

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.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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IMPOSSIBLE APOSTASY?

H. E. Phillips

Is it possible for a child of God to sin and die in that condition? Any responsible and Bible believing person would not hesitate to answer in the affirmative. Would you believe that some of the most prominent denominations in the world admit that a child of God can sin and die while involved in that sin, but vehemently affirm that he will go to heaven in that condition? How is it possible that one could know anything of the New Testament and come to the conclusion that a child of God cannot so sin as to be lost in hell.

A CARDINAL POINT OF CALVINISM

In his book, **Calvinism**, Dr. H. Henry Meeter said on page 29: "Calvinism is the name applied to the system of thought which has come down to us from John Calvin. . . . The theological views of Calvin, together with those of the other great leaders of the Protestant Reformation, are known to be a revival of Augustinianism, which in its turn was only a revival of the teachings of St. Paul centuries previous."

In **The Standard Manual For Baptist Churches** by Edward T. Hiscox, D.D., we find this explanation of "Christian Doctrine": "There are two Confessions which have gained more general acceptance than any others, and are now being widely adopted by the churches over the country. As to substance of doctrine, they do not essentially differ. That known as the New Hampshire Confession is commonly used by the churches North, East, and West; while that known as the Philadelphia Confession, is very generally in use in the South and Southwest. The former is much more brief, and for that reason preferred by many. The other is substantially the London Confession of Faith, published by English Baptists in 1689. It is much more full in statement than the other, and is higher in its tone as to the doctrine of grace.

"American Baptists are decidedly Calvinistic as to substance of doctrine, but moderately so, being mid-

way between the extremes of Arminianism and Antinomianism" (page 57).

Americans are decidedly Calvinistic, so says this Baptist Manual. Meeter, who was professor of Bible and Calvinism, Calvin College, Grand Rapids, Michigan, said Calvinism is the name applied to the system of thought which has come down to us from John Calvin. This is enough evidence to show the origin of Baptist doctrine.

One of the cardinal points of Calvinism is the **Perseverance of Saints or The Security of the Believer or Impossibility of Apostasy**. Although the confessions of faith, manuals, articles of faith, and disciplines use "good words and fair speeches" in setting forth this doctrine, it is ridiculous and incredible even to those who subscribe to the creeds that teach it. Is it possible for a child of God to be lost in hell? Is it **possible**? This doctrine says, NO! I can not account for the many warnings and instructions in the New Testament if a child of God cannot so sin as to be lost in hell.

In **The Standard Manual for Baptist Church** by Edward T. Hiscox, under Articles of Faith, Article XL "PERSEVERANCE OF SAINTS", on page 67 gives the doctrine in these words: "We believe the Scriptures teach that such as are truly regenerate, being born of the Spirit, will not utterly fall away and perish, but will endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and that they are kept by the power of God through faith unto salvation."

The Confession of Faith of the Presbyterian Church, 1947, page 50: "V. God doth continue to forgive the sins of those that are justified: and although they can never fall from the state of justification, yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance."

Most other Calvinist creeds contain about the same wording in setting forth this doctrine that the believer is eternally saved and cannot be lost. It

must follow from this theory that either the child of God — and this is the person under consideration here — has no free will to do evil or God will save this person in his sins. If the first is true, there is no need to tell him to do good and not evil because he has no power of will to do so. If the second is true, all one must do is believe on the Lord and forget all else the New Testament says about taking heed how you live. The principle in this article of faith makes it impossible for a child of God to commit sin and be lost. The only conclusion is that he is so safe from hell that he can commit any sin under heaven and still go to heaven without repenting, or he cannot sin — God will not permit him to commit any sin. In either case he has no free will to choose right and wrong that will affect his eternal destiny in heaven. The Bible does not teach that obnoxious doctrine.

The importance of a study on this subject may be seen from the inescapable consequences that must follow if it is true. First, there is no danger of being lost in hell after one is saved, therefore, one does not have to be concerned about passages that warn of falling away from God. Second, the conclusion would lead to all forms of immorality without fear of being lost in hell. This is too much for one to accept who knows the Bible.

The argument is made that we now have eternal life and can not lose it, if it is eternal life. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life" (John 5:24). This is one proof that we now have eternal life and cannot lose it — cannot be lost in hell.

First, those who argue in this manner demand that we show a clear passage that says a believer will be lost in hell. For me to say that one can become a castaway, an unbeliever, fall away, etc., brings the reply that these passages do not say that the believer will be lost in hell. But where is the passage that says the believer will go to heaven? This passage says he "hath everlasting life, and shall not come into condemnation." It does not say the believer will go to heaven.

I recognize that such terms as preserved in Christ, sinneth not, cannot sin, shall not perish, hath eternal life, and kept by the power of God, signify a justified condition and would indicate salvation in heaven upon the conditions of faithfulness. But it is also true that falling away, departing from the faith, deny the faith, cast off faith, deny the Lord, signify a condemned condition which, if one does not repent, will end in the lake of fire and brimstone, which is the second death: hell. When one demands that a passage be produced that says a believer will turn and be lost in hell, we can ask for the passage that says a believer will go to heaven regardless of what he does. In fact, every term that can be construed to mean heaven is applied to the believer in any condition, but no term that would indicate departure from God means to these people that the believer is going to hell.

The whole matter is simply this: If a child of God can be lost in hell, it follows that we must heed all the warnings, commands and instructions in the New Testament to be saved when life is over. This

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part of the New Testament is necessary to us. But if a child of God cannot be lost in hell, it must follow that these warnings, commands and instructions are unnecessary and may as well be taken away. Why should I be concerned with avoiding lustful sins if I cannot be lost in hell? Would not the normal and natural results of the belief that one cannot be lost after once being saved be the same as the Universalist who believes everybody is going to be saved and no one lost? If everyone will be saved, then no one will be lost. If no one will be lost, then I cannot be lost. If I cannot be lost, it makes no difference what I do. The same consequences follow the doctrine that a saved person cannot be lost.

The advocates of the "Impossible Apostasy" doctrine require as proof a clear cut statement that a child of God went to hell, but they infer that the child of God went to heaven by expressions that they understand to mean heaven. In short, they affirm that a child of God cannot be lost because there is no statement that says he went to hell. But where is the passage that says a child of God went to heaven?

John 5:24 is a favorite passage used by those who teach that a child of God cannot be lost in hell. It says: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life."

The points emphasized in this verse are: (1) the believer hath everlasting life; (2) shall not come into condemnation; (3) he is passed from death unto life. It is argued that the believer is the saved person. At the point of faith one is saved, therefore, a child of God. This believer — a child of God — **hath**, present tense, right now, eternal life. If he has this life now, it is not something to come later. He **hath eternal** life. If it is eternal life, and he has it now, it cannot come to an end. Thus, the believer now has eternal life which cannot come to an end. But John said this believer **shall not come into condemnation**. He hath (present tense) eternal life, and **shall not** (in the future) come into condemnation. Then John says this believer **is** passed from death unto life. This, they say, proves beyond doubt that the believer — the child of God — cannot be lost in hell.

Let us take each of these points and see if the conclusion is justified from the passage.

1. **The believer** of this passage is one who believes in "him that sent me" — the Father. The Calvinist order is repent and believe. This passage says nothing about repenting. If one should insist that repentance is included in the word "believeth" I insist by the same authority that baptism is also included. The scriptures make baptism a condition for the remission of sins (Mark 16:16; Acts 2:38; I Peter 3:21).

2. **Hath** does not always mean a present condition that can not be changed. The first epistle of John was written to "my little children" (2:1); "the sons of God" (3:1); "my brethren" (3:12); and "we have passed from death unto life" (3:14). In the very next verse he says: "Whosoever hateth his brother is a murderer: and ye know that no murderer **hath** eternal life abiding in him" (I John 3:15). If the believer of John 5:24 **hath** eternal life and cannot lose it, the sons of God in I John 3:15 who hate their brother **hath** not eternal life abiding in them. The last "hath" is as strong as the first.

3. **Eternal life** is in hope. "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2). The hope of eternal life is a promise. "And this is the promise that he hath promised us, even eternal life" (I John 2:25). Hope is always in the future. "For we are saved by hope: but hope that is seen is net hope: for what a man seeth, why does he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. 8:24,25). Hope ceases to be hope when we see (experience) the promise. The hope is eternal life, but if we already possess it in fact, it cannot be hope any longer.

4. **Shall not come into condemnation** does not mean that it is impossible to turn from this state of not being condemned. The believer shall not be condemned as long as he continues in this faith. If the believer "**shall not** come into condemnation" means that he cannot be condemned, then "he that believeth not the Son **shall not** see life" means that an unbeliever cannot be saved. If not, why not?

5. **Is passed from death unto life** means no more than that the believer is not under sentence of the second death as a believer.

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I MARVEL Galatians 1:6



James P. Miller, 213 E. 12th St., Bowling Green, Ky. 42101

CATHOLICS SEE THE LIGHT

It is a matter of interest that after centuries the Roman Catholics are seeing the light. They are in a state of turmoil over many things, and some are wondering if they will be able to survive in a modern world. The following article appeared in the Park City Daily News under an AP by-line a few days ago. We have taught the truth on the dress of the Christian through the years and now even the Catholics see the teaching of the New Testament.

"Until the late 1960's, the public apparel of the Catholic clergy in this country was almost invariably uniform — a black suit and Roman collar.

"Give the collar back to the Romans," writes the Rev. John L. McKenzie, a noted Catholic Biblical scholar, in a recent article in the Critic lampooning the past fixed form of clergy dress.

He says he now prefers a plain suit and ties from Lyton's. "I found the best way to handle the stares is to stare right back," he adds. "But even then I wonder why the work of God should engage one in a duel of stares."

Clerical garb, he says, contributes nothing to service of Christ, but it does "establish an unwanted and useless gulf" between priests and laity, isolating them from one another. He says this is a "net loss" and part of the present clergy "crisis of relevance."

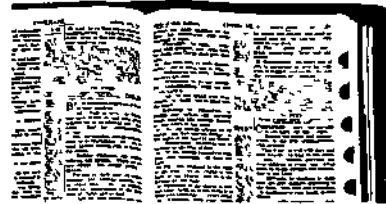
"Nothing in the New Testament indicates there was any difference in dress, status and manner of life" of ministers and people, he says, "but the modern priest does not have this in common with those to whom he must speak."

All religious bodies today are in trouble. The climate of our time is such that even our own brethren, in some places, are seeking ways to change the work of the Holy Spirit. They are now affirming that the Spirit sometimes operates apart from the word. There is no end to the damage this will do to those who embrace such teaching. It means that the Bible is no longer the sole guide in religion. Revelation is complete and all-sufficient and remains so on the dress of the Christian and the operation of the Holy Spirit. Both are extremes and both are false.

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SOWING THE SEED of the KINGDOM



J. T. Smith, 1320 Gardiner Lane, Louisville, Kentucky 40213

BAPTISM — WHAT IT DOES

There are many things baptism will not do. It will not save the person who will not repent. It will not save an unbeliever. It will not save a relative or friend if I, as a penitent believer, am baptized. However, there are many things it will do.

PUTS ONE INTO CHRIST

When a penitent believer obeys the last command the Lord requires prior to his salvation (that command being baptism, Mark 16:16), he is baptized into Christ. Paul said in I Cor. 12:13, "For by one Spirit are we all baptized into one body . . ." In other words, as the Spirit directs us through the word, we obey his instructions and are baptized. This act of obedience puts us into Christ. Again Paul said in Gal. 3:26-27, "For we are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." To my knowledge, the only way we can get in Christ is by being baptized into Him.

NEW CREATURE "IN CHRIST"

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). The Greek word en that is here translated "in" Christ, is a word showing location. If one is "in Christ" he is a new Creature possessing spiritual life. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Thus life is in Christ: but we must abide "in Christ" in order to retain that life. Jesus makes this clear when he talks about the vine and the branches in John 15:4. He said, "Abide in me, and I in you. As a branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me." We see then how foolish it is for people to say they are saved without baptism.

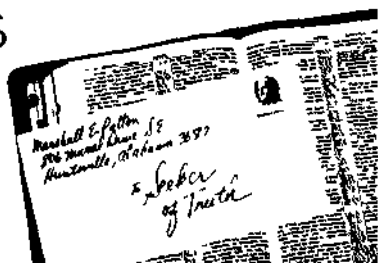
Many of our good denominational friends believe that they are saved before and without water baptism. However, we see from the above passages that they are in the unenviable position of saying we are saved out of Christ. For, as we have noted, baptism is the only act in the New Testament that puts us into Christ where we become "new Creatures."

CONCLUSION

Unless we can be saved "out of Christ" (without being New Creatures), we need to obey the Lord

and be baptized into Christ where we become "new creatures" in Him.

ANSWERS for our hope



Send Bible questions to

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

QUESTION: I would like your thought on the problem of the church buying and maintaining a house for the preacher. We have a brother here at ----- that takes the position that it is wrong for the church to purchase a dwelling place but it is right for the church to give the money to the preacher to secure a place to rent. Your help in this matter will be greatly appreciated. — J. P.

ANSWER: Since I do not know the grounds upon which the objection is made, the matter is somewhat difficult to deal with. However, I shall proceed from a positive viewpoint and establish authority for such. If there be any further objection, I shall be happy to deal with it when the grounds therefore are made known.

The nature of the authority for church support of a preacher is generic. Neither the amount nor the nature of the support is specified. Both, however, must be within the realm of the generic terms that authorize the support in the first place. All expedients must first be lawful (I Cor. 10:23). The generic terms authorizing church support of a preacher are found in the following verses:

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14, emphasis M.E.P.).

"I robbed other churches, taking wages of them, to do you service" (II Cor. 11:8, emphasis M.E.P.).

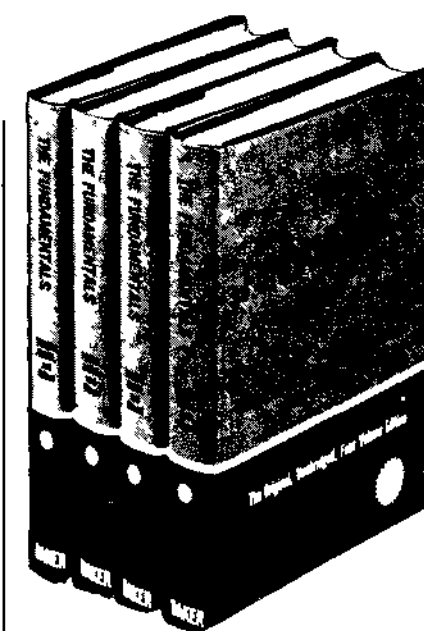
From I Cor. 9:14 we learn that the Lord has ordained that a preacher should derive a livelihood from the work of preaching the gospel. What constitutes a "living" varies from country to country, from generation to generation, and sometimes from year to year. Usually, when individuals make a contract with some company for a livelihood, wage, salary, living, etc., there is included as a part of that consideration not only the "take home pay," but also "fringe benefits," e.g., Social Security, Hospitalization Insurance, Retirement Benefits, Investment Sharing Profits, Expense Allowance (travel, car, etc.), Sick Leave, Paid Vacation, sometimes a house, furnishings, utilities, and perhaps other things, all of which go to make up our standard of "living" today. Whether this is all paid for out of a check

received by the individual from the company, or part of it provided by the company for the individual matters very little — it is all part of his "living." This is what the Lord has ordained for the preacher. What constitutes a livelihood for other members of the church is no different from what constitutes a livelihood for the preacher. Whether the preacher receives a check for the full amount of his livelihood, or part of it is furnished otherwise for him by the church matters very little, so far as authority is concerned — it is all a part of his "living."

When Paul commended Philippi for their support of him in the work of preaching the gospel (Phil. 4:15-20), he used the following expression, "the things which were sent from you," which implies that something other than actual money was received.

From II Cor. 11:8 we learn that Paul received "wages" from churches. The word "wages" appears also in Luke 3:14 in reference to soldiers' pay. In both instances the word is from the same Greek word in the original text. Both then and now a soldier's pay includes more than the actual money received. Furthermore the word, "wages" in II Cor. 11:8 shows that what is given to a preacher for preaching the gospel is not benevolence. I am not an object of charity — at least, not yet. Any preacher might become such, but what he receives for preaching the gospel cannot be so classified. If so, then only necessities could be given, otherwise it would not be benevolence in the strict sense of that term. The issue is not whether we are paying the preacher enough to meet the necessities of life, but rather are we giving him a "living" commensurate with the standards of the hour?

In the light of these observations, one must conclude that human judgment (expedience) within law ("living," "wages") must determine both the amount and nature of the support for one who preaches the gospel.



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EIS, "FOR," IN ACTS 2:38

Many preachers who deny that baptism in water is essential to salvation from past sins, confidently affirm that the preposition **eis** in the Greek text of Acts 2:38 means "because of," or the equivalent of "because of." They conclude that "for" in the King James Version should be understood as pointing backward to sins already forgiven; thus making baptism come after salvation from past sins.

"FOR" IN ENGLISH

It is obvious that in the English language we use the word "for" sometimes in the sense of "because of," as in the sentence "He went to prison for murder." It is a matter of fact, however, that this "for" would not translate into the Greek as **eis**. This "for" usually comes from the Greek conjunction **gar**. It could also come from the preposition **dia**.

TRANSLATIONS OF ACTS 2:38

It is noteworthy that no reputable translation of Acts 2:38 translates **eis** as "because of" or the equivalent. The following list is a sampling of English translations of Acts 2:38. Note the translation of the phrase "for the remission."

King James Version: "for the remission" **English**

Revised Version: "unto the remission" **American**

Standard Version: "unto the remission" **Revised**

Standard Version: "for the forgiveness" **New**

American Standard Bible: "for the forgive-ness"

New English Bible: "for the forgiveness"

Williams' Translation: "that you may have your sins forgiven"

Young's Translation: "to remission of sins"

Twentieth Century Translation: "for the remission"

Anderson Translation: "in order to the remission"

Living Oracles: "in order to the remission"

American Bible Union Translation: "for the remission"

Modern Reader's Bible: "unto the remission"

Emphatic Diaglott: "for the forgiveness"

Moffatt's Translation: "for the remission"

MacKnight's Translation: "in order to the remission"

Goodspeed's Translation: "in order to have your sins . . ."

Weymouth's Translation: "for the remission"

Rotherham's Translation: "unto the remission"

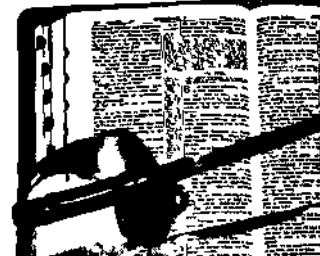
Douay Version: "for the remission"

Wycliff's Translation: "into remission"

Lamsa's Translation: "for the remission"

The Jerusalem Bible: "for the forgiveness"

Using the SWORD OF THE SPIRIT



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

SHORT SWORD SWIPES

Homosexuality is now scriptural. Yes, that's right — if you accept the New English Bible as a standard of authority. In Genesis 19:5 the King James Version says: "And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them." Now note how the NEB reads: "They called to Lot and asked him where the men were who had entered his house that night. 'Bring them out,' they shouted, 'so that we can have intercourse with them.'" A recent newspaper article, which I have, said, "The NEB makes the homosexual implications of the plea more evident."

The same article also said: "In Genesis 11, the story of the Tower of Babel is prefaced, 'Once upon a time . . .,' clearly indicating that the scholarly consensus was that the story was a pre-scientific myth that was never intended to be dealt with as straight historical narrative."

To the modernist, every miracle in the Bible must be accepted as a myth or parable, and certainly not as a literal occurrence or fact.

It is shocking to hear many of the young people discuss their moral standards. An article in the Arkansas Democrat, April 11, 1970, gives a report of a survey on a college campus in Arkansas. The students were asked to give their honest opinions on premarital sex. Here are some of their statements:

"Premarital sex should be sanctioned because it's the only way that people can be sure they will be compatible in married life."

"It all depends on who is involved and how he feels about you, but as far as doing it just for kicks, I say no."

"I think it's all right for the kids today because I believe that young people are more mature than they were a few years ago. I wouldn't put anyone down for it, that's for sure."

"Since it's the only kind of sex I've ever tried, I guess it will have to do until something better comes along."

"I think it's fine. I really don't see how a boy and girl could ever expect to get married without hav-

ing premarital sex beforehand."

"I believe in premarital sex as long as both people involved are emotionally mature."

The word of God says, "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness . . . they which do such things shall not inherit the kingdom of God" (Gal. 5:19, 21). It does not say unless they are "emotionally mature."

Does it disturb you to see thousands of Americans sitting around drinking beer and smoking cigarettes while they wait for their welfare checks ?

A Life Magazine reporter questioned 500 doctors in a national cross section survey ("What Doctors Think of Their Patients," Life, Oct. 2, 1970). When asked about smoking cigarettes, 97% of them said that smoking was a cause of lung cancer and 93% said it was a cause of heart disease. When asked, "What are the major ways your patients damage their own health?" the first three answers were: 1. Smoke too much. 2. Eat too much. 3. Drink too much. In spite of this and other evidence, some brethren contend that they don't know what they are talking about and that smoking doesn't harm them. Such is pure prejudice and dishonesty!

In a recent speech in Las Vegas, Vice President Agnew, in speaking of drugs, etc., said: "We have arrived at this culture partly because society's natural resistance has been broken down by the pill popping of adults who fancy they need a pill to get to sleep and a pill to wake up. This, coupled with growing adult alcoholism, was all that some of our younger citizens have needed to do some experimenting on their own." He said that in too many of the lyrics of popular songs "the message of the drug culture is purveyed . . . at its worst, it is blatant drug culture propaganda."

"I may be accused of advocating song censorship for pointing this out, but have you really heard the words of some of these songs ?" he asked.

As long as the Vice President talks like that, I say, "Go, go, Spiro!"

In commenting on the divorce and remarriage of a famous Arkansas politician, another well-known politician said:

"My gosh, in this day and time I think about half of the country is divorced, aren't they? I think its effects have been negligible. Twenty or 30 years ago, it probably would have ruined him." (Arkansas Democrat, Aug. 30, 1970.)

What does 20 or 30 years have to do with it? In reality, nothing, but it does show how attitudes and standards have changed. If the man's divorce and remarriage would have been wrong 20 years ago, it's wrong now. Incidentally, the remarriage or something had more than a negligible effect for he was defeated.

The November 17, 1970 issue of Look Magazine has 13 1/2 pages of whiskey and cigarette advertisements. I'm sure that these are far more harmful than cyclamate — and the Government has banned it!

"BEWARE OF PREACHERS"

Pryde E. Hinton

I am putting the caption of this article in quotation marks because I am copying Irven Lee's caption. I think it is a good one. Preachers have deceived me. Those for whom I had great respect in days gone by have so lived and worked that I have lost that confidence. Those whom I thought would stand by the word of God have not; and those I thought would not, have stood. The advice of the Spirit: "Let no one deceive you with empty Words" (Eph. 5:6) is good. I think a few preachers really do not intend to deceive, but they do at times. Like Caesar, they are ambitious and, therefore, often let their zeal run away with them. The death of Jesus Christ is the one thing God has given to us to reconcile us to Himself, so we ought not to try to convert anyone with anything else. If we cannot get people to accept the truth that Christ died and rose again the third day, they cannot be added to the church by the Lord (Acts 2:41-47). And, of course, such people are not saved.

Jesus never said that the world would know that we are his disciples by the fact that we have been baptized. I learned a long time ago from J. Henry Horton that one's being baptized does not guarantee either his being redeemed or his being added to the church. I asked him about a certain person where I was staying while I was in a meeting where he was preaching regularly and he said: "I don't know — I baptized this person." I did not ask him any more questions for I knew that I had already, and would continue to baptize people who would not be saved, and, therefore, would not be added to the church. Jesus said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if you have love one for another" (John 13:34, 35). And in I John 3:10: "In this the children of God are manifest, and the children of the devil: whosoever does not righteousness is not of God, neither he that loveth not his brother." Continue to read through verse 18. Then read I John 4:19-21 and into the 5th chapter.

One thing that gives preachers and others power is our own prejudice. I heard the great H. H. Adamson once say that he used to think that if a man were, a member of the church his pa was, he was all right. But that will not be sufficient. No preacher who wants to do right will object to brother Lee's article under the above heading.

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DID YOU KNOW?

Ernest A. Finley

Did you know that a basic design of the new rock music is to widen the generation gap and prepare young minds for a revolution which they allege is coming. If not, then you have not listened to and understood the meaning of the lyrics of these modern songs.

Did you know that a number of rock-music songs that have stayed at the top of the hit parade for months are devoted to the promotion of illicit sex, disregard for marriage and the home?

Did you know that many rock songs encourage the use of dope? Yes, MANY of them do! One such record was designed to recreate a drug experience as best they could represent it in music.

Did you know that many rock songs encourage young people to quit school, leave home, go to "Hippieland" and live in filth without morals and without shame?

Did you know that a rhythmic beat may have an hypnotic effect and that innocent young people are mesmerized into accepting the whole atmosphere of hippyism by the incessant repetitions of these blaring, raucous rhythms?

Did you know that the largest age group purchasing rock records is found in girls from ages 9-13? Are children of this age mature enough to recognize the harmful effect of such music? They need help if they are going to see the evil, harmful effect of such music and are to make selections of records that will be constructive and helpful rather than hurtful and perhaps damning.

Did you know that it is actually the design of rock music to contribute to the disillusionment, confusion, disturbance and bitterness of youth? Designing men are intent upon making our young people turn away from the good things which we have held before them to a new "order" of things. But their "order" is not order — it is chaos and anarchy. In rock music religion is ridiculed, patriotism and productivity are held in derision.

Did you know that demonology and satanism are featured in a number of rock songs? Witchcraft and astrology of dark and ignorant ages past have been revived and have become a religion to many and are being featured in rock songs.

Do you not think that it is about time that parents began paying attention to what it is that their children and their friends are listening to? Many people are almost wholly unaware that there is such a problem as we presently have — and already it has reached grave proportions. Many rock records should be burned or broken. But before they are broken, young people should be informed as to why it is necessary — Do your job right and they will help you break them. It is about time that parents began to shoulder their responsibilities as parents.

Censoring rock-music will not be easy for parents because of the fact that the lyrics are set in the vernacular (the new language) of the hippie. They have their own vocabulary and many words which

may mean little to us convey a world of meaning to young people who have learned to speak their language. But saying that the task will not be easy does not mean that it is impossible. Love for our children and their souls should prompt us to take whatever right measures we must take to see to it that our young people are not corrupted in mind, soul, and body.

718 Lambuth Lane Deer
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"HEAUTON" IN JAMES 1:27

Shelby A. Foster

In the October issue of *Searching the Scriptures*, Brother E. V. Srygley, Jr. authored an article concerning the meaning of the Greek word, HEAUTON, as used in James 1:27. His diatribe in assigning individual action ONLY to its surfaces in a desperation that freezes and seizes the truth like rigor mortis a body. Herein he stigmatizes all Christians as "liberal" who do not agree with him. I do not live in such latitudes, for I am not a liberal, conservative, or anti, neither am I a Jew, Catholic, Protestant, or Campbellite — strange cozenage indeed for a Christian!

SEARCHING THE SCRIPTURES

He denied that HEAUTON can be both singular and plural in number. This oracular statement that language, vernacular or foreign, cannot represent itself by ambi-number is disallowed. English as well as Greek words may be expressive in both numbers. Notice please: The proper noun, "GOD," is used as a singular absolute in Eph. 4:6, "One God . . ." but in Gen. 1:1, it is compounded by Unity in Trinity, and in verse 26, it is compounded objectively, "let US make man. . . ." The Greek is no less demonstrable: "himself," properly translated "oneself" in Jas. 1:27, is freighted with indefinitude. Its mdefinitude is characterized by sex, number, and race. These things are not definite but implied.

HEAUTON

Our Brother says that no Lexicographer defines HEAUTON as being plural. The truth is better: On page 163, paragraph 3, Thayer says of the word, "it is used frequently in the plural for the reciprocal pronoun; ALLELON, ALLELOIS." Mr. Thayer I believe, but who avouches for the "scholarship" that denies? HEAUTON appears again in I Cor. 11:28, "Let a man examine himself and so let him eat. . . ." The compounded, reflexive, and indefinite pronoun is indicative of collective action, for the church is to eat the Lord's Supper, Acts 20:7: "When the disciples (church) were come together to break bread. . . ." If the church cannot act in pure religion, it cannot act in the Lord's Supper. If it can act in the Lord's Supper, it can act in pure religion.

PLURALITY IN COLLECTIVE ACTION

Gen. 1:26, "Let US make man. . . ." The pronoun

"US" is a collective plurality of three. The word "make" is the collective action of the plurality; therefore, it is not absurd to assert that collective action is identical WITH plurality!

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"AM I TOO NARROW?"

Earl E. Harris, Orlando, Fla.

In a recent conversation with a member of a prominent denomination I stated my position as being able to act **ONLY** within the realm of established Bible authority. Our discussion was not hindered by prejudice but was prompted by a desire to know the will of the Lord in matters of faith and practice. At the conclusion of our conversation my friend made the following observation with regard to what I believe, practice and preach: "It is all right to believe the Bible and to do that which is found in its written word as long as I DON'T GET TOO NARROW IN MY THINKING."

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23), said the weeping Prophet of Jehovah. It is recorded of David "Teach me thy way, O Lord; I will walk in thy truth" (Psm. 88:11). Man's problem today lies in the fact that he does not follow the way of truth, and herein lies the cause of all religious confusion and turmoil. His desire to serve the Lord is motivated by emotional zeal without adequate knowledge of the written word. Thus he has for over 1900 years thought himself to be "Safe in the arms of Jesus" when in reality he has been "Carried about with every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14).

In the giving of the "Great Commission" to his disciples, Jesus said "All power is given unto me in heaven and in earth" (Matt. 28:19). On the mount of transfiguration, God made the following pronouncement of authority: "This is my beloved son: HEAR HIM" (Luke 9:35). This same God speaking through his servant Moses said "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. 8:3). While wise king Solomon summed it up thus: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Eccles. 12:13). Yet my friend bids me not be "TOO NARROW" in my thinking while the word of God forbids me to do otherwise.

AM I TOO NARROW ... IF ... I believe: "The Law was but a shadow of better things that were to come" (Heb. 10:1). That it was our schoolmaster to bring us unto Christ that we might be justified by faith (Gal. 3:24). "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called

might receive the promise of eternal inheritance. For where a testament is, there must of necessity be the death of the testator. For the testament is of force after men are dead: otherwise it is of no strength while the testator liveth" (Heb. 9:15-17). That with the death of the testator (Jesus Christ) the written ordinances of the Law and the Law itself were blotted out and done away with being nailed to the cross (Col. 2:14).

AM I TOO NARROW... IF... I believe: That only through the blood of Christ I might have the redemption of my sins. "The blood of Christ cleanseth us from all sins" (I John 1:7). "In whom we have the redemption through his blood, even the forgiveness of sins" (Col. 1:14). And that the **ONE** and **ONLY WAY** I might come in contact with the blood of Christ for the forgiveness of sins is through the waters of baptism. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). "Know ye not that so many of us were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Knowing this that pur old man is crucified with him, that the body of sin might be destroyed, that henceforth we might not serve sin. For he that is dead, is freed from sin" (Rom. 6:3, 4, 6, 7).

AM I TOO NARROW ... IF ... I believe: There is but one blood bought church which can bear the name of its builder and purchaser within the confines of the New Testament. "And I say unto thee, that thou art Peter, and upon this rock (the confession of Peter and not Peter himself, see vs. 14-17) **I WILL BUILD MY CHURCH:** and the gates of hell shall not prevail against it" (Matt. 16:18).

"The church of God, which he hath purchased with his own blood" (Acts 20:28); "Christ is the head of the church and he is the saviour of the body" (Eph. 5:23). "There is but one body, and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism. One God and father of all" (Eph. 4:4-6). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Then certainly I AM NOT TOO NARROW in my thinking when I believe that as there is but one Christ and one Body and one faith wherein I can be justified then there is but one church, "HIS CHURCH," wherein I might find salvation. "They that gladly received his word were baptised: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers. And the Lord added to the church daily such as should be saved" (Acts 2:41-42, 47).

AM I TOO NARROW... IF... I believe: the words of my saviour and king: "Enter ye in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many are there which go in thereat; Because strait is the gate, and

narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13-14). Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven" (Matt. 7:21). "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37). "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and to the Father by Him" (Col. 2:17).

I can **NOT** be **TOO NARROW** in what I believe, practice and preach if I follow the instructions of Paul to the young preacher Timothy: "Study to show thy self approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Once followed, this instruction leads to an irrefutable fact: "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).

The Bible is its best commentary, dictionary and lexicon, therefore I have not tried in this article to be dependent upon the wisdom of man but have endeavored throughout to let the Bible speak for itself and through its answers to the questions proposed reveal the truth of God's written word. So you see, dear reader, that I cannot be **TOO NARROW IN MY THINKING**, whereas my friend who does not know the truth can be **TOO BROAD MINDED** towards the Bible and the things of God. "Choose ye this day whom you will serve, but as for me and my house we will serve the Lord" (Joshua 24:15). Think on it. ... Your eternal destiny depends upon your answer.

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WHEN GRACE CANNOT HELP

Edward Fudge

The question as to how a man can be saved and made right with God must always be answered finally "by grace, through faith" (Eph. 2:8,9). And while this does not diminish the importance or the necessity of works of obedience it does put them in their proper perspective and keep them there. The tendency today (as in the Jerusalem church) is to put too much stress on man's response to God and perhaps not enough on the wonderful grace of God who, by the faith of Christ, receives us into His favor and blessings.

Yet this wonderful teaching can be perverted — it was even in the days of the apostles and prophets — and Scripture gives a safeguard on the opposite side of the road as well. Because the unlearned and unstable wrest the Scriptures unto their own destruction (II Pet. 3:16), we have the inspired admonition to "beware" lest we "fall from steadfastness" (II Pet. 3:17). And we are urged to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (II Pet. 3:18).

The gospel of the grace of God (Acts 20:24) is to those who gladly accept and obey it the power of God unto salvation (Rom. 1:16). To those whose eyes are blinded by the god of this world (II Cor. 4:4,5) it is a savor of death unto death (II Cor. 2:14-17). Scripture speaks of several cases in which grace cannot help. Let us notice three in this brief article.

1. **The grace of God may be received in vain** (II Cor. 6:1). Some will become puffed up by their own supposed state or good works, be spoiled through vain deceit (Col. 2:8), and one day find themselves fallen from grace (Gal. 5:4). God warns the one who thinks he stands to take heed lest he fall (I Cor. 10:12). This person frustrates the true grace of God by supposing that his own obedience justifies him and that he need not therefore rely wholly on the atoning blood of the Son of God (Gal. 2:21). Only perfect obedience can save, and while man's never is, Christ's was — and in Him God can save us. How ironic and tragic it would be for those of us who emphasize that one may fall from grace if we should ourselves fall because, like the Galatians, we turned to rely on our own righteousness instead of that of the Son of God!

2. **Some will fail of the grace of God and be lost** (Heb. 12:15). This may come through indifference. Some will neglect the great salvation in Christ (Heb. 2:3). Others will receive God's grace by identifying with Christ and His righteousness (Phil. 3:8,9) in the obedience of faith (Rom. 16:26; Col. 2:12), but will then draw back unto perdition (Heb. 10:39). They, too, will fail of the grace of God (Heb. 12:15).

3. **Others will turn the grace of God into lasciviousness and be lost** (Jude 4). These imagine that God's grace overlooks intentional and persistent sin by men whose hearts are not even set on doing the will of God. Such use their liberty as a cloak of maliciousness (I Pet. 2:16). These rebellious and willful sinners do despite to the Spirit of grace (Heb. 10:29). For them nothing remains but a fearful looking for of judgment and fiery indignation (Heb. 10:27). They should know that it is a fearful thing to fall into the hands of the Living God (Heb. 10:31)!

Yet God sent not His Son into the world to condemn the world, but that the world through Him might be saved (John 3:17). The grace of God has appeared (Titus 2:11). Do YOU stand in it, justified by faith — faith that works through love (Rom. 5:2; Gal. 5:6)? Do you have peace with God through our Lord Jesus Christ (Rom. 5:1)? Trust and obey — today!

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THE NEWS LETTER REPORTS

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

FALL MEETINGS

James P. Miller

It would be hard to find a better schedule of meetings than I have had this fall. Preaching in four efforts in as many states, it has been a privilege to work with some of the finest congregations in the land.

Tampa, Florida

The meeting just finished in Tampa, Florida brought back many happy memories of the 17 years I worked with the Seminole congregation. Tampa is one of the several cities where the truth on present issues was almost completely triumphant. There are over 25 churches standing for the all-sufficiency of the church as opposed to three who teach it needs the help of human institutions. The Seminole church is as large or nearly as large as the three liberal churches combined.

The meeting began on Monday night, November 9th and continued through Wednesday night, November 18th. It began with an audience of almost three hundred and reached a peak in attendance on Sunday night with upward to five hundred present. Brethren came from many of the churches, not only in the city but from towns and villages around Tampa as well. The fellowship of these brethren has been mine for many years and I appreciate it to the full degree.

For eight days there were no additions, but on the last night nine people came forward, five to be baptized and four to be restored. Brother Barney Keith and Mike Haley are now working with the Seminole congregation and the work is moving forward. It was a real pleasure for me to be with them. Needless to say the effort closed on a fine note with nine responses to the gospel. I am glad I left the work in good hands and in such a feeling of mutual respect that such a meeting could be realized.

Valley Station

Earlier in the fall it was my good fortune to work with the Valley Station congregation and with Louis Willis in Louisville, Kentucky. Valley is a church of some three hundred members that has been a power for truth for many years. Any one seeking a place to worship in that part of greater Louisville would do well to consider this fine congregation.

East Memphis

Just a few weeks after the meeting in Louisville I drove to Memphis, Tenn. and preached in a meeting with the fine congregation that meets in East Memphis. This congregation was not as large as some of the others but is growing. We set a record for the size of the Sunday morning worship and as I remem-

ber it was 162. The strength of this group, however, cannot be measured in its number. It is a well informed and aggressive congregation with good leadership. They meet in a new building in a good part of town and their preacher, Don Bassett, who worked with me at one time at Seminole, is known far and wide for his ability to tell the story. There were several baptisms and some restorations.

Pine Bluff, Arkansas

The Sixth Avenue congregation in Pine Bluff, Arkansas is the congregation where Leonard Tyler spent so many years. Edgar Die followed him and the church now has Fred Stacy working with it. Long one of the leading churches in the state, it started a new congregation in the city this year and brother Die moved to work with it. This was my second effort with these brethren in the last ten years. With a strong eldership and brother Stacy's zeal it has a bright future.

John D. Swatzell — After 7 1/2 years labor with the Needmore congregation in Haleyville, Alabama, I am moving to Russellville, Alabama to work with the Washington Avenue church beginning January, 1971.

Donald R. Givens, 4349 Vassar, Port Arthur Tex., I have just returned from Milbridge, Maine where we labored in a gospel meeting. The church in Milbridge had worked hard for the success of the meeting by distributing hundreds of tracts; making posters and displaying them in store windows; inviting the townspeople personally, etc. We had a total of 31 different denominational people to attend. Good contacts for study were made. We discussed the scriptures with "reformed" Latter-Day-Saints and Congregationalists and Nazarenes and others. Bro. **W. C. Sandefur** is the tireless and able preacher in Milbridge. He is highly regarded and has made much sacrifice for the Lord in his work in Maine.

I know personally of a man who was raised in the state of Maine and earnestly desires to go into full-time preaching there. If you are interested in supporting a New Englander to preach the gospel in the needy fields of New England, get in contact with me and I will send you the pertinent information.

The work continues well at Thomas Blvd. Had one baptism in our meeting with **Robert Turner**.

Robert W. LaCoste, 718 Thunderbird #5, Hereford, Texas 79045 — I was in a meeting at 60th and Lamarr, Glendale, Arizona, November 23-29.

Bobby K. Thompson of North Miami Avenue church in Miami, Florida preached in a meeting at Umatilla, Florida, November 2-8.

BAKER CHURCH OF CHRIST

Baker, La.

The church in Baker, La. recently concluded a meeting with **Bill Crews** of Beaumont, Texas doing some excellent preaching. Meetings are scheduled for 1971 with **Paul Keller** and **Leslie Diestelkamp**.

Baker is a few miles north of Baton Rouge city limits, near the Baton Rouge Ryan Airport. The meeting house (Boy Scout building) is located on Magnolia Avenue approximately three blocks off Louisiana State Highway 19. This is a temporary meeting place for the Baker church. A lot is being purchased in the Northeast section of Baton Rouge, and plans are being made for a building soon.

We are small in number, but we wish to make it known that we stand against all error, unscriptural teachings and liberal practices. This is the only church in Baton Rouge which does so.

We invite faithful saints who may be in the Baton Rouge area to seek us out and worship with us. For further information write or phone **T. B. Smitherman**, 1167 Aurora Place, Baton Rouge, La. 70806. Phone 504-927-7730.

Don R. Taaffe, 3118 San Jose, Tampa, Florida — **Terry Sumerlin** of Refugio, Texas will conduct a meeting at the Dundee church of Christ, Dundee, Florida, January 20-26, 1971. Brother Sumerlin was the regular preacher at Dundee from October 1969 to May 1970. We recently had two baptisms at Dundee.

THE BLIGHT OF SCIENCE WORSHIP

Larry Ray Hafley

One of the greatest, gravest dangers confronting man is his excessive admiration and veneration of science. The spectacles of scientific accomplishment are before us in all their intellectual, technological grandeur and splendor. An immense amount of awe-some wonderment-water has gone over the scientific dam in the past century, and the end is not yet. From the folly of the alchemist we have progressed to the truth of laboratory analysis.

Within the confines of the pristine prestige of scientific success a school has emerged which says that with motivation and imagination man can control his destination. Though human history belies it, and God's word denies it, the thought is there. It is not new. Irreverent man, bent on profane service, has ever considered himself the father of his own fate, the determiner of his own destiny.

God lamented such an attitude in the sacred scenes of Scripture: "Hear, O my people, . . . but my people would not hearken to my voice, . . . So I gave them up unto their own heart's lust: and they walked in their own counsels" (Psa. 81:10-12). "I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts" (Isa. 65:2). Well did the

prophet say, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23).

DANGERS OF SCIENCE WORSHIP

No one is opposed to science *per se*. As Doug Burgess has said, "One may work at assembling telephones, drive by the doctor's office in his air-conditioned Thunderbird to get a shot of penicillin for his infection, go home and slip on his nylon and dacron lounging robe, turn on his color television to watch a program brought in from near the surface of the moon while he waits for the timer on the stove to let him know that his quick-frozen TV dinner is ready; look you in the eye and declare, "Why should I be concerned about science; what has science ever done for me ?" " Such a one is self-condemned.

But there are dangers inherent in the glorification and deification of science, namely:

1) **Scientific Theories Are Accepted As Fact.** Carefully controlled experiments have proven so many hypotheses that it has become heretical to doubt the speculation of a scientist. Therefore, when a brilliant mind makes a guess about matters which contradict the word of God, he is accepted and the Bible is rejected. Anyone who defends the Bible and denies the theory is "anti-intellectual." But the "brilliant mind" is so styled by its handling of facts. When it leaves its domain of evidence and truth, which never contradicts God's revelation, it is as fallible as any human invention and as unreliable as any blind step.

2) **A Scientist's Word Is Accepted Without Question On Any Subject.** Place a capable English instructor before an English class, and he will ring with the dictates and decrees and principles and precepts of our language. But place him before a physics class, and he may think that Sir Isaac Newton was Fig's father! What is the problem? He is out of his sphere of knowledge. So, with the scientist. He may calculate and demonstrate the precision mathematical bearings of a flight to Mars. But when he speaks about the existence of God, or the Bible as the word of God, he speaks out of his specialty. He is relegated to the status of a lowly "layman."

So great is our respect for the conquests of science that we accord the scientist a reverent hearing on topics out of his field that accedes the former Catholic awe of Papal edicts. Remember, a registered pig may have all the physical qualities that would make good ham and bacon, but you cannot take him and win the Kentucky Derby!

3) **Scientific Accomplishments Make God Obsolete.** Due to an undue reverence of science, God is considered "last year's model." Some theological students were asked to give their immediate "gut" reaction to the question, "Does God understand radar?" Most answered "No." It is indicative of the modern concept of God, which in reality and actuality is no God at all. Since science has asked, answered and solved many questions and quandaries of mind and matter, it is made to appear that the ultimate salvation or perfection of mankind depends on the man in the white coat, not on an antiquated, out-dated "old man upstairs."

The epitaph of such philosophy was written by the Spirit with the pen of Paul, "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom. 1:21-23).

CONCLUSION

If we are to applaud science, let us do so in the awareness that its discoveries serve to illuminate the infinite vastness of God's wisdom and creation. Human wisdom does not originate or create, therefore, it must not be allowed to regulate or dominate.

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8:30- 9:30 p.m. "ALL-SUFFICIENT REVELATION" Jim Rury

TUESDAY, JANUARY 26

- 9:00- 9:45 a.m. "CHRISTIANITY AND RECREATION" Lindy McDaniel
9:55-10:40 a.m. "HUSBAND AND WIFE" Paul Andrews
10:50 - 11:35 a.m. "CHRISTIANITY AND BUSINESS" Bryan Vinson, Jr.
11:45 -12:30 p.m. "ALASKA AND PHILIPPINES" Cecil Willis
2:20 p.m. PLAY College Group
7:30- 8:25 p.m. "ALL-SUFFICIENT SAVIOUR" Jere Frost
8:30- 9:30p.m. "ALL-SUFFICIENT RELATIONSHIP (THE CHURCH)" Ferrell Jenkins

WEDNESDAY, JANUARY 27

- 9:00 - 9:45 a.m. "CHRISTIANITY AND MENTAL PEACE" John Witt
9:55 -10:40 a.m. "PARENTS AND CHILDREN" Ray Coates
10:50 -11:35 a.m. "CHRISTIANITY AND SOCIETY" Arvid McGuire
11:45-12:30 p.m. "AFRICA" Wayne Sullivan
"AUSTRALIA" Harold Comer
2:20p.m. ROUND TABLE DISCUSSION Bob Owen
8:30- 9:30 p.m. "ALL-SUFFICIENT SALVATION" Connie Adams

THURSDAY, JANUARY 28

- 9:00- 9:45 a.m. "CHRISTIAN MILITANCY IN OUR MODERN WORLD" Brent Lewis
9:55 -10:40 a.m. "CHILDREN AND PARENTS" H. E. Phillips
10:50-11:35 a.m. "CHRISTIANITY AND GOVERNMENT" Colin Williamson
11:45 -12:30 p.m. "NORWAY" Tom Bunting
"JAPAN" W. C. Hinton
2:20 p.m. BASKETBALL GAME
7:30- 8:25p.m. PRESIDENT'S ADDRESS James R. Cope
8:30 - 9:30 p.m. COLLEGE CHORUS PROGRAM

**A special study for women will be directed by Homer Hailey and Ferrell Jenkins. The theme will be "Teaching the Bible." The time will be announced later.