

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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BACK to the SCRIPTURES



Jere Frost, 2228 Tupelo Road, Orlando, Florida 32808

THE DUSSELDORF PAPERS

Jere E. Frost

Some Communist rules for revolution were captured by Allied forces in May of 1919 at Dusseldorf, hence, "The Dusseldorf Papers." The contents of these papers become more interesting when it is realized that they still constitute a part of the scheme of the religio-political system called Communism. When viewed beside American society today, and most particularly its youth segment, they are nothing short of stunning and staggering as the long range and once seemingly unreachable objectives of these enemies of truth and righteousness are realized and become a part of the street scenes of our cities and hamlets. Many of the young and not a few of their mod and erratic elders smugly defend and even applaud the rebellious spirit, long hair on boys, unisex, and women's lib. Most of these are probably unaware of the forces responsible for the open defiance of authority and the revolutionary break from basic and long established codes of moral decency and social decorum; understandably such deny the influence and even the existence of the Dusseldorf papers or any clandestine purposes such as it outlines. Nonetheless, the papers were real. They are real today. I have obtained a photostatic copy of these rules for revolution over the signature of Florida's State Attorney (11th circuit, Dade County, 1953-1956), George A. Brautigam. These rules were also circulated by Florida Congressman (7th dis-

trict) James A. Haley in his Washington Report of May 23, 1969, of which I also have a photostatic copy. Here are those rules as copied from Attorney General Brautigam's report along with the note he attached and signed.

COMMUNIST RULES FOR REVOLUTION

- A. *Corrupt the young, get them away from religion. Get them interested in sex. Make them superficial, destroy their ruggedness.*
- B. *Get control of all means of publicity and thereby:*
 1. *Get people's minds off their government by focusing attention on athletics, sexy books and plays and other trivialities.*
 2. *Divide the people into hostile groups by constantly harping on controversial matters of no importance.*
 3. *Destroy the people's faith in their natural leaders by holding the latter up to contempt, ridicule and obloquy.*
 4. *Always preach true democracy, but seize power as fast and as ruthlessly as possible.*
 5. *By encouraging government extravagance, destroy its credit, produce fear of inflation with rising prices and general discontent.*
 6. *Foment unnecessary strikes in vital industries, encourage civil disorders and foster a lenient and soft attitude on the part of government toward such disorders.*
 7. *By specious argument cause the breakdown of the old moral virtues, honesty, sobriety, continence, faith in the pledged word, ruggedness.*
- C. *Cause the registration of all firearms on some pretext, with a view to confiscating them and leaving the population helpless.*

NOTE: The above "Rules for Revolution were secured by the State Attorney's Office from a known member of the Communist Party who acknowledged it to be still a part of the Communist program for overthrowing our Government.

*s/ George A. Brautigam
State Attorney, State of Florida*

My interests focuses on points A and B7. I am not nearly as concerned by the purely political aspects of the other items, though their becoming realities in our country is most striking, to say the least. The battleground of the all-out struggle for the hearts of the young is pretty well described in these points. Let us not ignore the de-emphasis of religion by deification of science and education, and by the social gospel, nor let us fail to see the tides of sensuality and glorification of passion, nor be blind to the sickening effeminacy in the appearance and manners of so many boys and young men. The enemy is at work. These trends cannot be ignored away; they must be

fought back and repulsed by the proper and bold use of the word of God. The Scriptures are not only relevant to today's issues, but they are actually the only solution and salvation.



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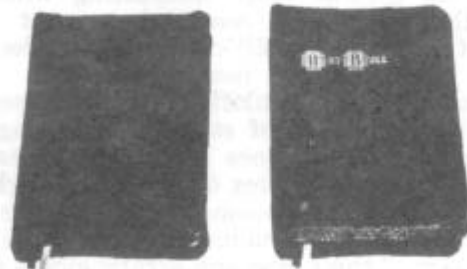
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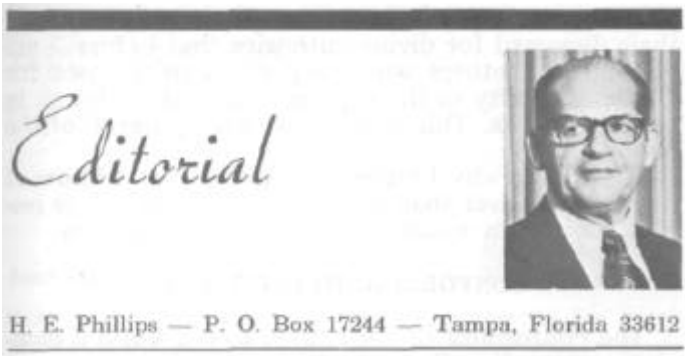
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MAKING HAVOC OF THE CHURCH

Saul of Tarsus is first introduced to us as an enemy of the cause of Christ. He consented to the death of Stephen and vigorously took part in the great persecution against the church which was at Jerusalem. Acts 8:3 describes Saul's actions in these words: "As for Saul, he made *havoc of the church*, entering into every house, and haling men and women committed them to prison." The ASV renders the verse thusly: "But Saul *laid waste the church*, entering into every house, and dragging men and women committed them to prison."

W.E. Vine's Expository Dictionary of New Testament Words defines the word *luminomai* as "to maltreat, outrage."

After Saul was converted at Damascus he preached Christ in the synagogues, "that he was the Son of God." (Acts 9:20). "But all that heard him were amazed, and said: Is not this he that *destroyed* them which called on this name in Jerusalem..." (Acts 9:21). The ASV says: "And all that heard him were amazed, and said, Is not this he that in Jerusalem made *havoc of them that called on this man?*"

This word is from *portheo*, which W.E. Vine defines as "to destroy, ravage, lay waste, is used of the persecution inflicted by Saul of Tarsus on the church in Jerusalem, (Acts 9:21, and Gal. 1:23..." Paul said in Galatians 1:13 that "beyond measure I persecuted the church of God, and *wasted it*." In the ASV he said: "beyond measure I persecuted the church of God, and made *havoc of it*."

In Galatians 1:23 those in Judea who knew not Paul by face had heard "that he which persecuted us in times past not preacheth the faith which once he *destroyed*." KJV. The ASV renders it: "He that once persecuted us now preacheth the faith of which he once made *havoc*."

What is obviously meant by making *havoc of the church* is the persecuting or destroying of both the faith (doctrine) and those who believed it. To lay waste is to render to nothing. This was the work of Saul until he came face to face with the Christ whom he sought to destroy.

Individuals in the church now are not maltreated physically as Saul did, but they are spiritually mutilated by grievous wolves in sheep's clothing. Almost every congregation has its own internal agents laboring to make *havoc of the church*. There are many ways by which havoc is being made

of the church today. I mean exactly what the scriptures meant by the words which are translated by "havoc"—*destroy, maltreat, outrage, lay waste, and persecute*. Many ways are being used to accomplish this goal, but three are prominent in my mind as I write this.

LACK OF SPIRITUALITY

The almost complete lack of spirituality on the part of bishops, preachers, teachers, deacons, saints and all, make it obvious that some force has been at work making havoc of the churches in the land. I lay no claim to having all the answers to this serious problem, but I think I know some of the reasons for it. For ten to fifteen years brethren have been seeking "some new thing": some gimmick by which to attract numbers and compete with the denominations about them. Little by little the great distance between truth and error has been closing, so that now in many areas there exists no longer a scriptural difference between the people who were the Lord's and the denominational world.

The pseudo-intellectuals are the leaders of the attacks that make havoc of the church. More and more emphasis is being put upon schools and education and less and less upon the nature and function of the church. Although many educators vehemently deny this, the fruits are too obvious.

I seldom go to the post office that I do not get some announcement of some "workshop," "forum," "dialogue" or some such meeting for the purpose of finding a compromise among dissenting brethren. These are almost always arranged and directed by schools and educators and their influence has its impact upon those who assemble.

In the absence of inspired apostles who could and did deliver the decrees of the King in heaven, there is not an ounce of authority in the New Testament for such conduct. Paul, Barnabas, Silas, Timothy, Titus Peter, John and all those of the first century "debated" and "contended for the faith" with all comers, both in the church and out. They spoke boldly the word of truth and cared nothing for the wisdom of this world. They "disputed" in the market places, synagogues, and streets of the towns they entered. They were, for the most part, considered unlearned and ignorant men (Acts 4:13), but those who heard them took note that they had been with Jesus. This makes the difference!

I know a few men who have attained the highest recognition in the educational field, but have always recognized the difference between the wisdom from above and worldly wisdom. On the other hand, I know hundreds who have thrown over the wisdom from God in favor of the wisdom of this world. This is where the spiritual drain originates. Spirituality has been virtually lost in many congregations because the preachers and elders are so enamored with the worldly wisdom and devices of "smart" men that the tricks of drawing a crowd and making them like you are being used to replace the powerful preaching of the pure simple gospel of Christ that makes a sinner realize he is lost and headed for hell.

In case you get the idea that I am opposed to education, let me make this one thing clear: I am certain that God expects every man to prepare himself to the

fullest to do the best work in life he is capable of doing. But this does not mean that education of this world will ever save one sinner from his least sin. It is only important in making a livelihood and serving mankind in some better way.

NO RESPECT FOR DIVINE AUTHORITY

The complete lack of respect for divine authority is making havoc of the church. I can well remember within my lifetime when a statement from the word of God usually settled a matter between brethren, but now many do not believe in the verbal inspiration of the scriptures. They even debate that we do not need authority for all that we do. Many even become involved in great projects without ever thinking to inquire whether it is authorized by Christ. This is the reason we have had all the trouble with institutional questions, unauthorized works by the church, and the involvement of the "Christian" schools with the church. The determination of most school men to get the schools into the treasuries of churches (several have now admitted doing this for years, but they have carefully kept it from the brethren), creates one plan after another to get this easy money. As far as I know Florida College and the school at Athens, Alabama are the only ones not now accepting funds from churches. About all the rest are accepting church funds and even soliciting it with the same zeal as they did a few years ago for orphan homes. Now the men who then strongly denied their belief in schools being supported by churches are now yielding to the pressures of the great force of these in high authority; and I must say here that these are in authority against Christ.

Another place where this lack of respect for authority shows up is in the organization and function of the church. I am amazed and sickened at the number of churches now who have no elders and do not want them. They make the excuse that they have no one qualified, and I guess this is so in many respects. But I wonder why they did not do something about the preachers and teachers who for years did not and still will not teach the sound doctrine on the need for elders and deacons and try to help men become qualified by being more spiritually minded.

Where is the New Testament authority for the "voting" machinery and "committee" systems that have supplanted the scriptural assignment of most of this work to bishops? I am anxious to learn why "sound" churches (when we are talking about institutional problems) ignore divine authority and build a human organization within the church called "The Business Meeting" with all its parliamentary officers and rules. This unscriptural organization functions with the power which often excels anything scriptural for elders, and when one asks for authority, the best I have ever heard is: "How else can we do it?" The same question of the institutional church supported orphan home is asked when they say: "The Lord told the church to do it, but did not tell the how. How else can we do it?" I do not see much difference so far as divine authority is concerned.

If you charge that I am giving aid and comfort to the digressive brethren on the institutional problem,

you missed the point. I am in no more sympathy with their disregard for divine authority that before; I am just putting others who have no more respect for God's authority in the organization of the church in the same class. This is what is making havoc of the church today.

If you ask why brethren are doing this, I know of no better answer than to say that they have more respect for human wisdom than for divine authority.

CONFORMING TO THE WORLD

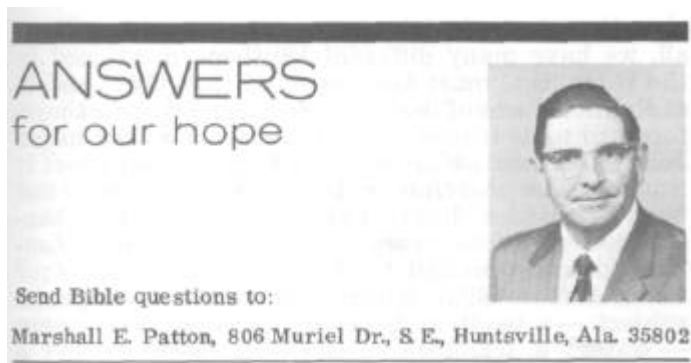
The conformity of the church to the world is complete surrender. Romans 12:2: "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." More and more the language, dress, conduct, principles of right and wrong that are ruled by the prince of the power of the air, the god of this world (Eph. 2:2; 2 Cor. 4:4) are being accepted by the professed disciples of Christ. Moral decay is everywhere.

Where is the standard that once branded a liar just what he was and called upon him to repent of it or be disciplined by the church? What happened to the divine principle that children are to obey their parents, and that fathers are to bring up their children in the nurture and admonition of the Lord (Eph. 6:1-4; Col. 3:20,21)? Now the rules are changing; the church is conforming to the world, and the world is making a mockery of God and His word. When it reaches the point that a Christian cannot be distinguished from those of the immoral world by his speech, dress, habits, company, family life, and religious claims, who can deny that these are making havoc of the church?

It must rest upon the people like you who read these words with interest to do something about it. There must be a strong, strict, scriptural discipline initiated in hundreds of churches who have not known one case of discipline in two or three generations. Those who do not love the Lord and do not want to serve him faithfully must "be put away from among" the church (I Cor. 5:13); "taken away from among you" (I Cor. 5:2); "deliver such an one unto Satan..." (I Cor. 5:5); and "withdraw yourselves from every brother that walketh disorderly..." (2 Thess. 3:6). Before this can be done effectively done in some places it may be necessary to do something about the cowardly, faint hearted, untaught elders, preachers and church members who are afraid to undertake this obedience to God "because we will lose members" and "just stir up trouble." No member was ever lost or trouble stirred up by obeying God. The trouble was already there and the members were already lost. It must take obedience to God's will in this regard to save these. They are making havoc of the church and something must be done about it. Everything done in word or deed must be done by the authority of Christ. (Col. 3:17).

HAVE YOU RENEWED YOUR SUBSCRIPTION?

DO IT TODAY!



QUESTION: Recently quite a disagreement arose among us over the matter of letting little boys make talks, lead singing and read scriptures in a men's training class. We discussed the differences of singing hymns being worship one time but not being worship another time. Some affirming it to be all-right to use an instrumental accompaniment at home while singing hymns and of course others denying this. It is believed by some that if one denies the little ones right to lead singing in the class he must not let him offer thanks at the family meal either. Is it scriptural to sing praises unto God with an instrument at home but unlawful in the church?

Perhaps you can draw a summation of the ideas and answer this in the paper. We would appreciate something from you. Thank you very much. — E. E. H.

ANSWER: Worship, like every other requirement of God for which men shall be judged, demands, first of all, accountability. However, not all service unto God is worship. Worship involves homage, praise, and acts of adoration. Worship unto God involves three essentials: 1) The right object (God), 2) the right spirit (attitude), and 3) the right act ("in truth"). This is established by the following: "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

One can practice and train for both service and worship, but such would not be worship. Worship must not only be "in spirit and in truth," but must also be directed unto the right object, namely, God. One might think, reason, plan, and even memorize a prayer to be offered in worship whereby he leads the whole congregation in prayer. (This is not to endorse prayer by rote.) Such preparatory efforts, however, would not be worship.

In a training class of the church, some member of the church might lead the group in prayer and song. This would be worship. However, everything done thereafter or during the class session might not be worship, depending upon whether or not all three of the essential elements mentioned above were involved in the things done. Some things done might be mere practice or preparatory in nature. Hence, not being offered as worship — not being directed unto God, it would not be worship. Song **practice** is not worship. Such is a means by which we prepare ourselves to offer acceptable worship in song unto God.

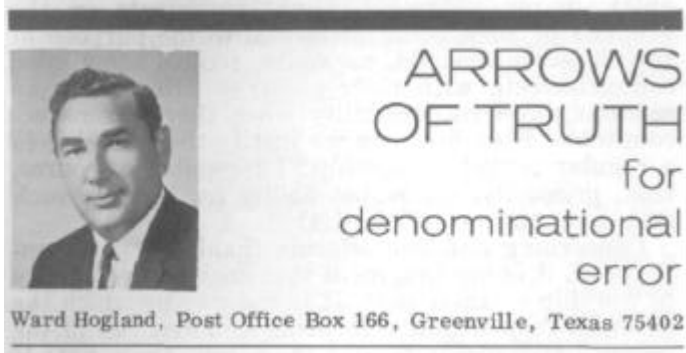
Such training classes should be designed primarily for members of the church as a means of edifying itself. However, younger persons (the unaccount-

able), in my judgment, might participate on the grounds of such being **incidental** to the purpose of the class. Such could, no doubt, receive some good commensurate with their ability — with a view to assuming full responsibility when they become accountable. Else, how can we justify their singing in a regular period of worship? I recognize, of course, that, primarily, the responsibility for training such rest upon parents (Eph. 6:4).

Concerning children offering thanks for the family meal, it is my judgment that such is preparatory to worship on their part. It is one way by which the parental responsibility to bring children "up in the nurture and admonition of the Lord" (Eph. 6:4) is fulfilled in part. While the unaccountable child sustains an acceptable relationship (safe, not lost — therefore, not an alien) unto God, this relationship ought not to be confused with **accountability** and its responsibilities. Such action on the part of the unaccountable child is simply a part of his training. Perhaps, the best method to follow in this instance would be for some Christian to offer thanks, then, in addition, let the child offer thanks, as a matter of training.

Concerning singing praise unto God with an instrument of music, it matters not where it is done — whether at home or in the church (assembly), if it is offered unto God — directed unto Him as the object — it becomes an effort to worship. Then, all the essentials of acceptable worship apply. A lack of either would make for vain worship (Matt. 15:9). This, however, does not mean that song practice at home is worship. Songs may be sung at home for practice or for other reasons, right within themselves, and such not be worship. In such instances, the essentials of acceptable worship have no application. I'm persuaded that instruments of music may accompany such singing — in some instances it may be a great aid to practice. I realize that caution must be exercised so as to avoid leaving the wrong impression, namely, confusing such with worship. Let no one think, however, that an instrument as an aid to practice argues the case of an instrument as an aid to worship. Aids (expediencies) **in worship** must first be lawful (I Cor. 10:23). There is such a thing as an unlawful expediency. It might be expedient, from one point of view, for some to observe the Lord's Supper on Wednesday instead of Sunday. If so, it still would not be scriptural — no matter how expedient. Expediencies must be within law, and there is no way to put Wednesday within law, namely the first day of the week (Acts 20:7).

Some people have a deep love for poetry. They can listen to or read poems for hours, and do so with deep joy and appreciation. Some of these poems express spiritual truth, e.g., "CROSSING THE BAR" by Tennyson. This, however, does not preclude their being read or heard except in worship. I believe that such can be read and heard for pure personal enjoyment without such being either worship or sacrilege. Furthermore, setting this poem to music and singing it for the same reason, even to the accompaniment of instrumental music, does not make it worship or sacrilege — not until it is directed by the individual unto God as worship. This poem along with many others have been set to music and are often sung in worship unto God. When so directed, all the essentials of acceptable worship apply, and care should be exercised not to violate any particular.



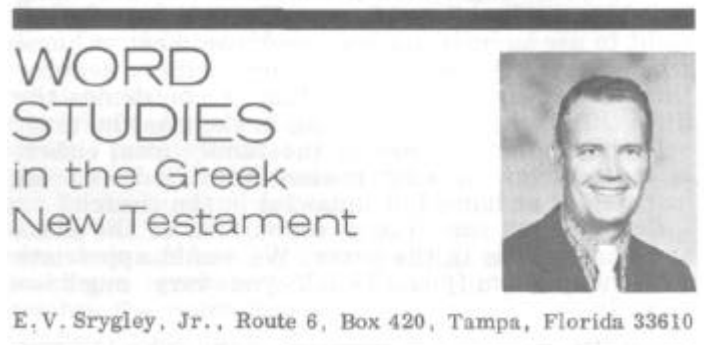
"HARD QUESTIONS — NO. 5"

Our question for this month has to do with the age-old question of baptism. A number of Baptist preachers have asked this question, so I will not attribute it to only one. The question is, "Since you teach that a child of God can fall from grace, when he returns to be restored, why don't you baptize him a second time since he is still a sinner?"

To the sectarian mind this is a very hard question in that he thinks of salvation in an entirely different way than the child of God. For example, he thinks of salvation as being eternal salvation the moment one believes. He has never differentiated, between salvation from past sins and salvation in heaven. I understand why he thinks that consistency demands that we baptize a man the second time if he is in sin. If the Bible had been observed this would be a very simple question. The scriptures make it crystal clear that such passages as Mark 16:15,16 and Acts 2:38 are talking about salvation from past sins and not salvation in heaven. It is true that we have many passages which deal with salvation in heaven but the context always make an easy diagnosis. In Acts 22, when Ananias was sent to Paul he said, "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." It must be observed that he was told to "wash away his sins", not that he was saved in heaven. Later, at the close of Paul's life he said, "I am ready to be offered — Henceforth there is laid up for me a crown of righteousness" (II Tim. 4:6-8). It is made very clear that the salvation alluded to in this text is eternal salvation. Therefore, the answer to the above question is obvious. The scriptures teach that the alien sinner is to be baptized only once. If he is baptized according to the scriptures, baptism will never be required again. However, he may sin many times as a child of God and it will be necessary for him to repent and pray. The finest example of this is in Acts 8. Here Simon who had bewitched the people with sorcery was saved and later tried to buy the gift of God with money. Peter told him to repent and pray (Acts 8:22). It will be observed that he was not told to be baptized again but rather to repent and pray. So the answer to the question is that it would be a violation of scripture to baptize a child of God every time he committed sin.

Another case in point is Acts 19. In this text we read of some people at Ephesus who were baptized the second time. Some people object to saying they were baptized the second time. However, since the word "baptize" means to inundate or dip I have no

objections to saying they were baptized twice. After all, we have many different baptisms mentioned in the Bible. One must keep in mind that these people at Ephesus had not been baptized correctly and therefore had to do it over. They had been baptized under John's baptism which was not valid at that time. It would not be unscriptural to baptize a man who had been baptized a dozen times if all his former baptisms were not in accord with scripture. I have baptized people who had been immersed three or four times before. Bible baptism demands a scriptural subject — a penitent believer; a scriptural element — water; a scriptural action — immersion; and a scriptural design — for the remission of sins. Gentle reader, it is too important to jeopardize your soul with a man-made baptism.



KURIAKE HEMERA: "LORD'S DAY"

OCCURRENCES

In one respect, the expression "the Lord's day" is similar to such words as "Bible," and "Christian." Although the word "Bible" is spoken often by Christians, the English word "Bible" does not occur in the Scriptures. The word "Christian" is one of the most common words in the Christian's vocabulary; yet, the word "Christian" occurs only three times in the entire Bible, Acts 11:26; 28:26; I. Pet. 4:16.

Similarly, the expression "Lord's day" is uttered frequently; yet, the expression occurs only one time in the sacred text, Rev. 1:10. However, the term translated "Lord's" (*kuriakos*) occurs in one other passage, I Cor. 11:20. In this passage the term occurs in the expression "Lord's supper."

KURIAKOS, "LORD'S"

Thayer comments that *kuriakos* is "an ecclesiastical word." We know now, however, that the term occurs in early, non-Biblical Greek papyri. (See Vocabulary of the Greek Testament, Moulton and Milligan.) The term *kuriakos* was used commonly in the sense of "imperial" to describe finances, feasts, etc. It even occurs in the phrase "Emperor's (*kuriakos*) day." Some scholars think that this latter usage may have led to the use of "Lord's day" as opposed to "Emperor's day."

Apparently, the term *kuriakos* attaches some very singular and peculiar characteristics to whatever it describes.

WHAT DAY IS IT?

The Bible does not say that the "Lord's day" is Sunday. However, many Bible scholars believe that such is the reference.

Post-apostolic writers almost without exception refer to Sunday as the "Lord's day."

It is this author's judgment that the "Lord's day" in Revelation 1:10 does, indeed, refer to Sunday. This peculiar reference to Sunday is probably because of the significant episodes that are associated with Sunday.

WHAT HAPPENED ON SUNDAY?

According to the Biblical text, Jesus was resurrected on Sunday. This is expressly affirmed in Mark 16:9. The expression "in the end of the Sabbath" that occurs in several passages (Matt. 28:1, etc.) might literally be translated "the Sabbath just having passed."

It is further evident that the church of the New Testament spoken of by Jesus in Matt. 16:18, etc. was established on earth on a Sunday. This is affirmed in light of this author's view that the Jewish Pentecost always occurred on Sunday.

It is clear from Acts 20:7 that the disciples of Christ came together on Sunday ("the first day of the week") to "break bread"; that is, to observe the Lord's Supper.

The above-mentioned episodes (and possibly other things) make it very fitting that Sunday should be referred to as "the Lord's day."

Using the SWORD OF THE SPIRIT



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

BRETHREN UNDERSTAND THE TRUTH — OR DO THEY?

The director of the local Boy Scouts of America sent me a copy of an article which appeared in a Scout magazine. The article was entitled, "Scouting among Churches of Christ." It was written by Ira North, minister of the church in Madison, Tennessee. He said:

"We have received many requests for information about Scouting in the Churches of Christ and particularly about the BSA program at the Madison Church."

He then proceeds to praise the Scout organization for offering "one of the greatest opportunities that we have today for developing character in young men." I have no objection to the good work done by the Boy Scout organization. Of course the home and church should have the greatest influence upon the children, especially the children of Christians. Brother North said:

"We believe there is a plan whereby individual members of a congregation of the Church of Christ can have a Scout troop and at the same time violate no principle of scripture or conscience and have the goodwill of the entire congregation and community. The plan simply stated is this: organize, finance, and operate the troop on an independent basis. Have your charter made to a 'Group of citizens of the congregation of the _____ Church of Christ.' This is the plan we have used at the Madison church and it has worked beautifully and harmoniously."

I disagree with the expression "congregation of the Church of Christ" for it is redundant and unscriptural. It implies that the universal church is composed of congregations. Isn't a congregation a church? Would it be right to say "a church of the Church of Christ?" If the above expression is correct, why not say that?

I agree with his teaching that all such work should be done on an "independent basis" separate and apart from the church, and that such procedure violates "no principle of scripture or conscience."

"J. L. Hunter, one of our oldest elders, made the point that while we recognize the tremendous good the Scouts do and the need for our boys to participate in Scouting, he did think it should be operated independently by interested citizens and not as a work of the church. He said: '... we do not believe the Scout organization should be tied into the operation of the church, since both are separate organizations and institutions — the Scout organization is a human institution while the church is a divine in-

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P. O. BOX 17244 — TAMPA, FLORIDA 33612

stitution. The church being a divine institution, it will admit of no added institutions or auxiliaries.' Those interested in the restoration of New Testament Christianity in name, doctrine and practice can readily understand why Churches of Christ carry on only such programs for which they can give a Bible example (Evangelism, Edification, and Benevolence). However, without the violation of this concept our boys can enjoy the great benefits of Scouting and that under devoted members of the Church of Christ."

It is obvious that brethren North and Hunter can see the difference between individual action and church action, and between the church and a human institution. That's wonderful! I wish that they could get that simple truth across to some preachers and brethren whom I know and try to teach. Wouldn't it be wonderful if these and other brethren would apply these sound principles to the benevolent institutions and similar works which have caused division in the church?

According to the logic and advice of these brethren, if benevolent institutions were operated on a private enterprise basis and independent of the church, such would violate no scripture or conscience — and they are right! It is certainly scriptural for brethren to operate any private institution which is morally right, and if support of "our" benevolent institutions was left to independent and individual action, brethren in congregations would never be forced to violate their conscience. That's exactly what many of us have advocated as a means of operating benevolent and edification institutions scripturally and peaceably.

To apply brother Hunter's teaching, we would see that the church is a divine institution and that all others are of human origin and should not become "added institutions or auxiliaries." He also understands what the work of the church is, and that such social works as Scouting do not come within the purview of its divinely authorized mission.

I truly wish that the article had ended here, but it did not. Notwithstanding what had been said, brother North proceeded to explain that the Madison church had furnished its building and facilities for the activities of a Boy Scout troop, and had used the pulpit to explain and promote the work. He justified such by stating that they had on occasion loaned their building to various civic and labor groups in town who needed to borrow a meeting place. He said that he made the following proposition to the Madison elders: "I will take the responsibility of raising financial support of the Scouts and of securing all the leadership. It will not cost the church treasury a penny, and it will not cost the elders any time or bog them down in any way in details, or take anything away from the program of the church."

I fail to understand how brethren can contend that something is not a work of the church, cannot be financed by the church, nor under the oversight of the elders, yet the church can furnish and maintain its facilities for such work. Will someone explain to me how the church can provide the facilities for something which is not its work, and how such is not a contribution to that work?

That is the same kind of inconsistency which we see in brethren who SAY they oppose church support of colleges while furnishing church facilities for

various college activities. We have an example of that here in the Little Rock area. A group of brethren formed a corporation for the purpose of operating a private secular school which is being conducted in the building of the Sylvan Hills church of Christ. The elders of that church, the preacher, and several other preachers who endorse the school have all stated that they oppose church support of schools and colleges. I have called upon them to explain how they can endorse the practice of the church furnishing the facilities for a secular school and oppose the church making a monetary contribution to the same school. I'm still waiting for an answer.

As has been true in so many ways through the years, we need to let our practice catch up with our preaching! History reveals that when such discrepancy is finally recognized, brethren usually change their preaching to fit their practice.

One final statement from brother North: "Thus I explained the program to the congregation from the pulpit. However, I made it clear that the peace and harmony of this great church was more precious and important than any matter of expediency, and if there was any objection we wanted to know it."

That is certainly a commendable attitude. If brethren had followed this principle, instead of insisting upon church contributions to controversial works (which they described as a matter of expediency), many congregations which have been divided would now be working in peace and harmony.

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19).

WE CAN ALL HELP BROTHER PHILLIPS

Thomas G. O'Neal

When *Searching The Scriptures* was first started I was asked to write for it, but I have not written every month. However, every month I have paid for a number of subscriptions to this paper. Others have done likewise.

The editorial in the October issue shows the need for some additional help with the financial burden accumulated over the years in publishing the paper. Each year of its publication I have been aware of its need. Brother Phillips has done a first class job as editor; many have been the compliments to him from many places of the good that paper has and is doing. This paper can be taken out of the "red" and put in the "black" over night, so far as the personal burden on Brother Phillips is concerned. If every person who reads it and has been blessed in any way during its publication would take the time to send just \$1 to Brother Phillips when you renew or send in a subscription, to retire the debt of publication, this alone would get the job done.

I do not believe in asking others to do what I am not willing to do. With this article also goes my check. This will work if *every person* mentioned will send \$1 with his subscription or renewal to: H.E. Phillips, P.O. Box 17244, Tampa, Florida 33612. Do it right now before putting this copy of the paper down.

BIBLE LANDS AND CUSTOMS



Melvin D. Curry, Jr., 209 N. Willowick, Temple Terrace, Fla. 33617

PROBLEM PERIODS IN OLD TESTAMENT HISTORY

THE PERIOD OF THE PATRIARCHS

The title of this article and perhaps of several to follow was suggested by a series of lectures delivered by R. Laird Harris, a former professor of mine at Wheaton College, given in the 1968 Cincinnati Bible Seminary Lectureship. The specific motivation for writing on this subject, however, was received last week while listening to a lecture on Hebrew history in a Humanities class at Florida State University. Within the scope of a two-hour lecture I heard the professor affirm that the Biblical account about Abraham compresses the legends of at least three generations of Hebrew people into a single narrative about one man, since it is much easier to believe that three generations lived 175 years than to believe that Abraham alone lived to such an advanced age; that Moses merely borrowed his concept of one God from the Egyptians; that there were actually two departures from Egypt hundreds of years apart: one lead by Moses and Aaron and the other lead by Joshua; and that the Israelites literally pulled the walls of Jericho down with ropes, a version supposedly more easily accepted than the "ludicrous" account in the Bible. The bell sounded before the professor concluded his material, so there is no telling what will yet be revealed by the self-styled "naturalistic humanist" who speaks with respected authority to his class of graduate students.

The experience described above was tragic for at least two reasons: most of the students in the class were unable to distinguish between fact and fantasy in the professor's lecture, and the professor himself displayed a woeful ignorance about the patriarchal period of Old Testament history. At least, if he was aware of the amazing accuracy of the Genesis records with respect to customs and practices current in the ancient Near East, he allowed his bias against divine revelation to cloud his presentation of the material.

EVIDENCE FROM THE DUST

Excavations at Ur by Sir Leonard Woolley during the years 1922 to 1934 revealed that an advanced civilization flourished in the southern region of the Tigris-Euphrates rivers at least 2500 B.C. "Ur was a town with a complex system of government and a well-developed system of commerce, one with writing in common use for the issue of receipts, the making of contracts, and many other purposes. There were

town drains, streets, two-storied houses, a great temple tower (ziggurat), trade routes joining the town with other great towns to the north and the south, and various other evidences of a highly developed civilization" (J. A. Thompson, **The Bible and Archaeology**, pp. 15, 16). The Sumerian culture also developed a sophisticated system of mathematics and produced advanced linguistic studies. "Clay tablets have been found which list Sumerian words with their Akkadian equivalents. There were lexicons before Abraham! So Abraham was not at all primitive nor did he live in a primitive society... The problem is now that almost too much antiquity has been studied, and there is so much history to be mastered before Abraham's time" (R. Laird Harris, **The Seminary Review**, XVI, no. 1 (Fall, 1969), p. 4). Near Eastern archaeological excavations have yielded over one million clay tablets from Mesopotamia. Two ancient sites, Mari and Nuzi, have produced material especially useful for Old Testament background. In the next article some of this material will be discussed. Why should one be constrained to talk about the "myths" and "legends" of Genesis when the events of the patriarchal age fit so beautifully into the cultural period between 2000 to 1700 B.C.?

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THE NEWS LETTER REPORTS

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

FIGHT AGAINST PORNOGRAPHY

James D. Bales

Something can be done about the flood of pornography which tries to drown both body and soul. What shall it profit America if she has clean air and water, but her soul is polluted by lewd literature? What does it profit to clean up the atmosphere and lose one's own soul? As certainly as good literature can influence people for good, bad literature can influence them for evil. The mind thinks on what the mind feeds on, and as a man thinketh in his heart so is he. Adultery can be committed in the heart as well as with the body (Matt. 5:28; I Cor. 6:15-20).

However, in many cases there are those who do not know what to do to fight against pornography. One can find some helpful suggestions, as well as news concerning what is being done, from *Morality in Media*, published at 487 Park Ave., N. Y., N. Y. 10022. It is published by people from several different religious bodies and their newsletter costs \$1 per year.

Saraland church of Christ, 712 Shelton Beach Rd., Saraland, Ala. 36571 — The church here at Saraland, Ala. (near Mobile) has a tent for sale and would like for you to announce it in *Searching the Scriptures* if you would. The tent has a seating capacity of about 200. It has only been used in 8 gospel meetings and is in good shape. We are asking \$300.00 for it, this includes everything but seats. If anyone is interested in buying this tent they will have to make arrangements for shipping.

J. T. SMITH MOVES

J. T. Smith will be moving from Louisville, Ky. to begin work with the Northside church of Christ in Conway, Arkansas on Feb. 1. Conway is located about 30 miles west of Little Rock on Interstate 40. Anyone passing that way is encouraged to stop and worship with us. The building is located at 1800 Hairston Avenue in Conway. The phone number is 329-8735.

Eugene Britnell, Little Rock, Ark. — Thanks to the good Lord, 1971 was a busy and fruitful year for me in the Lord's work. I preached 187 times (including 16 gospel meetings) and spoke on 161 radio programs (110 of them 30-minute). In addition, I taught classes, answered hundreds of letters from radio listeners, published two monthly papers, and tried to write for two others. Our work at Arch St. church continues to make progress. Brethren, let us heed the Lord's admonition: "Lift up your eyes, and look on the fields; for they are white already to harvest." I have just returned from a meeting in Berea, Ohio. Brother Tom Hughes, a professional writer and editor of a trade magazine for his company, says

that *Searching the Scriptures* is the best paper published! He said that not only the contents, but the workmanship is excellent. Thought you'd like to know that.

Guy McDaniel, P.O. Box 2364, Muscle Shoals, Ala. 35660 — We are interested in purchasing some used pews to be used in our new classroom addition. If there are any churches in our general area which have used pews for sale, please advise them to contact us.

T. N. Thrasher, P.O. Box 1941, Decatur, Ala. 35601 — Religious Debate: There will be a public discussion between T. N. Thrasher and Richard C. Craft on Jan. 24-25, 1972 in Decatur, Ala. The subjects to be discussed are: first night, number of persons in the Godhead; second night, Holy Spirit baptism. The sessions are scheduled to begin at 7:00 each night in the building of the church of Christ, Old Moulton Road, Decatur, Ala.

Religious Debate: Drew E. Falls will meet Mr. Hugh L. Tubbs of the United Pentecostal Church in public debate on the Godhead and Holy Spirit baptism questions on Feb. 7-8, 10-11, 1972. The first two nights will be in the building of the Hanceville church of Christ, Hanceville, Ala.; the last two nights of the debate will be in Jasper, Ala.

M. E. Strauss, 425 E. Washington, Lisbon, Ohio 44432 — I am in the second year of labor with the church in Lisbon, Ohio and have the following to report on our progress in the Lord's work here. Despite purchasing a house for the preacher and assuming his full support, we are self-supporting after one year (that is, we are no longer reducing the small reserve fund), have had three gospel meetings with one response (four other baptisms and three restored during this period), have scheduled a singing school for the first of the year, have improved our Bible study program (including home studies and a new-converts class), have had elders selected and appointed, have a weekly newspaper article and a semi-weekly bulletin as additional ways to preach the truth.

Ken Thomas, Brooksville, Fla. — On Jan. 15 we will have a series of lessons all day in the responsibilities of New Testament Christianity. The following are the speakers and subjects: 10:00-10:40 — Colly Caldwell — What is a Christian? 10:40-11:20 — Jim Daniel — Why be a Christian? 11:20-12:00 — Ray Smallridge — The Fruits of a Christian's Life. 12:00-2:00 — Lunch Break 2:00-2:40 — H. E. Phillips — A Christian's Responsibility to the Local Congregation. 2:40-3:20 — Barney Keith — A Christian, Unspotted from the World.

3:20-4:00 — Irvin Himmel — Unusual Challenges of the Christian's Life. All are invited to attend these lessons.

J. Edward Nowlin, 3004 Gena Dr., Decatur, Ga. 30032 — After 20 years in the Atlanta area and 13 years with Glenwood Hills church, I have resigned, effective Jan. 1, 1972, and am planning to move to Perry, Fla. The church in Perry is small and very much in need of a man to preach the gospel in that town. A liberal element pulled out several years ago and established themselves on the south side of town. Brother Otis Jordan left Perry more than a year ago, and home forces have been carrying on since. They have a small house for the preacher, and can furnish about \$50 a week for car and utility expenses. They are now erecting a new building to replace the old frame meeting house at 714 North Calhoun St. and their financial out-go is heavy. However, I believe that the congregation can be made self-supporting again within three years. Since we have a son living in Perry, I have a special interest in that work.

My plan is to obtain time on the local radio station, publish a bulletin, and preach the gospel publicly and privately. I intend to continue circulating a 26-lesson correspondence course on the Bible which I wrote and have been using for 20 years. I believe this program of work will produce results down there.

To do this work, I am doing something I have never done before in attempting to raise my personal support. I shall need about \$600 a month from other churches, and am asking that you brethren consider sending me \$50 or \$100 a month, beginning in January, 1972, and continuing for a maximum of three years if you see fit. I will make a monthly report to all who send to my support.

Most any of the brethren connected with Florida College, Searching the Scriptures, or The Gospel Guardian, and many preachers, as well as the brethren here would know me if you wish to inquire. If you wish, I will visit with you at your convenience on week nights or week ends. Please let me know what you can do as soon as possible. The time is short.

Henry M. Myers, P.O. Box 243, Umatilla, Fla. 32784 — I have worked with the church here in Umatilla since last April. We have had four baptisms, three have placed membership, two restored, the attendance has doubled and we are looking forward to greater accomplishments for the Lord in the coming year.

Leslie E. Sloan, 3090 N. Trezevant St., Memphis, Tenn. 38127 — In the interest of the work of brother Haven Starr of N. Providence, R.I., I would like to run the following report and request from him:

There is a great need of a faithful gospel preacher in the Northeast. This is truly a mission field with the Lord's church sparsely settled in this section of our world. We are trying to contact a faithful preacher of the gospel to move to this area to work in God's Vineyard. If you or some one you know would be interested in moving here and accepting a challenge, please contact Haven Starr, 5 Garabaldi

St., No. 8, N. Providence, R. I. 02911. Surely there is someone that will "come over and help us."

Greensbury Church of Christ, Greensbury, Ky., 42743 — Sound gospel preacher needed to work with small congregation. Must be willing to work in the community. Phone 932-4488. Area Code 502.

Edgar C. Walker, 2410 S.W. 14th St., Miami, Fla. 33145 — I am now living and working with the Southwest church in this beautiful sunshine state of Florida, in the city of Miami. I left what I believed to have been a real good work in Dayton, Ohio with the Haynes St. congregation in that city, where there were seventy-four responses to the invitation while we were there.

We continue to look each month for the Searching The Scriptures. You are doing a good job. I hope and pray that you will be able to continue this fine work for many years to come.

Michael E. Grushon, Box 275, Hobart, Ind., 46342.

—The Hobart church of Christ conducted a gospel meeting the week of November 1-7, 1971. Jimmy Tuten of Tallmadge, Ohio was the speaker. During the course of the meeting eight souls were baptized into Christ.

Joe F. Nelson, P.O. Box 536, Jasper, Georgia, —A faithful church is now in Jasper, Ga. We are located on Highway 5 just 2 miles out of Jasper. We are another small (in number) congregation that stands for the "ancient order" of New Testament work, worship, and organization. Our time of worship services are as follows: Morning Worship: 11:00 a.m., Evening Worship: 6:00 p.m., Wednesday service: 7:00 p.m. Phone 692-5669 or 692-2575.

"THE WOMAN'S COVERING"

of

1 Corinthians 11:1-16

"special issue"

SEARCHING THE SCRIPTURES

October, 1968

Hiram O. Hutto

and

James P. Needham

50c per copy



LESSONS from RESTORATION HISTORY

Colly Caldwell, 8722 Renfrew Place, Tampa, Florida 33604

RESTORATION ATTITUDES — TOLBERT FANNING

It has been suggested that much of the gullibility of brethren in receiving religious notions without proper Scriptural review is due in part to a failure in understanding the Restoration movement and its principles. While I had much rather emphasize the real problem, which is improper application of the Scripture, I recognize that some problems could be avoided if some were more informed on how these problems have been met in prior decades. One great value of studying Restoration history is letting it show us the ends of the roads we are travelling. I know, for example, of no really new position occupied on any major issue threatening the brethren in the past 20 years that had not been introduced in the decades before. Perhaps in a few cases some new wrinkle on some passage has been presented, but the issues have been the same, the arguments have been basically the same, and the results have been the same that they were a hundred years ago.

It is with pleasure that I have received and accepted the opportunity to present to the readers of this journal, perhaps with some regularity, a view of the fundamental principles of the Restoration movement which are reappearing in our day. I know of no better place to begin than with the basic attitudes of some of the leaders of that movement.

One of the most prominent preachers in the history of the church in Tennessee was Tolbert Fanning, founder of the **Gospel Advocate** (with William Lipscomb, elder brother of David Lipscomb).

Fanning was not a ruthless type of preacher, lacking love and loving dispute. Some said he preferred his Middle Tennessee farm to religious encounter and working with his cattle or riding his horses to debate which so often ended in personality battles. On one occasion when his opponent clearly referred to him as a "brute," he arose and left the hall not to return at all for the debate. But Fanning loved the truth and he would stand for it whenever and wherever he saw the need.

Sometimes Bible preachers have been categorized as preachers of hate, religious fanatics, or sectarian bigots. On a few occasions the terms have been fitly appropriated. Often, however, they are applied by those who do not appreciate deep love for the Word of God in men who insist that it be followed. Regardless of the love that may fill a man's heart and the desire for unity he may have, others will ridicule him if he is uncompromising and non-denominational in his preaching.

One such case in Tolbert Fanning's experience occurred in the years between 1856 and 1862, when he became troubled at the direction being taken by Robert Milligan, Robert Richardson, and other prominent brethren associated with a paper called the **Millennial Harbinger**, edited by Alexander Campbell. By that time the American Christian Missionary Society had been instituted and in a few instances the organ was being played in worship.

What Fanning saw in Milligan and the others which alarmed him had been born in the 1830's and 1840's when some Biblical basis was being sought for a proposed missionary society. In articles in the **Harbinger**, Robert Milligan, a very respected Bible scholar among Disciples, had claimed that the church cannot do the work God gave to it through local congregations. Therefore, he said, it must establish auxiliary societies through which to work. To Fanning the issue was not so much the society itself as the rationalization which allowed it. He saw a terrible danger in Milligan's saying that the New Testament does not present a "thus saith the Lord" for all things believed and practiced by the church. He had begun publication of the **Gospel Advocate** to allow a free exchange of views on the society question, but to Fanning it had never been questioned that the church could do what God had given it to do.

Milligan also asserted that the Bible is a book of motives and general laws, not specific patterns. While he did not intend that this should necessarily be applied outside the subject of congregational co-operation, some of his admirers and students in the College of the Bible at the University of Kentucky took him to be saying that the New Testament was to be obeyed not in the letter but only in the spirit. They took up this chant and it led to complete apostasy by many in terms of the restoration appeal for a return to the Bible for religious patterns.

Fanning was appalled. When he attacked such reasoning he was said to be "ambitious" and without love. He was accused of desiring to lead out a new party. He was to many an exclusive, literalistic, Pharisaic bigot. But he loved the truth, and he loved man enough to warn him not to abandon Biblical patterns.

What Fanning saw in Milligan, Richardson, and the others, we are seeing today. What he experienced, we experience.

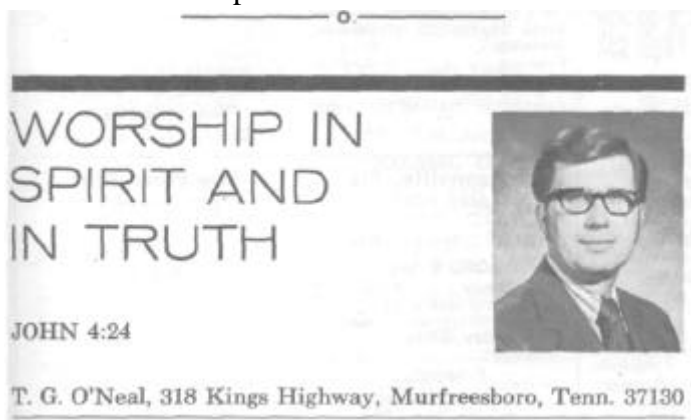
First, we are in the same position as was Fanning regarding Institutionalism. We oppose institutions that are church supported which care for either the very young or the very old and we are without love, some say. We oppose cooperative programs of the Herald of Truth type and we are too literalistic.

Second, the Lord's people stand where Fanning did on ecumenism. But those who oppose ecumenical movements designed to bring joint action with denominationalism are often ridiculed. We are exclusive sectarians, we are told. That's alright! God never did want his people fraternizing with the daughters of men.

Third, those of us who insist that union without Bible unity is not Biblical oneness are said to be Pharisaic bigots. There always have been, and so it is no surprise that there are several now, movements under way which would attempt to bring those who believe differently on basic Bible doctrines together without uniting them into one mind in

fact. The sophistry used is often persuading, but the father of it is the god of this world, and he knows how to work the men of this world. Paul ran into it at Corinth (I Cor. 1-2); Fanning experienced it in reading some of Robert Richardson's articles on philosophy; and we will face it around the next corner if it has not jumped out at us already.

Fanning could see where all their sophisticated reasoning was leading. He predicted very early a complete estrangement between the rivaling parties. Today, those who followed Milligan and other more liberal teachers through the years form the Christian Church Denomination (called a "denomination" by their own choosing). Those who were of the same mind with Fanning became simply Christians and formed themselves into churches of Christ. But another division has come in the churches of Christ during the last 25 years. Does not the former dispute and its results forewarn us concerning the end result of the present disturbance?



WORSHIP IN SONG

Thomas G. O'Neal

In a previous article we have seen the kind of songs to be sung in worship are spiritual in nature. The inner man, II Cor. 4:16, is strengthened by such spiritual worship.

SPIRITUAL WORSHIP

The Lord said, John 4:24, that our worship is to be "in spirit" as well as "in truth." We understand that for our worship to be "in truth" it must be according to truth, which is the word of God (John 17:7). However, our worship must be "in spirit" which we understand to mean that our heart, the inner most feelings and expressions, are poured out unto the Lord. Each specific period of worship should find us so expressing ourselves to God.

Our worship should never become such that it is a ritual, that we so act toward God without thinking about what we are doing. However, it is easy for us to drift into such an attitude and our worship become not the expression of our heart but the form which we have repeated so many times.

EXAMPLES

In' the song "Jesus Is All The World To Me" these words are found: "I trust Him now." Often this beautiful old song is sung and we sing "I trust Him now" and yet do I really express my heart's senti-

ments when I sing this? Do I really trust Jesus? When a problem comes up in my life, do I trust obedience to the Lord to work it out or do I want to lean on the arm of flesh. If the latter, do I really trust Jesus?

"I will tell the wondrous story" are the words of the second stanza to the song, "I Will Sing Of My Redeemer." As I sing these words are they really the sentiment of my heart, or have I sung these so often that I do not realize what I am saying?

The song "I Am Praying For You" contains some powerful words that I need to give attention to as I sing. That alien sinner that is in the service time after time, do I really express my heart to God and to him when I sing, "For you I am praying?" Have I prayed for him? As I sing this song, is there a prayer on my heart for his obedience? Or do I just sing without my worship being "in spirit?"

Do the words "Anywhere with Jesus, over land and sea, telling souls in darkness of salvation free" really express my thoughts when I sing them? Are they sung "in spirit?" Or do I sing them but am not interested in talking to one of my neighbors about his soul? If such is the case, then my worship is not "in spirit" is it? What about your worship?

"I love them no more" are the words of part of the second stanza of the song "A New Creature." These words refer to the "old things" that "are passed" which are the things that allured me before obedience to Christ. Do I really feel this way about them as I sing, or would I still like to engage in the sins of the flesh? Have a drink? Gamble? Do I still love these things?

MELODY IN HEART

With the above examples I need to ask myself if I make melody in my heart (Eph. 5:19) when I sing? Is my heart harmonious with the great truths expressed in the songs? Or do I find a discord note with how I feel and what I am singing? Does my heart overflow with praise and thanksgiving to God for what he has done for me?

CONCLUSION

It is not enough to show others that worship is not to be ritualistic, but when I worship I must do so "in spirit" as well as "in truth" if God is to be pleased with my worship.

OUTLINES OF FLORIDA COLLEGE LECTURES

1968

Detailed outlines of each speech delivered at the 1968 Florida College Lectures, including 3 lectures on The Holy Spirit by Franklin T. Puckett, 3 lectures on the Problem of Human Responsibility and Organization by James W. Adams, 3 lectures on The Church — Its Nature and Structure by Roy E. Cogdill, and 2 lectures on Contemporary Prophetic Cults by Homer Hailey.

Price \$2.00