, Commentary on the N.T., Barnes' Notes on the N. T., Halley's Bible Handbook, Vincent's Word Studies, Barclay's Commentary on the Letters to the Corinthians, and Erdman's Commentary, etc.)

In the text under consideration, Paul affirms four times that what he is discussing is a matter of cus-

tom. Notice.

(a) "Judge in yourselves." (v. 13) Does this sound like Paul was enjoining the artificial covering as divine law? It is evident from this expression that there was some other basis for settlement of this question than "a thus saith the Lord". Where God has spoken we have no right to "judge in ourselves." "If thou judge the law, thou art not a doer of the law, but a judge" (James 4:12). Paul told them to "judge the law, therefore the veil is not the law. The law is headship. The veil was only a customary expression of its recognition. I do not mean by this that the veil was not bound on the Corinthians — it was. But not simply for the sake of the veil, but for the sake of what the veil meant in their society. Paul is asking them to judge the wearing of the veil in view of God's law of headship as it related to the veil's significance in their society.

(b) "Is it comely that a woman pray unto God uncovered?" (v. 13). He now tells the Corinthians what to judge. Not whether God's law has required that women "pray or prophesy" with their heads covered, but "is it comely" that they do so? Thayer says the word "comely" means: "To be becoming, seemly, fit" (p. 5'35). "Paul appeals to the sense of propriety among the Christians" (A. T. Robertson, Word Pictures in the N. T. Vol. 4, p. 161). (Emphasis mine JPN) A divine principle was involved in what the veil signified AT THAT TIME, but not in the veil itself as such. Paul's point is: in view of the divine principle to which the veil was related AT THAT MOMENT, "judge in yourselves," use your own sense of propriety, "is it fitting that a woman pray unto God uncovered?" The answer is obviously negative.

(c) "Doeth not even nature itself teach you..." (v. 14) The word "nature" conveys the idea of custom. "A natural feeling of decorum, a native sense of propriety, e.g. in respect to national customs in which one is born and brought up" (Robinson's Greek English Lexicon of the N. T.). (Emphasis mine JPN) "A native sense of propriety" (Thayer). "He re-enforces the appeal to custom by the appeal to nature in a question that expects the affirmative answer. PHUSIS, from old verb PHUO, to produce, like our word nature, is difficult to define. Here it means native sense of propriety (of. Rom. 2:14) in addition to mere custom, but one that rests on the objective difference in the constitution of things" (A.T. Robertson, Word Pictures in the N.T. Vol. 4, p. 1162, 163). (Emphasis mine JPN). Thus, Paul was not appealing to them on the basis of specific legislation on- the veil as such, but on the basis of their "national custom" relating to it.

(d) "We have no such custom, neither the churches of God" (v. 16). Of the word "custom": here Vine says, "A custom, customary usage, Jn. 18:39; I Cor. 11:16; or force of habit, I Cor. 8:7, R. V. 'being used to ...' (p. 263). Paul was saying to the Corinthians that neither "we (probably the Apostles JPN) nor the churches of God" have any "such custom" concerning the veil as obtained at Corinth. There is an obvious point of contrast in this verse. It is axiomatic that Corinth had a "custom" that "we" (the Apostles) and "the churches of God" did not have. (If the verse says anything at all, it says this). What custom is he talking about? The

wording in the context (considered above) demands that it is the woman's veil at Corinth. Nothing else is consistent with the train of thought in process in the text.

In this verse Paul is defending himself against an anticipated charge of SEEMING to be contentious because he was binding on the Corinthians a custom from which "we" (the apostles) and "the churches of God" elsewhere were loosed. It should be noted that he does not say that anyone IS contentious, but "if any man SEEMETH to be." There is a difference.

The common objection to this understanding of verse 16 is that Paul would not labor a point for half a chapter, then conclude by saying, "If any man seemeth to be contentious" it is not important anyway because it is just a custom. This objection seems plausible enough until one considers that in the seventh chapter of First Corinthians Paul discusses many reasons why under "the present distress" (V. 26) it was better not to marry, but concludes by saying, "but and if thou marry, thou hast not sinned; and if a virgin marry, she has not sinned" (v. 28). Also, Paul devotes chapters 12,13,14 (9 chapters) to a discussion of Spiritual gifts which are not binding today! We should be very careful about expressing what method or methods we think the Spirit should or should not employ in revealing the mind of God. We find this objection to this understanding of verse 16 based upon human judgment and therefore without weight as an argument.

The custom of the woman's veil at Corinth, therefore, becomes similar to the meat-eating custom in New Testament times. Some were trying to make eating or not eating meats a part of the kingdom of God, but Paul informed them that "the kingdom of God is not eating and drinking..." (Rom. 14:17). Under certain circumstances the meat eater should abstain on the basis of its bearing on a divine principle, but the act of meat eating or not doing so was not part of the Kingdom of God. In similar fashion, under the circumstances prevalent at Corinth the women should wear their veils, but Paul wants it clearly understood that "we have no such custom, neither the churches of God." The point is, we should, not seek to make permanent regulations which "governed matters that were customary, therefore, temporary. Such things cannot be made a part of the kingdom.

To ignore these expressions in the immediate text as to the custom of the time, is to reach a conclusion that does not logically or scripturally follow. It is like ignoring "the present distress" of I Cor. 7:26; and making a universal application of Paul's statement that "it is good for a man not to touch a woman" (I Cor. 7:1). This would abolish marriage and involve inspiration in a hopeless contradiction (of. I Tim. 4:14). Such is exactly parallel with ignoring the circumstances which produced the veil regulations in the text. The point is that Paul did not give the veil its significance, but he regulated it in line with the significance their society had given it.

(2) Some of the inspired women had mistakenly removed their veils while praying and prophesying: That the women under consideration were inspired admits of little doubt, even though I think this is a minor point in the over-all discussion. (See Barnes'

Notes and H.A.W. Meyer's Commentary on I Cor. 11 for an excellent discussion of this point). This is confirmed by the definition of the original word for prophecy which appears 11 times in I Corinthians. Of this word Bagster's Lexicon says, "A spokesman for another; specifically, a spokesman or interpreter for a deity, a prophet, seer. In N.T. a prophet, a divinely commissioned and inspired person! (p. 354). Thayer says, "Discourse emanating from divine inspiration and declaring the purposes of God, whether by removing and admonishing the wicked, or comforting the afflicted, or revealing things hidden; esp. by foretelling future events" (p. 552). Arndt and Gingrich, "Proclaims a divine revelation" (p. 730). The only time this would not be the exact meaning of the word "prophecy" would be when it refers to false prophets. However, the same idea is still present. The false prophets did not "proclaim a divine revelation" or "speak for God," but they claimed to do so. Hence, even in such cases of its use, it still retains its basic meaning. That women received the gift of prophecy is well known from such passages as: Joel 2:28,29; Acts 2:17,18; Acts 21:8,9. Women were enabled by inspiration to do the same things they were allowed to do now without it: teach in any situation where they do not usurp authority over men (I Tim. 2:12).

That the praying done by these women was also inspired is quite certain because it is discussed with and attended by the same problems and regulations as the prophesying. These acts are also discussed together in the fourteenth chapter of I Cor. That prayer, was sometimes inspired cannot be denied in view of I Cor. 14:14-16. That the praying under consideration was also public is quite certain. It is not clear how the women could have brought shame on themselves by praying privately with her head unveiled. And yet, while it was in some sense public, it would not have been in the assembly (I Cor. 14:34,35; I Tim. 2:12). A. T. Robertson says, "It is public praying and prophesying that the Apostle here has in mind" (Word Pictures, p. 160). No doubt these regulations governed women's attire while doing under inspiration what they are allowed to do in the church today without it.

The problem at Corinth was that some women who had the gift of inspiration concluded that since God had given them some of the same spiritual gifts as He had the men, they were therefore equal to the men and thus privileged to discard the customary signs of their femininity, thus to become masculine. Perhaps also such teaching as is found in Gal. 3:26, 27 had been misunderstood. They had thus removed their veils, an act which in the custom of the time, signified insubordination and/or shame. Paul informs them that the custom of women's wearing the veil MUST be followed at Corinth. As A. T. Robertson comments, "Social custom varied in the world then as now, but there was no alternative in Corinth" (Word Pictures, Vol. IV, p. 160). I might add that there would be none now, if the veil carried the same significance in our society that it did in theirs. The point was not that these inspired women should put on a prayer or prophesy veil, but that they should keep on the veil women customarily wore. It was not that they were to put on a veil, but rather they were to KEEP ONE ON. The veil was no special

headwear for inspired women, but was the common headwear of all Corinthian women who recognized their proper place. The gift of inspiration gave them no right to remove it. They were still women and must maintain their identity as such. Inspiration was not the reason for them to put on a veil, but the Corinthian women had used it as an excuse to take it off. Hence, those who would bind I Cor. 11 today have reversed its regulations. The Corinthian women were removing their veils to "pray or prophesy," while those of the opposite view would have today's women to put on a veil to "pray or prophesy." Hence, as always, there is a vast difference between the wisdom of God and the wisdom of men. In this case it is the difference between "taking off" and "putting on."

An illustration will help to clarify the point. In I Cor. 16:20, Paul says, "Greet one another with an holy kiss." This was the force of a COMMAND. Not one word is said here or in any other passage about the holy kiss being a custom, and yet, the vast majority of Bible students understand it to have been such. It is quite inconsistent to call the holy kiss a custom when it has the force of a command and is not one time said to be, and bind the veil as law when it is said to be a custom. If one can understand why we should not greet one another "with an holy kiss", he should have no trouble understanding why the wearing of a veil is not bound upon women today.

Obviously, all passages which involve the customs of an area or time must be read in the light of the same. We cannot sensibly read a passage which deals with a first century custom in the light of the twentieth. Such is anachronistic in principle, illogical in process, and confusing in effect. Paul gave neither the kiss nor the veil the significance attached to them in the New Testament, but dealt with both in view of the significance custom had given them.

III. DO THE ARTIFICIAL VEIL REGULATIONS APPLY TODAY?

The answer is yes, if the woman's wearing a veil which hangs down from the higher to the lower part of her head and fully covers her head means the same thing now it did then. To attach first century significance to the veil is to establish first century regulations of it. If the regulations are the same now, so is the veil. Until this is accepted by those of the opposite view, a very obvious inconsistency will plague their position. To modify the covering is to mortify the regulations of it. Certainly we know that America has "no such custom" as a veil's, much less a hat's, signifying woman's subordination to man. For woman to go bare headed anywhere does not in any sense cast any reflection upon her attitude toward man in our society. The common charge that the lack of significance attached to the veil in our society is due to our failure to teach what the Bible says about it, would apply with equal force to the holy kiss and foot washing.

Furthermore, we do not have the first century circumstances today. The Corinthian sisters' reception of the gift of inspiration had led them to the false conclusion that they were equal with men, hence they had removed the customary sign that they were under authority (v. 10). Should some event or circumstance arise to lead today's sisters to think they

are equal to man, covering her head with a veil would not indicate that they or the public thought otherwise. **Our society knows nothing of such a custom**, but if it did, the modern hats or kerchiefs would not meet the **demands** of I Cor. 11. These do not **hang down from the higher to the lower part of the head**, nor do they **cover fully**.

In the absence of the **customary artificial covering** mentioned in the text, the woman has a **natural covering; her hair**. Paul says, ". . . if a woman have long hair, it is a glory to her; for her hair is given her for a covering" (v. 15). This is a covering "GIVEN her" of God, or designated by God as her **natural covering**. God nowhere gives her artificial covering. **Man's traditional custom** gave her that in ancient times. God simply regulated it at Corinth in view of the significance custom had given it. Every woman today is "given" a covering. Her hair is to be longer than man's, and it constitutes the only covering God expects her to have. The word "for" in verse 15, is a translation of the Greek preposition "ANTI", and signifies "answering to" (A. T. Robertson, Word Studies, Vol. 4, p. 162). Meyer "thinks it should be translated "instead of". "Because it (long hair) is given to her INSTEAD OF A VEIL, to take its place, to be, as it were, a natural veil" (Meyer's Commentary on the N. T. p. 256). Berry's Interlinear translates it, "The long hair instead of a covering is given her." Thus in the absence of a **custom** requiring women to wear artificial veils as a sign of subordination to man, a woman's **long hair** is "given her" "instead of" or "answering to" a covering. It is the only covering she needs. It distinguishes her from man, shows her recognition of her subordination to man.

Further evidence that the veil was only a customary way of woman's showing her subjection to man is seen from the following facts:

(1) **It was not always required as a symbol of subordination:** Let us remember that the principle of **man's headship** over woman goes all the way back to the creation and fall, but woman's wearing a veil to demonstrate its recognition does not. Thus God has always required woman to recognize her subordination, but not that she always demonstrate such by the wearing of a veil. I Peter 3:5,6 says, "For after this manner in the old time **the holy women** also, who trusted in God, adorned themselves, **BEING IN SUBJECTION UNTO THEIR OWN HUSBANDS**: even as Sara **OBEYED** Abraham, **calling him lord**: whose daughters ye are, as long as ye do well, and are not afraid with any amazement." These "holy women" **demonstrated their subordination** to their husbands by calling them "lord", and by **obeying them**, not by wearing an artificial covering; by something they **did**, not by something they **wore**.

(2) **It has not always been wrong for man to prophesy with a veil upon him.** Paul said Moses prophesied (spoke by inspiration) with a veil on his face (II Cor. 3:13 of. Exo. 34:33,35). It is noteworthy that the word for veil here is the **SAME** one used in I Cor. 11. Hence, Moses prophesied having on the very same kind of veil (one that hung down and fully covered) that men were forbidden to wear in I Cor. 11.

What do these facts prove? They prove that while **woman's subjection to man** has been required

throughout all time, the method of showing it has varied. Just like **humility** has always been required, but **foot washing** is not bound as **the only** way to show it. In the same manner, **cordiality** has always been required, but the **holy kiss** is not the only way to demonstrate it.

IV. SUMMARY

(1) **WHAT I HAVE ADMITTED:** In order that the reader may see this article in a clearer light, consider the following points which I have freely admitted:

(a) That there are two coverings discussed in I Cor. 11: The **natural covering, the hair**; and the **artificial covering, the veil which hung down and fully covered**. Some are unwilling to admit this, but a fair reading of the text will force it.

(b) That the artificial covering was a sign of a woman's subjection to man in Corinth. Due to this, Paul bound it upon them. They were not to lay it aside while "praying or prophesying." Those who did so sinned by bringing "shame" upon God, man, themselves and the church.

(2) **WHAT I HAVE OBJECTED TO:** I have not objected to a woman's wearing a covering (yea a hat) to the assembly. I have objected to:

(a) Binding an anachronistic interpretation: Which according to Webster is, "A chronological misplacing of persons, events, objects, or **customs** . . . a person or a thing that is chronologically out of place; esp: one that belongs to a former age and is incongruous if found in the present" (Emphasis mine JPN). We must avoid this in I Cor. 11 in reference to the veil just like we must avoid it in I Cor. 16:20 in reference to the "holy kiss." Any rule of interpretation that will bind on us the artificial covering of I Cor. 11, will also bind **the holy kiss** of I Cor. 16:20.

(b) Substitution and/or modification: If the covering of I Cor. 11 is binding today, then the **PARTICULAR TYPE** of covering bound there is essential to its obedience. We have no more right to **modify** what is **demand**ed by the Greek word for **covering**, then others have to **modify** what is **demand**ed by the Greek word for **baptism**.

(c) Eisegesis: "The interpretation of a text (as of the Bible) by reading into it one's own ideas" (Webster's Unabridged Dictionary). This is done when people read "assembly", "public worship", and "hat" (or anything which does not fully cover) into I Cor. 11:2-16. It does not mention worship in toto, but rather two specific acts, "praying or prophesying". To make these two specific acts **stand for worship generally** or to say that a hat or anything which does not fully cover **can answer to veil** in the text is not only obvious exegesis, but also a palpable case of **special pleading** that is unbecoming of good Bible students.

(3) **WHAT I HAVE NOT DONE:** That I may be clearly understood, let the reader notice the following things which I have not done:

(a) I have not said headship is a matter of custom: I have said that the **manner of showing one's recognition of headship is a matter of custom**. Sarah and the other holy women showed their subordination by calling their husbands "lord" and by obeying them (I Peter 3:5,6). Even though the matter of headship goes all the way back to the creation,

When vacationing, traveling or moving -

ADVERTISE FOR \$50.00 A YEAR



WORSHIP WITH THESE CHURCHES

| | | | | |
|--|---|---|---|--|
| <p>Atlanta, Ga. (Marietta-Smyrna Area) CHURCH OF CHRIST meets at 181 Church Street in Marietta <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 10:55 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Hugh W. Davis Phone: 436-5007</p> | <p>Bradenton, Fla. WEST BRADENTON CHURCH OF CHRIST meets at 1619 10th Avenue West <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Olin Hastings Phone: 746-0305</p> | <p>Miami, Fla. NORTH MIAMI AVENUE CHURCH OF CHRIST meets at 143rd St. & No. Miami Ave. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Bobby Thompson Phone: 685-3203</p> | <p>Orlando, Fla. HOLDEN HEIGHTS CHURCH OF CHRIST meets at 1000 22nd Street <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:50 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Oaks Gowen Phone: 424-3533</p> | <p>Tampa, Fla. FOREST HILLS CHURCH OF CHRIST meets at 1011 W. Linebaugh Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 9:50 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: H. E. Phillips Phone: 935-3691</p> |
| <p>Tampa, Fla. SEMINOLE CHURCH OF CHRIST meets at Rome Ave. & Wishart Blvd. <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: James P. Miller James G. Walker</p> | <p>Decatur, Ga. GLENWOOD HILLS CHURCH OF CHRIST meets at 2957 Glenwood Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: J. Edward Nowlin Phone: 377-7782</p> | <p>Louisville, Ky. EXPRESSWAY CHURCH OF CHRIST meets at 4437 South 6th Street <i>Schedule of Services</i> LORD'S DAY Morning Worship 9:00 a.m. Bible Study 10:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Jas. P. Needham Phone: 366-0884</p> | <p>Charlotte, N. C. CHARLOTTE CHURCH OF CHRIST meets at 5327 York Road <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Jerry Parker Phone: 523-8867</p> | <p>Tallahassee, Fla. WESTSIDE CHURCH OF CHRIST meets at 2150 Belle Vue Way <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. For information phone: 222-2881 or 877-3832</p> |
| <p>Jackson, Tenn. HOLLYWOOD DRIVE CHURCH OF CHRIST meets at Hollywood Drive at Hattan <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: L. Earl Fly Phone: 424-2821</p> | <p>Pascagoula, Miss. 25th STREET CHURCH OF CHRIST meets at 1.3 Mi. from Hwy. 90 on Chico Rd. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Dick Blackford Phone: 475-9354</p> | <p>Jacksonville, Fla. HYDE PARK CHURCH OF CHRIST meets at Corner Lake Weir & Conant Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Jamie Rhoden Phone: 781-5704</p> | <p>Birmingham, Ala. ELM STREET CHURCH OF CHRIST meets at 1625 Elm Street, S.W. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Dennis L. Reed Phone: 788-8335</p> | <p>Murfreesboro, Tenn. WESTVUE CHURCH OF CHRIST meets at 316 Kings Highway <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a.m. Morning Worship 10:45 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Thomas G. O'Neal Phone: 893-3355</p> |
| <p>Miami, Fla. SOUTHWEST CHURCH OF CHRIST meets at 1450 S.W. 24th Avenue (Coral Gables Area) <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Leo Rogol Phone: 443-3376</p> | <p>Nashville, Tenn. FRANKLIN ROAD CHURCH OF CHRIST meets at 3915 Franklin Road <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 10:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: D. W. Claypool Phone: 832-9456</p> | <p>Gainesville, Fla. NORTHEAST CHURCH OF CHRIST meets at 1433 N.E. 16th Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a.m. Morning Worship 10:00 a.m. Evening Worship 6:30 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: John Witt Phone: 378-5023</p> | <p>Leesburg, Fla. CENTRAL CHURCH OF CHRIST meets at 107 South Oak Avenue near 14th & Main Sts. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Contact: G. R. Wheeler Phone: 787-7916</p> | <p>Clearwater, Fla. HERCULES AVENUE CHURCH OF CHRIST meets at 601 So. Hercules Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Preston Weeks Phone: 442-9267</p> |
| <p>Columbus, Ga. CHURCH OF CHRIST IN ROSE HILL meets at 2216 Hamilton Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Preacher: William F. Haynes Phone: 323-9331</p> | <p>Concord, N. C. CHURCH OF CHRIST meets on Poplar Tent Road, 2 mi. West of US 29 & US 601 Bypass <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 10:50 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Jack G. Byars Phone: 782-3645</p> | <p>Lake City, Florida CHURCH OF CHRIST IN LAKE CITY meets at 400 S. Hernando cor. Dade <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study in members homes Phones: 752-2829 - 752-4230 - 752-6323</p> | <p>Oak Lawn, Illinois BURBANK MANOR CHURCH OF CHRIST meets at 8230 So. Laramie Ave. <i>Schedule of Services</i> LORD'S DAY Bible Study 9:30 a.m. Morning Worship 10:30 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Paul Foutz Phone: 499-1834 or 423-6703</p> | <p>Ft. Walton Beach, Fla. NORTHSIDE CHURCH OF CHRIST meets at 200 Beal Street off Hwy 98 1 block <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:00 p.m. Contact: H. N. Eubanks, Jr. Phone: 243-2660 J. F. Glass, II Phone: 244-5045</p> |

When vacationing, traveling or moving-

ADVERTISE FOR \$50.00 A YEAR



WORSHIP WITH THESE CHURCHES

| | | | | |
|---|--|---|---|---|
| <p>NORFOLK, VA. HAYGOOD CHURCH OF CHRIST <i>meets at</i> 1084 Ferry Plantation Rd. Corner Haygood Rd. (Virginia Beach) <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 a.m. Wednesday Bible Study 7:30 p.m. <i>Contact: David Waldron</i> Phone: 499-2504 John Peddy Phone: 486-4203</p> | <p>Cincinnati, Ohio BLUE ASH CHURCH OF CHRIST <i>meets at</i> 4667 Cooper Rd. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. <i>Evangelist: Fred Stacey</i> Phone: 891-3174</p> | <p>Orlando, Fla. PAR AVENUE CHURCH OF CHRIST <i>meets at</i> 15 W. Par Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 10:50 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. <i>Evangelists: Roy E. Cogdill</i> <i>and Peter J. Wilson</i> Phone 425-2900</p> | <p>Chattanooga, Tenn. NORTH HIXSON CHURCH OF CHRIST <i>meets at</i> 5484 Old Hixson Pike <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. <i>Evangelist: John Clark</i> <i>For information phone</i> 877-1706</p> | <p>AD IN THIS SPACE \$5.00 PER MONTH</p> |
|---|--|---|---|---|

and while man's wearing a veil while praying or prophesying at Corinth showed that he did not respect his head, the Bible plainly says that when Moses prophesied he wore the very type of veil forbidden to men at Corinth. If this is not true, then a veil like Moses' would be acceptable attire in worship for men today. The conclusion is inevitable: Headship is not changed by custom, but the manner of showing our recognition of it is.

(b) I have not said that man's being the "image and glory of God" and the woman's being "the glory of the man" are matters of custom. I have said that the veil which was related to these matters in first-century society was a custom. Cordiality among brethren is not a custom, nor is it changed by custom, but the method of showing it has been altered by custom. Humility is not a custom, but the method of showing it has been changed by custom. Women are no more obligated by divine law to wear an artificial covering to worship to show subordination than we are to kiss each other to show cordiality or wash one another's feet to demonstrate humility.

(c) I have not ruled out the possibility of I Cor. 11 being applicable today. Any place in the world where the veil has the same significance it had at Corinth, I Cor. 11 will govern it now just as much as it did then. The same could also be said for the holy kiss (I Cor. 16:20); Rom 16:16), and foot-washing (John 13:1-17). It is evident, however, that the veil does not mean the same thing to our society that it did to theirs.

(d) I have not said that it is wrong for women to wear a covering to the assembly. I have said that I Cor. 11:2-16 does not command her to do so in the absence of similar circumstances.

(4) PRINCIPLES TAUGHT IN I COR. 11:2-16: I now want us to look at the basic principles taught in I Cor. 11, lest someone get the idea that it has no meaning for us.

(a) Woman is subordinate to man, and she must concur with any customary way of showing, her recognition of it. If the veil had the same significance to us that it had in the first century, every woman who is a Christian would be obligated by the principle of subjection to wear one in accordance with its significance. For instance, if it were a custom in

America that every woman who wears a black dress is a thief, no woman who is a Christian could wear one. It would be a sin to wear one because of the "shame" it would bring upon her husband, herself, God and the church. We should not be "the first by whom the new is tried, nor the last to lay the old aside" in matters of custom. This is well illustrated by lipstick and silk stockings in our own society. When women first began to wear them, they were identified with worldly women — with lewdness. No respectable woman wore them for a long time, and certainly no Christian could have worn them while they were identified with unrighteousness. Finally, however, they were accepted, and today, very few women would be without them. Japan affords a good illustration of a modern application of the principles taught in I Cor. 11. I was told by a brother who has preached there that the Japanese women call their husbands by a term similar to our word "lord." American women "have no such custom", but in order that the Japanese people would not think she did not recognize her husband as her head, his wife called him "Mister." If Paul were writing in this matter, he would give instructions similar to those he gave the Corinthians. He would tell sisters in Japan to observe it, but he would say, "We have no such custom, neither the churches of God."

(b) Christians must fit themselves into the society where they live. Paul said he "became all things to all men" that he "might by all means save some" (I Cor. 9-22). I Cor. 11 forbids our violating any norm or custom of our society in cases where such violations would be a reflection upon divine principles.

(c) Everyone must recognize his or her place and stay in it. God is the head of Christ, Christ is the head of man, and man is the head of woman. Neither should do anything that violates these relationships or causes society to think they are being violated. In no situation must these relationships be forgotten or ignored. To do so is to bring shame to oneself and the Cause of Christ. Remember the angels (Jude 6).

(d) Sex identity: The distinction between the sexes must be kept clear. Men should not dress like women, nor women like men. Nature is replete with examples of God's will along this line. In the animal

PLEASE CHECK YOUR
EXPIRATION DATE
AND SEND YOUR
RENEWAL TODAY

HAVE YOU RENEWED

Please check your expiration date indicated on your address place and if your subscription has expired, send your renewal today. This will assure continuation of Searching The Scriptures for another year.

DO IT TODAY!

kingdom especially, sex identity is easily detected. Think of the pheasant, the deer, and the chicken. Is there any reason to believe that it should be different among humans? "If a woman have long hair, it is a glory to her: for her hair is given her for a covering" (v. 15).

V. CONCLUSION

Every person should continue to study every Bible subject. We should all continually seek a better understanding of the truth. As we study we should not seek to make our conscience the other person's guide. If any sister thinks I Cor. 11 obligates her to wear a covering to the assembly and she is convinced a hat or a kerchief will suffice, let her wear such, but let her not seek to bind such conviction upon others. If any brother hold such convictions, let him work it out with and for his family, but let him not try to work it out for others. Let there be no praying or discrimination manifested from either side of the controversy, and there will be no division over it. To this end let each person work and pray.

There is no place for wild charges and wilder counter charges in our controversies. For instance, those who believe women should wear a covering to the assembly sometimes accuse those who disagree of "just trying to get around the plain teaching of this chapter." (I assure one and all that I have no desire to "get around" it, I just want to "get at" it. I cannot conscientiously seek to bind an artificial covering upon the sisters when I honestly do not believe it is bound upon them). Then those who deny the artificial covering is bound today sometimes accuse those of the opposite view of being "hobby riders". Such epithets add nothing to the discussion but more prejudice and animosity, and contribute less than nothing to an effort to understand the passage. Bible students have always disagreed on this matter, and probably always will. Since it involves an **individual's** relationship to divine truth and to God, why not leave it in this realm. Let each do what is thought to be demanded of him or her in the matter, and never be guilty of seeking to force others to line up with his or her view to the disturbance of the unity of the church.

If I have not presented the truth on this passage, it is not because I was determined not to. I have honestly tried to present it as I sincerely believe it to be, and I humbly ask the reader to consider it in this light.

4436 South Sixth Street
Louisville, Kentucky

BRITNELL-STATEN DEBATE

Eugene Britnell & Ralph Staten
(Debate with Free Will Baptist)
Little Rock, Arkansas
December 6 - 10, 1965

FIRST TWO NIGHTS: Pro and Con of water baptism for the remission of sins.

LAST TWO NIGHTS: Discussion of whether or not the church or kingdom was established on Pentecost in Acts two.

FOUR REELS — \$16.00

CROWE-SMITH DEBATE

Glenn Crowe & J. T. Smith
Oklahoma City, Oklahoma
May 20, 21, 1966

TWO NIGHTS: Discussion of the practice of using money from church treasury to build kitchens for social meals.

TWO REELS — \$8.00

INMAN-WILLIS DEBATE

Clifton Inman & Cecil Willis
Dayton, Ohio

October 31 - November 4, 1966

FIRST TWO NIGHTS: Discussion of cooperation of churches to support a nation-wide radio and T.V. program.

LAST TWO NIGHTS: Discussion of church support of orphan institutions.

FOUR REELS — \$16.00

LECTURES ON EVOLUTION

PAUL FOUTZ
at Seminole church of Christ
Tampa, Florida
August 15, 16, 17, 1966

August 15 — "Creation or Evolution?"

August 16 — "Evolution, Fact or Fancy?"

August 17 — "Deceptions And Unfairness of the Evolutionist."

COMPLETE ON TWO TAPES — \$8.00

LECTURES ON EVOLUTION

ROY FOUTZ
at Clinton Blvd. church of Christ
Jackson, Mississippi
April 24 - 28, 1967

April 24 — "The Bible vs. Evolution."

April 25 — "The Deception of Evolution."

April 26 — "The Claims of Evolution."

April 27 — "Unbridged Chasms."

April 28 — "The Consequences of Evolution."

COMPLETE ON THREE TAPES — \$12.00

SEARCHING *the* SCRIPTURES

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



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

VOLUME IX

NOVEMBER, 1968

NUMBER 11

DIVINE DISCIPLINE

William C. Sexton

The word "Discipline," like many other words, is perhaps not fully understood on the one hand and disliked on the other. There has been times when discipline was **misused** and was harmful. Likewise there has been negligence regarding discipline many times; this too is harmful. The people of God should be **informed** concerning discipline which is "Divine" in origin, and be **courageous** enough to administer it. When men fully understand the purpose of "Divine Discipline," and are **spiritual minded** as they should be, they'll 'be careful to administer DISCIPLINE!

The word "Discipline," has several meanings. **Webster** says of the word: "1. **Obs.** Teaching; instruction. 2. That which is taught to pupils. 3. Training which corrects, molds, strengthens, or perfects. 4. Punishment; chastisement. 5. Control gained by enforcing obedience or order, as in a school or army; . . . " The scriptures that point to the discipline of God's people, when fully considered, will reveal the way in which the word can be used. Let us list the scriptures that should be considered when one desires to study the subject: (Matt. 18:15-17; I Cor. 5:1-13; Rom. 16:17-18; II Cor. 2:3-11; Gal. 6:1-3; II Thess. 3:6-14; Heb. 12:5-11).

God has a purpose for His people, and to accomplish that purpose, discipline **must** be administered, (Cf. Rom. 8:28). The person called and **approved** by God the Father, must be **conformed to the image of His Son**. Discipline is **Instructive** in nature as well as Corrective. I am sorry to say, but it seems to me that many of God's people are lax and negligent in regard to discipline. When and where this is true, the results are disastrous—souls will be lost! Again I say, that I am sure that many people over the years have been the subject of **discipline** from people who claimed to be God's people, who have been injured and abused—withdrawn from for DOING GOD'S WILL. Such is wrong, nevertheless, we must not allow such to keep us from administering the discipline God requires. Such, I'm afraid, have caused some to fail to administer DIVINE DISCIPLINE.

1. **Instructive Discipline:** When a person sins, he is to be approached by a "spiritual minded" person, and told of his sins. The aim: that he might see the error of his way and change, so as to be forgiven.

Meekness is required to be effective in this work, (Gal. 6:1). So often this is not done! Shameful are the results; all who fail here are condemned before God. Various reasons keep us from acting correctly in such a matter. We may be afraid, or just don't want to become involved; we don't like controversy . . . who does? Likely we **JUDGE** the person **NO GOOD**—thus would be a "waste of time." Possibly, as much as any is the possibility of being charged falsely. Perhaps many times this does happen, nevertheless we must do our duty and stand against the consequences. If we desire to get to heaven, we must please God, and this is necessary in order to please Him.

Efforts are to be made, to carry this out successfully. Notice Matt. 18:15-17 and Titus 3:10-11. Steps are set forth to be followed, and we can't discharge our duty without taking those steps. When men have accepted things unauthorized by God's word, or acted contrary to His instructions, they **must** be told; they must **SEE** the true nature of their act—then and only then can they correct them—and if they won't correct then, then they are to be dealt the last step!

2. **Corrective Discipline:** When men have been warned, exhorted to understand and accept the truth; when they **FAIL** to respond to instructive discipline, then there are specific **ACTS** that must be taken. The Lord says **MARK** them, (Rom. 16:17-18). The person is to be **identifiable!** When the sin has been committed, the **MARKING** has taken place, then they **must** be avoided by the faithful, (Rom. 16:17-18). Such is delivered to satan, (I Cor. 5:4-5). When such is done, Christians are then **obligated** "not to keep company . . ." with that person, (I Cor. 5:9-11). Paul says to the Thessalians, "note that man, and have no company with him . . ." The purpose of such discipline is to accomplish a desired result—ultimately save the person's soul. First, if such an evil person is allowed to continue in the congregation, **all** will be effected, (I Cor. 5:6-8). Such is described under the figure of **leaven**—a small part placed in a **LUMP**, will spread to the whole. Therefore, separation from evil is necessary to preserve one's purity—that of the congregation. Secondly, the person's soul is to be secured if possible. In his sinful condition, he is lost. **Only** if he changes can he be saved. The **disfellowship** is for the purpose of causing him to **SEE** the **error** and consequently **effect** of his way. **This fact** is often over-

looked, thus it is thought of only as being **punishment** for his sins. I'm afraid the idea is developed that we don't love a person when we withdraw from him. Such is NO indication of a lack of love. A mother's discipline of her children, indicates her understanding of the effect of evil, and her love for the child—So it is in the church concerning a brother.

When we fail to discipline, such is **evidence** that one of two things is wrong: we either don't understand the results of the sin, or we don't **care** for the person's soul. Possibly both of these wrongs accompany our **INACTION**. May we wake up to reality in this matter.

When a person has been disciplined—he has been marked—it is difficult to get some to **HONOR** such. When they **FAIL** to **avoid** them, they contribute to the delinquency of that person. When such is done, they **relieve** the pressure of God's word some; such hinders and renders it ineffective. In doing this we become sinners!

May we understand: 1. Divine Discipline is that originated with God. He has developed it, and made it known to us. 2. That Divine Discipline is commanded by God; we don't really have a choice in the matter, if we are to please Him. 3. That Divine Discipline, is sanctioned by God—we aren't talking about a system of correction conceived and developed by man. All such is harmful! 4. Divine Discipline is to accomplish God's ends. It will accomplish exactly what the Maker designed it to accomplish. Faith demands that we administer it faithfully. May we have the courage and patience and conviction to apply God's word in this matter as well as in all other areas. Are we as informed on this subject as we are on other parts of God's word? Are we as sure that it will accomplish God's works, effect, as the application of the First Principles? If not, Why? It is possibly because we haven't observed His teachings in operation regarding this matter as much as we have concerning other matters?

2804 Lafayette
St. Joseph, Mo. 64507

SEND A SUBSCRIPTION TO A FRIEND
\$3.00 PER YEAR

CONGREGATIONAL COOPERATION

of the

CHURCHES OF CHRIST

by H. E.
WINKLER

A well arranged and documented book of 158 pages dealing with church sponsorships, centralized power and control, orphan homes and Herald of Truth. Diagrams and charts help emphasize the truth.

\$1.00 per copy

order from **PHILLIPS PUBLICATIONS**
P. O. Box 17244
Tampa, Florida 33612

Searching The Scriptures

Published Monthly At
TAMPA, FLORIDA

Second class postage paid at Tampa, Florida

H. E. PHILLIPS, Editor
JAMES P. MILLER, Co-editor

SUBSCRIPTION RATES

Single: \$3.00 per year in advance
Club: Four for \$10.00 per year

Bundles to one address:
36 for \$5.00
75 for \$10.00

Special club subscriptions:
30 for \$5.00 per month
65 for \$10.00 per month

The date on the address plate shows the time to which your subscription is paid Check and renew on time.

Address subscriptions and correspondence to:
P. O. Box 17244
Tampa, Florida 33612

EDITORIAL

H. E. Phillips, Post Office Box 17244, Tampa, Florida 33612

THE POWER WORD

Words have power. Words can produce panic among those of an entire nation. Words can comfort the broken hearts of those in sorrow. Words can create anger that will seek to kill. Words can mislead to the point of destroying people financially, morally, socially, and spiritually. Words can also be used to convert the unconverted and change the attitudes of men and women from evil to righteousness. Be-cause words have such power we are warned in the word of God to be careful what we say and how we say it. Jesus said that "every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). Paul wrote: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6).

The word of God is much more than the words of men, and the power is far greater. If the words of men will do so much in affecting the minds and lives of men, how much more will the word of God do for

those who will hear and understand it? Men's words will change from generation to generation, but the word of God will never change. The words of men will pass away with time, but the word of God will live forever. The word of God is incomparable with the words of men, but many wise men of the world seem to think that their words are as great and powerful as the spiritual words of which Paul spoke in I Corinthians 2.

Paul writes to Timothy that the "word of God is not bound" (2 Tim. 2:9). This means that no man or power can bind the powerful word of God. Men can be bound, as Paul was, but not the word of God. Men may "hold the truth in unrighteousness" but only to themselves. The time will come when all such will feel the power of the word and know it cannot be ignored or bound.

The word of God will save the lost; the words of men will not. God's word makes men clean: "ye are clean through the word which I have spoken unto you" (John 15:3). Paul said: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). To the Corinthians he said: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (I Cor. 15:1,2).

The word of God must be received before it will save. James wrote: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (James 1:21). In verse 22 he begins to tell how this word is received: by being doers of the word and not hearers only. Peter says: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren..." (I Peter 1:22). The word of God is the only power known to man by which the lost souls of humanity can be saved. But it will save only those who hear and obey it.

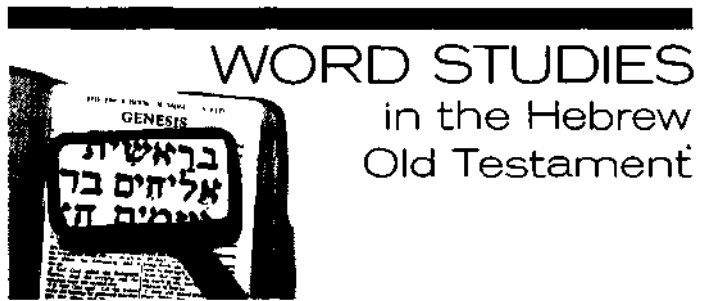
We can not overlook the fact that the basis of judgment of the world will be the word of God we now have. I know of no recognized work of man that claims to pass judgment on the human race to decide the eternal destiny of men. But Jesus said of his word: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the law day" (John 12:48).

The scene of the judgment recorded in Revelation 20 tells of the basis of the judgment: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

With the information before us that we will be judged by the written word, how can men continually refuse to listen, learn and heed this powerful word of God? What possesses men to substitute the words and will of men for the will of God? Why do multitudes neglect to hear the words of the Lord and go into eternity without an excuse? I cannot answer these questions, but I do know that no man has ever engaged in conflict with the word of God and come

out with victory. No man can defy, reject and neglect the powerful word of God and be saved when life is over. You had better think about it seriously.

0



Harold Tabor, 2721 North Pecan St., Nacogdoches, Texas 75961

FOOL

Part Three

There are two final words translated 'Fool' in the Old Testament. Evil is generally employed as an adjective describing a 'foolish man'. It implies the opposite to a prudent man (Prov. 12:17) and a wise man (Prov. 10:14).

This fool despises wisdom (Prov. 1:7) and discipline (15:5); mocks at guilt (14:9). He is quarrelsome (20:3); licentious (7:22) and it is useless to instruct him (Prov. 16:22, 27:22).

SAKAL is used primarily in Ecclesiastes (2:19, 10:3,14) and denotes thickheaded or stubbornness. Driver has said, "The 'fool' is the man who, whether from weakness of character ('evil) or from obstinacy (sakal), lacks the perception necessary to guide him aright in the affairs of life, and remains consequently an object of satire or contempt to his fellow-men." (An Intro. to the Liter. of the Old Test., p. 398)

WILLIS-INMAN DEBATE

September 19 - 23, 1966

Parkersburg, W. Va.

Cecil Willis and Clifton Inman discussed two propositions: "Resolved that it is in harmony with New Testament teaching for one or more congregations to send money from their treasuries to another congregation (Highland Avenue in Abilene or any other); for the purpose of supporting a nationwide radio broadcast or telecast (Herald of Truth or other), which broadcast or telecast is supervised by the congregation receiving the funds."

"Resolved that it is in harmony with New Testament teaching for a congregation, or congregations, to take money from their treasuries and send it to a corporate home (such as Mid-western, Potter, Schults-Lewis, Maude Carpenter, Lubbock, etc.), which is organized for the purpose of providing a home for orphaned or forsaken children."

Beautifully bound in maroon cloth

Price: \$4.00

order from:



**PHILLIPS
PUBLICATIONS**

P. O. BOX 17244 - TAMPA, FLORIDA 33612



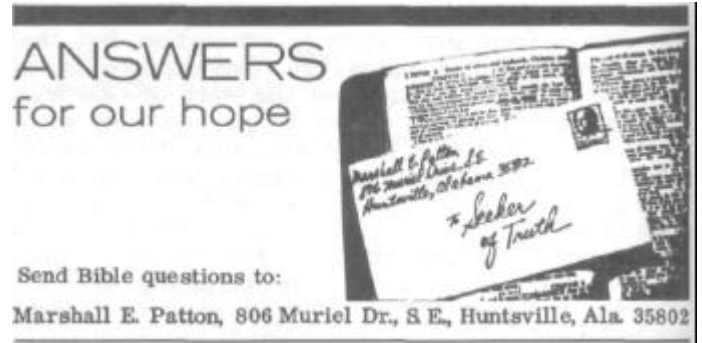
MARSHALL E. PATTON

Marshall Patton has been a constant and loyal helper in the publication of **Searching The Scriptures** since the very day it came into being. He not only accepted one of the most difficult responsibilities in writing for a religious paper — answering questions — but he also sent the paper to hundreds of people over the past nine years. He is a thorough student of the Scriptures and does his work well.

Marshall E. Patton was born April 6, 1916 in Collinsville, Texas, to Mr. and Mrs. J. M. Patton. In 1927 at Wichita Falls, Texas, he was baptized into Christ by L. S. White. In the fall of 1934 he enrolled in Abilene Christian College and began preaching the same year. Four years later, on July 13, he was married to Miss Rachael McNatt of Shelbyville, Tennessee. They have two children, Don Ross and LaNelle. Don is now married, has two daughters, and preaches for the Southwest church in Atlanta, Georgia. LaNelle is currently doing post graduate work at the University of Alabama and plans to teach this fall.

Marshall has done local work with churches at the following places: Graham and Nocona, Texas, Cullman and Birmingham, Alabama, Orlando, Florida, and is now with the Weatherly Heights church in Huntsville, Alabama. He has engaged extensively in gospel meeting work every year for the past thirty years. This work has carried him to the extreme boundaries of our nation in all directions.

Marshall Patton has been a close friend for many years and has been a great encouragement to me in the publishing of this paper. I am thankful for his fine work, his loyal help with the paper, and his personal friendship.



NOTE: The following letter is reprinted here in full as received (except the identity of writer and place)—M.E.P.

QUESTION: Dear Brother: On page 8 of July issue of "SEARCHING THE SCRIPTURES" you requested a verse that makes one church (congregation) more responsible than another, ABOVE THEIR OWN RESOURCES, in preaching the gospel? I cannot give you that verse on preaching but I can give you something to think about concerning the work of the church in the benevolent line. This possibly can help you see that when God gave a command and told just how to comply with it that we had better do, to the very best of our ability, that very thing in just that very way, but when He told us something to do but did not tell us how to accomplish it in detail, that He expects us to use the best judgment that He gave us to DECIDE HOW.

In passage you had under consideration (Acts 11: 28-30) the need was in JUDE A. The messengers was Barnabas and Saul and the relief was sent to the ELDERS. When their mission was completed they returned from JERUSALEM (Acts 12: 25). The Jerusalem church went everywhere preaching the word (Acts 8:4). If we follow this spread of the Gospel we find it was preached in Samaria, 8:5 Azotus, vs 40 and all coastal cities, Ceseraes, churches in JUDEA, Galilee, Samaria (Acts 9:31 A.D. 38). Now perhaps some 4-6 yrs. later Paul and Barnabas carried the relief to Jerusalem to the ELDERS. It seems to me that some one or ones had to use some judgment for this relief for it was for the brethren in JUDEA and we have shown you that they were at a number of places. I ask what kind of cooperation was this and who supervised it?

Some 18-20 years later there was a collection taken and finally taken to Jerusalem by a company of brethren from many places. McGarvey says, there were 9 that put up at Philip's house on the way to Jerusalem. Perhaps 7 of them are named in Acts 20:4 then there was Luke and Saul. After reaching Jerusalem they were gladly received (Acts 21:17). In 24:17,26 money is mentioned or its equivalent but nothing about the details of the distribution of the relief. Somebody must of had to use judgment in the matter of distribution.

Brother, lets not make a mountain out of a mole-hill.

Your Brother, F.A.T.

ANSWER— In reply to the above letter I shall notice those things primarily pertinent to the issue under study. The reader will notice a very significant I

concession made in paragraph one: "I cannot give you that verse on preaching but I can give you something to think about concerning the work of the church in the benevolent line." Thus, our querist implies that while authority for the **sponsoring** church (the issue under study) cannot be found in evangelism, it can be in benevolence. From this he concludes that authority for the latter is authority for the former. However, a careful examination of what he gives in the "benevolent line" shows that there is no authority for the **sponsoring** church in either. Let me point out, however, that what he hopes to help me to see (Note the latter part of paragraph one) is something I already see, with which I am in agreement, and on which I need no help. I must add, however, that whatever "how" (expedient) is selected in such matters must first be lawful (1 Cor. 10:23). Furthermore, paragraph one implies that church obligation, above its own resources, in benevolence justifies a church assuming an obligation, above its own resources, in evangelism. This simply is not so.

There is a work of benevolence for which a congregation may be obligated over and above all others—even beyond its own resources. That work would involve objects of charity within that congregation. Such was the case in the New Testament examples of one church sending to another church. For that reason the contribution was sent to the "elders" or to the church in which the need existed, as we shall see presently. **We do not see one church assuming a work above its own resources, even in the field of benevolence, for those outside its own membership.** Now, here is something our brother cannot find in the New Testament concerning the work of the church—even "in the benevolent line." Yet, this is what we have in the case of the sponsoring church, whether it be in benevolence or evangelism.

Our brother's efforts to find the sponsoring church in his last two paragraphs fail of their objective and show a lack of knowledge of all that is revealed on the matter. In Acts 11:27-30 we find that the need was in Judea, in which territory existed several churches (I Thess. 2:14; Gal. 1:22). This our brother admits. However, he assumes the contribution to have been sent to the Jerusalem elders and then distributed by them through Judea. This, of course, makes diocesan elders out of the Jerusalem eldership in this matter of benevolence. If they could act in this capacity in one matter, in how many more matters might they so act? Furthermore, if they may so act, then what is wrong with the denominational diocese? In my former article I mentioned this point without further comment. Since this error has been exposed several times over, I presumed that no one would want to take that position now. However, it seems that I understand the presumptive powers of our brother.

Why would any one want to assume something contrary to God's order? God's order is for each church to have its own elders (Acts 14:23; 20:17; Phil. 1:1). Since the contribution was for "brethren in Judea," and since there were several churches in Judea at this time, it follows, in the light of God's order, that the contribution was sent to the elders of these churches respectively. Furthermore, since I Peter 5:2 restricts the oversight of elders to the

church of which they are members, they could not have acted as diocesan elders in this matter—even in the "benevolent line"—without violating this divine limitation. The place from which they returned to Antioch is irrelevant to the identity of the elders to whom the contribution was sent. In view of other interest, it would be only natural for them to end their journey and mission in Jerusalem, spend some time there, and then return from that place.

Since our brother mentions McGarvey, let me quote further from him: "The manner in which the elders of the churches in Judea are here mentioned, without a previous notice of their having been appointed, shows the elliptical character of Luke's narrative, and it results from the circumstance that he wrote after the churches had been fully organized, and all of the officials and their duties had become well known. The elders, being the rulers of the congregations, were the proper persons to receive the gifts, and to see to the proper distribution of them among the needy." (ACTS OF APOSTLES by J. W. McGarvey, Part Second, pp. 230,231) Thus, this eminent scholar never even thought of any action on the part of these elders except that which accords with God's order as pointed out above.

The contribution mentioned in our brother's last paragraph was administered **within** the Jerusalem church. If this is not so, then it was used for some purpose other than that for which it was sent (Rom. 15:25,26). There certainly was no sponsoring church in this work of benevolence. Thus, we see there is no authority for one church to assume a work, above its own resources, for those in other churches—even in the "benevolent line." When our brother says there is nothing said about the details of the distribution of this relief, I agree. This, however, involves no point at issue. Elders may administer such funds at their discretion within the church of which they are elders—so long as the expedients used are first lawful (I Cor. 10:23).

Our brother wams, "... lets not make a mountain out of a mole-hill." By this he implies that the sponsoring church is only a mole-hill or a lawful expedient. The above observations show him to be dead wrong about this. The sponsoring church is not in the doctrine of Christ, generically or specifically. The guilty are transgressors and according to John "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God" (II John 9). This makes the sponsoring church a "mountain." May God help honest, sincere souls to see what a "mountain" of error it really is.

BIBLE ANSWERS

Gene Frost

A handy book of "Bible Answers" to a variety of Bible subjects as they originally appeared in the syndicated newspaper column by Gene Frost. Beautiful red cloth with gold lettering. This book has both a subject index and cross-reference index.

Price \$2.25

I MARVEL (Galatians 1:6)

James P. Miller, 2523 W. Diana Street, Tampa, Florida 33614

The week of September 30 through October 6 found me in a meeting with the Glenwood Hills congregation in Atlanta, Georgia. Just a few years ago I preached for various churches in that great city spending over two months of my life with them. I marvel that there have been so many changes in the years that have gone by. This column is designed not only to give a report of the present condition of the churches in that area but to look at the direction in which the liberal churches are moving.

REPORT ON THE ATLANTA MEETING

The outlook for the church in Atlanta and central Georgia is bright. This is the only conclusion that we could reach after the effort with the Glenwood congregation where brother Ed. Nowlin works as the evangelist. Brethren came from all over the central part of the state and it was good to see many old friends of years past. I could not help but think of the meetings in Atlanta in the years that have gone by. Two at West End, one or two at East Point and a tent meeting at Hapeville that lasted almost a month. In those years the cause in Atlanta was just beginning to make progress: Now those congregations have embraced the liberal thinking of the day and I can no longer preach for them. It is always with a note of sadness that we turn memory back in this way.

ONE EXAMPLE

The liberal congregation in Decatur which was a small congregation a few years ago and is still not what we would call a large church, announced in the papers during my stay in Atlanta that they were to build an apartment house for senior citizens at a cost of three million dollars to be operated by the church. Of course that is to be done with someone else's money (I guess the federal government) and puts the church in the property management business in a big way. Think of the problems if the money does come from the government or from some other equally demanding source. They will have to rent to all (regardless of character, etc. In doing this, they will have to take in those who drink so they will have the beer in the churches' refrigerators, etc. If not this some equally disturbing problem. The church would not have dreamed of such a departure a few years ago when I held the meetings. This is just one example of how far from the Lord's purpose for the church the brethren have drifted.

FIVE CONGREGATIONS

If I have the correct information there are now five congregations standing for the "old paths" in greater Atlanta. The surprising thing is that all of them are about the same size and all but one have grown to their present size in the last few years. They are all just under or over the one hundred mark. I hope that the list is accurate. Glenwood, where brother Nowlin preaches, has already been

mentioned. I think that this is the oldest. The, others are Snapfinger Road with brother Scott Owen, Southwest with Don Patton, Embry Hills with J. D. Tant and Mabelton with Moody Swahn.

OTHER CHURCHES NEAR ATLANTA

There are a number of other congregations near Atlanta and all of them attended the meeting. They are the congregation in Marietta where brother Hugh Davis preaches, Lawrenceville with brother Gary Ogden, Rome with brother Calvin Allen, Gainesville with Ron Lehde, Pine Grove with James Chason, Jonesboro with Gene Grant and brother McClain, Jasper with E. C. Owen and Covington with Jim Ward. There may be others but this is the thirteen congregations that attended the meeting.

WHAT OF THE FUTURE

No one could in one short week make a real appraisal of the true condition of a great section like Atlanta and central Georgia but one thing impressed me about the general picture and that was the leadership that seems to be present in all of these congregations. The men that I met and talked with seemed to me to be well above the average. They have been through the fire and know what has to be done to make the church grow. The Glenwood congregation where I preached had a dozen men who were active and informed. It is true that the churches are small and several of them have completed new buildings and are in debt but they are strong enough to meet their obligations and support a preacher. The church in Marietta where Hugh Davis labors is ready to build a new meeting house.

CREDIT WHERE CREDIT IS DUE

A number of brethren could be singled out for their contribution to the work in Atlanta and I do not have a list of all of them. Continually brother Ed Nowlin, who when called upon to compromise at West End went into the class room for eight years to support himself while preaching the all sufficiency of the church, would be at the top of the list.

o

Comments to the Editors

"I appreciate the copies of Searching The Scriptures which you have sent to me. You publish a fine paper — with good men writing for it and worthwhile articles. I look forward to reading it in the months ahead." — Paul C. Keller, Lubbock, Texas.

"I am looking forward to receiving the paper for I know it is one of the best in the brotherhood, or at least this is my feeling on the matter." — Marvin E. Young, Spokane, Washington.

"Enclosed you will find my check for \$3.00 for the renewal of Searching The Scriptures which I continue to enjoy very much. Keep up the good work." — Frank Chumley, Sumter, S.C.

"Keep the paper coming. I enjoy it." — Karl Diestelkamp, Milwaukee, Wisconsin.

"Please renew my subscription for a year to Searching The Scriptures. I enjoy the paper very

much." — Bill Cavender, Groves, Texas.

"I believe the paper is better than ever. I enjoy the monthly columns by various brethren." — Larry R. Devore, New Carlisle, Ohio.

"I continue to enjoy the paper, and it looks better all the time." — Tom Oglesby, Glasgow, Ky.

"I enjoy reading Searching The Scriptures very much." — Mrs. E. L. Bunch, Forrest City, Ark.

"I enjoy Searching The Scriptures. Please keep up the good work. Brother Wayne Mitchell had your paper sent to me nearly one year ago. I've enjoyed every copy. I am in a wheel chair and would be glad to get papers from any of the brethren or church bulletins." — Ray Pennington, Baker Fork, Cinda, Ky. 41728.

"I want to say it is one of the best papers I have read and look forward to receiving it every month. I would also like to let it be known that a loyal con-gregation has been established here at Russellville (Ark.). The church is meeting in my house now and would like to extend an invitation to all in this area to worship with us. We are located on Arkansas Road 331, one mile east of I-40 and Highway 64 East." — Allen D. Harper, Russellville, Ark.

"We continue to enjoy and appreciate this fine publication." — W. C. Sawyer, Louisville, Ky.

"Thanks for a very good paper and we commend all for the fine work being done to destroy error and teach the truth." — R. W. Ford, Ridgeway, Va.

"The quality of your paper has been vastly improved with the additional writers this year. It should be a rich source of study for those interested in a 'thus saith the Lord' for what they believe. Keep up the good work." — Charles Goodall, Tampa, Fla.

"The articles are timely and all should appreciate your stand for the truth." — Leo E. Collier, Maitland, Fla.

"Of course, I still enjoy getting Searching The Scriptures. Keep up the good work that you are doing in it." — J. T. Smith, Dayton, Ohio.

"Yours is the finest and most informative material I know of anywhere." — E. Paul Price, Borger, Tex.

"I continue to enjoy Searching The Scriptures because of its subject matter and layout." — Jim R. Everett, Miranda, Australia.

"You are doing a good job." — G. D. Dean, Fort Smith, Ark.

"I still enjoy this fine religious paper very much. Continue the good work and God bless you in the work." — Arnold Ray Wilmouth, Cookeville, Tenn.

"I have to agree with Edward Fudge — the proper attitude is sometimes missing when brethren disagree. I appreciate the attitude manifested by you when disagreeing with some brother." — A. B. McKee, Waycross, Ga.

"Keep on publishing your fine paper. It is a good work, and I personally find it very edifying. May the God of heaven continue to bless you in service in His kingdom." — Major Wallace Little, APO, San Francisco, Calif.

"I have enjoyed each issue of Searching The Scriptures. Each issue is very informative." — Roy B. Cain, Wauchula, Fla.

"The work you are doing with this paper is without a rival in the field in my judgment. My wife passes it on to others when we have read it." — John Wilson, Chico, Calif.



Paul Foutz, 8230 S. Laramie Avenue, Oak Lawn, Illinois 60459

CREATION? OR EVOLUTION?— BOTH ACCEPTED "BY FAITH" (No. 3)

(In the September issue two errors in typesetting slipped by us. In the second paragraph the first word "Quote" should be "Quite". In the second column, page 5, line twelve, the statement should be: "A creature without intelligence," instead of: "A creature with intelligence." We offer these corrections to make the article as accurate as possible to the original as received from brother Foutz—Ed.)

The above heading is true because questions having to do with "ORIGINS"—"THE BEGINNING" of the universe, this earth, its life forms, and especially MAN, involve things about which man cannot KNOW. They involve past events which took place before ANY MAN had an existence. Both the creationist and evolutionist declare this to be true. Hence, the PAST and all we know about it that cannot be known by MEMORY can only be known by testimony. This is why we developed fully in the last two issues the point that either position man accepts he must accept it "BY FAITH." Evolution is simply NOT a scientific FACT, capable of demonstration or experimentation, but a philosophy, accepted by faith. Not only is this true, because of the very nature of the things which we are dealing, but MANY scientists and MANY evolutionists frankly admit it is accepted "by faith." (Already a number have been quoted to this effect in the two previous issues). We could enumerate dozens of admissions relative to their faith, many quotes from such men found in dozens of books, but since almost everyone has the booklet EVOLUTION published in Toronto, Canada, (or can obtain it easily) I suggest you read pages 62, 63, 64 and 75 in 13th Edition and pages 12, 28, 47, 54, 74, 76 and 80 in the 15th Edition for much information on this point. Also pages 95 to 105 in the fine book WHY SCIENTISTS ACCEPT EVOLUTION by brother Bales and the late brother Robert Clark.

But, before we close this contrasting study between Creation and Evolution we want to show that there are ONLY these two alternatives and WHY many of the scientists chose Evolution rather than creation: 1. Prof. D. M. S. Watson said, "Evolution itself is accepted by Zoologists, NOT because it has been observed to occur—or can be proved by logically coherent evidence—but because the only alternative, special creation, is CLEARLY INCREDIBLE." 2. Sir Arthur Keith, "Evolution is UNPROVED and UNPROVABLE. We believe it only because the only alternative is special creation and that is UNTHINK-

ABLE." 3. Professor L. T. Moore says "The more one studies Paleontology the more certain one becomes that evolution is based on "faith alone"—the only alternative is the doctrine of special creation, which may be true, but is IRRATIONAL." *THE DOGMA OF EVOLUTION*, page 22. (All three quoted from *EVOLUTION PROTEST MOVEMENT* pamphlet WHY I BELIEVE IN CREATION by Newman Watts.) 4. The late Prof. L. T. Moore also said, "Our faith in the idea of Evolution depends upon our reluctance to accept the ANTAGONISTIC doctrine of special creation." *THE DOGMA OF EVOLUTION*, page 304. 5. G. G. Simpson, in his speech at the Darwinian Centennial Convocation spoke of a believer in Creation and Supernaturalism as an immature and wishful thinker. He then said, "Life may conceivably be happier for some people in the other worlds of SUPERSTITION. It is possible that some children are made happy by a belief in Santa Claus, but adults should prefer to live in a world of reality and reason." *THE WORLD INTO WHICH DARWIN LED US*, Science, Vol. 131, April 1, 1960, pages 973-974. 6. H. S. Sheldon in his debate with Douglas Dewar *IS EVOLUTION PROVED?* said the dogma of creation was "SILLY." He wrote, "I must therefore say quite bluntly that I regard the hypothesis of special creation as too foolish for serious consideration." He also maintained the "anti-evolutionist people are removed from the class of people with whom it is possible to conduct a RATIONAL discussion." *WHY SCIENTISTS ACCEPT EVOLUTION*, page 93.

So the scholars (?) have spoken; they have made their choice between two opposing doctrines and they have chosen Evolution. Is it because of FACTS which support it? evidence which proves it? testimony that compels it? Certainly not! It is simply because the only other alternative is CREATION or SUPERNATURALISM and that is: "SILLY", "UNTHINKABLE", "INCREDIBLE", SUPERSTITION", and "IRRATIONAL". (All of these terms have been, and are being, used by Evolutionists in referring to the doctrine of Creation). And one of the most commonly used terms is that it is "IRRATIONAL." Yet I doubt that anyone has ever read anything as silly, absurd, incredible and IRRATIONAL as most of the things the Evolutionists tell us. For example, the odds, they admit, against evolution happening—Huxley said not 100 or 1000 to 1 but the numeral 1 followed by enough zeros to fill 4 books of 500 pages each—ONE CHANCE IN THAT MANY THAT IT COULD HAPPEN. See *EVOLUTION IN ACTION*, pages 31-32 by Julian Huxley. G. G. Simpson said such was IMPOSSIBLE "but it must have happened, for after all we are here." (as if to say there is no other way to account for our being here—P.F.) See *CRS Quarterly*, July 1964, pages 5-6. After the same Huxley said "Though natural selection is an ORDERING PRINCIPLE it operates BLINDLY—WITHOUT CONSCIOUS PURPOSE OR ANY AWARENESS OF AN AIM", Dr. Himmelfarb caustically remarked, "Posing as a massive deduction from the evidence it ends up as an ingenious argument from ignorance." *EVOLUTION* (15th Ed.) page 47.

However, in rejecting something these men call IRRATIONAL they accept something that IS IRRATIONAL.

This is brought out very vividly in an article in February 16, 1968 issue of *CHRISTIANITY TODAY*. The writer, Calvin D. Linton, in considering "The Myth of Automatic Human Progress" declared "But it remained for the nineteenth century and the rise of theories of evolution for the views to come to the dogma that all environments tend inevitably toward perfection. Why this is so was never clearly stated. There simply is FAITH that the universe is so constituted. 'CHANCE' will see to it (or, NATURE and her 'resident forces' operating blindly and without intelligence will make it so—P.F.) BUT 'CHANCE' IS SIMPLY A NON-TERM, IDENTIFYING THE ABSENCE OF REASON, PURPOSE, INTENTION AND WILL; IT IS ODD THAT 'REASON' SHOULD PUT ITS 'FAITH' IN THAT WHICH IS, BY DEFINITION, NON-REASON, Page 3. So Evolutionists, as those mentioned, reject creation because (3) it is the only alternative to Evolution and (2) it is irrational, incredible, silly and unreasonable and then hold to a philosophic dogma "BY FAITH" that is irrational and unreasonable in the extreme.

J. G. Vos (quoted in August issue) makes the same point in his book *SCRIPTURAL REVELATION-EVOLUTIONARY WORLD VIEW*, Page 6, "The evolutionary world holds that CHANCE, not mind, is the denial of a cause, it is the negation of all causation. It is the opposite of law, it is the enthronement of utter chaos. So NATURE becomes a book WITHOUT AN AUTHOR, A COMPOSITION WITHOUT A COMPOSER, A BUILDING WITHOUT AN ARCHITECT AND BUILDER. IT WAS NOT PLANNED—IT JUST HAPPENED. Billions and billions of years of 'time' plus oceans and oceans of 'chance' are supposed to account adequately for the existence of unfathomable examples of complexity as the human brain. Time plus Chance equals organism, is the equation involved. A popular newspaper commentator recently dismissed some of this nonsense with the terse comment: 'GO MAKE A SEED!' (End Vos' quote). How long would it take one, with a careless hand and reckless abandon, throwing various paints at a canvas, to accidentally (or "by chance" draw the **picture** of a man?—But is MAN more easily made, BY "CHANCE" than his picture?

The best way, I believe, to close these three lessons on this special theme is by calling attention to the many evidences of doubt and uncertainty on the part of the Evolutionary Scientists who speak and write. Who has MORE RATIONAL, CREDIBLE AND REASONABLE EVIDENCE FOR "HIS FAITH" — the Creationist or Evolutionist? How strong is the latter's belief? How confident is the evolutionist in the foundation upon his "faith" is based? Is he sure and certain that his "FAITH" rests on a sturdy foundation? Read (and listen to) their MANY, MANY words and phrases express their ignorance, doubt and uncertainty. And it does not just involve Chas. Darwin who said, in his two most famous books, "we may well suppose" over 800 times. This great doubt did not JUST exist 100 years ago when men knew so little about these things and "science" had not made the progress and discoveries of our day. Most evolutionists would say the uncertainty of Darwin, Wallace, Lyell, Thos. Huxley, etc., could NOT be evident in our "enlightened" age. Well,

that is what the evolutionist would like people to believe and that is what the uninformed "swallow" because some "scientist" or college professor said it. BUT, DON'T YOU BELIEVE IT! There is the same uncertainty today. FOR THE ANSWER TO THE BASIC QUESTIONS WE ARE DISCUSSING ARE JUST AS UNKNOWN BY OUR GENERATION AS IN DARWIN'S DAY. During the past 10 years I have accumulated a file of many articles, WRITTEN DURING THAT SPAN OF TIME, BY MODERN MEN OF SCIENCE. They have been taken from Textbooks, reference works (such as World Book) and especially from up-to-date articles in papers and magazines (such as Life, Look, Saturday Eve. Post, Readers Digest, etc.). I have dozens of these articles, expressing in HUNDREDS of instances, with various words and phrases, their doubt and uncertainty. If anyone should call this statement in question, I can and will cite them. All of these articles are permeated with the very words and phrases used by Darwin and men of his day or H. G. Wells and those who lived somewhat nearer our time.

In a recent WORLD BOOK-YEAR BOOK Prof. L. S. B. Leakey, in "MAN'S BEGINNING," in the short space of ten pages, used such words and phrases (perhaps, probably, it may be, we suppose, etc.) 42 times, (page 108-118). The Reader's Digest ATLAS, page 140, in discussing man's origin and development, in ONLY 21 lines, used such expressions 7 times. In our discussion with the Rice University biology professor, while replying to a question we asked, he said this (EXACTLY THIS, IN THIS SEQUENCE), "Probably, I think, perhaps, —." This is about as unsure and uncertain as one can be. So, if, in trying to answer these important questions on "origins" — how life and man came into being, the Evolutionist must qualify them by "perhaps," "we may assume," "I think" or "probably," what do these men REALLY KNOW about these things and who can place any degree of confidence in ANYTHING they say on these vital themes?

BOOKS BY ROY E. COGDILL

| | |
|--|--------|
| Walking By Faith (paper — \$1.25) cloth | \$1.75 |
| The New Testament Church (paper — \$1.50) cloth | \$2.00 |
| Cogdill-Jackson Debate | \$2.50 |

order from:



**PHILLIPS
PUBLICATIONS**

P. O. BOX 17244 — TAMPA, FLORIDA 33612

STATEMENT OF PUBLICATION

Searching The Scriptures is a religious publication, devoted to the study of the word of God. It is owned by H. E. Phillips. The publisher and editor is H. E. Phillips, 14902 No. Blvd. (mailing address: P. O. Box 17244), Tampa, Florida 33612, co-editor, James P. Miller, 2523 W. Diana, Tampa, Florida 33604. The average monthly circulation during the past twelve months was 6,850. H. E. Phillips is managing editor. The subscription price is \$3.00 per year in advance.

HUNGER AND THIRST AFTER RIGHTEOUSNESS

Donald M. Alexander, Tampa, Fla.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled" (Matt. 5:6). God has always provided food for His people. God made man and created all the food and drink man needs to sustain life and to satisfy his hunger and thirst. Innate within man is a desire to eat and to drink. But when His children were without food in the wilderness, God give them manna from heaven and told Moses to speak to the rock for water.

Can a man exist without satisfying his hunger and quenching his thirst? Can a man "get by" if, after he has been given food and drink in abundance, he suddenly decides that he will neither eat or drink? Suppose a man came to the conclusion that he would eat wood instead of food. Would he live? Was it God who gave us the knowledge of what to eat — vegetables, meats, fowls, fish, etc.? Can we not say then that Almighty God knew that man has both a desire to eat and a need to eat the right thing in order to survive? Spiritually-created man is no different in this respect.

If the spiritual man had no need of food and drink, then why did Isaiah prophesy of the day when "the sure mercies of David" (meaning Christ) would offer satisfaction to "every one that thirsteth"? Why did he compare the Word of God that would come through Christ to rain that watereth the earth "and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater."? If sin-laden men had no need of a better diet than what this world offers him, then why did Jesus proclaim himself to be "the Bread of Life" in John 6:35, and the "living water" in John 4:10?

On the other hand, if it is not necessary for the spiritual man to have a desire — the "hunger and thirst" — for food and spiritual drink, why did the writer of Hebrews chide those who were content with milk instead of progressing as Christians and developing a "taste" for "strong Meat" (Hebrews 5:13)? Then, why did the inspired apostle Peter command the "elect" who were still "babes" to "long for" the spiritual milk of the word, "... that ye may grow thereby." (I Peter 2:2)?

God created man with all the natural desire for food and drink that man possesses. The words of Jesus and the words of the inspired writers of the scriptures give the Christian all the nourishment he needs to grow up to be strong in the Lord. Thus, if a man dies of spiritual starvation, it will not occur because God did not prepare the meal.

We condemn strongly the person who says he has no need of the "Bread of Life"; we offer no sympathy for the individual who says, "I'll eat something else" in a Gospel-starved religious world. What about the Christian with a cupboard full of Bibles, workbooks, commentaries ... but no appetite!!!

"Blessed are they which do HUNGER and THIRST after righteousness, for they shall be filled."

HAVE YOU RENEWED YOUR SUBSCRIPTION?

DO IT TODAY!

THE NEWS LETTER REPORTS

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

Wiley Adams, 2346 W. Marion Rd., Macon, Ga. 31206 — We have terminated our work with the church at Waynesburg, Pa., after having worked with these brethren for slightly over three years. This town is located in the extreme southwest corner of Pennsylvania adjacent to the West Virginia panhandle. It is a town of around 8,000 more or less and the Waynesburg congregation is one of four churches in Greene County. Of these two are liberal, one is on the fence. The brethren own a brick building in a nice neighborhood which will serve them well for a good while to come as growth is somewhat limited here. They have a good house for the preacher to live in located a half block from the building. Some outside support would be required. This work needs a seasoned man who is willing to persevere. The work will not be an easy one but a man is badly needed there. These brethren have not asked me to say this but I am doing it anyway to help them. Any preacher interested contact one of the following: **Worley Shriver**, R. D. 5, Box 174, Waynesburg, Pa. 15370 or **James B. Vitarelli**, 655 Bonar Avenue, Waynesburg, Pa. 15370.

We began August 1st with the Bloomfield congregation in Macon, Ga. This congregation is three years old, having begun as a result of liberalism permeating the other churches of the area. Brother **John Gasaway** who lives in Gordon, Ga., has preached for them on a Sunday basis during that time. He is to be commended for a job well done in helping these brethren at such a time. Cooperation of sound brethren in several places has resulted in full support for us in this work. At present the meeting place is a rented community building on O'Hara Drive (a loop street). Those passing by who need information should call 788-5882 or 788-5016. Those who are traveling north and south on I-75 should take I-475 (by-pass) and exit at the Holiday Inn. Call us from there and further instructions will be given. You are pretty close to us at that point. We encourage traveling brethren to stop and worship with us. My new address is: 2346 W. Marion Rd., Macon, Ga. 31206.

Brother **Conway Skinner** of Beaufort, S. C. was with us in a gospel meeting Aug. 19-25. One confessed wrong and two identified themselves with us having formerly been with one of the liberal churches in the area. The challenge is a big one. We believe this work will grow as the members seem to have a mind to work.

M. E. Young, Roseville, Ohio — The church is now meeting in Roseville, Ohio where it has been meeting for a little over a year. I have just moved here from Spokane, Washington, as of the 14th of July, 1968. This is my first full-time work, as I came here out of the Air Force.

We are now meeting in the Grange Hall, which is located on Athens. Road. Our meeting times are as

follows: Bible study, 9:30 a.m.; worship assembly, 10:30 a.m.; and evening service, 6:00 p.m. Our mid-week service is Wednesday at 7:30 p.m.

This is the only sound congregation in this area as far as I know. There are some which support the brotherhood innovations, while others stand against these things, but have too far in the other direction with all kinds of teaching which cannot be found in the Word of God. If any reading this magazine knows of someone in Roseville and would like for me to see them, write to me: Marvin Young, 18 Elm St., Roseville, Ohio 43777.

John W. Pitman, P. O. Box 272, Mt. View, Ark. 72560—Churches may contact me for meeting work at the above address until schools are out in the summer, at which time a new address will be given. Churches that are not able to have meetings will be the ones that I will consider, as about all that will be expected in the way of pay will be my expenses. I will be willing to go far and near in order to help assist churches in the preaching of the Word. My phone is: 269-8514.

W. C. Moseley, Venice, Calif. — After over 4 1/2 years of labor with the Venice Blvd. church in Venice, Calif., I will be moving sometime in January to work with the Northside church of Christ in Tucson, Ariz. At the time of this writing, the church here in Venice is looking for someone to come and work with them. I highly recommend the church here to anyone who is willing to work for the Lord's cause. The congregation in Venice is composed of around 90 members, has a nice meeting house and adequate support for a preacher. Above all, they are sound in the faith. Any who might be interested should contact the elders at: 1503 Venice Blvd., Venice, Calif. 90291.

H. C. Henderson, Jr., Chief land, Fla.—The church in Chiefland is still in need of a full time preacher. We need a man with at least several years experience. We are in a growing community and this should prove to be a rewarding work. Anyone interested may contact **Ray Smith** or **Jerry Smith** in Chiefland. Phone: 493-4429 (daytime) or 493-4665 (night time).

Leroy Henry, Gulf port, Miss. — We are a small congregation worshipping in rented quarters which are quite adequate. We are located in Mississippi City, which is now a part of Gulfport. At present our membership consists of about 12 faithful members and their children and a few who do not come as they should. We are about equal distance from Keesler Air Force Base and Gulfport Navy CB Base, so the majority of our membership is always military which is always on the move. We are the only sound congregation between Pascagoula, Miss, and

New Orleans, La. **James Cooper** has been working with us but has moved to Mason, Ohio to work with a new congregation. Anyone interested in this work who has or can get support, please write me, P. O. Box 1821, Gulfport, Miss.

James L. Denison, 3402 Henderson Blvd., Tampa, Fla. 33609 — Brother **Harold Dowdy** of Jacksonville, Fla., closed an excellent meeting for us on October 11, with 2 responses. This brings the total number of responses at Henderson Blvd. to 29 for the past five months.

Otis Jordan, P. O. Box 414, Perry, Fla. — My family and I enjoyed almost three years, a very harmonious work with the brethren in Titusville. We feel a great deal of good was done while there. It was hard to make the decision to leave the good brethren there, but felt that maybe someone else could do more good there and we could be of just as much use in another place. We then made the decision to move to Perry. We did so with a lack of adequate support. The church here is not able to fully support us and we are receiving partial support from three other churches at present. Our total support just now is less than \$100.00 a week. We really need at least \$125.00 to have the necessary things and take care of our obligations. We have four in our family and my daughter and I are under constant doctor's care for allergy, which poses an extra need. I would be grateful to hear from any who would be willing to help, and will be glad to furnish information concerning myself. Brother **Roy Cogdill** told me to use him for a reference and I have other well-known men to attest to my soundness in preaching the gospel.

The church in Titusville is still in need of a good man. I commend them to anyone. They are a fine group and stand firm in the faith. Please contact **Ed Barker**, 27 Garnet St., Titusville, Fla. 32780.

John A. Thurman, Lake City, Fla. — In the spring we had a gospel meeting under a tent with **Frank Jamerson** doing the preaching. In October (20-27) **Mel Meyers** of Bloomington, Ind. held a meeting in Lake City in the Garden Center at 400 South Hernando at Dade Street. We now have a weekly radio program on Sunday morning at 8:15 a.m. on WGRO radio, 960 on the dial. Presently the congregation is interested in the possibility of purchasing land or a building in the near future, the Lord willing.

Ralph Givens, 387 Nobottom Rd., Berea, Ohio 44017 — One was baptized here September 29. We have recently purchased lots on which to build a new building.

Ward Hogland, Box 166, Greenville, Texas 75401 — In 1968 my meetings began with the Hollywood church in Miami, Fla. From there meetings took me to Springhill, La.; Pensacola, Fla.; Booneville, Miss.; Martinyville, Ark.; Huntsville, Ala.; Cash, Texas; Lewisville, Texas; Austin, Texas and Lawrenceburg, Tenn. In March I engaged Vernon L. Barr, Baptist in a four nights debate on Baptism and apostasy. I am now in my eighth year with Walnut Street. Visit

with us when in this area.

Gale Cummings, 800 Denise St., Altus, Okla. — I moved to Altus, Oklahoma in May of this year to work with the church meeting at 1105 S. Navajoe St. We meet each Sunday at 10, 11, and 6 and then again on Wednesday at 7:30 p.m. Brother **Jesse Kelly** and his good wife started the work here some three years ago and since that time the membership has increased to 30 faithful Christians who are working together in love. **Yater Tant** of Lufkin, Texas was with us in a gospel meeting beginning the 18th of September, and **Lindy McDaniels** will be here starting the 20th of October for a week's meeting. We welcome any faithful Christian living in this area to join us in the work and worship here in Altus. Visit with us whenever you are in this area.

Don Bassett, 531 McElroy Rd., Memphis, Tenn. 38117 — I have recently moved to Memphis, Tennessee and begun work with the East Memphis church. Three fine elders, **Dalton Priestly**, **Harl Puckett**, and **Wendell Davis**, oversee the church here.

David Smitherman, Victoria, Texas — On September 1 of this year I began work as evangelist for the Glasgow St. church in Victoria, Texas. The brethren here want to take this means of informing the readers of **Searching The Scriptures** that a congregation working and worshipping after the New Testament pattern can be found in Victoria when passing through on vacation or when moving to this area. We are opposed to all human institutions that men want to attach to the church to do the work that God gave the church to do. We are located North of Victoria, three blocks off the Hallettsville Highway in Northcrest. Brother **Albert Jennings** of Yoakum, Texas will be holding our fall meeting this year and in 1969, brother **W. L. Wharton** and brother **John Iverson** have been scheduled to be with us in similar efforts.

TO WHOM IT MAY CONCERN

D. E. Lively, Ruskin, Fla.

After eight years trying to establish a sound congregation in the Ruskin area, about all that we have accomplished is about 10 or 12 baptisms, most of them have moved away. Others have moved into the area (a majority now) of "ultra extremists" teachers with their doctrines, and they have about taken charge of the church here. Gary Ethridge was preaching here and is now gone away after Charles Holt's doctrine. Several different Bible scholars and teachers have been trying to teach and explain the truth to these who are in so much error, but seemingly so far they are "unteachable."

My wife and I do NOT believe this false doctrine and cannot continue to take any further part neither in this teaching nor in fellowship with those who teach it. We just do not want anything more to do with this kind of doctrine. We hate to say it after this many years, but due to these circumstances we have decided to give up here in Ruskin. We seem to have made a failure against so much opposition to the truth.

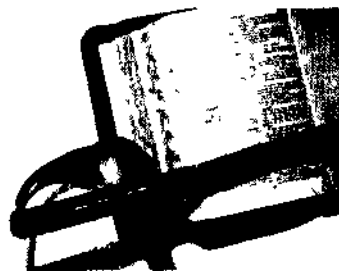
This is our position and warning to the churches that have been supporting the work here. All the churches who have been supporting this work will do well to thoroughly investigate the conditions here before continuing further with the support.

My wife and I join in giving all you good people our heartfelt thanks and appreciation for your wonderful consideration and support in the past. We thank you for your help while we had hope for the work in Ruskin. It is now gone completely from the faith.

D. E. and Ada W. Lively

o

Using the SWORD OF THE SPIRIT



Eugene Britnell, 8909 Mayflower Road, Little Rock, Ark. 72205

"EATING IN THE MEETING HOUSE" (3)

In two previous articles on this subject, we have reviewed an article written under the above heading, and given other statements and quotations on the subject. It is my contention that there is no divine authority for the church to build and maintain facilities for social activities. It is true that the church may build the necessary facilities for doing any work which God has commanded, but where did the Lord ever command the church to assemble for the purpose of eating a common meal or engaging in any kind of social or recreational activity?

Assuming that church operated kitchens, "fellowship" halls and recreational facilities were permissible, such work could still be condemned because it is inexpedient. In the first place, such a practice will nearly always cause disagreement and division when introduced into the work of the congregation. And in the second place, there is the matter of priority; so many other things are of far greater importance. For example, preaching the gospel of Christ to a lost world and taking care of those worthy people who are in need of the necessities of life.

At this point, I want to give a statement by Ralph T. Henley in "A REPORT FROM THE CHURCH OF CHRIST IN JERUSALEM, ISRAEL," dated April, 1962. This was a newsletter from brother Henley to churches in America. Incidentally, this complete newsletter was read by Charles Chumley at the morning service of the church of Christ, Granny White Pike, Nashville, Tennessee, June 17, 1962. I have a friend who was in the audience on that occasion and obtained a copy of the article.

Writing under the subheading "Fellowship Halls" brother Henley said:

"It is very difficult for me to believe that these are expedient when the world is lost in sin; when two-thirds of the world's people do not know the true

God, never heard of the Christ, nor seen a copy of the Bible. There is not enough money to support gospel preaching. Many nations do not have a single gospel preacher and many others have only one or two. There is not enough money to care for the poor, naked, and sick. As long as there is one person in the world who has never had the opportunity to hear the word of God, how can elders of the churches justify spending the Lord's money to build these halls of entertainment. I should think the food would stick in the throats of church members as they keep the halls hopping as class after class and group after group burn the electricity nightly. Money for such endeavors is justified since it comes from the Bible classes to buy the appliances, utensils, cabinets, tables, etc. Many of the church kitchens I have seen are more expensive than any I have seen in a private home. Elders and preachers argue that if the members don't eat together they will not come to church. If they do not provide the entertainment for the church members' children, then the devil's crowd will. All of the hundreds of thousands of dollars spent by all the churches in this manner each year is equated and justified as one would justify a water cooler. Surely, such a man who resorts to such a low tactic is aware of it in his own mind and he needs to be an object of pity."

Those who endorse and practice the social and recreational activities in the facilities of the church, also go all out for the same thing in the church sponsored camps. Writing under the subheading "Summer Camps" brother Henley offered the following sound and timely advice:

"Recreation in a Christian environment is good for children but it is a work of the home and not of the church. It is my personal responsibility to furnish entertainment and recreation for my children. Yet preacher after preacher in increasing numbers is called upon to take time out to get ready for the 'camp'. He spends all Spring preparing his brochure of camp activities to be mailed to the city, county and surrounding states. Then he spends his summer in a couple of camps. He leaves his preaching to gather up athletic equipment. All this hustle and bustle is justified on the grounds that a Bible class is taught there. Sometimes young people from Christian homes are baptized. Yet, the same preacher has a good air-conditioned building to use in place of the camp. He says that by using a camp one can entice non-members' children and teach them. Let us not merchandise the gospel. Inherent in it is the only enticement needed to save. Let us not forget. If we must furnish entertainment to get the members' children to attend church then we have drifted farther than I believed."

These statements are worthy of careful consideration. Someone has said that a church that must rely upon ice cream suppers, tea parties, and chicken dinners for its growth is as cold as the cream, weak as the tea, and dead as the chicken. Amen!

"There is nothing to offend me in the modern church. The minister gives a sermon on juvenile delinquency one week, reviews a movie next week, then everyone goes downstairs and plays bingo. The first part of a church they build nowadays is the kitchen. Five hundred years from now people will dig up these churches, find the steam tables and;

wonder what kind of sacrifices we performed." These are the words of a Jew in LIFE MAGAZINE, October 6, 1958.

Under the heading "The Proper Use of Church Buildings" brother John W. Hedge wrote the following in the FIRM FOUNDATION a few years ago. Read it carefully.

"A church house is just what that name means, a house erected by the church to facilitate its religious activities. Whatever, therefore, comes within the scope of the work and worship of the church must determine its proper use. The question is whether or not a church building may be used for other purposes.

"It has been said that 'a church building is not the church, not a sacred thing, therefore may be used for other than religious purposes.' But have you heard anyone say that a church building was erected for any other than religious purposes? Church buildings are not erected as places in which to eat, sleep, and make merry. True, a church building may, in case of emergency, be used as a place in which to eat and sleep; but it was not erected primarily for that purpose. Song books, the elements of the Lord's Supper, the loaf and fruit of the vine, are purchased by the churches to be used in divine services. Who would think of using these in secular ways after they have been acquired by the churches to be used in divine services?"

"Believe it or not, there is rather close connection between a church and the building erected by it in which to carry on the work and worship of God, even as there is between a family and its dwelling place. Of course, the church building is not the church any more than a dwelling is a family. The fact that a church building is erected primarily to be used in religious activities, should cause us to stop and think before we use it for other purposes. A church building is erected, not for those who would come for the hot coffee and doughnuts, but for those who come 'hungering and thirsting after righteousness.' A church building is erected, not for those who would come for fun and frolic, but for those who come to meditate on God's word and worship in quietness. Surely it is good for Christians to associate together, but the church building is not a 'social center' meeting place. Rather it is a spiritual center meeting place."

"Do you know that the church of God is not designed to be a place of feasting and revelry; nor even a place where to partake of your ordinary meals? Can it be, that you will come to the place of public worship, and make them the scenes of feasting and riot? Even on the supposition that there had been no disorder; no revelry; no intemperance; yet on every count it was grossly irregular and disorderly to make the place of public worship a place for festival entertainment" (Barnes' Notes on First Corinthians, p. 231)

The church is a spiritual institution, and as such it has no business engaging in that which is social or worldly. Jesus said, "My kingdom is not of this world ..." (John 18:36). "For the kingdom of God is not meat and drink (eating and drinking, ASV); but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). When we see so many churches engaging in that which anyone should

know is not a work of the church, we do not marvel that many people have lost respect for religion and the church.

After all of the quibbles have been offered and the arguments have been made in behalf of church-sponsored social activities, the inspired apostle still says, "What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?" "And if any man hunger, let him eat at home; that ye come not together unto condemnation" (I Cor. 11:22, 34). I judge it wise to follow these explicit statements and the clear implications to be found therein. What about you?

EUGENE BRITNELL

CHARLES HOLT WON'T DEFEND HIS DOCTRINE

J. T. Smith, 300 Haynes St., Dayton, Ohio 45410

It is with sadness of heart that I make the statement contained in the above title. I have followed the writings, the work, and the debates of Charles Holt with great interest for the past ten years. I was privileged to hear brother Holt in the debate he had with Roy Deaver in Jacksonville, Florida. I thought then, and I still think today, that he did an outstanding job in defending the truth against brother Deaver. But, brother Holt has gone the way of the liberal, the modernist, and for the most part the sectarian — HE WILL NOT DEFEND HIS DOCTRINE.

In May, it was my privilege to be engaged in a series of meetings with the North Hixon church in Hixon, Tennessee, a suburb of Chattanooga, Tennessee. Brother Holt now resides in the Chattanooga area. No sooner had I arrived in Chattanooga than a brother began to tell me about some of the teachings of Charles Holt. He then told me that brother Holt had been employed by them to preach for them regularly, but even before he began, the brethren at North Hixon learned of some of the modernistic teaching that he was doing and asked him to come and talk with them — and he refused. Of course they did not allow him to come and preach for them after this incident.

When I was in the meeting, several of the brethren asked me if I would be willing to meet brother Holt in a public discussion. I was hesitant to do so; but the last night of the meeting, I made up my mind that I would and called a meeting of the brethren there and asked them if they would be willing to endorse me to meet him and provide their facilities. They said they would be happy to do so, and if their facilities were not adequate they would provide larger facilities to accommodate the crowds. Having this assurance and vote of confidence from them, I came home the next day and soon wrote brother Holt telling him of the request that was made by several brethren in their area for a public discussion on his views. I suggested that he defend the positions that he and others had been setting forth in the Sentinel of Truth (a paper of which he is the editor) and urged him to write propositions that he would be willing to defend and send them to me. Until this good day I have not heard one word

When vacationing, traveling or moving -

ADVERTISE FOR \$50.00 A YEAR



WORSHIP WITH THESE CHURCHES

| | | | | |
|---|--|--|---|--|
| <p>Atlanta, Ga <i>(Marietta Smyrna Area)</i> CHURCH OF CHRIST meets at 181 Church Street in Marietta <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 10 55 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist Hugh W Davis Phone 436 5007</p> | <p>Bradenton, Fla WEST BRADENTON CHURCH OF CHRIST meets at 1619 10th Avenue West <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Olin Hastings Phone 746 0305</p> | <p>Miami, Fla NORTH MIAMI AVENUE CHURCH OF CHRIST meets at 143rd St & No Miami Ave <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Bobby Thompson Phone 685 3203</p> | <p>Orlando, Fla HOLDEN HEIGHTS CHURCH OF CHRIST meets at 1000 22nd Street <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 50 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Oaks Gowen Phone 424 3533</p> | <p>Tampa, Fla FOREST HILLS CHURCH OF CHRIST meets at 1011 W Linebaugh Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 9 00 a m Morning Worship 9 50 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist H E Phillips Phone 935 3691</p> |
| <p>Tampa, Fla SEMINOLE CHURCH OF CHRIST meets at Rome Ave & Wishart Blvd <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist James P Miller James G Walker</p> | <p>Decatur, Ga GLENWOOD HILLS CHURCH OF CHRIST meets at 2957 Glenwood Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist J Edward Nowlin Phone 377 7782</p> | <p>Louisville, Ky. EXPRESSWAY CHURCH OF CHRIST meets at 4437 South 6th Street <i>Schedule of Services</i> LORD S DAY Morning Worship 9 00 a m Bible Study 10 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Jas P Needham Phone 366 0884</p> | <p>Charlotte, N C CHARLOTTE CHURCH OF CHRIST meets at 5327 York Road <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Jerry Parker Phone 523 8867</p> | <p>Tallahassee, Fla WESTSIDE CHURCH OF CHRIST meets at 2150 Belle Vue Way <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m For information phone 222 2881 or 877 3832</p> |
| <p>Jackson, Tenn HOLLYWOOD DRIVE CHURCH OF CHRIST meets at Hollywood Drive at Hattan <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist L Earl Fly Phone 424 2821</p> | <p>Pascagoula, Miss 25th STREET CHURCH OF CHRIST meets at 1 3 Mi from Hwy 90 on Chico Rd <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist Dick Blackford Phone 475 9354</p> | <p>Jacksonville, Fla HYDE PARK CHURCH OF CHRIST meets at Corner Lake Weir & Conant Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Jamie Rhoden Phone 781 5704</p> | <p>Birmingham, Ala ELM STREET CHURCH OF CHRIST meets at 1625 Elm Street S W <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Dennis L Reed Phone 788 8335</p> | <p>Murfreesboro, Tenn WESTVUE CHURCH OF CHRIST meets at 316 Kings Highway <i>Schedule of Services</i> LORD S DAY Bible Study 9 45 a m Morning Worship 10 45 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Thomas G O Neal Phone 893 3355</p> |
| <p>Miami, Fla SOUTHWEST CHURCH OF CHRIST meets at 1450 S W 24th Avenue (Coral Gables Area) <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Leo Rogol Phone 443 3376</p> | <p>Nashville, Tenn FRANKLIN ROAD CHURCH OF CHRIST meets at 3915 Franklin Road <i>Schedule of Services</i> LORD S DAY Bible Study 9 00 a m Morning Worship 10 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist D W Claypool Phone 832 9466</p> | <p>Gainesville, Fla NORTHEAST CHURCH OF CHRIST meets at 1433 N E 16th Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 9 00 a m Morning Worship 10 00 a m Evening Worship 6 30 p m Wednesday Bible Study 7 30 p m Evangelist John Witt Phone 378 5023</p> | <p>Leesburg, Fla CENTRAL CHURCH OF CHRIST meets at 107 South Oak Avenue 2220 West Main St <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Contact G R Wheeler Phone 787 7916</p> | <p>Clearwater, Fla HERCULES AVENUE CHURCH OF CHRIST meets at 601 So Hercules Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 9 00 a m Morning Worship 10 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Preston Weeks Phone 442 9267</p> |
| <p>Columbus, Ga CHURCH OF CHRIST IN ROSE HILL meets at 2216 Hamilton Avenue <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Preacher William F Haynes Phone 323 9331</p> | <p>Concord, N C CHURCH OF CHRIST meets on Poplar Tent Road 2 mi West of US 29 & US 601 Bypass <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 10 50 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Evangelist Jack G Byars Phone 782 3645</p> | <p>Lake City, Florida CHURCH OF CHRIST IN LAKE CITY meets at 400 S Hernando cor Dade <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 7 00 p m Wednesday Bible Study 7 30 p m Phoness 752 2829 752 4230 752 6323</p> | <p>Oak Lawn, Illinois BURBANK MANOR CHURCH OF CHRIST meets at 8230 So Laramie Ave <i>Schedule of Services</i> LORD S DAY Bible Study 9 30 a m Morning Worship 10 30 a m Evening Worship 6 00 p m Wednesday Bible Study 7 30 p m Evangelist Paul Foutz Phone 499 1834 or 423 6703</p> | <p>Ft. Walton Beach, Fla. NORTHSIDE CHURCH OF CHRIST meets at 200 Baal Street off Hwy 98 1 block <i>Schedule of Services</i> LORD S DAY Bible Study 10 00 a m Morning Worship 11 00 a m Evening Worship 6 00 p m Wednesday Bible Study 7 00 p m Contact H N Eubanks Jr Phone 243 2660 J F Glass II Phone 244 5045</p> |

When vacationing, traveling or moving-

ADVERTISE FOR \$50.00 A YEAR



WORSHIP WITH THESE CHURCHES

| | | | | |
|--|---|---|---|---|
| <p>NORFOLK, VA. HAYGOOD CHURCH OF CHRIST <i>meets at</i> 1084 Ferry Plantation Rd. Corner Haygood Rd. (Virginia Beach) <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 a.m. Wednesday Bible Study 7:30 p.m. Contact: David Waldron Phone: 499-2504 John Peddy Phone: 486-4203</p> | <p>Cincinnati, Ohio BLUE ASH CHURCH OF CHRIST <i>meets at</i> 4667 Cooper Rd. <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Fred Stacey Phone: 891-3174</p> | <p>Orlando, Fla. PAR AVENUE CHURCH OF CHRIST <i>meets at</i> 15 W. Par Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 10:50 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelists: Roy E. Cogdill and Peter J. Wilson Phone 425-2900</p> | <p>Chattanooga, Tenn. NORTH HIXSON CHURCH OF CHRIST <i>meets at</i> 5484 Old Hixson Pike <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: John Clark For information phone 877-1706</p> | <p>AD IN THIS SPACE \$5.00 PER MONTH</p> |
|--|---|---|---|---|

from him. Today, I called one of the members of the North Hixon congregation in Chattanooga inquiring of any progress that was being made; and he told me he had seen Charles recently and had asked him about the discussion. Brother Holt's reply was, "I don't intend to fool with even answering brother Smith." That is exactly what I have received from every liberal preacher and modernist I have challenged in the past few years — not even a reply.

After I finally decided that brother Holt was not going to answer my letter and send propositions, I sent him the following signed propositions.

Every essential feature that marks a local-church of Christ as a distinct church, organization or institution, is from man and not from God.

Affirm _____
 Charles A. Holt

Deny _____
 J. T. Smith

The New Testament teaches that the local ekklesia of Christ is an organized functional entity.

Affirm _____
 J. T. Smith

Deny _____
 Charles A. Holt

Elders (overseers, bishops) are to be appointed in every congregation to oversee the flock which is among them.

Affirm _____
 J. T. Smith

Deny _____
 Charles A. Holt

The New Testament teaches that the word "elder" is only a word of comparison and is never used to show that one must meet qualifications in order to be ordained or appointed — exalted to a position of oversight.

Affirm _____
 Charles A. Holt

Deny _____
 J. T. Smith

These propositions that I asked brother Holt to affirm were taken from the Sentinel of Truth. The one on the church was taken, word for word from a state-

ment he made in his paper with the exception of the word "local." The other one on the eldership is a summary of several statements that he made in the S. O. T. He has REFUSED not only to sign the propositions, but even to answer the letters I have written to him. I contend this is NOT the Charles Holt we have known before that was a defender of the faith having had probably fifty debates. Brother Holt has become soft in his defense of what he believes the Bible teaches. He is not willing to defend his false teachings. Surely those who had been led to believe that the doctrines mentioned above have some merit, will now begin to wonder; seeing that the "great defender" is no longer willing to defend. Look long and hard, brethren, for they cannot be defended. If you think they can, get brother Holt to sign his name to the propositions. He has a standing invitation with me to debate the above propositions in Chattanooga (with no travel expense, because he lives there; with no expense for facilities, for the North Hixon congregation will provide them; and I will even let him use my overhead projector to show his charts and provide him with the pens and plastic sheets to make them on) anytime he will sign the propositions and dates can mutually be agreed on.

I predict that in view of this development, his teaching and the Sentinel of Truth will soon "fall by the wayside." Things usually work that way when you have a doctrine you don't think enough of to defend.

Tapes

BRITNELL-MORGAN DEBATE

Eugene Britnell and Boyd Morgan
 Pocahontas, Arkansas
 September 9-13, 1968

FIRST TWO NIGHTS: Discussion of church support of benevolent organizations.

LAST TWO NIGHTS: Discussion of cooperation such as Herald of Truth Program.

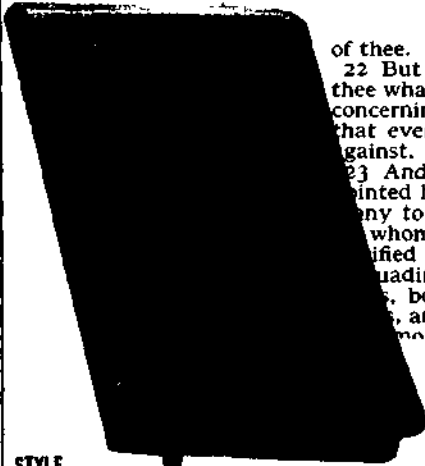
FOUR REELS — \$16.00

PLEASE CHECK YOUR
EXPIRATION DATE
AND SEND YOUR
RENEWAL TODAY

Quality pocket-size Testaments — only 1/2" thin!

New Testament and Psalms in Clear-black type Self-pronouncing Handy, compact size — 1/4" thin Micropake Super-India paper. 436 pages; size 4 1/4" x 6 3/8" Ribbon Markers match bindings Genuine gold stamping Headbands

KING
JAMES
VERSION



of thee.
22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.
23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning righteousness, both out of the law of Moses, and out of the prophets, from morning till evening.

STYLE

- TP 61x Black genuine leather • Limp • Gold edges ... \$ 6.50
- TP 60x Red genuine leather • Limp • Gold edges \$ 6.50
- TP 65x Black genuine leather • Half-circuit
• Red under gold edges \$ 7.50
- TP 66x Black genuine leather • Half-circuit • Leather
lined to edge • Red under gold edges \$ 8.50
- TP 67x Black hand-grained Morocco • Half-circuit
• Leather-lined to edge • Gold edges \$10.00

AMERICAN STANDARD VERSION

New Testaments

Page size: 4" x 6 1/2". Boxed.

- 490 \$5.00 Black imitation leather, limp style, gold edges.
- 491 6.00 Black genuine leather, limp style, gold edges.
- 493 11.00 Black genuine morocco, leather-lined, limp style, gold edges.

brought him on the way, and his wife, and all that he had.
13 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South. 2 And Abram was very rich in cattle, in silver, and in gold. 3 And he went on his eyes, and where the southward ward: 15 I thou seest and to thy I will make the earth:s

Order from:

**PHILLIPS
PUBLICATIONS**

P. O. BOX 17244 — TAMPA, FLORIDA 33612

BIBLES

AMERICAN STANDARD VERSION

- 260 — Wide Margin Reference Bible — Printed on fine quality paper suitable for ink marking (with wide margins for notes), it contains center-column references. Page 7' x 9". Cloth over boards, square corners.
Price — \$6.50

TEACHER'S BIBLES

- Center-column reference, Concordance with subject index, Bible dictionary, page size: 5 3/4" x 8 1/4".
- 2252 — Black genuine leather, overlapping covers, gold edges, ribbon marker.
Price — \$15.00
- 2250 — Same as 2252 with presentation page, family record, 32 pages of Bible helps, 33 illustrations.
Price — \$16.00

REFERENCE BIBLES

- Printed in clear, bold type, 60,000 center-column references and 12 maps in color. Page size: 5 3/4" x 8 1/2".
- 550 — Black imitation leather, overlapping covers, red edges. Helps including a Harmony of the Gospel and 15 illustrations. Boxed.
Price — \$8.50

REFERENCE BIBLES WITH CONDORDANCE

- Excellent for classroom or home study. 60,000 center-column references, 234 page concordance with subject index, pronouncing dictionary of Scripture proper names., 12 maps in color. Page size: 5 3/4" x 8 1/4". Printed in fine Boble paper.
- 735 — Black imitation leather, overlapping covers, red edges, ribbon marker. Boxed.
Price — \$8.50
- 750 — Black genuine leather, overlapping covers, gold edges, ribbon marker. Boxed.
Price — \$13.50
- 760 — Black genuine morocco, leather-lined, limp style, gold edges, ribbon marker. Boxed.
Price — \$13.50
- 760 — Black genuine morocco, leather-lined, limp style, gold edges, ribbon marker. Boxed.
Price — \$20.00

COLLINS BIBLES

- F2491X \$ 7.50
- F2494X 13.00
- F3498X 9.95

ZONDERVAN
REFERENCE BIBLES

- 700X \$ 9.95
- 2400X 13.95
- 2419X (Blue) 20.00
- 2437X 18.00

TINY NEW TESTAMENTS

- TP 44X \$4.00



Order From
**PHILLIPS
PUBLICATIONS**

P. O. BOX 17244 — TAMPA, FLORIDA 33612

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 IX

DECEMBER, 1968

NUMBER 12

THE TAIL AND THE DOG

Irven Lee

We have all heard of the tail wagging the dog. That, of course, refers to the little thing that has assumed a place of too great importance. Many times man loses his proper sense of values and emphasizes the trivial to the neglect of the important. It is much more decent and orderly if everything can be kept in its proper place.

Surely we should all be glad to have the inspired apostle to the Gentiles give us a word on comparative values. "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Timothy 4:8.) This verse does not say that it is wrong to play or enter into some form of physical exercise as a means of recreation. Neither does it say that it is a sin to forget the stress and strain of life's problems for a few minutes by becoming absorbed in observing an interesting game or in interesting reading. Solomon's remark that there is a time to laugh still makes sense. (Ecclesiastes 3:1-8.) Man needs to relax. Doctors may advise fishing, golfing, walking, or even running. It need not bother their consciences to offer such advice because there is no evil in this. Many modern occupations do not give one the proper exercise for physical health, but many modern occupations do threaten mental health. Please do not suppose that the following remarks are intended to discourage the proper effort to maintain physical or mental health.

We may be careful not to forget bodily exercise for the good of the physical man, but the apostle would also advise that a man exercise himself unto godliness. (1 Timothy 4:7.) The latter is the more important exercise because it can mean more in this life, and it is toward the life to come. Our senses need to be exercised to discern between good and evil. (Hebrews 5:14.) Much has been said about America's need of physical fitness. Much should be said about America's need for spiritual fitness. The proper chastening yields the peaceable fruit of righteousness unto them which are exercised thereby. (Hebrews 12:11.) In our permissive generation many young people reach the age of maturity as spiritual weaklings because they lack this very valuable exercise.

A good name is rather to be chosen than great riches. (Proverbs 22:1.) A good name is of greater

value in this life than the strong body is to the physical giant who is immoral and vulgar. America has many athletic heroes and lavishes its honors upon them, but America is sick spiritually, and does not seem to notice, its spiritual giants. It is great to be physically strong. It is greater to be spiritually strong.

This article is not written to influence those who act like pagans. Those who loot, rob, and burn through lack of respect for law and property rights will not read this. This article is written with the hope that it may be worth something to members of the Lord's church. All of us need to be reminded to seek first the kingdom of God and His righteousness. (Matthew 6:33.) We may still garden, fish, or watch a game. We must not let the tail wag the dog. We need common sense and self-control.

During gospel meetings great crowds miss Friday night to see the ball game. They say they will be there the other six nights of the week. They do not dare miss the game with the remark that they will see the other ten or eleven games. My hat is off to those who enjoy the games but who gladly and cheerfully put the worship first. It is easy for some to let a TV program take precedence over mid-week Bible study. Hollywood may influence many church members far more than the apostles influence them, and Hollywood's influence is far from holy.

There is a difference in reasonable interest in recreation and in going insane over a game or a hobby. Some spend an unreasonable amount of money for the sport of greatest interest, and an excessive amount of time to the same. The children, needs of the home, and the place of the Lord's church are pushed aside to let the tail wag the dog. Examine yourself if you see any reason to think you might be putting bodily exercise ahead of godliness which has the promise of the life that now is and of that which is to come.

One aspect of the fruit of the Spirit is joy. The search for happiness among the pleasures of this world is a vain search. The peace that passeth all understanding is not obtained in bodily exercise or in some suggested form of modern recreation. (Philippians 4:7.) Read the context of this great verse. If one finds no joy in his religion, there is a great possibility that there is little religion. What does the Lord see when He looks on our hearts? Does He see too much emphasis on the fleeting and the trivial, and too little on the eternal and the precious things?

One form of worldliness may be too much emphasis on things that pertain to this life that are legitimate in their proper place.

Some have gone so far in their interest in what they call recreation that righteousness is discarded in favor of the social drink, unholy revelling, and lasciviousness. They are asserting their liberty, they seem to think, when, in reality, they are becoming slaves to their own bad habits. It is indeed sad for those who have "clean escaped" to be "brought into bondage." (See 2 Peter 2:18-22.) In the parable of the sower one patch of thorns was the "pleasures of this life." (Luke 8:14.)

BOUND VOLUME
SEARCHING THE SCRIPTURES

TWO YEARS
1964 - 1965

Bound in beautiful Fabricord covering, navy blue, printed in gold. A companion volume of previously bound volumes of Searching The Scriptures.

\$7.50

order from:



PHILLIPS
PUBLICATIONS

P O BOX 17244 - TAMPA, FLORIDA 33612

BOOKS BY ROY £. COGDILL

- Walking By Faith (paper — \$1.25) cloth \$1.75
- The New Testament Church
(paper—\$1.50) cloth \$2.00
- Cogdill-Jackson Debate..... \$2.50

order from:



PHILLIPS
PUBLICATIONS

P. O. BOX 17244 - TAMPA,
FLORIDA 33612

BIBLE ANSWERS

Gene Frost

A handy book of "Bible Answers" to a variety of Bible subjects as they originally appeared in the syndicated newspaper column by Gene Frost. Beautiful red cloth with gold lettering. This book has both a subject index and cross-reference index.

Price \$2.25

Searching The Scriptures

Published Monthly At
TAMPA, FLORIDA

Second class postage paid at Tampa, Florida

H. E. PHILLIPS, Editor
JAMES P. MILLER, Co-editor

SUBSCRIPTION RATES

Single: \$3.00 per year in advance
Club: Four for \$10.00 per year

Bundles to one address:
36 for \$5.00
75 for \$10.00

Special club subscriptions:
30 for \$5.00 per month
65 for \$10.00 per month

The date on the address plate shows the time to which your subscription is paid. Check and renew on time.

Address subscriptions and correspondence to:

P. O. Box 17244
Tampa, Florida 33612

EDITORIAL

H. E. Phillips, Post Office Box 17244, Tampa, Florida 33612

SOME ERRORS CORRECTED

I am sorry that some typographical errors appeared in the last two issues of Searching The Scriptures. We have tried hard to keep this paper as free of such errors as possible, but they will slip by occasionally. Due to a very heavy load during the past two months I was not able to check the proof copy myself, as I usually do, and several important errors got by. These should be corrected, especially in brother Hiram Hutto's article in the October, 1968 issue. We apologize to all those whose articles were not correctly published.

In brother Hutto's article, please note these corrections in your October issue:

1. On page 6, left-hand column, line 11, it should read: "was created 'for the man' and a man ought not to cover ..." (the word "not" was omitted.)

2. On page 7, left-hand column, next to the last paragraph, it should read: "Many other scholars agree with these facts ..." ("Agrue" should have been "agree").

3. On page 7 in the chart on the left-hand column, under the heading CUSTOM, the second line should read: "women-covered", (it appeared "uncovered").

4. On page 9, right-hand column, line 5, it should have read: "show that she must **not** be bare-headed in the assembly." (The word "not" was omitted.)

5. On page 10, left-hand column the typesetters omitted a part of the copy. I here that which was left out in the context in which it should have appeared. Beginning in the 24th line from the bottom, left-hand column, page 10 it should have been: In Ezekiel 38:9, a cloud is said to "cover the land". Do clouds "hang down from" the land when they **cover** it? It ought to be noticed in passing that in Ezekiel 38:16 again, a cloud is said to "cover" the land, but in this passage, the word is simply "kalupto" without the "kata" prefix; in other words, the word "kalupto" is here (vs. 16) used interchangeably with the word "katakalupto" (vs. 9).

Any other errors affecting the sense of any man's article will be corrected as soon as it is called to our attention.

TIME TO RENEW AGAIN

I wish to express my appreciation to a few men and women who have helped through the years by sending lists of 30 and 65 subscriptions at \$5.00 and \$10.00 per month. To you who have been so faithful in this respect I thank you with all my heart. I hope you will continue to send these subscriptions to a few who cannot afford them and many who need them. You will never know how much good your help has done, both to me and to those who receive the paper.

Thousands of you who read this editorial need to renew your subscription right now! Today is the time to do it before you forget. Nearly every paper, magazine, book and Bible has increased in price since last June. We want to keep the price of **Searching The Scriptures** at \$3.00 per year if at all possible. However, it will take a large number of renewals and new subscriptions during the year to hold this price. We ask your help by renewing **today** and sending a club of **four** for \$10.00. You may get three others to subscribe with you and get all four for only \$10.00. Be sure the name, street number, city, state and zip code number are all correct. Do it today!

To those men who willingly give of their time and talent to write the many good articles that appear in this paper each month I want to express my thanks. Each one of them is dedicated to the proclamation of the pure and powerful word of God. These men have largely made this paper what it is. If God wills, they will continue to provide the kind of spiritual stimuli for serious Bible study.

We wish for you a very healthy and prosperous new year for 1969.

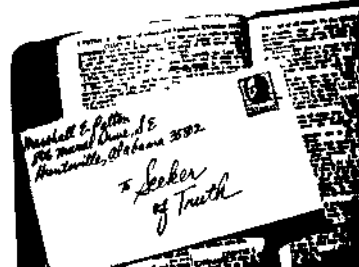
QUEST FOR A CHRISTIAN AMERICA

by DAVID EDWIN HARRELL, JR.

A thorough and scholarly work on the history of Disciples of Christ from 1800 to 1865.

PRICE—\$5.95

ANSWERS for our hope



Send Bible questions to:

Marshall E. Patton, 806 Muriel Dr., S.E., Huntsville, Ala. 35802

QUESTION—Is the "law of sin and death" in Rom. 8:2 the law of Moses? Is it the same as the "ministration of death" in 2 Cor. 3:7?—E.P.

ANSWER—Truth demands a negative answer to both of the above questions. That the "ministration of death" definitely refers to the law of Moses is obvious from the context. Here it is said to be the letter that killeth, which was written and engraven in stones. Also, it stands in contrast to the New Testament of which the apostles were able ministers (vs. 6,7). In the light of these statements we must confess that there is a sense in which the law of Moses may be called the law of sin and death. However, a more careful examination of Rom. 8:2 shows that in this verse it refers to something else.

In the context of Rom. 8:2 three laws are under consideration. This is evident from what is said of each. (1) There is the "law of the Spirit..." which made Paul free. (2) There is the "law of sin and death" from which he was made free — the one that had him bound — hence, a law of bondage. (3) There is what Paul simply calls "the law" which could not make him free. Hence, one could and one could not make him free from the "law of sin and death." This makes three laws in any man's language. If not, the only alternative is to conclude that Paul is saying that the law of Moses could not make him free from the law of Moses, and this would reduce the statement to absurdity and involve a form of euphony Paul would not use.

The expression "the law" in the Roman letter, unless something in the context demands it otherwise, refers to the law of Moses. This law, of its self, could not make one free — it was not possible that the blood of bulls and goats should take away sins (Heb. 10:4). Hence, Paul said, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). Christ is the liberator (Lk. 4:16-21).

The "law of the Spirit" is that through which Christ liberates, hence, it is a law of liberty. This "law of liberty" is the **word** (Jas. 1: 22-25), and this word is the **gospel** (I Pet. 1:25).

The "law of sin and death," which involves the question of our querist, is identified for us in the preceding verses — Rom. 7:14-25. The personal pronoun "I" identifies Paul (or any man) **without Christ**. The "me" of Rom. 8:2 is Paul (or any man) **in Christ**. **Without Christ** he is "carnal, sold under sin" (Rom. 7:14), which means he is a slave to or in bondage to sin. **In Christ** he is free and there is **now** no condemnation (Rom. 8:1,2). The design of Rom. 7:14-24 is

to show how futile the efforts of himself (or any man) are in attaining righteousness **without Christ**. Try as he may, to attain righteousness, he still fails. Try as he may, to refrain from evil, he still sins. He can only cry, "O wretched man that I am! who shall deliver me from the body of this death ? (Rom. 7:24). The reason why he cannot attain unto righteousness by himself is stated in verse twenty three: "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Since this law of sin is that which keeps him from attaining unto righteousness, it is the law that had him bound or from which he sought deliverance — hence, the "law of sin and death" in Rom. 8:2. Paul says this law of sin is in "my members." This is the force or power of carnal, fleshly appetites within man that accounts for his inability to attain unto righteousness on his own. But for Christ all could but echo the cry of verse twenty four — "O wretched man that I am!" However, **in Christ**, all can say, "I thank God through Jesus Christ our Lord" (v. 25).

While the man in Christ still has his carnal appetites, they do not keep him from attaining unto righteousness in God's sight, because the atoning blood of Christ covers his sins. Therefore, the man in Christ who strives for righteousness as the man in Rom. 7:14-24 is counted righteous in God's sight. This is the meaning of Paul's statement: "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4).

lies with the third commandment and the penal consequences (Ex. 20:7; Deut. 5:11). In Lev. 24:10-16, the son of an Israelish woman whose father was an Egyptian "blasphemed the name and cursed" Jehovah and was put to death by stoning. According to tradition, the pronunciation was gradually limited to the High Priest and then only once a year in the Holy of Holies. By the time of the destruction of the temple in 70 A.D., the name Adonai was substituted by the Jewish readers and the true pronunciation dropped in disuse.

Earlier, as a consequence of this attitude, the LXX used the word Lord (kurios) for JHWH. Later, during the period of the Masoretes, when a new manuscript was being copied, the scribes left the consonants JHWH in the text and in the margin wrote the consonants of Lord with the word qere indicating this word was to be read instead of the word in the text. They also inserted the vowels of 'AeDoNaI under the consonants of JHWH.

Later European scholars misunderstood the use of qere and transliterated the word, both the consonants and vowels, from the text into the new versions. Thus it resulted in the form JeHoWah which has come down to the present.

The KJV and RSV both follow the Septuagint's practice of substituting the word Lord for the letters of JaHWeH. The ASV has translated the word as Jehovah.



WORD STUDIES
in the Hebrew
Old Testament

Harold Tabor, 2721 North Pecan St., Nacogdoches, Texas 75961

JEHOVAH

The most distinctive name of God is the personal, covenant name of Jehovah. This name is a combination of the four consonants JHWH with the vowels of the Hebrew word Adonai meaning Lord. The practice of vocalizing this transliterated compound form has resulted in JeHoWah or Jehovah.

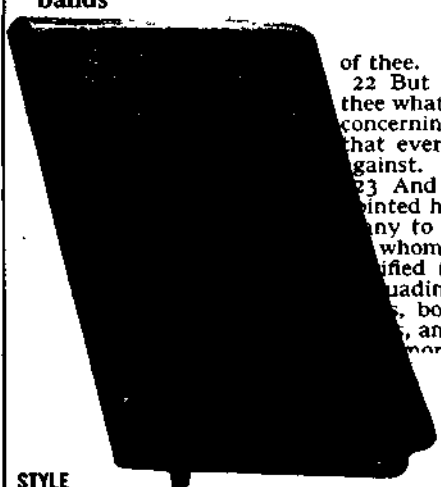
The original and proper pronunciation is YA-HWEH. The oldest evidence for the original spelling of the tetragrammation is found in the 9th century B.C. stela of the Moabite stone which relates the battle between the King of Moab and the Israelites referred to in II Kings 3:4 (of. Pritchard ANET, p. 320).

From legend, tradition and history, the name has been handed down with such reverence and awe that the word is forbidden to be pronounced in the Jewish community. The origin of this tradition no doubt

Quality pocket-size Testaments — only 1/2" thin!

New Testament and Psalms in Clear-black type Self-pronouncing Handy, compact size — 3/4" thin Micropake Super-India paper 436 pages; size 4 1/4" x 6 3/8" Ribbon Markers match bindings Genuine gold stamping Headbands

KING JAMES VERSION

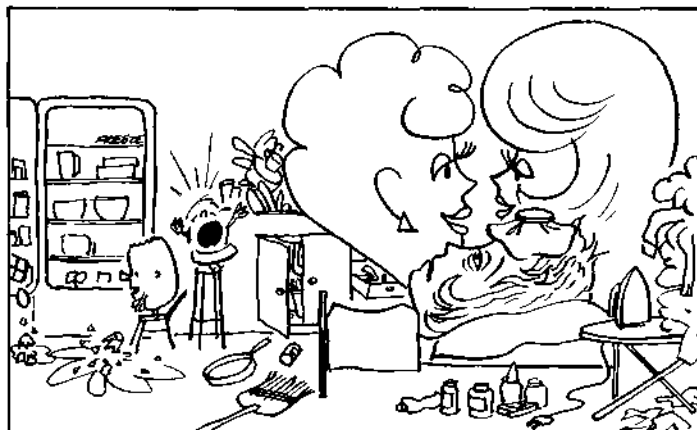


of thee.
22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.
23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning righteousness, both out of the law of Moses, and out of the prophets, from morning till evening.

STYLE

- TP 61x Black genuine leather • Limp • Gold edges ... \$ 6.50
- TP 60x Red genuine leather • Limp • Gold edges \$ 6.50
- TP 65x Black genuine leather • Half-circuit
• Red under gold edges \$ 7.50
- TP 66x Black genuine leather • Half-circuit • Leather lined to edge • Red under gold edges \$ 8.50
- TP 67x Black hand-grained Morocco • Half-circuit
• Leather-lined to edge • Gold edges \$10.00

THEOPHILUS



THEOPHILUS BOOKS

The presses are inked and rolling. The book is almost ready. And for a short time—until January—you can get your copies at a special pre-publication rate.

The book is "Theophilus." It is a collection of the illustrated encounters between a "friend of God" and the exponents of sin and error, with a foreword by Connie W. Adams. Evolution, Authority, Religious Division, Salvation, Worship, and Excuses are among the subjects discussed in the book.

All who have read and enjoyed the cartoon strip will want several copies. They will make excellent gifts—during the holiday season or any other time—to friends who know the truth and to friends who don't. Editors will want an extra one to cut up and paste down as sharp reproduction quality copy.

If you order is postmarked on or before December 31, 1968, you pay only \$1 per copy (postage free if payment is enclosed with order). Beginning January 1, the price will be \$1.25.

Order now from: Robert A. West, 6121 Hudson Street, Orlando, Florida 32808.

Debates on Tape

BRITNELL-MORGAN DEBATE

Eugene Britnell and Boyd Morgan
Pocahontas, Arkansas
September 9-13, 1968

FIRST TWO NIGHTS: Discussion of church support of benevolent organizations.

LAST TWO NIGHTS- Discussion of cooperation such as Herald of Truth Program.

FOUR REELS —\$16.00

WORD STUDIES

in the Greek
New Testament



E. V. Srygley, Jr., Route 6, Box 420, Tampa, Florida 33610

ARE LUKE AND ACTS HISTORICALLY RELIABLE?

From a purely historical viewpoint, it is obvious that the reliability of the narratives of Luke and of Acts depends upon the reliability of Luke as an historian. This same observation could be made, of course, regarding other Bible books and their authors. Luke and Acts have been particularly chosen for this study, inasmuch as these books come from the same author, and especially lend themselves to historical criticism.

It is the aim of the present study to illustrate the fact that Luke uses technical historical terms in technically correct ways. This fact is extremely weighty in discussions with people who do not accept the inspiration and authority of the Bible.

COLONIA

In Acts 16:12, Luke correctly calls Philippi by its Latin term **colonia**. The Greek word Luke uses is the equivalent of the Latin word.

PRAETORES

In Acts 16:20, Luke correctly refers to the main magistrates of Philippi as **praetores** or **douviri**. Luke uses the Greek equivalent **strategoî**.

LICTORES

In Acts 16:38, Luke refers to the attendants of the **praetores** as the **lictiores**. Again, Luke uses the Greek word for the Latin **lictiores**. The **lictiores** were also called fasces-bearers. This Roman emblem is found on the back of the older type dime used in American coinage.

POLITARCHS

At Thessalonica Luke calls the officers "politarchs," a term used nowhere else in ancient literature. But the correctness of his terminology is completely vindicated by the Macedonian inscriptions in the centuries before and after the Christian era. Some 14 instances of the noun or verb are found in them (5 cases from Thessalonica alone!).

TOWN CLERK

In Acts 19:35, Luke refers to the principal municipal officer of Ephesus as the "town clerk" (grammateus). The excavations at Ephesus by the British and Austrian expeditions, though still partly unpublished and also incomplete, give us a flood of light on the local color of this scene. They employ this very Greek term for the democratic city's executive officer.

Comments to the Editors

"I love the new look you have added and especially the 'worship with these churches' is most helpful in the paper." — Sara Nicholson, Orlando, Fla.

"I wanted to tell you again how much I appreciate Searching The Scriptures. The articles are better sermon and study material than that found in many sermon outline books. When I receive this paper I read it completely through without stopping. Then for the next several days I study the articles thoroughly three or four times. Keep up the good work." — Ralph Joiner, Punta Gorda, Fla.

"Your paper continues to be one of the best. Keep up the good work." — Aude McKee, Murray, Ky.

"Your paper remains of high quality and contains profitable material." — Donald R. Givens, Novato, Calif.

"Lena and I truly enjoy Searching The Scriptures. It has been a great **truth teacher** in these crucial times." — B. G. Hope, Bowling Green, Ky.

"I appreciate your efforts in Searching The Scriptures, and feel your level-headed, serious presentation is doing good." — E. L. Flannery, Eugene, Ore.

"You will find enclosed my check for renewal of your very fine paper. It has fine articles written by fine gospel preachers." — Otis Harris, Dyersburg, Tenn.

"I appreciate the work being done by you and the fine articles being contributed by able writers. This year's articles are especially appealing to me. You continue to upgrade the quality and timeliness of content each year. All who love truth and righteousness should appreciate your work and the sacrifice made by each contributor to this teaching effort. While some will write discouraging letters to the editor of papers such as yours there is an army of silent but loyal to the truth brethren that appreciate your efforts to correct error, convince drifters and apostasy-bound brethren of their fallen condition and to set forth truth for all 'seekers' of the word. Thank you for your courage and determination to stand fast in the faith." — Paul Branch, Palmetto, Fla.



ARROWS
OF TRUTH
for
denominational
error

Ward Hogland, Post Office Box 166, Greenville, Texas 75402

A TRIP TO CINCINNATI

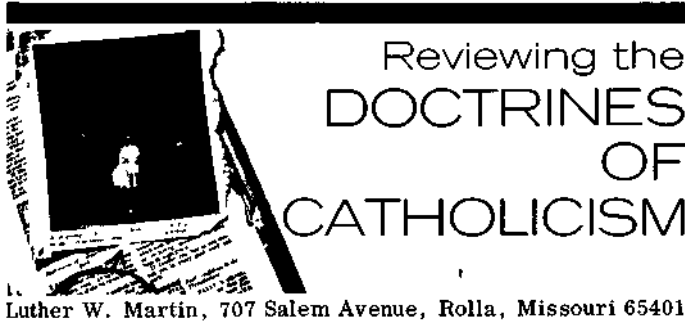
In 1849 a tall Tennessean by the name of Tolbert Fanning took a trip to Cincinnati, Ohio. His purpose was to attend the great meeting of the American Christian Missionary Society. This human monstrosity was destined in later years to bleed the very life out of the body of Christ. Fanning was a good, honest, and hard working man. He did not have the "know all" attitude; therefore he desired to "hasten slowly" in making up his mind on the issues of the day. Like many in this generation, he knew there was a possibility of his being wrong; therefore he wanted to take enough time to be sure of his stand. He also knew that many of the more prominent preachers favored the society. Out of conviction and respect, he felt that it was his duty to study diligently to see what the Bible taught on this important question.

After attending the big meeting in Cincinnati, he came home more convinced than ever that the society was unscriptural. He did not hear one scripture to vindicate the church doing its work through a human organization.

In the year 1856, a man by the name of George W. Elley, a popular preacher from Kentucky, challenged Fanning on the Missionary Society question. He asked Fanning for scriptural authority for two or more churches uniting their efforts to send the gospel to destitute places. Fanning replied by citing such passages as Phil. 4:15, 16 which says, "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity." He also named Ephaproditus as the messenger who brought his wages. Fanning gave this scripture to show direct contact between the giving church and the evangelist. He was emphasizing that no society stood in between! Another scripture was II Corinthians 11:8 which says, "I robbed other churches taking wages of them to do you service". Thus he proved that more than one church could send the gospel to a destitute church without a society.

It is refreshing to look back several decades ago and see the same scripture used which we must use in the present controversy. The American Christian Missionary Society was instrumental in dividing both homes and churches in 1849. Today we see the same problem making its inroads into the body of Christ. Many churches and homes have been divided over benevolent organizations, sponsoring churches and other man made organizations. Isn't it refreshing

to know that God has given His church the simple plan for supporting preachers and doing its benevolent work? The plan is sending direct to the preacher in evangelism and direct to the church in benevolence. See II Corinthians 11:8, I Cor. 16:1,2 and Acts 6:1-6.



ROMAN CATHOLICISM—THE FOE OF FREEDOM

The following quotations are taken from Roman Catholic Publications and are, therefore, accurate statements demonstrating the thinking of their respective Roman Catholic authors, be he Pope or Priest. Such public expressions constitute only a few of the reasons why the inhabitants of the United States cannot afford the risk of a Roman Catholic President.

QUOTATION NUMBER ONE — CIVILITA CATOLICA, APRIL, 1948

"The Roman Catholic Church, convinced through its divine prerogatives of being the only true church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the church will never draw the sword but she will require that by legitimate means they shall not be allowed to propagate false doctrines. Consequently, in a state where the majority of the people are Catholic the church will require that legal existence, shall be denied to error and if religious minorities actually exist they shall only have a de facto existence without opportunity to spread their beliefs. In some countries Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live. But in doing this the church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself to de facto conditions which must be taken into account as a practical matter."

Points To Consider From The Above Quotation

1. Claims a "divine prerogative" for the Roman Church.
2. Demands "the right of FREEDOM FOR HERSELF ALONE."
3. Catholicism "'will never draw the sword" against other religions . . . as she has in the past.
4. She WILL use "legitimate means" to prevent the propagation of what she deems to be "false doctrine"
5. WHERE THE MAJORITY OF THE CITIZENS

ARE ROMAN CATHOLIC . . . "the church will require that LEGAL EXISTENCE shall be denied" to other religions.

6. WHERE THE MAJORITY OF THE CITIZENS ARE ROMAN CATHOLICS . . . religious minorities will exist ILLEGALLY and UNLAWFULLY, THUS OUTSIDE-THE-LAW, or sans **de jure**.

7. "IN SOME COUNTRIES," (such as the U.S.A.) CATHOLICS WILL BE OBLIGED TO ASK FULL RELIGIOUS FREEDOM FOR ALL."

8. "IN SOME COUNTRIES," (such as the U.S.A.) CATHOLICS . . . (must become) . . . RESIGNED AT BEING FORCED TO COHABIT (live with those of other religious beliefs), WHERE THEY ALONE (Catholics) SHOULD RIGHTFULLY BE ALLOWED TO LIVE."

9. As long as it is the PRACTICAL thing, Catholics should co-exist with their religious neighbors . . . according to this JESUIT Publication.

10. The THESIS or proposition . . . "Remains the MOST IMPERATIVE of her (the Roman Catholic Church) laws."

QUOTATION NUMBER TWO — FROM ENCYCLICAL ON "HUMAN LIBERTY"

Pope LEO XIII

"From what has been said, it follows that it is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, or of worship, as if these were so many rights given by nature to man. For if nature had really granted them, it would be lawful to refuse obedience to God, and there would be no restraint on human liberty. It likewise follows that freedom in these things may be tolerated wherever there is just cause; but only with such moderation as will prevent its degenerating into license and excess. And where such liberties are in use, men should employ them in going good, and should estimate them as the Church does; for liberty is to be regarded as legitimate in so far only as it affords greater facility for doing good, but no farther."

Points To Consider From The Above Quotation

1. This Pope decrees that it is "UNLAWFUL TO DEMAND, DEFEND OR GRANT UNCONDITIONAL FREEDOM OF THOUGHT, SPEECH, WRITING OR OF WORSHIP . . ." "This was originally written in 1888. The English Translation copied was published in 1941. And, in 1954, the same statement was included in a publication entitled: "The Church Speaks To The Modern World" . . . so apparently the viewpoint is "MODERN".

2. "Freedom in these things may be tolerated wherever there is just cause . . ." that is, the Catholic Church will have to "put up" with this much freedom existing in the United States of America, until she secures greater influence.

3. Please remember that this Papal utterance is designated as "The Church Speaking To The Modern World." It is not the medieval and/or obscure mumbling of the Dark Ages. In fact, Leo XIII wrote his Encyclical or Human Liberty some eighteen years after the Vatican Council promoted, promulgated and pronounced the Pope to be INFALLIBLE (incapable of error), when, in his capacity as Pope, he defines

a doctrine of faith or morals to be held by the entire Catholic Church.

CONCLUSION

The exact course that any one Catholic candidate for political office may take in attempting to be loyal both to his country and to the "infallible" head of the Roman Church cannot be known in advance. One Catholic candidate might deviate from the established foundations and past history of the Papal Church, while another might follow the Catholic party-line to the subversion of the Nation. Therefore, the safe course for the U.S. voter to follow would be that of nominating and voting for candidates who are not obligated in any way to some foreign temporal and/or spiritual ruler.



Paul Foutz, 8230 S. Laramie Avenue, Oak Lawn, Illinois 60459

GENESIS 1 AND 2 — LITERAL OR FIGURATIVE?

We have been discussing for some months the controversial question CREATION OR EVOLUTION—WHICH? How did man come into being—by natural descent from, and common ancestry with, the lower animals through evolutionary processes or by the creation of Jehovah by Divine fiat? I know of no subject or question that has as much bearing on this subject than the one which heads this article. Is Gen. 1 and 2 (and other **related** Bible passages) figurative or are they literal? Do they describe actual events that took place—**HISTORICAL** events—or do they set forth figurative things and "spiritualized" symbols? Are all these matters simple allegories, parables, poems, myths? These, and other such terms, are used as descriptive of the narratives in Gen. 1 and 2.

I believe, if it would serve any purpose, I could mention and document **HUNDREDS** of Evolutionists who deny and reject the literal and historical nature of these two chapters and say they set forth, in various ways (such as those mentioned) symbols teaching spiritual lessons. In fact, I am unaware of any evolutionist that accepts these two passages as literal. Of course accepting them as literal and historical would prove no problem to them (even the "days" mentioned) except for the fact they have accepted a prior belief in the dogma of evolution from amoeba to man and they say such a process would involve hundreds of millions of years. They also accept the historical, geological, time-scale of the geologist, without question, which involves several billions of years although this "paper column", with its strata sequence, doesn't **really** exist (except on

paper) but it has been foisted upon a great many people as "scientific" fact. (We will examine this matter thoroughly in the months to come). These evolutionists who reject the literal, historical Gen.1 and 2 involve many religious people, many theologians, seminary professors, well known preachers like Fosdick, Pike, Peale, Abbott, etc. They are found in about all religious bodies, Roman and Greek Catholics as well as "Protestant" denominations, even some who generally are considered more fundamental, such as the Baptists, (see Zimmerman's **DARWIN, EVOLUTION AND CREATION**, pages 42-47). Such "spiritualizing" of these two chapters will be found in the writings of ancient men like Augustine, later Brunner, Barth, Bultmann, Neibuhr; in a number of commentaries on Genesis; in metropolitan newspaper **Religious** Editors writings and their Science Editors accept it also. Many of these same men who refuses a "literal" application of Gen. 1 and 2 are the same ones who deny the **LITERAL** virgin birth, the **LITERAL** resurrection, the **LITERAL** miracles and the **LITERAL** VICARIOUS ATONEMENT.

As Miley says in his **SYSTEMATIC THEOLOGY**, "so ancient and remarkable a document could not escape a most searching criticism. A chief aim of such criticism has been to discredit its **HISTORIC** character. Thus it has been treated as a compilation of more ancient documents which contained the traditional notions of creation; as a poetic effusion; as a mythical or allegorical composition; as a philosophical speculation of a devout Hebrew upon the origin of the world. In such modes **IT HAS BEEN ATTEMPTED TO DISCREDIT THE MOSAIC NARRATIVE OF CREATION.**" (My emphasis-P.F.) For instance, George Barclay says in *The Early Chapters of Genesis*, "These people about whom we read in the early chapters of Genesis are not people who ever had any real existence. They are not even legendary figures.—These people in the beginning of our Bible are purely mythical figures.—These early stories in Genesis are myths which have been turned into allegories for the purposes of religion." (p. 50, 54). So, the answer to the question heading our article is important. In Gen. 1 and 2 are we reading about and dealing with real, actual events, involving genuine people who were a part of historical events, or are they figurative symbols, spiritual lessons, myths, parables, poems or what, **AND HOW CAN THIS BE DETERMINED?**

The interpretation of Gen. 1 and 2 **must** and **will be** determined by the **HERMENEUTICAL** approach which scholars employ in setting forth the meaning the writer intended to convey. There are certain rules by which the meaning of words shall be ascertained—the laws governing language, both literal and figurative. All writings must be either literal or figurative or a mixture of both. The Bible like most are of the latter kind. But the reader will admit that in human compositions there are fixed and necessary laws; that they are written in obedience to these laws and consequently that they must be interpreted by them. The Bible is written in human language—by human beings—for the instruction and benefit of human beings; therefore it **must** observe the laws of human language. So this is not only the nature of language in general; it follows also, and with even greater force, from the nature of the Bible in par-

ticular. It purports to be a REVELATION in human language; to have been written for the purpose of making known those things which are necessary to our enjoyment here and salvation hereafter. Now, unless it means what it says, **WHEN CONSTRUED AS HUMAN LANGUAGE REQUIRES TO BE CONSTRUED**, it is NOT A REVELATION! ALL IDEA OF REVELATION IN WORDS IS GIVEN UP AS IMPOSSIBLE, WHEN WE EXCLUDE SUCH REVELATION FROM DEPENDANCE UPON THE LAWS OF WORDS, (see ORGANON OF SCRIPTURE by Lamar, pages 85-90). So if Gen. 1 and 2 cannot be interpreted LITERALLY there must be found a method of HERMENEUTICS circumventing the LITERAL approach.

Most any good book dealing with Guides or Rules for Bible Study will, in some degree, cover these rules and laws. We especially commend Dungan's HERMENEUTICS and Lamar's ORGANON OF SCRIPTURE and will later make some reference to these. The first quotes the great jurist Blackstone (pg. 87 fn), "To interpret law we must inquire after the will of the maker which may be collected either from the words, the context, the subject-matter, the effects and consequences, or spirit and reason of the law. (1) Words are generally to be understood in their usual and most known significance; not so much regarding the propriety of grammar, as their general and popular use ... (2) if words happen still to be dubious we may establish their meaning from the context, etc.; of the same nature and use is the comparison of a law with laws that are made by the same legislator, that have some affinity with the subject, or that expressly relate to the same point." Lamar says (p. 102) "Perhaps the best general rule that could be given in answer to this question (HOW CAN WE KNOW LANGUAGE IS "FIGURATIVE?" P.F.) is THAT IT IS TO BE DETERMINED JUST AS WE DETERMINE THE SAME THING IN ANY OTHER BOOK. (His emphasis-P.F.) Whatever rules and guides we have in ascertaining this matter in Homer or Plato, in Cicero or Virgil — or Paradise Lost, — the same will direct us in the Bible. In reading these works we have in our mind the definition of the various figures of speech employed in human language — (all of which are in the Bible) — and we observe the context, the subject matter, the scope or design, and all the circumstances of a given passage, in the light of these definitions, and SELDOM FIND THE LEAST DIFFICULTY IN DETERMINING WHEN A PASSAGE IS FIGURATIVE, OR WHAT PARTICULAR FIGURE IS EMPLOYED. THIS RULE, WE SHOULD THINK WOULD BE ALTOGETHER SUFFICIENT IN THE BIBLE. (To be continued)



HAVE YOU RENEWED

Please check your expiration date indicated on your address place and if your subscription has expired, send your renewal today. **This will assure continuation of Searching The Scriptures for another year.**

DO IT TODAY!



AMERICAN STANDARD VERSION

New Testaments

Page size: 4 1/4" x 6 3/4". Boxed.

- 490 \$5.00 Black imitation leather, limp style, gold edges.
- 491 6.00 Black genuine leather, limp style, gold edges.
- 493 11.00 Black genuine morocco, leather-lined, limp style, gold edges.

brought him on the way, and his wife, and all that he had. **13** And Abram went up out of egypt, he, and his wife, and all that he had, and Lot with him, into the South. **2** And Abram was very rich in cattle, in silver, and in gold. **3** And he went on his eyes, and where tho southward: **15** I thou seest and to thy I will make the earth's

TEACHER'S BIBLES

Center-column reference, Concordance with subject index, Bible dictionary, page size: 5 3/4" x 8 1/4".

2252 — Black genuine leather, overlapping covers, gold edges, ribbon marker.

Price — \$15.00

2250 — Same as 2252 with presentation page, family record, 32 pages of Bible helps, 33 illustrations.

Price — \$16.00

REFERENCE BIBLES

Printed in clear, bold type, 60,000 center-column references and 12 maps in color. Page size: 5 3/4" x 8 1/2".

550 — Black imitation leather, overlapping covers, red edges. Helps including a Hamony of the Gospel and 15 illustrations. **Boxed.**

Price — \$8.50

REFERENCE BIBLES WITH CONCORDANCE

Excellent for classroom or home study. 60,000 center-column references, 234 page concordance with subject index, pronouncing dictionary of Scripture proper names., 1 2 (maps in color, Page size: 5 3/4" x 8 1/2)". Printed on fine Bible paper.

735 — Black imitation leather, overlapping covers, red edges, ribbon marker. **Boxed.**

Price — \$8.50

750 — Black genuine leather, overlapping covers, gold edges, ribbon marker. **Boxed.**

Price — \$13.50

760 — Black genuine morocco, leather-lined, limp style, gold edges, ribbon marker. **Boxed.**

Price — \$13.50

760 — Black genuine morocco, leather-lined, limp style, gold edges, ribbon marker. **Boxed.**

Price — \$20.00

COLLINS BIBLES

- F2491X \$ 7.50
- F2494X 13.00
- F3498X 9.95

ZONDERVAN REFERENCE BIBLES

- 700X \$ 9.95
- 2400X 13.95
- 2419X (Blue) 20.00
- 2437X 18.00

THE NEWS LETTER REPORTS

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

URGENT HELP NEEDED BELFAST, NORTHERN IRELAND

Carl McCullough

We have been in Belfast, Northern Ireland for a period of four and a half years. A small group of Christians, well grounded and rooted in the faith, now meet in Belfast. These brethren are fully informed concerning the issues and differences in the church. It was necessary they be instructed in our differences because of the three liberal congregations meeting in Belfast as well as others meeting in near by towns.

Recently it became necessary for medical reasons and on doctors' advice for my wife to return to the States. This means that I also must return sooner than anticipated. At present I plan to be here through March of next year. It is agonizing to be away from your loved one and helpmate, but I spent two years over here during the war away from wife and children and now feel it is not asking too much of me to spend six months away from them in the Lord's army.

Our urgent appeal to you is this: there is an immediate need for one or more families to come to Belfast to work with these brethren. Perhaps you have been considering a work such as this for some time but have delayed putting your thoughts into action. Now is the time to act. Make plans now to come to Belfast.

We will also need funds for return to the States. Air travel for two is about six hundred dollars. Crating and shipping household effects and books plus a few miscellaneous items will add another four hundred dollars. A fair estimate of funds for return is one thousand dollars (1,000.00). Will congregations and individuals please take note of our need and send funds now? If you would like to inquire about me, write the elders of the church in South Houston, Texas, P. O. Box 346 or the elders of the Capshaw church of Christ c/o E. L. Laxson, Route 3, Box 188, Athens, Alabama. Send funds and inquiries about Northern Ireland and the church to Carl McCullough, 99 Onslow Parade, Belfast 6, Northern Ireland.

REPORT FROM ST. JOSEPH

William C. Sexton

2804 Lafayette, St. Joseph, Mo. 64507

First, I would like to call attention to my new address, it is now: 2804 Lafayette, rather than 2718 Renick, and everything else is the same.

We at the Tenth and Lincoln Street congregation had a gospel meeting Sept. 15-22, with eight different speakers in addition to myself. We had 3 responses in the meeting—1 was baptized and 2 placed membership with the congregation. Attendance was good, and interest shown by many visitors to the

services. The work here, I believe is gaining, and I have committed myself to stay here. We hope to build a self-supporting congregation before we move on.

While here in St. Joseph, I am available to assist any congregation in the four-state area: Missouri, Kansas, Nebraska, or Iowa, in short meetings or Bible Studies. I would be glad to hear from any group that needs my help.

I am partially supported by other congregations. I lost the support of one, but gained it back. I am grateful to all that have contributed or are now contributing to my support.

I have just completed a meeting with the 4th and Arkansas congregation in Mulvane, Kansas, Oct. 21-27. We had good attendance, the members worked and brought their friends and neighbors to hear the gospel preached, interest was good. Brother Ross Spears is working with the congregation, and it was my pleasure to be in his home this week. I enjoyed his company very much, and valued his advice and counsel highly. The congregation has some good dedicated men serving as elders, all seem to be at peace, and I am hopeful that they shall experience some growth in the near future. The two conservative congregations in Wichita, and the one in El Dorado supported the meeting well.

-----o-----

Frank L. Smith, 517 Roebuck Dr., Birmingham Ala.—Bro. **Jack Frost, Sr.** died in the Lord Friday evening October 18 at Cullman, Ala. after several years of illness during which time he continued faithfully to preach the gospel as long as he possibly could. His last work, for the past two years, was at Skyline Drive church between Cullman and Birmingham. He was a great servant of the Lord both in gospel preaching and in singing the praises of God and Christ.

Funeral services were conducted at Cullman, Ala. on Sunday afternoon with Bro. Frank L. Smith, assisted by Bro. **Edwin Hayes**, Bro. **Irvin Lee** and Bro. **James Shear**. Congregational singing was lead by Bro. **Cecil Romine**. Burial was at Memphis, Tenn. on Monday afternoon.

He is survived by his Christian companion and three sons, all who are faithful gospel preachers, **Jack Frost, Jr.**, **Gene Frost**, and **Jere Frost**, and daughter, whose husband is also a faithful preacher, **Mrs. Morris Ruby**. There are several grandchildren, his step-mother, three brothers and three sisters.

His family is a tribute to the good life and work he did and these works shall follow after him, not that he has ceased from his labors and gone to re-ceive the crown of life. All who knew him will miss his sincere service and the delightful wit that characterized his conversation.

Earl Fly, P. O. Box 3295, Jackson Tenn. 38301—am continuing to gradually improve from the heart attack in September, but the doctor has not allowed

me to return to work. However, I can now drive and be out some, and I did get permission to tape my 15 minute radio program at home. I am scheduled to receive further examinations and instructions from my doctor on November 18th. It is difficult to be so restricted but by following the doctor's orders, I hope that more can be accomplished in the long run. I have received many cards, calls, visits and letters from many places during my illness, and I appreciate so very much the concern, interest, and prayers in my behalf.

M. C. Reynolds, Sr., Rt. 5, Box 353, Greer, S. C. 29651—We want our brethren to know there is a small group of 18 members meeting just outside the city limits of Greenville and Greer on U. S. 29. The rented building is between Greenville Shrine Club and the east entrance into Taylors. Those who travel 1-85 or U. S. 29 we would like to have you visit with us at anytime. Should you like for us to make personal contacts in your behalf, let us know. Call 877-0848.

Troy W. Hestand, Sunset, Utah—In the September issue of **Searching The Scriptures** there was a bit of wrong information given to you. Brother **Calvin Essary** did move to Fontana, California, but the article states that brother **David Settles** will carry on the work here. This is not correct as David is in college full time. Therefore, we are very much in need of a preacher for this area. If there be one who would like to work in this area, please contact: **Troy W. Hestand**, 459 West 2575 North, Sunset, Utah 84015 or **Roy** or **David Settles**, 1991 West, 1000 West, Clinton, Utah 84015.

Steve Hudgins, 2922 S. E. 7th St., Ocala, Fla. 32670—A new work started here in Ocala in May with 40 members. At the present time we are meeting in a store building on N. E. 14th Street next to the corner of 25th Avenue. This work has been self supporting from the beginning. We have purchased a nice lot at 3900 S. Pine on highway 441, 301 and 27 and hope to begin our building in November. We are financing the building with 7% First mortgage Bonds in denominations of \$100 and \$500 and would be glad to hear from any one who would like to help themselves as well as the church by investing in these bonds. Our new mailing address (mine too) is 2922 S. E. 7th Street, Ocala, Florida 32670 and we can be reached by phone at 629-1411.

I am planning a Bible Lands tour of 15 days in April that will be to Rome, Jerusalem and throughout Palestine (6 days), the island of Cyprus, Athens, Corinth, Thessalonica, Philippi, Smyrna, Ephesus and Miletus. A tour that will include the places of greatest interest to Christians. The price is \$875 from New York and return. Will be glad to send information to any who are interested. This tour can be financed over a period of two years.

Dick Blackford, P. O. Box 147, Truman, Ark. 72472—I began laboring with the Melton Avenue church in Truman, Arkansas the first of November. The brethren in Pascagoula, Mississippi will be in need of a preacher. They will have their building paid for next summer and have a lot on which to build in the

near future. The church also owns an offset press which is a valuable tool in teaching. These brethren are upholding the truth in this area, opposing all innovations and worldliness. Anyone interested should contact: **J. E. Waggoner**, 1411 Chico Road, Pascagoula, Miss. 39567. A small amount of outside support will be needed.

PREACHER WANTED

The church that meets at Highway 45 in West Point, Mississippi is in need of a full time preacher. This is a small congregation, sound in doctrine. There is a large liberal group in this town and our need is great. Anyone interested in this work, please contact: **T. E. Caudill**, 135 Brame Avenue, West Point, Miss. 39773.

B. G. Hope, 1253 Chestnut St., Bowling Green, Ky. —I began preaching at Beaver Dam, Ky. the first of October after having spent nineteen years with the 12th Street congregation in Bowling Green. It has been a pleasant and profitable work. I consider 12th Street among the strongest of churches today. The future could be a "golden period" in her history. We are grateful for every kindness shown us and wish for all the best.

Presently my address is the same. The brethren at Beaver Dam are building a new "preacher's home" and it will not be completed for a few weeks. We will be commuting. We anticipate a very profitable work there and will be happy because we will be engaged in saving souls with some of the finest people on earth. We also treasure the fact that we will be within forty-five miles of Bowling Green where we have some of the most loyal, grateful and appreciative friends people could have.

Charles A. Limburg, 1179 N. Calle Rolph, Palm Springs, Calif. 92262—After 5 1/2 years with the church in Oroville, California I have moved to work with the church in Palm Springs, Calif. Brother **Walt Hudson** has done a good work here and the future looks very good. I am grateful to the following churches that supported me while in Oroville: Ontario, Brea, Studebaker Road, Long Beach, San Bernardino, all in California. The good brethren in Ontario are helping with our support in Palm Springs. To those who are vacationing, traveling, or planning conventions, be sure to note our address here in the land of the sun. The church meets at 68-192 Ramon Road, Palm Springs, Calif. 92262.

W. M. Wiles, Box 106, Fairview, Montana 59221—I am a member of the church of Christ, am 77 years old and have been preaching 50 years. I am looking for a congregation of disciples of the Lord who believe and teach exactly what is in the New Testament. I would like to locate and worship with a congregation like we read about in the New Testament. I would appreciate very much if any one knows of such a place they would let me know.

Ralph Joiner, Rt. 1, Box 1128, Punta Gorda, Fla. 33950 — After two years with the Punta Gorda church I wish to locate elsewhere with a sound congregation that will stand behind sound preaching. Anyone interested in locating a preacher who is not

afraid to preach the truth may contact me at the above address or call 639-3644.

Richard A. Pentecost, Sr., 23101 Rein St., East Detroit, Mich. 48021—Churches needing a gospel preacher for meeting work in 1969 may contact me at the address above. I am interested in churches that are unable to have meetings because of a financial situation. All that will be expected for support will be my expenses. Please contact me as soon as possible. I will travel to any part of the U. S. or Canada to preach the gospel of Christ. For references you may contact the elders of the Expressway church of Christ, 4436 South Sixth St., Louisville, Ky. 40214 or **James P. Needham** at the same address.

SIGNS of the times



T. G. O'Neal, 318 Kings Highway, Murfreesboro, Tenn. 37130

A LIGHTED DOLLAR SIGN

The following article appeared in **Words of Truth**, August 16, 1968, page 4,

STATEMENT OF CHANGE

For some years I have been preaching and working with "Anti" orphan home, and "Anti" cooperation brethren, who have slowly but continuously gone from one extreme unto a greater extreme in negativism until I could not see my way clear to follow them any further. I reached the point where I saw the need of a re-examination of the whole of the teaching of these brethren. This prayerful and serious study led me to the decision that much of the teaching of these brethren is speculative, and divisive, in that they often make matters of faith out of things which are only matters of opinion, or liberty.

I still believe that all of God's people should be governed by divine authority in all matters of faith. I believe that when God tells us to do something, we should obey and do the very thing commanded.

But I now believe that under generic authority there is a realm of liberty where we are to choose some method, or way to do what God commanded us to do, without his having told us how to do the thing commanded: I believe it is wrong and a sin for any man to regulate what God left as a matter of liberty.

I believe that the place for the church to relieve the poor and destitute is a matter of human judgment, and not specified in the word of God. The church is to relieve the needy, but the scriptures do not say whether this relief is to be given in the home of the needy ones, or in some other home, nor who is to rule over the place.

I also believe that congregations of the saints may cooperate with each other, aid and assist each other, and that without losing any of the autonomy required in the scriptures. (Acts 20:28; I Pet. 5:1-3)

I believe the church is all-sufficient for its work, but I do not believe it is the work of the church to be a home. I just as strongly believe that the home is also all-sufficient for its work. The church should not be over the home. The church may, now, as it did in New Testament times, help the needy where ever they are, and send relief to a family, if need be, and even send a bag of groceries to a home, and let the home be a receiving institution to apply what was given.

I believe the churches may aid each other in evangelism the same as in benevolence, and that there is no fixed and exclusive method of cooperation, but that any expedient method which respects the autonomy of the churches may be used, as in supporting radio programs, etc.

I am now without local work, having given up my work with the negative brethren. It was not easy to leave them, for I love and appreciate them as brethren, but I found myself out of harmony with their teaching, as well as their general attitude.

Any church wishing to use me in the Lord's service may write me at 609 North Spring Street, McMinnville, Tennessee. I would like to work with any good congregation, even though it be a small group, provided that I and my good wife may receive a proper support for the necessities of life. We are just poor people, and right now without support.

A further word, by Gus Nichols, minister of the Sixth Avenue church of Christ, Jasper, Alabama.

I have known Brother Hershel Davis for ten or twelve years, and believe him to be worthy of our full and complete confidence and fellowship, as well as our financial support. He is a good man and capable of doing good. He preached for us here at Sixth Avenue church in Jasper, Alabama, recently and we commend him unto you.

Gus Nichols

The above tells of another who has departed the faith. For several years I have known something of the labors of brother Davis. I first met him at a debate in which I was engaged in North Alabama with one of the liberal brethren. He attended and learned the truth and renounced the positions of liberalism and expressed his appreciation to me for what I had done in teaching him the truth. I have lived close to him in some of the work he has done and know first hand about some of this. I believe the Lord's work deserves the following facts to be revealed:

(1) Brother Davis has been the kind of a preacher that draws problems wherever he goes. I do not know of a single work with which I have knowledge that he has not had his problems. Be it said to his credit, all of these have not been of his making, but he and his wife have created a good many of them. He had made about six moves in about as many years.

(2) Every church will have her problems from time to time. Brother Davis does not know how to work with and solve even the smallest of these. When problems have arisen where he would be preaching

he would call upon me and other of the preachers in the area to advise him. I remember well one place when he would not even meet with the brethren to work out their problems and the brethren after they met at their place of worship sent some of the brethren to his house to get him to come to the meeting. He knew the meeting was to be conducted but at first refused to come. When the smallest problem would arise he would become "unglued" and not know what to do. Some of these small problems were of such nature that even a 16 year old who had studied the Bible would know what to do.

Because of this when I have been asked to recommend brother Davis, I refused to do so several months ago.

On August 20th, I went to see brother Davis and took with me brother John T. Alexander, of Woodbury, Tenn. Having known brother Davis and being associated with him as I have, I felt I had an obligation to talk to him. So I drove about 100 miles to see him. Our visit revealed:

(1) Brother Davis said that he had seen the light, that his eyes were opened to conditions within the church. Yes, brother Davis has seen a light, the same light some other preachers have seen—a lighted dollar sign. He complained to brother Alexander because when he left liberalism he did not receive as much support from churches and Woodbury in particular that he thought he should have received. After talking to him for a good while, it is my opinion that the reason he changed was because of having problems everywhere he went, churches were beginning to find out about him and were not supporting him. I know of one church that has supported him almost all of the time he claimed he was standing for the truth, even after others had stopped.

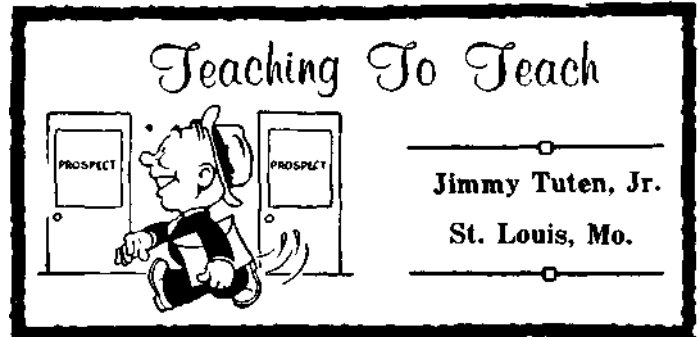
(2) Brother Davis is like Demas. Demas left the world to follow Jesus. Then he forsook Paul and returned to the world (2 Tim. 4:10). Brother Davis left error to stand for truth and then after awhile he returned to the error out of which he came (2 Peter 2:20-22).

(3) Brother Davis did NOT write the article to which his name was signed. He admitted that brother Nichols did a good bit of the wording and writing of it. This did not come as a jolt to me as I have read enough of Nichols to recognize his professional pen. A more nearly correct way of wording the title of the article would be "Statement of Change by Hershel Davis as written by Gus Nichols."

(4.) Our visit further revealed that I had an opportunity to tell brother Davis of his error face to face. He said he appreciated my interest in him and that I said what I had to say to him to his face. I pointed out to brother Davis that in the article that Nichols had written for him that neither of them quoted a single verse of Scripture to show his former position to be error. I pointed out that he had an obligation to point out by the Scriptures where he had learned the truth. If he has been in error in his understanding of Acts 11:27-30, let him say so, let him point out wherein he was in error and then show what the passage does teach. I have read every one of these kind of confessions that have appeared in such papers and all of them fail to take up Bible verses and show wherein the author has been in error.

When I left I put my arm around brother Davis

and begged him to come down to see me and teach me from the Scriptures the light he says he has seen. He said he would think about it and I told him I did not believe he would come because I thought he knew he could not prove his present position by the Bible. I am sorry but another has made shipwreck of the faith, I Tim. 1:19-20. He was not the first nor will he be the last. We must be faithful to be saved.



CONCLUDING REMARKS RELATIVE TO THE "TEACHING TO TEACH" ARTICLES

There is no mistaking the fact that Christians today are tremulous with the desire to fulfill personal responsibility to those who are hopelessly lost in sin. Yet, many do not see their desire fulfilled for the simple reason that they have failed to understand that though principles of personal work worthy of consideration are offered and helpful hints stressed, there is only one solution to the problem: experience! Christians have a product which the world needs. That product is the gospel. It alone is God's power to save (Rom. 1:16). Men are purified only in obedience to that truth (1 Pet. 1:22). Yet, how many of us have our feet shod with the preparation of the gospel of peace? Brethren, we must not allow coldness to grip our hearts, nor the dead rot of apostasy to gnaw away at the vitals of personal responsibility.

This article is the conclusion of the series, "Teaching to Teach." The material which has appeared under this caption has dealt with only one side of the many facets of personal work. We have stressed that the average Christian can conduct home studies if they overcome the confrontation of inexperience, and the fear of being associated with those who have abused this function. The author hopes that you will re-read and study the helpful suggestions that have been presented in these nine articles.

PROSPECT FOLLOW-UP

Former writings have dealt with the fundamentals of teaching and baptizing through the function commonly called "The Cottage Meeting." In this writing stress is laid upon the fact that there are two sides of the great commission (Mark 16:15-16). We are to teach and baptize, but our Lord also said, teach "them to observe all things whatsoever I have commanded you" (Matt. 28:19-20). The task of building the new convert up in the most holy faith is a most serious responsibility. As babes in Christ, the convert needs a great deal of attention if he or she is to be faithful unto death (Rev. 2:10). Faithfulness is

When vacationing, traveling or moving -

ADVERTISE FOR \$50.00 A YEAR



WORSHIP WITH THESE CHURCHES

| | | | | |
|--|--|---|--|--|
| <p>Atlanta, Ga. <i>(Marietta-Smyrna Area)</i> CHURCH OF CHRIST meets at 181 Church Street in Marietta <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a m Morning Worship 10:55 a m Evening Worship 6:30 p m Wednesday Bible Study 7:30 p m Evangelist: Hugh W Davis Phone: 436-5007</p> | <p>Bradenton, Fla. WEST BRADENTON CHURCH OF CHRIST meets at 1619 10th Avenue West <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a m Morning Worship 10:45 a m Evening Worship 6:00 p m Wednesday Bible Study 7:30 p m Evangelist: Olin Hastings Phone: 746-0305</p> | <p>Miami, Fla. NORTH MIAMI AVENUE CHURCH OF CHRIST meets at 143rd St & No Miami Ave <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a m Morning Worship 11:00 a m Evening Worship 6:00 p m Wednesday Bible Study 7:30 p m Evangelist: Bobby Thompson Phone: 685-3203</p> | <p>Orlando, Fla. HOLDEN HEIGHTS CHURCH OF CHRIST meets at 1000 22nd Street <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a m Morning Worship 10:50 a m Evening Worship 6:00 p m Wednesday Bible Study 7:30 p m Evangelist: Oaks Gowen Phone: 424-3533</p> | <p>Tampa, Fla. FOREST HILLS CHURCH OF CHRIST meets at 1011 W Linebaugh Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a m Morning Worship 9:50 a m Evening Worship 6:00 p m Wednesday Bible Study 7:30 p m Evangelist: H E Phillips Phone: 935 3691</p> |
| <p>Tampa, Fla. SEMINOLE CHURCH OF CHRIST meets at Rome Ave. & Wishart Blvd <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a m Morning Worship 10:45 a m Evening Worship 6:00 p m Wednesday Bible Study 7:30 p m Evangelist: James P Miller W N Meyer</p> | <p>Decatur, Ga. GLENWOOD HILLS CHURCH OF CHRIST meets at 2957 Glenwood Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a m Morning Worship 11:00 a m Evening Worship 7:00 p m Wednesday Bible Study 7:30 p m Evangelist: J. Edward Nowlin Phone: 377-7782</p> | <p>Louisville, Ky. EXPRESSWAY CHURCH OF CHRIST meets at 4437 South 6th Street <i>Schedule of Services</i> LORD'S DAY Morning Worship 9:00 a m Bible Study 10:00 a m Evening Worship 6:00 p m Wednesday Bible Study 7:30 p m Evangelist: Jas P Needham Phone 386-0884</p> | <p>Charlotte, N. C. CHARLOTTE CHURCH OF CHRIST meets at 5327 York Road <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a m Morning Worship 11:00 a m Evening Worship 6:00 p m Wednesday Bible Study 7:30 p m Evangelist: Jerry Parker Phone .523-8867</p> | <p>Tallahassee, Fla. WESTSIDE CHURCH OF CHRIST meets at 2150 Belle Vue Way <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a m Morning Worship 11:00 a m Evening Worship 6:00 p m Wednesday Bible Study 7:30 p m For information phone 222-2881 or 877 3832</p> |
| <p>Jackson, Tenn. HOLLYWOOD DRIVE CHURCH OF CHRIST meets at Hollywood Drive at Hattan <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a m Morning Worship 11:00 a m Evening Worship 6:00 p m Wednesday Bible Study 7:30 p m Evangelist: L Earl Fly Phone: 424 2821</p> | <p>Pascagoula, Miss. 25th STREET CHURCH OF CHRIST meets at 1 3 Mi from Hwy 90 on Chico Rd <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a m Morning Worship 11:00 a m Evening Worship 6:30 p m Wednesday Bible Study 7:30 p m Evangelist: Dick Blackford Phone: 475 9354</p> | <p>Jacksonville, Fla. HYDE PARK CHURCH OF CHRIST meets at Corner Lake Weir & Conant Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a m Morning Worship 11:00 a m Evening Worship 7:00 p m Wednesday Bible Study 7:30 p m Evangelist: Jamie Rhoden Phone: 781-5704</p> | <p>Birmingham, Ala. ELM STREET CHURCH OF CHRIST meets at 1625 Elm Street, S W <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a m Morning Worship 11:00 a m Evening Worship 6:00 p m Wednesday Bible Study 7:30 p m Evangelist: Dennis L Reed Phone: 788 8335</p> | <p>Murfreesboro, Tenn. WESTVUE CHURCH OF CHRIST meets at 316 Kings Highway <i>Schedule of Services</i> LORD'S DAY Bible Study 9:45 a m Morning Worship 10:45 a m Evening Worship 7:00 p m Wednesday Bible Study 7:30 p m Evangelist: Thomas G O Neal Phone 893-3355</p> |
| <p>Miami, Fla. SOUTHWEST CHURCH OF CHRIST meets at 1450 S W 24th Avenue (Coral Gables Area) <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a m Morning Worship 11:00 a m Evening Worship 6:00 p m Wednesday Bible Study 7:30 p m Evangelist: K A Frazier Phone 443 3376</p> | <p>Nashville, Tenn. FRANKLIN ROAD CHURCH OF CHRIST meets at 3915 Franklin Road <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a m Morning Worship 10:00 a m Evening Worship 6:30 p m Wednesday Bible Study 7:30 p m Evangelist: D W Claypool Phone 832 9456</p> | <p>Gainesville, Fla. NORTHEAST CHURCH OF CHRIST meets at 1433 N E. 16th Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a m Morning Worship 10:00 a m Evening Worship 6:30 p m Wednesday Bible Study 7:30 p m Evangelist: John Witt Phone 378 5023</p> | <p>Leesburg, Fla. CENTRAL CHURCH OF CHRIST meets at 2220 West Main St <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a m Morning Worship 11:00 a m Evening Worship 6:00 p m Wednesday Bible Study 7:30 p m Contact: G R Wheeler Phone 787 7916</p> | <p>Clearwater, Fla. HERCULES AVENUE CHURCH OF CHRIST meets at 601 So Hercules Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 9:00 a m Morning Worship 10:00 a m Evening Worship 6:00 p m Wednesday Bible Study 7:30 p m Evangelist: Preston Weeks Phone 442-9267</p> |
| <p>Columbus, Ga. CHURCH OF CHRIST IN ROSE HILL meets at 2216 Hamilton Avenue <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a m Morning Worship 11:00 a m Evening Worship 6:00 p m Wednesday Bible Study 7:30 p m Preacher: William F Haynes Phone: 323-9331</p> | <p>Concord, N. C. CHURCH OF CHRIST meets on Poplar Tent Road, 2 mi West of US 29 & US 601 Bypass <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a m Morning Worship 10:50 a m Evening Worship 7:00 p m Wednesday Bible Study 7:30 p m Evangelist: Jack G Byars Phone 782-3645</p> | <p>Lake City, Florida CHURCH OF CHRIST IN LAKE CITY meets at 400 S Hernando cor Dade <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a m Morning Worship 11:00 a m Evening Worship 7:00 p m Wednesday Bible Study 7:30 p m Phoness: 752-2829 - 752-4230 - 752-6323</p> | <p>Oak Lawn, Illinois BURBANK MANOR CHURCH OF CHRIST meets at 8230 So Laramie Ave <i>Schedule of Services</i> LORD'S DAY Bible Study 9:30 a m Morning Worship 10:30 a m Evening Worship 6:00 p m Wednesday Bible Study 7:30 p m Evangelist: Paul Foutz Phone 499-1834 or 423 6703</p> | <p>Ft. Walton Beach, Fla. NORTHSIDE CHURCH OF CHRIST meets at 200 Beal Street off Hwy 98 1 block <i>Schedule of Services</i> LORD'S DAY Bible Study 10:00 a m Morning Worship 11:00 a m Evening Worship 6:00 p m Wednesday Bible Study 7:00 p m Contact: H N Eubanks, Jr Phone 243 2660 J F Glass II Phone 244 5045</p> |

When vacationing, traveling or moving-

ADVERTISE FOR \$50.00 A YEAR



WORSHIP WITH THESE CHURCHES

| | | | | |
|---|--|---|---|---|
| <p>NORFOLK, VA. HAYGOOD CHURCH OF CHRIST <i>meets at</i> 1084 Ferry Plantation Rd. Corner Haygood Rd. (Virginia Beach) <i>Schedule of Services</i> LORD'S DAY</p> <p>Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 a.m. Wednesday Bible Study 7:30 p.m. Contact: David Waldron Phone: 493-2504 John Peddy Phone: 486-4203</p> | <p>Cincinnati, Ohio BLUE ASH CHURCH OF CHRIST <i>meets at</i> 4667 Cooper Rd. <i>Schedule of Services</i> LORD'S DAY</p> <p>Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: Fred Stacey Phone: 891-3174</p> | <p>Orlando, Fla. PAR AVENUE CHURCH OF CHRIST <i>meets at</i> 15 W. Par Avenue <i>Schedule of Services</i> LORD'S DAY</p> <p>Bible Study 10:00 a.m. Morning Worship 10:50 a.m. Evening Worship 7:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelists: Roy E. Cogdill and Peter J. Wilson Phone 425-2900</p> | <p>Chattanooga, Tenn. NORTH HIXSON CHURCH OF CHRIST <i>meets at</i> 5484 Old Hixson Pike <i>Schedule of Services</i> LORD'S DAY</p> <p>Bible Study 10:00 a.m. Morning Worship 11:00 a.m. Evening Worship 6:00 p.m. Wednesday Bible Study 7:30 p.m. Evangelist: John Clark For information phone 877-1706</p> | <p>AD IN THIS SPACE</p> <p>\$5.00</p> <p>PER MONTH</p> |
|---|--|---|---|---|

CHURCH ADS

An attractive ad giving the location, schedule of services, preacher's name and telephone number is only \$5.00 per month or \$50.00 for twelve months. Why not list the church where you worship? Those who travel or plan to move generally consult this church ad page for a place to worship. Send the information and check today if you want the ad to begin with the January, 1969 issue.

no accident! Someone has estimated that 50% of those baptized eventually fall away. We who have failed to consider the needs of those who whom we are accountable, have their blood on our hands. It is relatively easy to convert the sinner, but to strengthen him is often tedious. There are three ways to follow-up the prospect whom you have converted to Christ: (1) Teach him a series of lessons concerning his duties and responsibilities as a Christian. (2) Encourage him to eventually become a personal worker (I Tim. 4:15; II Tim. 2:2). (3) While the new convert's enthusiasm is aflame, use him. The adage, "use them, or lose them," is true.

It is a sad commentary on any church when the new convert has to ask such questions as "what classes are available for me," "who are your elders," "what would you suggest as good reading material," etc. Make sure that the babe in Christ knows when the various classes that are the functional arrangements of the church are conducted. Introduce him to the tract rack, conduct a new convert's class and encourage home study.

KEEPING THE PROGRAM WORKING

Haphazard and unbusinesslike methods of personal work accomplish very little. When a systematic arrangement is worked put, the result is a united and harmonious function. Planned personal evangelism requires much effort, a great deal of which must be centered upon keeping a program of work moving. Brethren often begin efforts only to have them die before they get off the ground. There is no short-cut to this type of work. It requires work, constant vigilance, revamping and encouragement. The following

suggestions will help keep your personal work arrangement from dying:

- (1) Constantly stress the benefits of personal work.
- (2) Keep yourself conscious of the value of souls.
- (3) Stress the need for unity of effort.
- (4) Keep each person personally involved.
- (5) Continued training is essential.

There is always room for improvement, so the suggestions of those taking part in the work should be given due consideration. Presenting occasions for brethren to get together for the purpose of exchanging ideas, offering constructive criticism, and making suggestions will help eliminate the hit-and-miss method. This will also cause the people involved to feel that they are a part of the work being done.

SELF-EVALUATE YOURSELF

Each person who considers himself a "fisher of men" should stop occasionally and take a long look at himself. How are you getting along? What progress are you making? Self-evaluation is a must. Check your attitude, your preparation and your performance. Have a close friend, or your wife observe you as you teach. Accept their criticism and advice. There is always room for personal improvement.

CONCLUSION

Christians are "co-laborers with God" (I Cor. 3:9). The Kingdom of God is likened to a vineyard. In that vineyard, we are to labor, to work, and further the cause of God. When we engage in saving souls, we engage in the greatest business in the world. The whole world lies in darkness. Its only hope is in the gospel of Jesus Christ. Unto us has been committed the task of enlightening the world (Rom. 10:13-17). When Jesus, gave the great commission, He gave the marching orders for His army as they march against the hosts of evil and ignorance. Ours is the enviable task of telling people in despair the story of their salvation provided by God's grace in Christ Jesus (Eph. 2:8; II Cor. 5:17-19). "He that winneth souls is wise" (Prov. 11:30).

PLEASE CHECK YOUR
EXPIRATION DATE
AND SEND YOUR
RENEWAL TODAY

THE NEW TESTAMENT ON TAPE

King James Version

WILL BE READY SOON

A new reading of the New Testament — the best ever produced — accurately, reverently, and expressively read. Available on the highest quality 7" and 5" reels and cassette tapes. Fully guaranteed. Records will also be available.

WATCH FOR ANNOUNCEMENT SOON

WILLIS-INMAN DEBATE

September 19-23, 1966
Parkersburg, W. Va.

Cecil Willis and Clifton Inman discussed two propositions: "Resolved that it is in harmony with New Testament teaching for one or more congregations to send money from their treasuries to another congregation (Highland Avenue in Abilene or any other), for the purpose of supporting a nationwide radio broadcast or telecast (Herald of Truth or other), which broadcast or telecast is supervised by the congregation receiving the funds." "Resolved¹ that it is in harmony with New Testament teaching for a congregation, or congregations, to take money from their treasuries and send it to a corporate home (such as Mid-western, Potter, Schults-Lewis, Maude Carpenter, Lubbock, etc.), which is organized for the purpose of providing a home for orphaned or forsaken children."

Beautifully bound in maroon cloth

Price: \$4.00

order from:



**PHILLIPS
PUBLICATIONS**

P O BOX 17244 — TAMPA, FLORIDA 33612

OUTLINES OF FLORIDA COLLEGE LECTURES 1968

Detailed outlines of each speech delivered at the 1968 Florida College Lectures.

Price: \$2.00

Order from:

PHILLIPS PUBLICATIONS
P.O. Box 17244
Tampa, Florida 33612

CONGREGATIONAL COOPERATION of the CHURCHES OF CHRIST

by
H. E. WINKLER

A well arranged and documented book of 158 pages dealing with church sponsorships, centralized power and control, orphan homes and Herald of Truth. Diagrams and charts help emphasize the truth.

\$1.00 per copy

WOMAN

Her Blessings and Responsibilities

by
IRENE SOWELL FOY

This new booklet of over 60 pages by sister Foy is an excellent book for Bible classes. A thirteen lesson study for women.

The design of this book is to encourage women to a greater activity in their God-ordained area and to be a greater influence for good.

75c per copy — \$8.00 per dozen

order from

PHILLIPS PUBLICATIONS
P. O. Box 17244
Tampa, Florida 33612

THE SIX VOLUME ADAM CLARKE'S COMMENTARY NOW IN A NEW ONE VOLUME EDITION



Ralph Earle, Th.D carefully abridged this scholarly six volume commentary by Adam Clarke into a single volume of 1350 pages This has been a standard work for over a century

Now this widely accepted commentary on the whole Bible can be obtained in this single volume at a price all can afford

Only \$11.95

Order from

PHILLIPS PUBLICATIONS
P O Box 17244 Tampa, Florida 33612

