

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"

VOLUME XIV

JANUARY, 1973

NUMBER 1

ARE WE SUCCEEDING WITH THE GOSPEL?

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"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15,16).

These are words we have committed to memory and use them frequently to show what one must do to be saved. But why do we fail in our mission to do what we preach should be done? To this question we had better find an answer, and we had better find the right one.

During the time it takes me to type this article over a thousand souls will pass from time to eternity from this continent. Of this thousand who will die while I write this paper, perhaps one soul will have at sometime in the past obeyed the gospel of Christ. Among those who have obeyed the gospel of the Son of God, perhaps one out of forty will be faithful unto death to receive the crown of righteousness. This is a discouraging estimate, but the facts are in evidence to support the statement.

Why is it that we can hold hope for about one out of forty to fifty thousand souls who depart this life? Why can we not reach these thousands with the gospel and bring them to obey it and live by the will of Christ? These and a dozen more questions may be asked, but a sober and thoughtful view of the antics and promotional involvements of the religious leaders of the day will answer these questions.

WHAT ASSURES SUCCESS?

What makes success? The answer depends upon who asks the question and to whom it is asked. By man's standard, success would be that which at-

tracts attention and gets the approval of the masses, and shows increase in material wealth. In a word, man's success is man's greatest achievement and the most popularity. A good proof of this is the use of numbers present at a service and the amount, of contribution to indicate growth of a congregation.

But success by God's standard is that simple and complete obedience to the will of God that makes men "new creatures" in Christ. This godly success is described in such terms as: "then they that gladly received his word were baptized: and the **same** day there were added unto them about **three thousand souls**" (Acts 2:41). "Howbeit many of them which heard the word **believed**; and the number of men was about **five thousand**" (Acts 4:4). "And believers were the more added to the Lord, **multitudes** both of men and women" (Acts 5:14). "And the word of God increased; and the **number of the disciples multiplied** in Jerusalem **greatly**; and a **great company of the priests were obedient to the faith**" (Acts 6:7). "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, **they were baptized, both men and women**" (Acts 8:12).

On and on it goes in the divine record: thousands in one day, multitudes were obedient, and they were multiplied greatly in Jerusalem. All this growth, unmatched by the combination of the greatest machinery of men, was without "the greatest preachers of today" being promoted, and without the genius of all the "specialists" we now have in the field of preaching, and without all the gimmicks and devices concocted by professed disciples to "promote Christ." If it succeeded then, it will succeed now.

That which will insure genuine scriptural success is the plain, forceful preaching of Christ as the Son of God and man as a sinner. This preaching must include all that is revealed in the New Testament for one to become a Christian, and not add one single thing that is not revealed. The gospel is the power of God to save the believer (Rom. 1:16). It is by **obeying** the truth that man's soul is purified (I Pet. 1:22).

WHY DO WE CONTINUE TO FAIL?

I do not want to imply that no success or spiritual growth exists. There is a healthy growth in many

parts of the country, but by comparison with the first century preaching, and considering the advanced methods of communication we have today, we are failing in the mission to go into all the world and preach the gospel to every creature.

There are a number of reasons why we continue to fail, but I can attribute the world wide failure to two obvious attitudes that seem to have permeated the entire church of the Lord. Until these are eliminated or corrected we will have very little success.

1. The False Idea of Unity.

The newly developed concept of unity and the ecumenical efforts, including the fellowship with many denominations of the world, is one hindrance. This has developed within the Lord's church during the past 20 to 30 years. It stands to reason that a Methodist sees no point in leaving Methodism when some "Churches of Christ" join with them in their rituals and "good works" by which they confess that Methodists are "children of God" also. Why should they change?

This false concept of unity has weakened the conviction and conscience of the majority of those who have been baptized into Christ and they no longer really feel the need to change religious people in error. Why should they? If all these are "children of God" in various ways, why try to change them?

The pseudo-promoters of denominational unity have little or no respect for the divine authority of the word of God. It would be impossible to expect them to draw a line between truth and error because the moment they do so they are in trouble with their concept of unity. This is one great reason we are not growing as in New Testament days. I am speaking of success as revealed by God, not the success as viewed by men.

2. The Attitude Toward Sin and the World.

The attitude of most people toward sin and the world has left little difference between the lives and influence of members of the church and the world. The evils of the world have so infiltrated the habits of professed disciples of Christ that preaching has no longer any influence upon those of the world.

Galatians 5:19-21 lists the works of the flesh and concludes with these words: "of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Romans 6 plainly shows that the person who is dead to sin, buried with Christ by baptism into death, and raised in the likeness of his resurrection to walk in newness of life, should no longer allow sin to reign in his mortal body. If we turn from serving righteousness to serve sin, we become the servant of sin, and the end is spiritual death. This is the whole point of Romans 6.

Jesus said that his disciples would be hated by the world (John 15:18,19). In fact, he taught them that if the world loved them they would be of the world, because "the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

James said: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

Searching The Scriptures
Published Monthly At
TAMPA, FLORIDA
Second Class Postage paid at Tampa, Florida

H. E. PHILLIPS, Editor

Office of Publication
14902 North Boulevard
Tampa, Florida 33612
Phone: (813) 935-3691

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If one has difficulty defining what the world is in these passages, John makes it plain: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:15,16). Everyone is of the world who is not in Christ and not walking in the light (I John 1:7; Matt. 12:30). Demas, once a fellow worker with Paul "hath forsaken me, having loved this present world ..." (II Tim. 4:10).

All these passages establish this one point: No man can give allegiance to the god of this world to any degree and be a true servant of God. But this is the very problem that hinders our success as we try to use the powerful sword of the Spirit, the word of God.

WHAT A CHRISTIAN MUST BE TO SUCCEED

One of the most concise and direct passages that

tells what a Christian must be to be successful is the third chapter of Colossians. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. 3:1,2). This is the very first state of mind that will produce success as a Christian.

It is not enough to have the right attitude of mind, righteous conduct must accompany the right goal. We are to **put off** anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:8-10).

It is not enough just to put off the evil deeds, we are to **put on**: kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another ... put on love, and let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. . . . Let the word of Christ dwell in you richly in all wisdom . . . And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:12-17).

If we could get men and women to obey these requirements for the "new man" in Christ, we would have no problem with success in preaching the gospel to every creature.

AN INTERESTING QUOTE

Larry Ray Hafley

The quotation which follows may be of some interest to those who have occasion to oppose denominational use of the Old Testament as authority. Who has not had a Baptist run to David's harp or to some other Old Testament passage for proof of mechanical instruments of music in the worship of the church? The quote below reveals that their leading teachers knew better. You may desire to file it for future reference. (The quote is taken from an article reviewing and rebuking the errors of Dr. John R. Rice.)

"Dr. Rice makes the old testament law still a rule of faith and practice, by his interpretation of Matt. 5:17-18. It is as wrong for him to teach this as it is for Seven Day Adventist (sic). At least the adventist (sic) are consistent (sic) in that they keep Saturday instead of Sunday. Matt. 5:17-18 clearly teaches that ALL the law was fulfilled at the same time, and Col. 2:14-17 tells us it was nailed to the cross. If you divide the law into ceremonial and moral, you still have 'one jot or tittle shall in no wise pass from the law (including both ceremonial and moral) till all be fulfilled.' If Christ fulfilled part of the law, He fulfilled it all on the Cross." (A. J. Wall, "Dr. John R. Rice — Wrong On Many Things," THE BAPTIST ANCHOR, Vol. 27, No. 8, November, 1972.)

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I MARVEL
Galatians 1:6



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WILL HE FIND FAITH? IF WE ARE TO SURVIVE AS THE PEOPLE OF GOD

In Luke 18:8 the Lord asks the question, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" Christ was disturbed over the conditions that he found in the days of the New Testament. The same conditions are with us in 1973. That there has been a great "cooling off" in religion no one can deny. It is getting harder, by the day, to convert the lost to Christ. There are many reasons for this indifference. One of the foremost is the taking of the wife and mother out of the home and putting her to work. She is no longer there to have all things ready for the family to attend services and to show the right interest in spiritual affairs. Other factors enter also, such as materialism, the influence of "science falsely so called" in the classroom, etc. The facts are with us, however, and if we are to survive as a people we will have to find the answers.

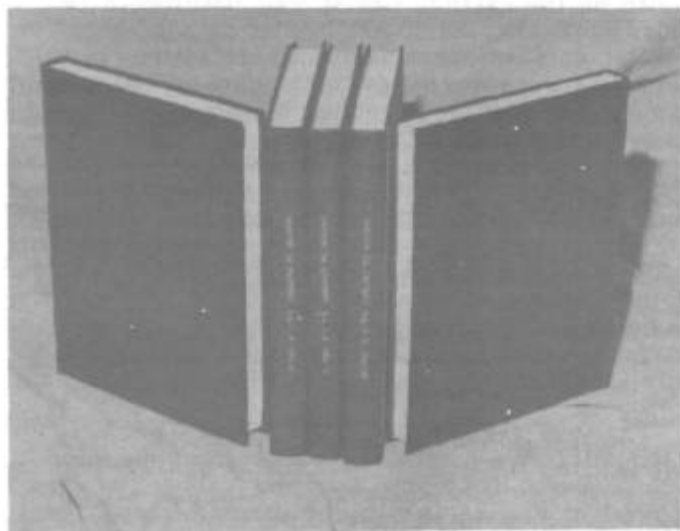
The first, perhaps, is a BETTER HOME ENVIRONMENT. We must do a better job of instilling in our children the same spiritual values that were placed in us. We take it for granted, many times, that the young ones in our homes will have the same faith we have, only to wake up too late and realize that it is not true. The church only receives what the home gives it and regardless of the effectiveness of the church program it can, as a rule, be no better than the home. The rules are simple, prayer each time the family sits down together, a time set aside each day to study the Bible, stories of God's great around mother's knee instead of T.V. The rules are simple but rare is the home that follows them.

Secondly, WE MUST BE SURE THAT THE CHURCH HAS A PROGRAM FOR ALL. From the oldest member to the two-year-old who is attending class for the first time, the congregation should have the best teachers in the classroom, the best material to study and an arrangement favorable for such study. As Bobbie points out in her new book, *Stairway to Teaching*, less time is spent in the Bible School than we would believe possible. Compared to the public schools less than two weeks is spent in study. This is compared to one year in the schools of the nation. Just think, we are expected to do in 52 hours what the public school does in nine months.

WE MUST SET THE RIGHT EXAMPLE. In our lives, in teaching others, in showing the proper interest in all that is right, our children are not looking for perfection but for consistency. They have a

right to expect the proper example. When mistakes are made they should be acknowledged instead of covered up. Conversation in the home should be spiritual in nature and uplift the church of the Lord. Children ought to hear the right things and ought to hear them in the right spirit. Comments, if they are critical, are misunderstood by children and they tend to magnify them. It is little wonder that our boys do not make elders and preachers when all they hear is derogatory remarks against those who have these positions.

Yes, the Lord asks, "Nevertheless when the Son of man cometh, what will he find on the earth?" Unless we are able to teach our children to "remember their creator in the days of their youth," there will be no church tomorrow. It is up to all of us, may God help us as we know he will.



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"KEEPING IT IN CONTEXT" NO. 1

It has been my purpose, the last several years to stimulate a study of the word of God by articles in this column. I have tried to write on a number of controversial matters both without and within the church. I have also tried, to the best of my ability, to diagnose the problem. That is, to see why the difference between people exists and the solution.

Our study this month deals with the problem of keeping words and phrases in their context. An excellent illustration of this is found in I Cor. 2:9. Paul said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." It must be admitted that the above scripture comes in handy preaching some funerals. We all feel that heaven is so beautiful that it is beyond our finite description. However, on second look at the context we find Paul is not talking about heaven at all but the gospel of our Lord. This is why it is so necessary to keep words and phrases in their context! I have always insisted that it is impossible to understand some words and phrases in the Bible if they are not held in their setting. The reason for this problem is the double and even triple meaning of some words. One of the greatest problems in a public debate is to keep an opponent from taking words out of context and making a false application. I shall in succeeding articles discuss different facets of the major problem.

Our first study is on the expression "Breaking bread" as found in Acts 20:7, and other places in the New Testament. I suspect almost every reader who has taught a class on Acts has been asked this question: "How do you know the breaking of bread in Acts 20:7 is the Lord's Supper?" They usually go one to say "Does not this term sometimes mean an ordinary meal?" The answer to their last question is "Yes." This means that some sort of explanation is in order.

The word bread (Artos) sometimes has reference to the Lord's Supper as indicated in Matt. 26:26; Acts 2:42 and I Cor. 11:23. The word bread sometimes means food in general (See Matt. 6:11). Metaphorically, it sometimes refers to Christ as the bread of life (John 6:33). In Acts 2:46 it evidently refers to an ordinary meal. One can readily see that the Greek and English does not give one much relief from this perplexing problem. What is the answer? Gentle reader, the context itself! The expression

"To break" (Klaze) is sometimes used in connection with the Lord's Supper but not always.

Now let us take up the scriptures where this expression "Breaking bread" is used and see if we can find out whether it means the Lord's Supper or an ordinary meal. Let us take the easy scriptures first and then go on to the more complicated ones. First, in Matt. 26:26 "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, take, eat; this is my body." The breaking of bread in this text has to be the Lord's Supper because Jesus says it is. Only an infidel would argue this is not the Lord's Supper. The context makes it clear that Jesus was not instituting an ordinary meal but the Lord's Supper. Our next text is I Cor. 12:23, 24 "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, take, eat; this is my body, which is broken for you; this do in remembrance of me." It is very clear in this text that the "breaking of bread" has reference to the Lord's Supper. As a matter of fact Paul goes back to that night and quotes from the Lord himself.

Thus far in our study we have found that the expression "breaking of bread" can refer to the Lord's Supper. Now let us proceed to verses a little more complicated. In Acts two we have this expression used twice; once in verse 42 and again in verse 46. Let us study verse 42 first: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and prayers." Now our problem is this: does the expression mean an ordinary meal or the Lord's Supper? Here again the context is our answer. Notice, the disciples continued in such things as prayer, fellowship, etc. These things convey to our mind acts of worship. As a matter of fact, the word fellowship demands joint participation or something done in a collective capacity. It would be difficult for a man to have fellowship with himself only! Therefore, from the context it is generally agreed that the "breaking bread" here refers to the Lord's Supper. Now in verse 46 we read, "And they continued daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart." When the text says they continued with one accord, this emphasizes unity. It is said they did this in the temple. Although we have no reference of christians observing the Lord's Supper in the temple, we all must admit it could be done since the PLACE of worship is not specified. The next part of the verse says they "Broke bread" from house to house. It must also be admitted that the Lord's Supper could be observed in a house, and no doubt it often occurred. However, the last part of the context seems to reverse that concept. It says "Did eat their meat with gladness and singleness of heart." When Luke talks about their eating meat, or food it becomes rather clear that the breaking bread in this text refers to an ordinary meal. As a matter of fact, Paul condemned the Corinthian brethren for mixing an ordinary meal with the Lord's Supper (see I Cor. 11:33, 34).

Our last text is the one introduced at the beginning of this article, Acts 20:7. Remember, gentle

reader, the expression breaking bread could have two or more meanings. The context says in verse six that Paul stayed in Troas seven days. The reader must ask himself the question why seven days? He will then read "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Notice they came together to break bread on the first day of the week? If this is an ordinary meal why does it specify Sunday? We also observe this observance of the Lord's Supper was purposely accomplished. They could have eaten an ordinary meal any day of the week but the text indicates that Paul had stayed in Troas seven days in order to be there on the first day of the week. We found out in our study of Acts two that breaking bread was used in two ways in one chapter. We have a similar situation here in Acts 20. Down in verse 11, we read "When he therefore was come up again, and had broken bread, and eaten, and talked a long while even till break of day, so he departed." Some have tried to tie verse 7 and 11 together. The text indicates the "breaking bread" in verse 11 took place after midnight, after Paul had preached his sermon and raised Eutychus from the dead. The context also teaches that breaking bread in this text was an ordinary meal because of the social aspect of the text. Notice "And eaten, and talked a long while." This indicates a visiting period connected with the eating. In verse seven we are told the purpose of their coming together was to "break bread." The preaching of Paul was incidental! If they waited until after midnight, Paul's sermon, and the healing of Eutychus to observe the Lord's Supper, it seems they got the cart before the horse! They made eating the Lord's Supper incidental to not only Paul preaching but a number of other matters. If the text had said, "When the disciples came together to hear Paul preach, they also broke bread." I might buy the idea that verse eleven means the Lord's Supper. But as things stand I must "HOLD IT IN CONTEXT." Think it over. o

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Thank you. H.
E. Phillips

WORSHIP IN SPIRIT AND IN TRUTH

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THE CONTRIBUTION

In our series on worship, we have written concerning prayer, the Lord's Supper, teaching and singing. With this article we turn our attention to the Lord's Day contribution.

MISUNDERSTANDING

For some time brethren have had some difficulty in understanding New Testament teaching on this subject. This is not due to the subject being complex, but rather to the fact that brethren have tried to justify some false positions which involve them in trouble.

GOD IS NOT IN NEED

Since God gives to mankind, he does not stand in **need** of our contribution, Acts 17:25. The earth belongs to the Lord, Psm. 24:1. The cattle on a thousand hills are his, Psm. 50:10.

Therefore, we do not furnish God with anything when we contribute any more than we furnish his needs when we sing or pray. The contribution is an act performed which denotes the attitude of the Christian, that is, **we belong to the Lord**. We have been purchased by the blood of Christ, I Cor. 6:19-20. When we have given ourselves to the Lord as the Macedonians did, II Cor. 8:5, then **all we have** belongs to the Lord and will be used in his glory.

We are blessed when we give, Acts 20:35. God blesses us and uses us to his glory as we do his will. The Lord's religion is one of sacrifice. He gave his Son, (John 3:16; Heb. 7:27; 9:28) for us and we present ourselves as living sacrifices unto him (Rom. 12:1-2).

LOCAL CHURCH

When one obeys Christ, he seeks association and fellowship with those of like precious faith. Paul did this in Jerusalem (Acts 9:26). In a given locality this is called the local congregation of Christ. This congregation has responsibility and often it is discharged by money being used. The congregation is able to act as one through its resources in that for which the congregation is responsible.

In reading the New Testament it is learned that the early church had a treasury. (Acts 2:44-45; 4:32-37; 11:29-30; Rom. 15:25-32; I Cor. 16:1-4; II Cor. 11:7-9; Phil. 4:15-20). This treasury was authorized by apostolic teaching and came into being as brethren made free will offerings. From their

own labor and resourcefulness they were blessed of the Lord with ability to give (Eph. 4:28; Acts 2:45; 4:34,36-37).

SPENDING THE TREASURY

From the treasury which the New Testament church had we learn from the Scriptures that it was spent for the purpose of providing Scriptural teaching in both evangelism and edification. (II Cor. 11:7-9; Phil. 4:15-20). From this treasury the Scriptures reveal brethren in need were relieved (Acts 2:44-45; 4:32-37; 11:27-30; II Cor. 8 and 9, Rom. 15:25-30; I Cor. 16:1-4, etc.). Brethren provided a place for the church to meet for worship and work (Acts 20:7; I Cor. 14:23, 30; James 2:2). I take it that if and when the church provided such a place at expense to the congregation, that such was likewise a scriptural expenditure of funds. Whatever was or is necessary to the congregation functioning as God would have it work and worship would be authorized in the act itself.

FIRST DAY

I Cor. 16:1-4 is the only passage that reveals **when** the New Testament church gathered funds together. Other passages reveal the source of the individual's funds that were laid in store. For what all the treasury was spent is learned from both this and other passages. This passage is not the exclusive pattern for what funds from the treasury were spent. It is, however, the exclusive pattern as to **when** for "every one of you" to "lay by him in store, as God hath prospered him." Brethren would have little trouble understanding this if they would come to the word of God to learn his will instead of seeking to justify some human promotion.

Acts 20:7 is an exclusive pattern as **when** to eat the Lord's Supper. Just so, I Cor. 16:1-4 is an exclusive pattern for **when** brethren are to "lay by him in store." We oppose contributions gathered by the church other than on the first day of the week for the same reason we oppose eating the Lord's Supper other than on the first day of the week.

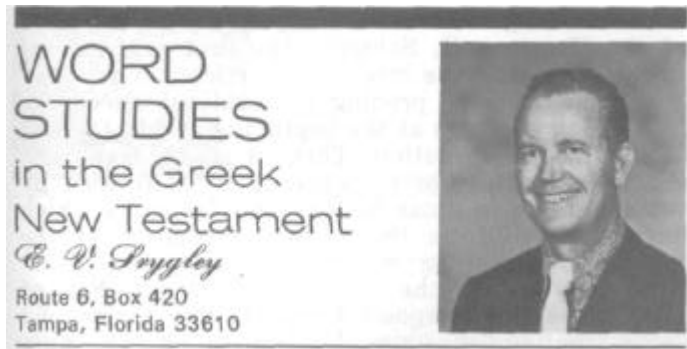
FACTS ABOUT CONTRIBUTION

There are certain facts we need to note about the contribution. (1) Saints are under apostolic order to lay by in store, I Cor. 16:1. (2) Giving should be "as God hath prospered" one, I Cor. 16:2. (3) It is "upon the first day of the week" I Cor. 16:2. (4) Our giving is to be "purposeth in his heart" II Cor. 9:7. (5) Giving is not to be done grudgingly, II Cor. 9:7. (6) We must not give out of necessity upon God's part, II Cor. 9:7. (7) We should give cheerfully, II Cor. 9:7. (8) Our giving should be liberal, II Cor. 8:2. (9) We are abundant in the grace of giving, II Cor. 8:7. (10) By our giving we prove the sincerity of our love, II Cor. 8:8. (11) We are to give upon the basis of what we have, not what we wish we had, II Cor. 8:12. (12) Poor brethren can give liberally, II Cor. 8:2.

OUR ATTITUDE

Our entire attitude toward giving will be determined by whether we **first** give **ourselves** to the Lord (II Cor. 8:5). Twenty dollars spent for our pleasure looks like a postage stamp, but the same

twenty dollars given to the Lord often looks as large as a bedspread. Our attitude toward Christ determines our giving.



ARRABON, "EARNEST," "PLEDGE"

The idea that is conveyed by the expression "down payment" is very well known. Sometimes the expression "earnest money" is used to denote a down payment, or a part payment in advance.

This very idea of "down payment" is conveyed by the Greek term **arrabon**, which occurs in three passages in the New Testament: II Cor. 1:22; 5:5; and Eph. 1:14. In these passages we read about the "earnest" of the Spirit, or the "pledge" of the Spirit.

IN THE POPYRI

In papyri dated from before, during, and after the time of Christ we have uses of the term **arrabon**, where those uses refer to money that was received as a down payment for some purchase.

In one papyrus, a woman had received 1000 drachmas as a **arrabon** for a cow she had sold. In another papyrus, someone had paid a certain amount of money as an **arrabon** for a piece of land he had bought.

THE EARNEST OF THE SPIRIT

There may have been some discussion regarding whether the expression **arrabon** of the Spirit means the "earnest" which is the Spirit, or the "earnest" which the Spirit gives. It seems to me that the former idea is more likely. In Eph. 1:13, 14 the Spirit is referred to as the **arrabon**.

PROMISES NOT FULLY REALIZED

It seems to be that in this life our spiritual blessings are only the **arrabon**, the "down payment." In the world that is to come the obedient Christian will realize the fruition, the full reward of the dutiful life of the Christian. In the world to come, he will be "paid in full."

Numerous passages indicate that the Christian does not fully realize in this life the things that God has promised to the faithful. For example, I Cor. 15:19 indicates that this earthly life, of and within itself, would be a "miserable" existence. In II Tim. 4:6-8 Paul indicates his expectation of eternal bliss. This same promise is spoken of in Rev. 2:10. These examples could be greatly multiplied.

Using the SWORD OF THE SPIRIT

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OXEN SUPPORT BAPTISMAL FONT

According to an article in the paper, the Mormon Church is building an \$18-million temple in Maryland, near Washington, D. C. In describing the temple, the article said, "It also will have the usual 'sealing rooms' for marriage rites and a baptismal font supported by 12 oxen."

Oxen may support a baptismal font, but the Bible certainly will not. While thinking about sprinkling for baptism, I remembered a poem which I had on file. I believe that you will find it interesting and amusing.

The Indian and the Preacher

Once upon a time, a preacher
Of good John Wesley's band,
Went forth upon a mission
Out in Indian land. He
gave the chief a Bible
And journeyed on his way, But
came back through that section
At a somewhat later day.

The chief called on the preacher —
What ever did give rise?
"Chief want to be a Christian,
Me ready be baptized." The
preacher brought his 'Jordan',
A little china bowl, Then
catechized the Indian
With reference to his soul.

The chief gazed at the vessel
With an apprehensive look.
"The pond, he much too little,
You give 'um chief wrong book." The
preacher urged and argued
That a small amount would do, But
failed to turn the Indian
From his "heap much water" view.

But the preacher finally consented
To let his custom slip,
He'd go down in the river
And give the chief a dip. "No,
No," the chief responded,
"You try to change God's plan From
dip to little sprinkle —
Me guess you be wrong man."

"TO SEE HOW IT WOULD FEEL"

A few weeks ago, a young man in Arizona killed both of his parents. When questioned about it, he said, "I just wanted to see how it would feel to kill someone."

If he just had to have the feeling, isn't it regrettable that he could not have known how it feels to commit suicide?

WHY APPEAL TO MEN?

We can all profit from the study, wisdom and experience of men by reading what they have written. But we can never establish divine authority by an appeal to men. If a proposition cannot be proved by the Bible it cannot be proved by an appeal to men — living or dead — regardless of their greatness. If a proposition can be proved by the Bible an appeal to uninspired men is wholly unnecessary. Usually about as many scholars can be quoted on one side of an issue as the other. About all "scholarship" does when serving as a commentary on issues is to cancel itself out. No truth of God was ever established by uninspired men.

FREEZE THE BODY BUT NOT THE SOUL

" 'Cryonicists' put bodies in the deep freeze for future shocks." So reads the headline in a recent issue of the newspaper. The reporter tells of visiting Cryo-Span, Inc., a place where bodies are frozen. Speaking of viewing the frosty face of a man, the writer said:

"The body is that of one of 15 people who since 1967 have been scientifically frozen or placed in 'cryonic suspension' in the hope that someday, after a cure has been found for what killed them, they may be brought back to life and even rejuvenated.

"Believers are convinced cryonics (from the Greek word kryos for cold) is the first serious attempt to conquer death and achieve physical immortality. Skeptics call body freezing a fraud to bilk the dead and their survivors."

I believe that these people overlook one important fact — that man is not wholly mortal. This experiment is evidently based upon the belief that he is. We don't deny that they can preserve the body, and they may find a cure for the disease, but what are they going to do for a spirit or soul? The Bible says, and everybody knows, that a body without a spirit is dead (James 2:26). Man can never achieve "physical immortality" for God does not will that it be so (Eccles. 12:7; Matt. 10:28; II Cor. 5:1). Man may have control over the body — alive or dead — but he has no control over the spirit (Eccles. 8:8). Only Jesus has such power, for he has the keys of death and Hades (Rev. 1:18).

I am afraid that any "future shocks" will be for those who think that "physical immortality" can be achieved. Man can never "conquer death" (Heb. 9:27).

ORIGIN OF THE MOON

Surely we all find the space program very fascinating, and many blessings and benefits for mankind

will accrue from it. I am not prejudiced against it. I am concerned about the frequent reports that, as far as many scientists are concerned, all of the time, effort and money is expended in an effort to learn more about the moon's origin. For example, I have before me an Associated Press article out of Houston concerning the mission of Apollo 17 and the work of Dr. Harrison H. Schmitt, the first professional scientist to visit the moon. The article says:

"Schmitt will be probing for evidence needed to fill missing chapters at the beginning and at the end of the moon's evolution. This, in effect, means he will be searching for evidence of rocks formed by volcanoes late in lunar history and for rocks which have survived from the earliest formation of the moon."

As they circled the moon on Christmas Eve of 1968, the men of Apollo 8 read to the nation and world what God has revealed concerning the origin of the earth and moon. Evidently, many scientists back on earth did not believe a word of it! If they don't believe that, do they believe any of the Bible? And if so, why? Why would they believe part of it and reject part of it?

They are searching for information, and like the sectarian who goes to the Bible to "prove" what he already believes, they will find something. The chances are pretty good that many of them will not conclude that "God made two great lights; the greater light to rule the day, and the lesser light to rule the night" (Gen. 1:16). Instead, they will argue for evolution — for both moon and man. They need not speak of "missing chapters" in evolution; the whole book is missing!

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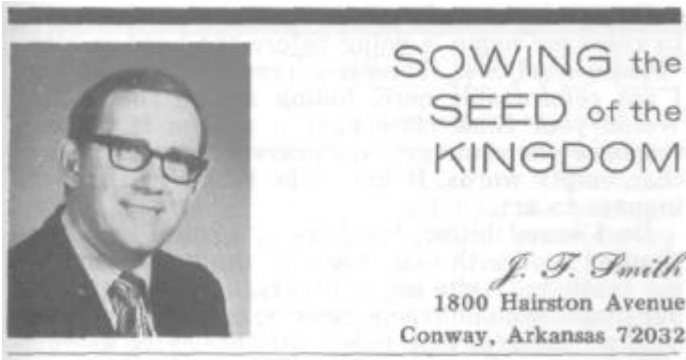
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ACCORDING TO THE APOSTOLIC ORDER

Those who are Christians subscribe to the proposition that our work and worship; yea our obedience to God in toto should be according to the apostolic order. We do not claim, as do many in the Baptist church, that we can trace a line of succession for the Lord's church all the way back to the days of the apostles. We do not believe, in fact, that that is necessary. If we sow the seed of the kingdom (which is the word of God — Luke 8:11) when it lands on good soil (the hearts of honest men and women — Luke 8:15) it will bring forth fruit unto God. Hence, when we follow the teachings of Christ and the apostles, we will become now what those became who followed the teachings then.

John Smyth, recognized founder of the Baptist church, advocated the above principle, even though he did not adhere to his own teaching. In Vedder's History of the Baptist Church, he tells of Smyth in these words: "Smyth is generally called the 'Se-Baptist,' which means that he baptized himself. There can be no doubt that such was the case since an acknowledgement of the fact still exists in his own handwriting. In this respect he resembled Roger Williams. He held that the real apostolic succession is a succession not of outward ordinances and visible organizations, but of true faith and practice. He therefore believed that the ancient, true apostolic succession had been lost, and that the only way to recover it was to begin anew on the apostolic model" (Vedder's Short History of the Baptists, page 203-204).

In this quotation are some of the very principles for which those who are members of the Lord's church contend. But at the same time, there are admissions that are devastating to Baptist doctrine. It has been the claim of the Baptist Church for years that they are "apostolic" because they can trace an unbroken chain of Baptist Churches, or churches holding their fundamental beliefs, all the way back to the apostles of Christ. So notice in the quote from Smyth that his work consists in beginning "a church anew on the apostolic model." Had he practiced what he preached it would have been commendable indeed. However, he started "anew" by pouring water on himself and calling it baptism. In a further study of Smyth, we learn that within a few months he applied for membership in the Menonite Church, recognizing his error regarding baptism.

I firmly believe that the ONLY way to recover the New Testament church is "to begin anew on the

apostolic model." Christians do not claim to have exclusive rights on this ideal, but we are earnestly striving to accomplish this by conforming our practices and our teachings to the apostolic model found in the New Testament. We find no unscriptural idea in the design of Mr. Smyth. We can only call on you, our readers, to look with us at the doctrines and practice of those who are members of the church of Christ and the denomination of which you are a member and see which conforms to the "apostolic model." Compare the following:

1. We show that Christ is owner and head of His church, Rom. 16:16; Matt. 16:18. What about the church of which you are a member?

2. We follow the Scriptures on organization, having bishops, deacons, and members in a local congregation according to the apostolic order set forth in Phil. 1:1. What about the church of which you are a member?

3. We seek to follow the New Testament teaching (Acts 2:42) on: (1) Salvation, Mark 16:16; Acts 2:38; (2) Membership, Acts 2:47; I Cor. 12:13; Acts 9:26; (3) Worship, Acts 2:42; Eph. 5:19; Acts 20:7. What about the church of which you are a member?

We ask you to compare what we call ourselves (Christians, members of churches of Christ); the organization we teach and use (local congregations under Bishops, with its special servants—Deacons) ; what we teach on salvation (faith, repentance, confession and baptism for the remission of sins) ; and what we do in our worship services (teach, pray, give, sing, and eat the Lord's Supper). Now compare that with what the Bible teaches. Also, compare the name, organization, doctrine on salvation, and the items of worship where you attend with the Bible's teaching. Which one is according to the Apostolic Order?

We urge you to study and find out the truth on these subjects. Then, obey that which you learn from the Word of God that you might be saved and added by the Lord to his church.

PAPER BACK BOOKS AND BOOKLETS

FIRST CENTURY PREACHING BY TWENTIETH CENTURY PREACHERS — Sermon Outlines. Compiled and Edited by Jimmy Tuten, Jr. and Floyd Chappellear.
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Price \$1.25

THRASHER-GARRETT DEBATE on Unconditional Salvation and Apostasy. Christian vs Primitive Baptist.
Price \$1.50

SMITH-LACUATA DEBATE, held in 1971 in the Philippine Islands on the Institutional and Benevolence issues. 256 pages.
Price \$2.00

WHERE ARE OUR BROTHERS?

Patsy Johnson

In a September issue of this magazine there appeared a news item telling of two women meeting together and their desire to find a preacher to help them with the Lord's work. I would like an opportunity to tell you of the replies we received to this request. There were two tracts from brethren of one cup belief, neither was accompanied by a letter. Then there was the envelope filled with tracts from some faithful Christian located in Arkansas — again no letter.

Then there were three letters, but I am not sure that any of these writers were answering our request in this magazine. One letter was from an elder in Virginia where a former Rochester member now worships. He wrote at her request to see about financial help for us. He assumed we had secured a preacher. One letter was a result of a visiting Christian from Missouri who suggested we write his home congregation and explain our situation. I apparently failed at this task. I am unsure about the background of the third letter, but the writer knew more about us than appeared in the news item.

Perhaps you are trying to figure out just what all this should mean to you. Who cares about all these explanations anyway. This is exactly my point! Who cares? Don't any of you brothers care? Aren't any of you concerned about the Lord's work? Please write me letters (no tracts, please) and tell me in easy words why you will not come to Rochester, Minn. Explain to me why you are happier in the warm south in that large congregation that has no financial worries. Brothers, please read carefully the book of Acts and tell me what examples those preachers set.

All you comfortable Christian brothers who are grinning at the heat being given preachers in this article, may I direct you to the article written by Donald Givens in the Dec. 7 issue of Gospel Guardian entitled "A Kingdom of Priests." Are you guilty? If your congregation is over fifty in number, and especially if you have elders (I Tim. 3:2), why are you holding on to a preacher who could be of better use elsewhere? Don't tell me you can't get "up front" and bring a lesson. How many of your Bible teachers have had to walk into a classroom without training? Ask her how her knees knocked, her hands shook, and her voice wavered. But she did it, and she grew spiritually.

Another point, brothers, what would have been your reaction if all she felt she could offer were prayers and financial help. I don't mean to tum up my nose at what we may need in the future, but we don't need financial help now. We need a preacher to help establish a congregation. If a congregation anywhere is willing to let go of their preacher, it seems to me they will have financial support on hand to send too. But what do we do with financial help with no prospect of a preacher? It appears we have carts everywhere but no horses.

Prayer is a comfort to any Christian. I am glad to know my name is going before the Lord so often. "Please send Sis. Johnson a preacher, but not me. I am comfortable here, hiding among the group." Would your Bible class have a teacher if the only response you could get was prayers? Prayer is more than empty words. It has to be backed with a willingness to act.

Do I sound bitter, brothers? I know I am disenchanted; not with God, not with the truth, but with my brothers. Write me, brothers, and admonish me, but please send no tracts, offer no empty prayers and send no financial help unless you first give us yourself.

— 735 3rd Ave. NW

Plainview, Minn. 55964

HERE AM I, SEND ME

James O. Lovell, Jr.

The Gospel is the answer to man's problems no matter what part of the world he may live in. This message must be preached unto those willing to listen. God in His infinite wisdom chose to use man in delivering this message of salvation to those of the world subject to it. When men of ability are willing to go into areas where this message is not being preached brethren need to heed the call. The decision to support such men should not be determined by national boundaries, for Christ's kingship is not confined to one country. Is Christ an American? Did Christ die for Americans only? I am happy to hear Brother Dudley Ross Spears is going to West Germany. I pray brethren will answer the call to support him.

Each man must decide where he can do the most as a servant proclaiming the "Good News". For the past ten years I have desired to go into an area of this world where the Gospel has not been made as available as it has in other parts. I have followed the work in Australia and South Africa with great interest. I was advised to wait in order to gain experience. During this ten year period I have had the opportunity to work with small groups, and now to work with the elders at Thayer St. in Akron, Ohio. I believe I have the experience needed to be a useful servant.

The city of Alberton, Transvaal, Republic of South Africa is a city of 30,000 where the Gospel needs to be made available to all who will hear. This city has grown from about 10,000 in 1958 to 30,000 in 1972. The government feels it will reach 60,000 by 1975. At the present two Christians live in Alberton," and they drive to Springs, about 30 miles, to assemble with the brethren where Brother Ray Votaw preaches. In December Brother Ron Chaffin will be moving to Alberton. This will be the beginning of an effort to reach all those who will listen to the "Good News". The two Christians will join him in establishing a church. My family and I will join him in June of 1973.

THE NEWS LETTER REPORTS

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

Just recently my family and I had the pleasure of having Brother Steve and Sister Cora Kearney in our home. About six years ago Steve left Ireland to work in South Africa. During his first year he came in contact with Brother Wayne Sullivan who taught him the gospel. When Cora joined him in South Africa she too was taught the gospel. He spoke to us of the work in South Africa as being in the pioneering stage. There are approximately 24 million people in South Africa, and 314 million live in the Johannesburg area. Currently there is a small group meeting with Brother Chaffin in Johannesburg. This is the church started by Brother Paul Williams, and the group to which he is returning in December. Brother Kearney lives in Krugersdorp and works with about eight brethren. Brother Votaw lives in Springs some 50 miles from Brother Kearney. These brethren are not like some of us who live within a stones throw of each other. What is needed now in this area and other parts are brethren willing to sow the seed. I am sure God will give the increase if we can do our part, which is the sowing of the seed. Brother Chaffin and I will be working together in sowing the seed as much as is humanly possible. Brethren ask, how long will it take to get results, and now long will you stay? I can not put a time table on when God will give the increase, for that is not my part of the work. My part is the sowing. When I came to Ohio I came to do a work and have not given thought as to how long I shall stay. Brethren, this is my attitude toward the work in Alberton.

We will leave for South Africa June 11, 1973. This should give us sufficient time to raise our support. I am sure brethren feel they will have enough time to let me know, and will wait till May to do so. But I am sure this will not do much for my nerves. In moving to South Africa we find we are moving to a country which is on par with the living standards of this country. I have tried to seek sound advice as to what we will need to live in Johannesburg. Brethren have advised me to seek \$1000 a month support. This figure includes our house rent, payment of utilities, and my salary. It is going to cost us about 200 to 250 rand (South African dollar) per month to rent a house. When figuring the difference between the American dollar and the South African rand you add 30% to the price it will cost in rands. I believe this figure to be in line with what many preachers need to live in American cities.

Many of the furnishings we have will be sold, and replaced when we get to South Africa. Brother Ron Chaffin has been of great help in deciding what to take. Since the cost of appliances is high in South Africa we have planned to take what we have. I have contacted several movers about the cost of shipping our furnishings. The figure I am working with is \$3500. The airline tickets for the five of us will run \$2700. Brethren here and in South Africa have advised me to raise the amount needed to make

the 40 % down payment required on a car. I would like to secure a car that will give us good service the entire time of our stay. In totaling up these three figures we will need \$7000 in our travel fund to make the trip.

There are many churches I do not have knowledge of who might want to help us. Any support one can give will be greatly appreciated. Individuals or churches can help us with our work fund. But I am sure the hardest thing to raise is the monthly support. We pray daily brethren will hear our plea. The brethren in South Africa have encouraged us to come, and we are going. Will you have a fellowship with us in the preaching of the Gospel in South Africa?

Preacher Needed

The Woodlawn Church of Christ is in need of a gospel preacher. The church is located about half way between Columbus, Mississippi, and Vernon, Alabama, in Steens, Mississippi. The average attendance is about 50. A preacher's home is provided. The local congregation also is able to provide \$150.00 a month toward his support and there are other congregations to be contacted which possibly will make up the remaining support needed. If interested, write Mr. W. B. Logan Sr., Route 1, Box 180, Steens, Mississippi; or call Mr. W. B. Logan Sr. at A/C 601 356-6871.

Elders of the Woodlawn Church of Christ
W. B. Logan
Murl Young
Elbert Logan

Nathan Hagood, Rt. 1, Box 27-a, Jennings, Fla. 32053 — The brethren at the North Valdosta church in Valdosta, Ga., have asked me to move there and work with them. As of March 1, 1973, I will begin work there. I have been at the Oak Grove church here for about thirteen months. Anyone interested in the work here should contact either A. B. Newsome or Nick Law, both Rt. 1, Jennings, Fla. Arrangements for my support in Valdosta are not complete at present. Anyone desiring to help support the work there should write me for more information.

Charles F. House, Spanish Church of Christ — Ramon Cordero, our other evangelist here at this place, is still unable to make long, evangelistic trips to Sasabe and Cananea as planned, since he has no dependable transportation. His truck burned up April 16, and for six months we have tried to raise the balance due without too much success. Brethren, for every check sent to Spanish church of Christ, marked Ramon's Truck Fund, and sent direct to Ramon Cordero, P.O. Box 21, Douglas, Arizona

85607, he immediately acknowledges it with a receipt, plus he adds you to his mailing list to receive his regular monthly report in English, and the nicest part of all, that you can deduct this amount 100 per cent from your income tax. Please send any checks you may have for him direct to him, and not to me. Thank you.

HELP URGENTLY NEEDED

The following is a copy of a letter written by bro. Arnold A. Granke, a U.S. serviceman stationed at Clark Air Base in the Philippines, to bro. Rod MacArthur, of the Moscow, Idaho, church.

"Dear bro. MacArthur:

"Brother Castorio F. Gamit referred your letter to him of 25 August 1972 regarding the needs of Christians here in the Philippines as a result of the recent floods; and asked me to answer it.

"Since the floods, he and I have been attempting to collect information concerning the situation among brethren in the affected areas. This has been difficult to accomplish because the flood disrupted communications and transportation, therefore our information is not yet complete. We do know the following:

"A church of about 20 souls at Macabebe is in need. There are about 75 brethren in the area of Subic, Zambales who have been rendered needy and approximately 100 Christians scattered about in Marikina, Taytay, Montalban, Cainta and Tayigug in Rizal province who need help. No figures are available to us of the brethren in need in Pangasinan and Tarlac provinces, although both were heavily damaged by the flooding.

"All the flood victims are in need of clothing. It is best to send clothing rather than the money to purchase it with. Because crops were heavily damaged, food is also very expensive, and brethren need assistance in this area also; however, the funds to purchase food would be better sent than foodstuffs.

"If you are able to send relief, please mail to the following persons for the areas indicated.

"For the Subic area — Carlos J. Valenzuela, Matin, Subic, Zambales, C-154, RP.

"For Rizal Province — Vincente S. Gulapa, 22 Chico Street, Concepcion, Marikina, Rizal, D-714, RP.

"For Tarlac Province — Julian C. Felix, POB 4, Moncada, Tarlac, C-409, RP.

"For Pangasinan Province — Alfredo S. Javier, Camen, Rosales, Pangasinan, B-713, RP.

"For Macabebe — Castorio F. Gamit, 349 Sto. Rosario St., Angeles City, C-201, RP; or send it to me at the above APO address (APO SF 96274).

"Thank you for your inquiry. If you wish, I will send additional information as it becomes available. If I may be of any further help, please advise me."

Brethren, the need is urgent. Brother Granke is there and has seen it. I know him personally and he is a very zealous and trustworthy Christian. Please consider his appeal; our brethren there are eating snakes and rats — or nothing at all!

NEWS FROM THE CHRISTIANS IN GREECE

Dinos A. Roussos

Glory be to our Heavenly Father who brought us from the ignorance of men's teachings to His Holy light; "ye shall know the truth and the truth shall make you free" (John 8:32).

Sincere thanks come from the hearts of the Greek people to all those who care enough to spread the gospel in this country. This is our land: the home of Corinthians, Thessalonians, Philippians and Athens, the place where saint Paul stood to preach the "unknown god." From that time and through many dark ages they still worship the "unknown God."

But praise the Lord, Christians cared enough for the Greeks to start a new work here. Nine years ago the first missionaries arrived supported by the churches of Christ with the motto to win Greece for Christ. They came as foreigners to a foreign land lonely and physically exhausted but through the power of God they have conquered. The light has been seen and the children of God rejoice.

Recently we were blessed with the salvation of a new soul who will really mean much to the church here in Athens. Brother Grabiell Samoitis (35) who had been a priest in the Orthodox Church for seven years came to know the truth and the truth made him free. Now he is a true priest of God!

For a long time he had been studying the word of God and after a series of Bible studies we had together he was baptized. Praise God he is a part of His body now. He said: "For many years I have been studying the Bible and today I feel very happy because I have found the true church of Christ; the church about which I have been studying so many years."

He has to do hard manual labor to earn his living now but he is happier believing the truth than enjoying the glory of men in the darkness. He knows the New Testament Greek by heart and he will be a great help to the work of the Lord here.

We need you to pray for us, as we do the same for your work and efforts for Christ. May God bless you for all you have done and are doing for Greece.

Brother Phillips, publish this in **Searching The Scriptures** if you will.

51 Menandrou St.
Athens, 107, Greece

David Macy, San Antonio, Texas— I will appreciate it very much if you will place the following notice in your journal:

Powerful Sermon Outlines and Charts is the title of a new publication by David Macy of San Antonio, Texas. This is a first class publication 228 pages in length. It is cloth-bound with a beautifully illustrated dust cover and contains 60 complete sermon outlines and pictures of ten hand-painted sermon charts. This is one of the most attractive and useful books ever published by our brethren. It will be a welcome addition to your library. The price is \$3.95 per copy and this includes postage and handling. Send all orders to: David Macy, 330 Artemis, San Antonio, Texas 78218.

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Paul K. Williams, P.O. Box 282, Plainfield, Ind. 46168 — Brethren everywhere are increasingly interested in personal work, and I am glad. But this interest needs direction. Last June I attended five nights of lessons on personal work conducted by Charles Goodall. I have been using the method he taught, and it WORKS! It consists of one lesson presented at a kitchen table using your Bible and blank sheets of paper. For me it is the answer to a number of problems in personal work, especially the approach to someone I am meeting for the first time. I have been using the method with cold canvass knocking on doors with good success. Brother Goodall does a very good job of presenting the lessons, giving motivation, practical tips, and instruction on how to teach the lesson. I recommend his lessons to any church interested in doing more in personal work. Contact him at Florida College.

Frank Jamerson, 5956 St. Leonards Dr., Columbus, Ga. 31904 — After five years with the church in Cordele, I have moved to Columbus, to begin work the first of the year with the Rose Hill congregation. For those who may be interested, the church in Cordele meets on highway 280, one mile West of I-75. At this writing I do not know who will be moving

to work with the brethren there. The Rose Hill congregation meets at 2216 Hamilton Ave. When in Columbus, we welcome you to come by and visit us.

Don Martin, Route 1, Box 251, Pineland, Texas — Since the last progress report in July of 1971, we have enjoyed, I believe, good, sound growth. In the past four years, the time that I have been working with the church and therefore personally know about what she is doing, the Pineland church has had one hundred percent increase in the contribution and other improvements in practically every phase of the work. The culmination of much work and planning was recently realized in the building of a nice house for the preacher located next door to the church building. This house was badly needed and will be an asset to the church here. I have mentioned the progress of the church in Pineland not trying to put a feather in my own cap but to commend the church for their good works and to let others know of her existence. When thinking about retirement or moving into the Sam Rayburn or Toledo Bend area, worship with the Pineland church of Christ

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"

VOLUME XIV

FEBRUARY, 1973

NUMBER 2

WEDDINGS AND FUNERALS IN THE MEETINGHOUSE

Weldon E. Warnock

A feeling has arisen in the minds of some good brethren that the meetinghouse may not be used for weddings or funerals. They are saying that the church building was erected with the Lord's money, and, therefore, it may only be used for authorized church functions. This position, as I see it, is an extreme and inconsistent one.

It is granted that the Lord's money when used in building construction should only be used to erect facilities that expedite the church's authorized work. The church has no right to build kitchens and dining halls for social purposes, wedding chapels or funeral parlors. These things do not constitute the work of the church. But for the building to be used for a wedding or funeral is something else. No divine principle is violated in any way by such usage of the building. Really, the Lord never did say what could or could not be done in a meetinghouse. He informed the church how to conduct itself, but said nothing about the meetinghouse. Hence, the issue is a matter of judgment and expediency. However, in the exercise of this liberty, nothing should be done that is in poor taste or that reflects upon the cause of Christ.

Brethren talk about the meetinghouse not being holy, then turn around and treat it like Solomon's temple. Some chide the too liberal brethren for their "dedication service" of the new church building. Eight here is where the matter becomes rather ironic. The too liberal brethren "dedicate" their building to the Lord and then make a big ado about it not being sacred. Whereas some of the "conservative" brethren would have nothing to do with a "dedicatorial service" but act toward the building as though it was a sacred shrine on holy ground. I see a little taint of the Catholic attitude in this concept of the meetinghouse.

If no weddings or funerals may be conducted in the building because they are not functions of the

church, then we are going to have to quit socializing before and after worship. Everything in the world (an exaggeration, wew) is discussed by the brethren in the building — from little junior's cutting of teeth to the number of coons old Blue treed the night before. These things must come to a halt if consistency is to be attained. There can be no conversation, other than on the Bible until you get off church property. After all, the church's money was not spent to provide a place to discuss coon hunting.

Too, I am certain that the church's yard and parking area bear the same relationship to this problem as the meetinghouse does. I do not think that one can logically say that the building should be anymore restricted than the outside premises. Both were bought with the same money. Hence, if the meetinghouse may not be used for anything other than church functions, then neither may the outside grounds. We are therefore forced to enclose the premises with a fence to prohibit football games, hopscotch, tag, etc. by the neighborhood children. Fencing the lot will also prevent the townspeople, in some places, parking on the property during the week while they shop or work.

Remember that the parking lot was not built for a neighborhood playground or a public parking lot. If the meetinghouse may not be used for weddings and funerals because it was not built for these purposes, then neither may the parking lot be used for games and public parking because it was not built for these purposes. If some brethren's thinking is sound on the meetinghouse, the same kind of thinking is valid on the parking lot. If not, why not?

But someone says, "The public will get the wrong impression of the church if weddings and funerals are permitted." Here is where teaching enters the picture. We must teach the public. Really, I do not know of any that has gotten harmful impressions from a wedding or funeral in the building. There are some that are getting distorted concepts and impressions of extremism from those who refuse to allow them in the building. One woman said, when her daughter, who had recently become a Christian, was not allowed to have her wedding in the building, "She was refused because she did not grow up in that church."

Our children attend the services of the church all of their young lives, then when they get ready to marry, they are forced to go to another congregation's building where weddings are not objectionable. Oh yes, the opposition to weddings in a church building (at the home congregation, anyway) are right there to watch and give their blessings to the couple. Inconsistent, would not you say?

It seems to me that instead of getting so stringent on weddings and funerals in the meetinghouse, there needs to be a lot of emphasis on the non-use of the building. Brethren will spend from 100 to 200 thousand dollars on a structure, then use it about four hours a week. A good portion of the weekly contribution is consumed paying on the debt for 15 to 20 years, just to have a place to meet a few hours each week. This non-use does not seem to bother some of the brethren, but mention a wedding and they quickly respond about the misuse of the building. Let's make the meetinghouse a center for special classes, training and development, and a host of other work that comes within the church's mission. We need to be better stewards of church property.

—103 Gaylane Dr.
Columbus, Miss.

THE PROBLEMS OF HUMAN INSTITUTIONS

James P. Miller

Not only are human institutions that derive their funds from the treasury of the church unscriptural but they are hard to manage. Living under human rules instead of those laid down by the Lord they are constantly in trouble because it is not in man that walketh to direct his steps. When the name Christian is placed on anything (in the Bible it refers to a saint) all the obligations this name implies go with it.

The doors of all such institutions have to be open to all and any attempt to enforce the man made rules will be considered "unchristian." This places the administrators in a bad position. The ones who desire to do right do not approve of any lowering of high standards and those who do not have those same high standards are in a position to do such an institution great harm.

The moral of all of this is that the Lord knew what he was doing when he gave his blood for the church ruled over by elders and guided by the New Testament. This church can provide for all the needs of the ones requiring his services, that are scriptural, and those that are not do not need to be provided.

Instead of starting a Student Center, a Prayer Center or a Reconciliation Center to live off the Lord's money just start the church and all will stand on the ground the Lord stood on when he declared, "the gates of hell shall not prevail against it."

Searching The Scriptures

Published Monthly At
TAMPA, FLORIDA

Second Class Postage paid at Tampa, Florida

H. E. PHILLIPS, Editor

Office of Publication
14902 North Boulevard
Tampa, Florida 33612
Phone: (813) 935-3691

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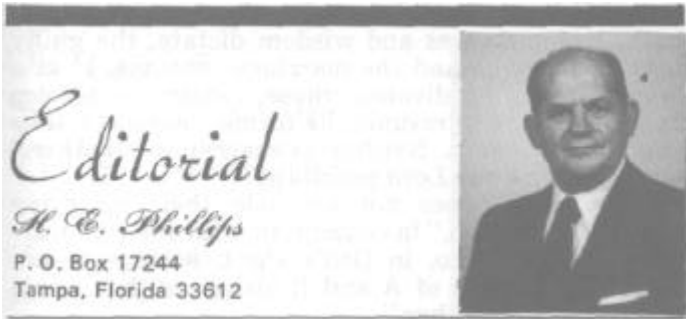
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January 25, 1972

The full exchange between Carl Ketcherside and Robert Turner and the panel discussion including Ferrell Jenkins and Harry Pickup, Jr. with questions from the floor which lasted nearly three hours are now available on open reel, cassette or 8-track tapes.

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With the beginning of another year it seems appropriate that I restate the general policy of this paper and to briefly respond to some questions that have been asked and some statements that have been made.

Searching the Scriptures is now entering its fourteenth year and the editorial policy has not changed since the first issue of the paper. The main objective of the entire staff of writers and this editor is to do exactly what the name of the journal implies: to "search the scriptures." It is not our desire to act as judge of what truth is, nor to sit as a brotherhood umpire and determine the rules by which men should live, and who is right and who is wrong. Rather, it is the responsibility of the editor and each contributor to strive to determine what the truth is as it is revealed in the Bible and to boldly stand in defense of it.

During the past thirteen years a very few indirect criticisms have been made against some of the men who have been selected as staff writers. For the most part all of this has been totally ignored. I recall only two occasions in which individuals came face to face with me in their criticism of two different writers for the paper. Since the criticism was more in the area of hearsay and opinion, and could not be proved, the entire matter was dropped so far as I am concerned. This does not mean that I consider any or all the writers to be immune from error, or even unrighteous conduct in life, but you may be assured that if I know for a fact that someone is not living what he preaches, he will certainly be asked to quit writing for this paper because of his influence.

These men who are considered staff writers or regular contributors have been asked to do so because of my confidence in their ability and because I consider them to be men of conviction and integrity. It is not to be understood that the pages of **Searching the Scriptures** are open only to these men who regularly write. If you have something edifying and worthwhile to say, we will be glad to receive your article and give it space in **Searching the Scriptures** as we have opportunity.

I have received at least a thousand letters during the past twelve months in which very favorable and encouraging comments were made concerning **Searching the Scriptures** or some particular article or writer. Some two or three years ago I stopped publishing these statements because I agreed with some criticism of friends that it sounded too much like we were boasting of ourselves beyond measure, and using space for patting ourselves on the back

that should be used in preaching the gospel. I do, however, wish to express my personal appreciation to all of those who have in every way expressed their appreciation and encouragement and have assisted by sending in subscriptions or an extra few dollars to help bear the heavy financial responsibilities of a publication such as this. You have been so kind and helpful.

I should like to express personal appreciation for the dedicated men who have so willingly given of their valuable time to do the research and to prepare excellent articles which have built the reputation **Searching the Scriptures** now enjoys. In addition to these men who have contributed their labors, a number of other men and women have paid for a list of subscriptions every year for several years. There are no words to express my personal gratitude to these who have taken such an interest in the work of another man.

As I have said a number of times editorially, because I publish a certain article, it does not follow necessarily that I am in agreement with the article. I do not always reply to every statement or every article that a contributor or staff writer may make with which I do not agree, because in most cases it is not significant enough to consume space that should be used for more edifying material. However, occasionally it becomes necessary to call special attention to some articles that are more sensitive to controversy than others, and in defense of the truth we must make some observation. We will not hesitate to do so at any time we feel the need. One article recently appeared on the subject of abortion by Clarence Johnson. This, we believe, was a well-prepared and thorough article on the subject. But we have another article taking a different view by Rolf L. Miller of Ventura, California. In fairness to both sides of this issue, as to any other issue, we willingly publish his article in **Searching the Scriptures** as we did that of Clarence Johnson.


While I do not intend to write on this issue at the present, I do wish to say a word or two about a moral aspect that needs to be clearly set forth. I know little or nothing of the medical advantages or disadvantages, but I do know that most abortions are to avoid the social disgrace and inconvenience of promiscuity in illicit sex. The infidelity of a married woman can be conveniently covered up by abortion. The unwed teenage girl who engages in fornication may escape the problems of bearing and rearing a child and the shame and disgrace in the home by having a convenient abortion. This would be the major ground of my attack against abortion because it encourages the sin of adultery and fornication and brings to the lowest level the moral concept of civilization. You could condemn the sin of adultery and fornication to your last breath, but as long as the bitter fruits of this sin are covered so easily, more and more will become involved.

We want to make **Searching the Scriptures** a paper that will deal with scriptural issues in a scriptural way, with a spiritual attitude, but with firmness and dedication to the word of God as the only authority to govern our lives.

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ANSWERS
for our hope

Send Bible questions to:
Marshall C. Patton
806 Muriel Dr., S. E.
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QUESTION: A few years ago a church bulletin fell into my hands with a question in it that had been submitted to the editor for an answer. The question was printed with the request for comments from readers with the indication that, after more consideration, an answer would be given in future issues. Perhaps, in time, the answer was given, but I was not privileged to receive those issues. The question has bothered me much. I am sending it to you hoping you will comment on it in **Searching The Scriptures**.

"Husband A puts away his wife, B, for the cause of fornication. But after a period of time, wife B approaches husband A and tries to get him to 'take her back.' Since there is no malice on the part of husband A, he agrees, so they marry (or is it re-marry?). Is this scriptural?"

"My thinking on this is as follows: When A put B away, the marriage was dissolved in God's sight, and does not exist anymore. They are not 'husband and wife' anymore, but just 'man and woman.' If B could marry A, why could she not marry C, (or any man who would be eligible for a scriptural marriage)? I know that A and B do not have any marriage ties 'reserved' for a re-marriage, because A can scripturally marry another woman, and not be living in adultery. It seems to me that the penalty of the guilty, B, is being deprived of the privilege of marrying again. Let me know what your thinking is on this." — A.N.

ANSWER: I believe the answer can be found in Matt. 19:9: "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery."

I would give an affirmative answer to the question above: **Is this scriptural?** The reason why B could marry A, and could not marry C (or any man who would be eligible for a scriptural marriage) is that in so doing B would not be marrying "another." Jesus did not say "... and shall marry again," but rather "... and shall marry **another**."

Since B was guilty of fornication, she has no right to marry "another," ever. With A it is optional. I do not understand the above passage to teach that divorce and remarriage is mandatory on his part. If B is penitent, he should forgive her. Even then, the sin of fornication is so serious in God's sight that He does not obligate A to live thereafter with one thus defiled. He may divorce and marry "**another**."

But if B is penitent, love still exists on the part of both, circumstances and wisdom dictate, the guilty may be forgiven and the marriage continue. If at a later date, after divorce, these conditions develop and they desire to resume the former marriage, they may marry **again**. Neither is marrying "**another**," which is what our Lord prohibits.

Matt. 19:9b does not preclude their marrying again. The "whoso," in context, implies one who marries a woman who, in God's sight, belongs to **another**. In the case of A and B above, neither would be marrying "**another**."



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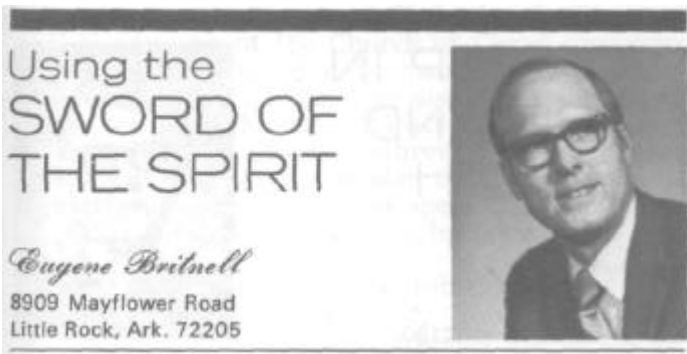
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PREDESTINATION AND ELECTION NO. 2

The word "predestinate" or a form of the word is used four times in the New Testament. It is used in Rom. 8:29,30; and Eph. 1:5,11. It comes from the Greek word **proorizo** and means, "to predetermine, decide beforehand" (Thayer's Greek-English Lexicon, Page 541). The thought, of course, is that God has determined beforehand what the destination of all will be who live upon the face of the earth. However, though he has determined that some will be saved and others lost, he has not done this on an individual basis, and the number is not so fixed that it cannot be changed as Calvinists would have us believe. Instead God has determined before the world began that those "in Christ" would be saved, and those who obey not the gospel of Christ will be "punished with an everlasting destruction from the presence of the Lord, and from the glory of his power" (II Thess. 1:9). The fact of the matter is, all who will "yield themselves to become servants of righteousness" (Rom. 6:16) may do so. For "the Lord is not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). So, God has ordained beforehand that the destiny of those **IN CHRIST** will be heaven, and that the destiny of those **OUTSIDE OF CHRIST** will be hell. Thus the Bible teaches predestination.

In the next article we will discuss the meaning of "election."

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BILLY GRAHAM ON THE CHURCH

It is difficult to understand how a man can read the Bible as much as Billy Graham evidently has and yet know so little about the church which is clearly revealed therein.

In his newspaper column (*Arkansas Gazette*, 12-15-72) someone asked him the following question: "What do you think of the concept of 'one church'? I have heard that there are over 200 Protestant denominations in the United States. Don't you think this is too many? Church unity would seem to be desirable. Are you for or against it?" T.D.I.

By reading Billy's answer, one is immediately impressed with the fact that the querist knew more about the Bible than the person to whom the question was addressed. In fact, one would have to get up early and stay up late in order to pervert the truth any more than Billy did in answering the question. We shall quote all that he said, but only a paragraph at the time in order to comment on his remarks.

"ANSWER: The word 'church' as often used, is a misnomer. Actually, there is only one Church (with a capital C), that's the body of believers in Jesus Christ. I heard of a lady who went to the post office and ordered a book of stamps. 'What denomination?' asked the post office employee. 'I didn't know they came that way,' said the lady, 'But make mine Baptist'."

It is true that the word "church" is often misused. It is applied to some human denomination, or a collection of denominations such as Billy defends. The Bible reveals no such thing as a church with a capital C, if by that one means an ecclesiastical hierarchy composed of denominations. Does Billy believe that "the body of believers in Jesus Christ" should be divided into hundreds of denominations? Yes, he does. But the Bible doesn't teach it.

The word "church" is used in the New Testament in two ways: universal, embracing all of the saved everywhere; and local, referring to Christians who meet and work together in one locality (Matt. 16:18; I Cor. 1:2). No denomination on earth fits either of these descriptions. By their own admission, a denomination contains less than the saved of the earth and more than the saved in one congregation or locality. A body of people that is not the church in the universal sense or the local sense is not the church in any sense!

"I believe in churches respecting each other, and working together. I am against, however, the amalgamation of denominations into one super-church. You see, various church bodies are indicative of the differences in human personality and the minor variations in theological understanding. Neither logically, nor Biblically, could they be squeezed into one repressive mold. They can, however, cooperate in such a way that they implement the over-arching plan and will of God."

I, too, am against the amalgamation of all denominations into one super-church. If every denomination on earth merged today that wouldn't make them right. No, it would not be logical nor Biblical to squeeze them together. Due to their "minor" variations and the way they fight one another, it would be like tying a cat and a dog together. And just what is the "over-arching plan and will of God?" It is not denominationalism, but rather all Christians united in the one body, the church of the Lord Jesus Christ. Instead of denominationalism implementing the "over-arching plan" of God, the Lord taught that division would thwart the Lord's plan and impede the progress of his people (John 17).

"I couldn't envision 'one church' in the United States, unless the nation became a dictatorship and we were ordered to organize and unify administratively."

I wonder if Billy can envision one church in the days of the apostles and the first century. Perhaps he is so blinded by denominationalism and the "church of your choice" idea that he cannot. But there was only one church in the beginning, and it was by the authority of the Lord and not a decree of the civil government.

"Denominations have a rationale, or reason for existence. If such organization serves the purposes of Christian education, missions and evangelism, that's one thing. An oppressive hierarchy is another."

He failed to tell us the reason or rationale behind denominationalism — according to the Bible. When it comes to a consideration of truth and the Lord's church, we are not concerned with logic or human wisdom. Those who are thus guided have never found it logical or reasonable to follow the will of God (I Cor. 1:18-31). And it is not an "either or" proposition. We are not forced to accept denominationalism or an oppressive hierarchy. What about accepting the authority of Christ and all being one in him?

"Denominational philosophy was denounced well when the apostle Paul said in II Corinthians 1:24, 'Not that we lord it over your faith; we work with you for your joy'." It is bad enough for a modern sectarian preacher to try to defend denominationalism, but when one accuses the apostle Paul of defending it, that's just going too far! If Paul denounced the denominational philosophy (in the sense of defending it) then he contradicted himself — as we are about to show.

The context of the verse cited by Billy proves that he perverted it. Paul had been falsely accused by the Jews. They had impugned his motives in preaching

and nurturing the early Christians. He did not claim the right or desire to rule or dictate their faith. In the King James Version the passage reads, "Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand." And the same apostle wrote that faith comes by hearing the word (Rom. 10:17) and that there is ONE faith (Eph. 4:5). Does that sound like "denominational philosophy?"

Paul condemned division among the Corinthians and admonished them to speak the same thing (I Cor. 1:10). To the Philippians he said, "...let us walk by the same rule, let us mind the same thing" (3:16). He declared that all who are truly obedient to the Lord are "baptized into one body" and that there is "but one body" (I Cor. 12:13,20). He said that the one body is the church (Eph. 1:22,23). Now how many true churches does the Lord have? If you have trouble with that question, answer this one: If I said that I had one animal and that animal was a dog, how many dogs would I have?

I realize that to oppose Billy Graham is, to some people, like condemning Santa Claus, motherhood and apple pie, but he is a false teacher and a dangerous man. His preaching and work is in direct conflict with that for which our Lord prayed (John 17:20-23). When he gets hundreds of people standing before him in his revivals, or listening to his radio programs, he NEVER tells them what Peter told believers to do when he said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). He does not tell people that upon their obedience to the gospel the Lord adds them to his church (Acts 2:47). Instead, he tells them to pray the prayer of a sinner, be saved by faith only, be baptized if and when they desire, and go home and join the church of their choice. He seems to think that the Lord has neither church nor choice! Honest people can see the difference between what he preaches and what the Bible teaches.

Oh yes, about that joke: It is obvious that the lady didn't know any more about stamps than she did true Christianity.

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WORSHIP IN SPIRIT AND IN TRUTH

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THE THREAT OF INSTRUMENTAL MUSIC

The use of instrumental music in worship has always been a live question to those concerned with New Testament teaching. The issue is an old one. Churches have children growing up and these children need to be instructed. The issue is never settled once for all as each new generation must study and deal with the problem.

The New Testament does not mention the New Testament church using instrumental music. To this statement most informed people will agree.

A THREAT

The use of the instrument threatens the peace of the children of God today as it did in yesteryears. Consider some statements which points this out.

(1) "We do not say nor affirm that instruments in worship are sinful. It is a good thing in the place where God placed them, but he did not place them in New Testament worship" (Darrell Moore, **The Bible Way**, Dec. 1965).

(2) "I think I have brothers who worship God where the instrument aids them, just as I have brothers who worship with no instrument ever present. Since the Scriptures are silent on this matter, I think it belongs in the realm of opinion" (Robert Meyer, **Truth Magazine**, Vol. 9, page 211).

"We can hardly see how it can be a matter of faith, since faith comes by hearing or reading and we neither hear nor read anything about the instrument in the New Testament. Any discussion of the instrument must necessarily fall in the realm of opinion... It is becoming increasingly clear to many in the Churches of Christ that our arguments against the instrument are for the most part not arguments at all, but quibbles. I can say this without a trace of embarrassment... I know of no arguments strong enough to permit disfellowship over an instrument... Since we find no divine law against the instrument, we refuse to consider our Christian brothers who use one as being in hopeless error... We conclude that its use is a matter of opinion... A disturbing thing to me is that **not** a few teachers and ministers in high regard among the Church of Christ share this view, but fear to speak it publicly. I know for an absolute fact that there are men on the faculties of Church of Christ colleges who feel this way about the use of the instrument" (**Ibid.**, page 146).

(3) A Christian Church preacher, Reggie Thomas, said in a letter dated March 20, 1965, a copy of which I have in my files, that Wayne Poucher "is

a member of the Church of Christ but he is not as radical as many of the Church of Christ preachers are; he is willing to recognize members of the Christian Church as Christians; he doesn't consign us all to hell for using the musical instrument, as do many of the Church of Christ brethren. Because Brother Poucher is willing to consider the music question a matter of opinion, he does speak in a lot of the Christian Churches. He always brings a great message ..."

(4) J. W. Roberts of the Bible Department at Abilene Christian College said, "Nor is there any reasonable doubt that the continued use of the instrument in worship is almost the sole barrier to fellowship between the conservative churches of Christ (Christian Churches) who use the instrument and those of us who do not... These Conservative Christian Church people and we belong together... The music question is still the barrier to fellowship and communion" (**God's Eternal Purpose**, 1969 ACC lectures).

(5) Brother Brent Lewis said, "While I was attending Abilene Christian College, and majoring in music, I had occasion to talk to the then A Cappella-director, Mr. Rollie Blondeau. He expressed to me and several others one day, in a verbal discussion, that he did not see anything wrong with instrumental music in the worship service of the church — and that, to his way of thinking, it was simply an expedient. He said that he felt that the "Church of Christ" was rather narrow-minded about this viewpoint of "vocal music only," and that it would be perfectly all right to have instrumental music. However, he pointed out that he did not profess this position openly, because there were too many people that would disagree. I was also told by several reliable sources that Vernon Moody (who was away getting his doctor's degree at the time I was at ACC) held the same position, which he expressed from time to time ... Also, there was a great amount of dissatisfaction on the music faculty in general because the administration would not yet permit them to perform classic religious works with the use of any organ or piano or orchestra. Mrs. Mina Coleman, one of the music teachers, was eagerly looking to the day when the administration would permit these works to be performed with instrumental accompaniment, in order to simply enhance the "state of the art" — which should accompany the performance of standard religious works" (**Walking In Truth**, Vol. 4, No. 34).

(6) One of the most significant statements along this line to me comes from the pen of Carl Ketcherside when he said, "More than two years ago a meeting of top-level men in the churches of Christ was held in an eastern city with a prominent brother from the Christian Church. It was agreed that these leaders in the non-instrumental ranks would tone down the factional approach in their articles and broadcasts, eliminating such materials as would intensify tensions between the two groups. No mention of the meeting ever leaked out to orthodox journals but the effect has been seen coast to coast. ... A front-rank man in the Bible department at Abilene Christian College recently said that if the instrument was being introduced now, the brethren who oppose it would look at it a long time before

they would divide over it... We must face up to the fact that a great many preachers and professors in Christian Colleges now realize that it was wrong and sinful to divide over instrumental music and the millennial question ... After all the conferences have been held and the bone-weary negotiators have completed their awesome studies of 'ham on the Lord's table' and 'gopher wood in the ark' in relation to instrumental music, the only way they can unite is to unite ... All of the sparring and fencing around over whether psalms include plucking or twanging on something while you are singing is beside the point when it comes to fellowship in Christ Jesus" (**Mission Messenger**, November 1969).

If one will look at the above statements it will be very evident that we are going to have to re-fight the battle over instrumental music in the church in our generation.

THE MEANING OF OBEDIENCE

L. A. Mott, Jr.

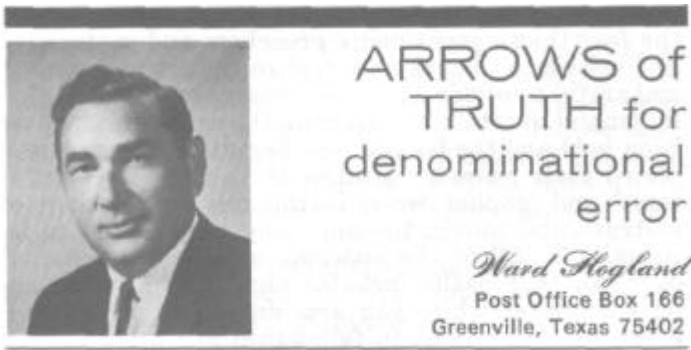
Those who question the values of Old Testament study should consider the fact that no place in the word of God defines **obedience** with greater precision and clarity than the book of Deuteronomy. Special attention should be focused upon three passages: Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of Jehovah your God which I command you (Deut. 4:2).

Ye shall observe to do therefore as Jehovah your God hath commanded you: ye shall not turn aside to the right hand or to the left. (Deut. 5:32).

What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it (Deut. 12:32). What is suggested is that obedience requires doing exactly what God commands without modification. Israel was warned against adding to or diminishing from God's commandment, and in the first of the three verses the purpose of such strict adherence to the divine command is assigned — "that — i. e., in order that — ye may keep the commandments of Jehovah your God." Which is simply to say that the only way to keep the commandments of God is to do exactly as God says, without addition or subtraction. When one adds to or diminishes from the divine commandment, and then fulfills the modified version, he has not kept the commandment of God at all; he has done as he pleases.

That is a lesson worth remembering. The commandments of God that are in force today are not altogether the same commandments which God gave in an earlier age. But the **meaning of obedience** does not change, no matter what commandments God gives.

Box 155
Romulus, Mich. 48174



KEEPING IT IN CONTEXT — No. 2

In the first article in this series, I pointed out that many misunderstand the Bible because of taking words out of their context. Many words have a number of meanings and this makes it difficult to know what a specific word might mean in a particular text. Many times the Greek or Hebrew does not give us much help because they are the same. The only solution to this problem is the context.

Our study this month is on the word "Father." The noun, father from (Pater) has a number of meanings. The root meaning signifies a nourisher or protector. In Matt. 23:9, Jesus said, "Call no man your father upon the earth; for one is your Father, which is in heaven. In I Cor. 4:15 Paul said, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel." To many people these scriptures present a problem. In the first, Jesus forbids calling anyone on earth "Father" and yet Paul told the Corinthians he was their "Father." Here again the context comes to our aid. The context shows the difference in the meaning of the words. It is obvious that in the statement of Christ he was alluding to the Divinity of God. In this sense we are to call no man father on this earth. However, Paul was referring to himself as a gospel preacher caring for his spiritual children in his letter. He was the first to plant the seed of the gospel on Corinthian soil and could therefore be called their father. It must be made known that Paul's apostleship had been in question by some at Corinth. He was therefore vindicating his apostleship with such an affirmation.

For years the Catholic people have addressed their priest as "Father." When they are challenged on this matter they always run to scriptures where the word "Father" may be used. The question is do the Catholic people use the word "Father" in a scriptural way?

We will now observe the ways the word "Father" is used in the New Testament. In Heb. 12:9, Paul said, "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence." It is made clear in this text that the word "Father" means a fleshly father or a progenitor of children. Do the Catholic people mean this when they address the priest as father? I hope not!

The word is sometimes used with reference to the patriarchs. In II Peter 3:4, "For since the fathers fell asleep, all things continue as they were from the beginning of the creation." When Catholics ad-

dress the priest do they mean he is a patriarch? I don't think so.

As I mentioned above the word "Father" is sometimes used in the sense of one who has taught other people the truth. Paul called himself the "Father" of the Corinthian brethren. Notice he said (I Cor. 4:15) they had only ONE father in this sense. Some Catholics will argue they call the priest "Father" in the same way Paul used it in this text. This cannot be true for two reasons: First, they call ALL priests Father but Paul says we have ONLY ONE in this sense! The second reason is: In the text Paul taught the Corinthians the truth and started the church at Corinth. Catholics do not limit the use of this term to the priest who first taught them Catholic doctrine. It is given to all priests. I insist that the Catholic people do not use the word in this sense.

Last, it is used as the Lord used it in Matt. 23:9. That is calling anyone on earth your spiritual or divine father. I must affirm without reservation that this is the sense in which it is used by Catholics. This is forbidden by the Lord himself.

Again, we can see how important it is to keep words in their context.

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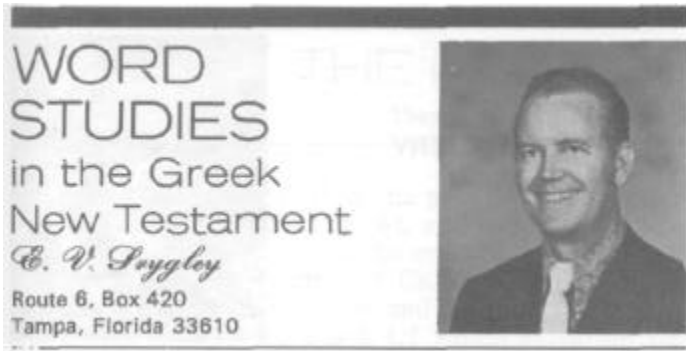
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IDIOMS

Idioms are a characteristic phenomenon of most languages. I am referring to idioms in a sense of expressions that are logically inexplicable; but which convey a meaning in the total sense of the expression. For example, in English we say, "How do you do?" This expression does not mean what it seems to say literally. To the contrary, the meaning of the total expression is something like "How are you feeling, etc."

GREEK USAGE

In the Greek language there are many idioms that cannot be translated word for word in a literal manner. It might be noted, incidentally, that the very word "idiom" comes from the Greek adjective *idios*, "belonging to one," "one's own," etc.

In this article several Greek idioms that are found in the New Testament are presented for brief study.

"SAINT"

There is no Greek word as such for our word "saint." The Greek equivalent is actually the adjective *hagios*, "holy," that is used in the substantive sense of "a holy one." Hence, a "saint" is a "holy one."

"WIFE," "HUSBAND"

Our words "wife" and "husband" in our English Bibles are translated from the Greek nouns *gunē*, "woman," and *aner*, "man." The context must determine whether the "woman" under study is a "woman" in the general sense, or a "woman" in the sense of one's "wife." In Greek, one's "wife" is one's "woman." Similarly, one's "husband" is one's "man."

"GOD FORBID"

The expression "God forbid" is found several times in the epistles of Paul. In the Greek text we find neither the word "God" nor the word "forbid." Literally, the Greek expression says "may it not become (happen)."

"UPON THE FIRST DAY OF THE WEEK"

The Greek text that is translated "upon the first day of the week" contains very few of these English words; in fact, the Greek expression would literally say, "on (in) the one of the Sabbaths (or Sabbath)."

Some Greek students would say that the Greek expression means "on the first (day) after the Sab-

bath; that is, on Sunday." Others suppose that the plural "Sabbaths" is to be "understood in the sense of "week."

In any event, it appears clearly that the Greek idiom is to be understood in the sense of "Sunday," which is "the first day of the week."

ABORTION REVIEWED

Rolf L. Miller

Is it possible to attack an argument in the interest of truth without being labeled a proponent for the issue which the argument supports? I hope so because this is not written in support of mass and uncontrolled abortion, but rather for sake of truth.

That abortion is murder has been put forth as an indisputable fact. Is abortion murder? It is argued that the unborn has life, thus has a spirit (James 2:26), and therefore, to kill the unborn is murder.

That the unborn has life and thus a spirit is not disputed. But is the taking of mere animal life murder? Animal life?! Ecclesiastes 3:19-21 affirms that the life of both man and animal consists of body and spirit. Of course, man has, in addition to his body and spirit, an inner-man (II Cor. 4:16). It is this difference between man and animal that makes the premeditated killing of man murder (Gen. 9:6).

Now the fact that the unborn human is alive does not prove it also has "LIFE" — that inner-man, that image of God. To argue that "kind begets kind," and hence the **unborn** human has "LIFE" — that image of God — is not valid because a child is not begotten until it is **born**. Does the unborn have "LIFE" — that inner-man? Does God consider the unborn "LIFE?" Let God's word answer.

The following is quoted from Exodus 21:22-23 as rendered in the Douay Version. "If men quarrel, and one strike a woman with child, and she miscarry indeed, but live herself: he shall be answerable for so much damage as the woman's husband shall require, and as arbiters shall award. But if her death ensue thereupon, he shall render life for life."

Now it is asked: if God considers the unborn "LIFE," why did he not demand the penalty of "life for life" in the case of killing the unborn? It cannot be argued that "life for life" was not demanded because this is an accidental killing since if the mother was killed, it would also be accidental, and yet her death carried the death penalty. How can it be said that God considers the unborn "LIFE" when he did not demand "life for life" for causing the death of the unborn, but did demand "life for life" for causing the death of the mother wherein both deaths were the result of the same cause?

Clearly, the unborn child, while it is alive, does not possess "LIFE" — that inner-man, that image of God — that distinguishes it from mere animal life. This truth is further evidenced in Isaiah 44:24 which speaks of "man" being formed **from** the womb.

Obviously, any conclusions based upon the premise that abortion is murder is without foundation.

There is one exception, and that of course is any abortion wherein the aborted child in fact lives. To then kill such is indeed murder.

In closing let it be said that mass and uncontrolled abortion is the result of mass and uncontrolled pre- and extra-marital relations. The best way to eliminate the effect is to eliminate the cause. Let us then deal with the cause, and preach: "Flee fornication!"

— 492 S. Anacapa

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RESPONSE TO "ABORTION"

Clarence R. Johnson

Response to my article on "Abortion" in the November 1972 issue of **Searching the Scriptures** has been heartening indeed. In addition to the radio editorial broadcast on KDXI in Mansfield, Louisiana (and reprinted in **Searching the Scriptures**, December 1972), I received a letter from brother Richard Cravy of Impact Tracts, Route 4, Box 505, Huntsville, Texas, asking permission to reprint the article in full. Brother Cravy writes, "I am in full agreement with the position you take and feel that all true servants of the Lord are too... We live in a university town with over 10,000 students and believe the truth on this matter should be presented to them as this is very definitely a moral issue." Concerning the reprints of the article he states, "If we have any demand for the material we will sell it on a non-profit basis as we do all our printed products."

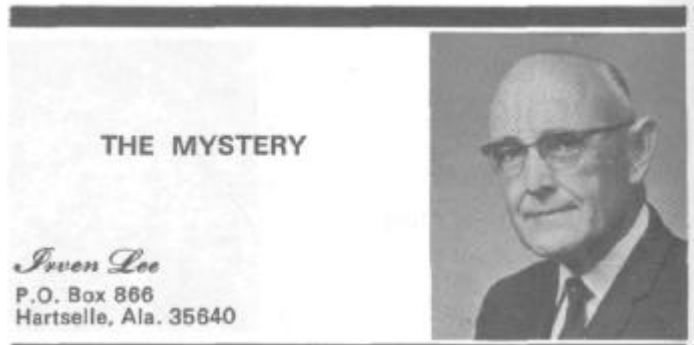
A lady from Pine Bluff, Arkansas who wrote and requested copies of the article adds, "I think one (copy of the article) should be read in all teenage classes at church."

A gospel preacher from east Texas wrote these encouraging words, "... I want to commend you for writing and teaching on a subject which has in my opinion, been neglected. I think you did a superb job in the writing of the article and in setting forth the truth on this widely discussed subject and I appreciate it." Another gospel preacher from Missouri writes, "It (the article) is excellent and the quotations are especially helpful."

A lady from Maryland writes these words, "I wanted to share with you an additional problem. We would like very much to adopt some children, but thanks to abortion, they won't even put your name on a waiting list for three years. There are few babies being born eligible for adoption, due solely to abortion leniency. These children would not be 'unwanted, battered children or on welfare rolls' if they would be given to parents who would love and care for them."

I share these letters with you because I feel they again underscore the need for preachers and teachers of the gospel to take a stand on this issue. Each of these letters has received an immediate and personal reply. I appreciate very much the encouragement I have received from the brotherhood.

P.O. Box 98 Springhill,
Louisiana 71075



"Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but is now made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" (Rom. 16:25,26).

When the apostles went forth telling of the Christ and Him crucified, they were telling a secret. God had a plan in His mind since the world began, but it was not known by man until the revelation in the fulness of time. Bits of information may be found in the scriptures of the prophets of old, but the apostles and prophets of the New Testament made the plan known. The faith they proclaimed included the great facts of how Christ died for our sins, and was buried, and on the third day arose. All this was according to the scripture (I Cor. 15:1-4). The faith was made known to all nations for obedience of faith. People were to believe, but this belief was to be active in working through love. No action of the mind alone can suffice. Faith without works of obedience to perfect it is as dead and useless as the body without the spirit (James 2:14-26).

Let us read more about this mystery and its manifestation. "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. 1:25-27).

It was a mystery, but it is now made manifest. One part of this revealed plan was that Christ should be preached among the Gentiles, giving them hope of glory. People who say that one's conversion is a mysterious miracle which no man can understand do seriously err. The mystery is now made manifest. It has been revealed, so it is no more secret or hidden. It was never a mystery because it could not be understood. It was, rather, a mystery because it was at first in the mind of God only, and was not revealed. The word mystery in our Testament gives no encouragement to or excuse for the emotional excesses conducted in many places today in the name of religion. Such disorderly services are contrary to His will. God is not the author of confusion (I Cor. 14:26,33,40).

THE NEWS LETTER REPORTS

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

Peter makes it clear that the plan of God concerning which the prophets of old, and even the angels, only saw a glimpse, related to man's salvation made possible by the suffering of Christ and His subsequent glory. "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into" (I Pet. 1:9-12).

Angels did not know the precious truth until it was revealed, but now the Holy Spirit has guided the apostles and prophets in making a complete revelation. For this let us be very thankful, and let us resolve with new determination to know the wonderful words of life. Good students of the patriarchal and Jewish laws, and of the prophets of old, can see that the mind that guided the writers of the Old Testament had plans for a New Testament. Hints were given as to His secret, and it was made clear that a great new day was coming. Angels and prophets could see this, but much was kept secret. They could see that a Messiah was coming who should first suffer and then be glorified. The complete revelation came in Peter's day, and it remains in written form for us. We may understand when we read. Common people could hear and understand when it was spoken (Mark 12:37). Those who were blinded by tradition could not see (Matt. 13:15).

The message came by revelation (Gal. 1:11,12). It was first spoken and then written. "If ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit."

Let any who do not understand study. If they seek they shall find. There is more for us all since we all should grow in the grace and knowledge of Christ. Ignorance of this great salvation is sinful and without excuse. Read I Cor. 2:6-13 and profit. Need we say more concerning the past mystery that is made manifest in this sunlight age of revelation?

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DUDLEY ROSS SPEARS WILL GO TO GERMANY

My plans for moving to Germany next summer depend on being able to raise \$1,000 a month support, \$800 of which is salary and \$200 of which is a working fund. I am also \$4,000 short on travel expenses for my family and personal effects. It is imperative that I raise the support by the end of March because I have to pre-register my children in a German school. Anyone who can help, please contact me immediately.

The cause of truth in Germany now offers a great opportunity. If we wait, this opportunity may not be there. During November two small conservative churches were strongly confirmed during meetings I held with them and another group was started in the Frankfort area, making a total of three small groups now meeting in West Germany. Brethren, I am willing to go but I cannot go without adequate support. If you brethren feel that it is good for me to go at this time, please contact me at 35 W. Par, Orlando, Florida 32804. My telephone number is Area Code 305 425-7021. If I don't raise the support by the middle of March, I won't be able to go this year and the work already started may come to an end.

Ed Lewis, Route 3, Box 259, Leland, North Carolina 28451 — Recently my family moved to the Wilmington area from Tampa, after having spent three years learning from and worshipping with the Lord's people at the North Street and North Boulevard congregations. There has never, to my knowledge, been a faithful congregation in this place. There is, however a group of unfaithful brethren, about 100 in number, established in Wilmington. We have some dear friends there and feel that through teaching the word of God in its purity, that we might reach several honest hearts and bring them out of error. We plan to establish the Winter Park Church of Christ on February 4, 1973. The field is wide open and there is much to be done: We are fortunate to be associated with, and be encouraged by, the small but faithful number of Christians that we will be working with. The Harold Taylors, the Paul Evans, the Lee Shepherds, the Jimmy Lusks, and Bro. Danny Foster and several children make up a capable nucleus with which to establish a congregation and to spread the gospel in this area. We are trying to find a gospel preacher to work with us and we hope to have this accomplished soon. We would appreciate hearing from any preacher who might be interested in this work. We also plan to have several gospel meetings to teach the lost and edify us in 1973.

In addition to our work in Wilmington, Winter Park men will take turns going to a small nearby congregation in Bolivia, N. C., to preach each Lord's day. The Winter Park congregation is located at 5028 Wrightsville Avenue, Wilmington, N. C. 28401. Visitors or inquirers can call 919 371-3844 or 919 791-2541. We seek the prayers of every Christian who reads this article for the Lord's work here.

PHILIPPINE PREACHING TRIP

Wallace H. Little

God being willing, Frank Butler of Anniston, Ala., Jady Copeland of Sepulveda, Calif., and I will spend five weeks this spring in the Philippines preaching among brethren there. This is at their invitation. Tentatively we will depart the United States on March 29 and return during the first week in May. Quite a number of brethren have asked about the possibility, following our return, of bringing them an up-to-date report on the work there. This interest was especially strong among those having part in support of native preachers. We are planning to do this. Those desiring one of us to speak before them, please contact us so we can work out the schedule. We desire your prayers for this trip, that God's will may be done.

P.O. Box 1306 Marshall,
Texas 75670

Herbert Thornton, Edna, Texas — I plan to move in the summer of 1973. I have talked to the elders of the congregation here at 301 S. Robison St. in Edna, Texas. We have mutually agreed that I will resign in January effective in the summer of '73. Anyone desiring a conservative preacher may write me at this address: P.O. Drawer "Y", Edna, Texas 77957 or call me at area code 512 657-2844. I am 43, married, have a son who is a Junior at Florida College, a son who is graduating from high school in May of '73, also a daughter 12. I will consider moving anywhere where my services are needed. I commend the elders, deacons and members to any preacher desiring to consider the work here in Edna.

Calvin C. Essary, 205 Pike Road, Selma, Ala. 36701 — It is possible that some have not been aware that there is a faithful church meeting in Selma which takes a clear stand for the purity of the church and therefore against church support of human institutions. The congregation meets at 724 Parkman Avenue in Selma, and several faithful congregations are cooperating scripturally to make it possible for me to do the work of an evangelist here. The Craig Air Force Base is located here, and we would be pleased to receive information about any friends or relatives you may have who are stationed or working at the base, as well as names of any other persons in the Selma-Marion Junction area, so that we might encourage them in the truth. If you do know of such persons please tell us about them and tell them about us. When you are in the area, plan to assemble with us. If you are in the vicinity and desire information as to times of meeting or directions to the meeting place, call 872-6695 or 872-1839.

Walter Schreiner, 239 North Street, Utica, Ohio 43080 — I have been working with the church in Utica for the past 18 months. I am leaving the work here and would like to hear from any congregation who may desire my services. My phone is: (614) 892-2629.

DEBATE

Ray Hawk, P.O. Box 2005, East Gadsden, Alabama 35903 — A public discussion has been arranged between Mr. Henry McCaghren, evangelist with the Sansom Avenue church of Christ and Mr. G. T. Sharp, pastor of the United Pentecostal Church, Florence, Ala. The discussion is scheduled in Gadsden for Feb. 19, 20, 22, 23, 26, and 27, 1973. The propositions cover the Godhead, Holy Ghost baptism, and miraculous gifts. Holy Ghost baptism will be discussed Monday and Tuesday nights. Spiritual gifts Thursday and Friday nights. The Godhead question will be discussed Monday and Tuesday of the following week. I will moderate for brother McCaghren. Mr. Joe Harrod will moderate for Mr. Sharp.

Gene Reno, Route 1, Box 149, Gerber, Calif. 96035 — The church of Christ, 1605 Park Avenue, Red Bluff, Calif. 96080, is in need of a full time preacher. Anyone interested please contact me at the above address or Tom Holmes, Route 1, Box 114, Gerber, Calif. 93035, phone: 385-1216 or John Purdy, Route 2, Box 2186, Red Bluff, Calif. 96080, phone 527-3913. My phone is: 385-1252.

Clyde Kelley, 15671 Louisville St., Homeworth, Ohio 44634 — The Silver Park church of Christ, 2738 So. Union Avenue, Alliance, Ohio 44601, is looking for a sound preacher of the gospel to work with us. The preacher moved the first of the year. We are a small congregation and can only partially support a man, but can help him secure adequate support. Please write to the above address if interested.

Charles F. House, P.O. Box 1031, Douglas, Ariz. 85607 — Checks from individuals to the Spanish church of Christ marked **building funds** are 100% tax deductible and may be sent to Box 1031, Douglas, AZ. 85607.

Elden Givens, 3201 Lakeside Road, Lethbridge, Alberta, Canada — Several months ago, Dave Bradford, of Calgary, Alberta, wrote of the work here in Southern Alberta, so I will not take more space to say again what he said; find his article in April '72 issue and reread it. My brother, Donald R. Givens, appealed for support and received enough to move to Lethbridge last July. I moved here the first of August from the work with the Brawner Parkway church in Corpus Christi, Texas. At first my intentions were to work at a "secular job" and preach and teach when the opportunity came. Since August 20, I have been driving the 105 miles each Sunday to preach and teach in Medicine Hat; and since October 2, I have been working here in Lethbridge as a student accountant. However, as men have found who

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have tried such an arrangement, there is not enough time or as much time as we would like to devote to study and teaching. We would like to stay here in Lethbridge, as "full-time" teacher and preacher, being convinced that two men are needed in the work, and that an abundance of teaching is here to be done. We have a program of work outlined for the coming months that we would like to be involved in "full-time" if we can secure enough monthly support. We are already here in Canada; are there any churches or individuals that will help us stay to do what we believe will be a very fruitful work? Concerning our program of work, we hope to have "public Bible lectures" at the civic center, a schedule of "college level" Bible classes for the members here, and more home Bible studies (which we believe we could have if we had the time). At this date

we have a commitment from one church to help \$50 on our monthly support; we would appreciate hearing from others. If you would like more information about our planned work or myself, please write or call me collect, area code 403 - 328-5489.

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SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XIV

MARCH, 1973

NUMBER 3

BACK to the SCRIPTURES

Jere Frost

2228 Tupelo Road
Orlando, Florida 32808



PRESUMPTION

"Keep back thy servant also from presumptuous sins; let them not have dominion over me" (Psalm 19:10).

Have you ever taken a hard, straight look at presumption? Chances are that you have met him and did not enjoy it a bit. He is obnoxious, assuming liberties with a calm and confidence that stuns the average person. Is he for real? Presumption is personified as the boy who goes around telling all his friends that a certain girl (whom he has never dated) is crazy about him, is going to break her engagement to her present fiance, and then they will marry at the first of the summer. It never occurred to presumption that he should ask first, or that she just might say no. Presumption is the fellow who takes his hospitalized neighbor's car on a thousand mile trip (without asking), comes bouncing into the sickroom with reports of what a fine car it is and how great the trip was, and compliments the stunned owner with an "I knew you wouldn't mind since you were sick and couldn't use it yourself." Presumption is your house guest who opens your mail, calls you at work and reads the letter to you, and then takes it in hand to write an answer for you. Presumption makes plans for you, commits you to obligations, openly and freely asks personal questions, and acts as if your mind and your things are for his own personal inspection and entertainment. There is one good thing about presumption (this is what he likes about himself) — he is not a sneak. No sir. He is open. If only he weren't so ... so presumptuous!

The presumptuous person obviously does not see himself as he is, or as others see him. He certainly needs to be corrected, but this is most difficult. In the nature of the case presumption's blindness is exceeded only by its confidence. By definition it is "supposition of the truth ... without direct or positive proof of the fact;... something taken for granted or assumed to be true until proved otherwise" (Webster).

Every illustration offered was one of a supposition without direct or positive proof of the will of the one imposed upon, a taking for granted what it wanted to take for granted and which is held with unquestioning confidence "until proved otherwise." That means presumption will be halted only by being challenged and having its hand called. It requires a confrontation of some kind, or else it continues on its merry way.

However distasteful and repelling presumption is in the social and business affairs of the common day, it is infinitely more so in religion. Social presumption imposes on one's neighbor; religious presumption imposes on God. Many ugly and disruptive scenes have occurred in social and business circles when presumption was halted by a challenge, and it has been no less so in religious matters. But there is one significant difference. The same presumption that is commonly deplored in society is popularly practiced in religion. Many a man gives God a treatment in the name of piety that he would be embarrassed to give his next door neighbor in the name of courtesy.

The proof of the proposition is to be found simply by reading the definition again, to wit: "supposition of the truth ... without direct or positive proof of the fact." How much supposition have men done in religion? How many doctrines are preached and practiced because men think they are "good" though they admittedly have no direct or positive proof in Scripture? Look again: "... something taken for granted or assumed to be true until proved otherwise." The time-worn argument, "the Bible doesn't say not to," is nothing other than the voice of presumption whether it be spoken by the advocate of sprinkling for immersion, instrumental music, church-sponsored recreation or societies to do the work of the church. But my interest just here is not in detailing any of

the many practices issuing from sheer presumption; it is rather to focus attention on the nature of presumption.


Imagine again the man who took bold and unauthorized liberties with his hospitalized neighbor's car. And what of the guest who had the gargantuan gall to rip open the host's mail and to pen a reply based on his own reactions? This is man in his dealings with God! He presumes to know what God likes and thinks in areas where God has said nothing. He presumes to speak in the name of Christ doctrines found nowhere in the word of Christ. He presumes to command and to approve practices utterly unknown to the New Testament.

What an indictment for a man to resent and deplore presumption in his fellow man regarding trifling matters of the common day, and then turn around with calm assurance and smug piety and to speak in the name of God that which God has not spoken, and to practice as the will of God that which God has not authored. The Bible says, "Prove all things; hold fast that which is good" (I Thess. 5:21). "And whatsoever ye do in word or deed, do all in the name (by the authority) of the Lord Jesus ..." (Col. 3:17). "Keep back thy servant also from presumptuous sins; let them not have dominion over me" (Psalm 19:10).

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Searching The Scriptures

Published Monthly At
TAMPA, FLORIDA
Second Class Postage paid at Tampa, Florida

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**H. E. PHILLIPS, Editor**  
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Office of Publication
14902 North Boulevard
Tampa, Florida 33612
Phone: (813) 935-3691

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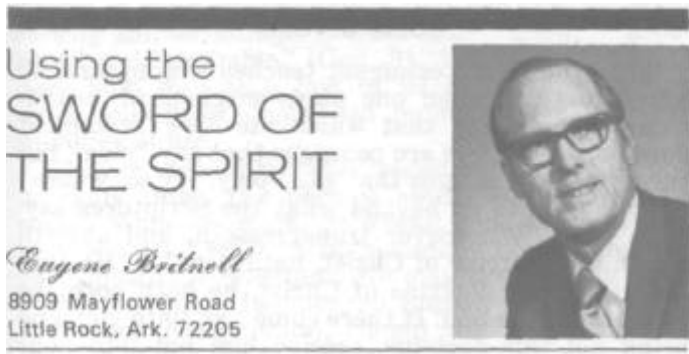
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CORRECTION

In the January issue of this paper, I made some statements about a Mormon temple which is being erected near Washington, D. C. It has been called to my attention that I implied that the Mormons sprinkle for baptism. I can see that I did, and I want to correct that. I knew better. They are guilty of enough error as it is without charging them with something of which they are not guilty.

THE VALUE OF TIME

In a current television commercial, the statement is made, "Today is the first day of the rest of your life." How true that is — with any day. Regardless of what we have or have not done, each day is a good time to begin again for a better life. The apostle Paul said, "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15,16). To "redeem" time, as it is here used, means, "buying up the opportunity, i.e., making the most of every opportunity, turning each to the best advantage since none can be recalled if missed" (W. E. Vine).

Goethe said, "Time is infinitely long and each day is a vessel into which a great deal may be poured, if one will actually fill it up." Americans have more time-saving devices and less time than any other people in the world. Time gives us an opportunity to do something worthwhile for God, ourselves and others. Remember, footprints in the sands of time were not made sitting down.

OBSERVING DAYS

Do you remember when all gospel preachers used to quote Galatians 4:10,11 and condemn the sectarians for observing such days as Christmas, Easter and Halloween? Not any more. I can prove that some churches of Christ in this area have observed these and more. I have a brochure advertising an area wide Valentine youth banquet which was sponsored by the Northside Church of Christ in Benton, Arkansas. Where is the scriptural authority for the Lord's church supporting a Valentine banquet? Like the majority of other "holy" days, this one originated in Catholicism.

When Floyd A. Decker left the Christian Church, he wrote an article in 1944 giving thirteen reasons why he left. One of them was, "The Christian Church celebrates days of heathen worship, such as Easter,

Mother's Day and Christmas; the church of Christ does not (Gal. 4:10)." They do now, all over the country. On this point, as well as many others which he mentioned, many churches of Christ are as unscriptural as the Christian Church has ever been!

ABORTION AND CAPITAL PUNISHMENT

"In ruling on abortions, the Supreme Court traveled down a new path, exploring probably for the first time such questions as when does life begin and whether the unborn have any constitutional rights."

Thus reads the first paragraph in an Associated Press article concerning the Supreme Court's recent ruling on abortion. Now that the Court has ruled on the right to take life at both ends — abortion and capital punishment — let us see where we stand.

The Court has ruled that the State may permit the killing of the unborn, but may not permit the killing of the adult criminal. The reasoning (if that's the right word) seems to be this: It is right to kill the innocent, but if the innocent lives, and then kills the innocent, it is wrong to kill the guilty. I don't get it!

I believe in the courts of our land. I am not trying to discredit the Supreme Court, but I believe in the higher laws of God and that even the Court should consider His will. As I understand it, the Court's decisions on life and death are the exact reverse of the laws of God. Will He continue to bless a nation under such influence ?

NATION-WIDE

Many of us have predicted that the area-wide movements among some brethren would become nation-wide. We were right. A "Nation-Wide Youth Campaign" is to be conducted in the Dallas-Ft. Worth area (Firm Foundation, Jan. 30, 1973). Thirty congregations have already promised to support it, and the elders of the Garland Road church "have assumed the oversight of this united effort." All there is left for them is to go world-wide, then eliminate all of the Garland Road elders except one, and they are right back in Rome!

HOMOSEXUALITY

As ridiculous, repulsive and incredible as normal people may find it, we must agree that homosexuality is gaining in practice and respectability. In reply to a "broken hearted mother," DEAR ABBY gave the following quote from Freud:

"Homosexuality is assuredly no advantage, but it is nothing to be ashamed of, no vice, no degradation, it cannot be classified as an illness; we consider it to be a variation of sexual functions produced by a certain arrest of sexual development."

Now, in case they are interested, let's see what God considers it to be: "Thou shalt not lie with mankind, as with womankind; it is abomination." "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them" (Lev. 18:22; 20:13). See also Romans 1:27. This sounds like God considers it a shame and a vice.

WORSHIP IN SPIRIT AND IN TRUTH

F. G. Neal

P.O. Box 608
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ONLY "SING" IS TAUGHT

The worship of God is often perverted because men do not search the Scriptures in order to see what God has said. So often men act without ever thinking that just maybe God has said something on this subject. Men think that as long as they worship that God is pleased with what they offer. Jesus said that worship after the commandments of men was vain, therefore, it would not be received by God (Matt. 15:7-9).

Just what do the New Testament scriptures on this subject of music have to say? There are not so many passages in the New Testament on this subject but what we can list all of them here. Look at these verses to know what the New Testament says.

"SING"

(1) "And when they had sung an hymn, they went out into the mount of Olives" (Matt. 26:30).

(2) "And when they had sung an hymn, they went out into the mount of Olives" (Mark 14:26).

(3) "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts 16:25).

(4) "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also" (I Cor. 14:15).

(5) "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19).

(6) "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

(7) "Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee" (Heb. 2:12).

(8) "And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name" (Rom. 15:9).

Unless I have overlooked some passage, the nine passages above constitute the total of what the New Testament says on the subject of music in worship. It says singing. Therefore, I affirm and teach singing. No one will disagree that the New Testament teaches singing. Not even those who use instruments in their services will deny that the New Testament teaches singing. With this all are in agreement.

GOING BEYOND

Since the New Testament teaches singing and all agree to this, when one plays mechanical instruments he is doing that which the New Testament does not say. There are passages that say "sing" but these are no passages that say "play." If so, where?

To play is to go beyond what the Scriptures say. John said, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that bid-deth him God speed is partaker of his evil deeds" (II John 9:11). One in such condition is not saved.

THE DEVIL: A MASTER STRATEGIST Ron Halbrook

The devil uses expert methods, or "wiles" in an effort to defeat all that is right and good (Eph. 6:11-12). He is not only subtle, or crafty, in the application of his methods, but he uses also another ingredient of success—persistent determination, determined persistence. See how he constantly "prowls about like a roaring lion, seeking someone to devour" (I Pet. 5:8).

He knows at just what points mankind is weak, by his long experience in trying millions of souls. AndTM pray God's help!—he knows at just what points each one of us is weakest. Witness how "Satan entered into Judas," stiring and fanning the flames of covetousness to a white hot; "he went away and discussed with the chief priests...and they...agreed to give him money" (Lk. 22:3-6). Demas, who (like many today) "loved this present world," fell victim to he who probes every corner of the heart, mind, and soul with evil intent (II Tim. 4:10).

A soul is lost from the bliss of heaven; the devil walked in by "the lust of the flesh" and devoured. The flames of hell will receive many who were approached by the devil through the avenue of "the lust of the eyes." "The boastful pride of life" has been the downfall of millions—millions literally, not figuratively (see I Jno. 2:15-17). Because the devil reads the hearts of men and moves accordingly, "many wise" "many mighty" and "many noble" are unconcerned, indifferent, even callous, to the call of the gospel (I Cor. 1:26). The devil manages to find all those who find "pleasure in unrighteousness;" he deludes them "that they should believe a lie;" and they "perish" are "damned" to the very last one "because they received not the love of the truth" (II Thess. 2:9-12).

In Eve's moment of weakness, the devil drove the iron wedges of rebellion into her heart with one solid blow after another. With chilling confidence, as though he saw the damning accuracy of his shot beforehand, the devil boldly lied in the presence of God and man, "You surely shall not die!" He who was "more crafty" than all the creatures of life, so

moved in cunning temptation that Eve saw sin, soul-cursing sin, as though it were truly "good," "a delight" and "desirable" (Gen. 3). And this is the same devil who sees each one of us in our most trying times, our most unguarded moments, and our extremities of life.

Though some men take "vacations" from God and heavenly duty, the devil is awake and active year round. While we work, he works; and, while we rest, he works still. We may occasionally be yielding, but he is invariably relentless. We may tire, but the devil pushes on. Hugh Latimer, an English preacher of the Protestant Reformation, caught the spirit of Satan most vividly in the following words.

"Who is the most diligentest bishop and prelate in all England that passeth all the rest in doing his office? I can tell, for I know who it is; I know him well. But now I think I see you listening and hearkening that I should name him...And will ye know who it is? I will tell you: it is the devil. He is the most diligent preacher of all other...never out his diocese...never unoccupied...ever in his parish...ever at his plough...ever applying his business, ye shall never find him idle" (The Reformation, Hans J. Hillerbrand, Harper & Row, 1964, pg. 335).

Brother Earl West bore testimony to the fact that the devil rotates his crops in his tract on *Congregational Cooperation*. How did brethren get into a web of confusion and uncertainty on the subject?

"In the past forty years, brethren have faced many other issues-chief of which is premillennialism--and consequently, we have neglected re-affirming these old principles involved in the whole problem of congregational cooperation" (pg. 27).

But, lest we forget this crop *rotation*, we might well ask ourselves: In the past fifteen years of "re-affirming these old principles involved in the problem of cooperation," have we "neglected" some "other issues" such as "premillennialism" immodesty, gambling (You would be surprised at what many "Christian" young people think about this subject!), the work of the Spirit, dancing, formalism, sectarianism, instrumental music. How does the devil seem to get *the initiative* in these matters? Too often, we give it to him by our own neglect and complacency.

The devil is A master strategist, but not THE master strategist. For God ALL-MIGHTY, "hath blessed us with all spiritual blessings in heavenly places in Christ, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 1:3; 3:11). That purpose cannot be broken, even by A master strategist.

"Who shall lay any thing to the charge of God's elect? It is God that justified" (Rom. 8:33). Remember Satan, the Accuser, tried to heap condemnation upon Job, "a perfect and an upright man, one that feareth God, and escheweth evil" (Job 1:8). He sneered in the face of God and brought railing accusation against Job. "Doth Job fear God for nought?" (1:9-10). Though Job could not find the reason behind his terrible ordeal of suffering, he could still say in child-like faith, "Though he slay me, yet will I trust in him" (13:15). In the end, "the Lord blessed Job" greatly, and the perverse Accuser was so soundly defeated as to be beneath mention in the closing chapter of the story.

The devil's greatest strategy move of all ages did no more than to wound his enemy's heel, for his enemy

was the Son of God. Satan used weak men, pressing for every advantage in their weakest points, to "take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." God laughed and overturned the satanic strategy and thundered from the eternal palaces of heaven, "Yet have I set my king upon my holy hill of Zion" (Ps. 2). In taking the victory, Christ fatally bruised the head of Satan, wrenched from him "the keys of hades and of death," and sat down in glory at the right hand of God (Gen. 3:15; Ps. 2 with Acts 13:33; Rom. 1:4; Rev. 1:18; Acts 2:33-36).

The Good News of the Great Physician is that we need not be at the mercy of this fearful Adversary. Though man sees his own filthy rags of sin and selfishness, though he is bewildered by his own inability to direct himself safely, God is merciful (Isa. 1:16-20; Jer. 10:23). "Their sins and their iniquities will I remember no more" (Heb. 8:12).

This mercy is in the New Covenant, the Covenant sanctified and made effectual by the blood of Christ, who became "the author of eternal salvation unto all them that obey him" (Heb. 8:13; 5:9; 10:1-12). Thus, by the merit of Christ and upon our obedient faith, God delivers us "from the power of darkness" and translates us "into the kingdom of his dear Son" (Col. 1:13; 2:12).

Recognizing our need for continued strength, God has prepared an entire suit of armor and weapons... the only suit stamped *made in heaven*...the only suit fortified in the power of God's might "against the wiles of the devil" (Eph. 6). Recognizing our need for continual forgiveness when we stumble for continual forgiveness when we stumble and err, God applies "the blood of Jesus Christ his Son" to our needs (I Jno. 1).

For all his mastery of strategy and human weakness, the ultimate and eternal doom of "the devil and his angels" is set. God has prepared "everlasting fire" as the final abode of Satan...and all those who serve him (Matt. 24:41).

Sinner friend, flee the wrath to come! "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (Ja. 4:7). Join in singing praises to Christ with all the hosts of God. "And they sang a new song, saying, 'Worthy art Thou...; for Thou wast slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation. And Thou hast made them to be a kingdom and priests to our God...Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing...Thanks be to God, who gives us the victory through our Lord Jesus Christ'" (Rev. 5; I Cor. 15:57).

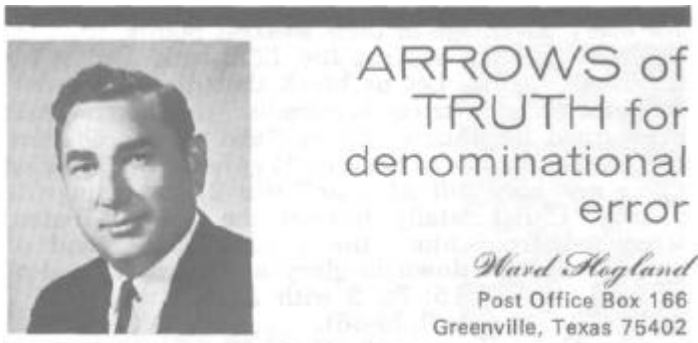
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"KEEPING IT IN CONTEXT" — NO. 3

In this series I have tried to emphasize "Keeping words in their context." Our study this month is on the word "Law." One of the reasons the book of Romans is difficult is because of this three lettered word. If you are in doubt just follow Paul as he throws this word around in the book! Sometimes I become "dizzy" when I try to figure out what LAW Paul is talking about.

The word "law" from the noun "Nomos" is used many times in the New Testament. Since it is used in so many different ways the context must come to our rescue. W. E. Vine says, "The word 'ethos' custom was retained for unwritten law while 'nomos' became the established name for law as decreed by a state and set up as the standard for the administration of justice" (Page 313).

Another noun, akin to "nomos" is "Anomia" sometimes translated iniquity or lawlessness. In I John 3:4, the R.V. says, "Everyone that doeth sin doeth also lawlessness and sin is lawlessness." This text gives us the real definition of sin. However, it must be understood that a law must be binding on an individual before transgression could occur. For example, one could not transgress the "law" of animal sacrifice because that law is not binding today.

In Rom. 2:12-15 Paul says, "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another). If I have counted correctly the word "Law" is used eleven times in this brief text. The next question is, what does it mean? It is apparent in the context that Paul is talking about the law of Moses in the first part of the text. When he talks about people sinning in the law, and being judged by the law it is obvious that the law of Moses is under consideration. When he talks about the Gentiles, not having the law and doing by nature the things contained in the law and thus becoming a law unto themselves, we have another problem. Paul is evidently arguing that the Gentiles will be judged by those things they knew to be right, but did not practice.

For years denominational preachers have used Rom. 3:27-28 to deny the essentiality of baptism. It reads, "Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith. Therefore, we conclude that a man is justified by faith without the deeds of the law." Baptist preachers will argue that the "deeds of the law" refer to baptism, the Lord's supper, etc. Therefore they argue that baptism does not save. However, if one will keep the verses in context he will find that Paul uses faith, not as the mental act of believing but in an objective sense. He contrasts the New Testament with the old Mosaic Law. He is teaching one is not justified by the law of Moses but by the New Testament law. In chapter five he shows that Abraham was not under the law of Moses, yet he was justified. Paul knew how stubborn the Jews were. He was trying to teach them they were not under the law of Moses. In doing this he used many illustrations.

Remember, friend, when you see the word "law" it could mean many different things. It could mean the law God gave Noah; it could mean the law he bound on the Gentiles; it could mean the law of Moses; or it could mean the perfect law of liberty. Please, keep it in context.

"MORE THAN THE PULPIT"

Olen Holderby

In that excellent publication, "Plain Talk," edited by Brother Robert Turner, Brother Dan S. Shipley had a brief but splendid article under the above title (Oct. 1971). I am indebted to Bro. Shipley for the above title and for several quotations which I shall make from his article. I have long wondered if we were wisely and with the best of judgment carrying out the instructions of the Great Commission. In many instances I am convinced that the answer must be negative. This article is an effort to examine some of "our" efforts along this line.

Brother Shipley said, "While the need for pulpit and classroom teaching cannot be discounted, it is simply not enough. We need to get out of our own 'front yard' with the incorruptible seed that can save souls!" With this statement I wholeheartedly concur. I think the need is well expressed in the second paragraph of Bro. Shipley's article, which I give here, "We must go because many will not **come**. Relatively few non-Christians are attending worship services and Bible classes. Those who do attend seldom do so with any regularity and even then are not likely to hear lessons that are most appropriate to their needs. Let's face it, most who need the gospel are not coming to our front yard to get it. If they are to be reached it will take more than the pulpit — and it will take more than the man who stands in the pulpit."

There can be no doubt that the Lord intended that every qualified member of His church be about the business of teaching others the Gospel — II Tim. 2:2. While this is accepted as true, I would now like

to deal briefly with what appears to me to be the attitude of some preachers. I have personally heard some preachers say that they would not or could not do what they seemed pleased to call "door-knocking." Most hastened to add that when called, they certainly would not decline. This simply is not the point. The Lord said, "Go," and I can find no evidence that this meant to wait until the invitation was issued. Some have more recently been quoted as saying the emphasis in the Gospel was on pulpit preaching. I do not find this to be so. While there may be some disagreement on what Bible examples might be classed as pulpit preaching, I have tried counting them with the following results: In Matthew, there are 10 examples of what might be called pulpit preaching, as compared to 49 examples of other arrangements — more closely resembling what is called "personal work" or "cottage classes" today. In Mark the ratio is 8 pulpit and 54 other; and, in Luke it is 9 to 71 in that same order. John gives 5 examples of public (pulpit) preaching to 47 that are less than public. Acts of Apostles presents the same sort of picture, giving a 29 to 60 ratio. Even allowing for a margin in judgment on this matter, it simply is not true that emphasis is on pulpit preaching. Most of the teaching done by Jesus and His apostles was done under arrangements that permitted questions and answers to repeatedly pass back and forth; and, this does not resemble the pulpit preaching of today.

I am aware that the command to teach is generic and that many methods may be used, but it would be my conclusion that apostolic example would furnish the most effective way or combination of ways for this being done. Such apostolic example is clearly set forth in Acts 20:20, "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house." Both of these should be done by every Christian, including the preacher. I know of no truth that would cause me to feel any other way; though I realize the limitations placed upon the women folk. I am not so naive as to think that I can spell out the abilities or limits of my preaching brethren in the matter of "door-knocking." I am criticizing the attitude that prevails in some places. I trust it is not widespread.

As to the preacher doing this type of work, there are several passages worth some consideration. In II Tim. 4:1-5, we have recorded Paul's instructions to Timothy to "preach the word." Now, whose example do you think this close associate of Paul would follow in carrying out these instructions? If he should follow Paul's example, what would he have done? (Acts 20:20). Who would Timothy "reprove, rebuke, and exhort?" Would it be only those attending the public services? From the pulpits members of the church are urged to do this "door-knocking." This is as it should be, but Paul told Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). By what line of reasoning would this exclude him being an example in "door-knocking?" If any one member of the church is to do such work, then every member is to do it, limited only by ability and opportunity. And, with effort both opportunity and ability can be enhanced. It appears to me that very

poor judgment is being used many times in choosing a man to begin or build up a new work. To choose a man who admittedly is not very effective in any way except the pulpit, is normally to add to the length of time necessary for "outside" support for such a work. I personally know of no such work that has been built upon pulpit preaching alone. Someone simply had to do some "door-knocking" (as to new converts). If one should say to me that he cannot do such work, I may raise an eyebrow, but will take him at his word. However, I pose the question — ought not he, then, to work in some place where the need for such is not so great? Is it doing the Cause of Christ justice by choosing to labor in a place where strong talents are needed that one simply does not possess? It is not the lack of such abilities to which I call attention, but the judgment used under such circumstances. Now, I realize that a shortage of "sound" Gospel preachers may produce a problem here, but is it not a problem that needs to be faced realistically? I have never been able to understand how some get "come" out of "go" in the Great Commission. Another quote from Bro. Shipley appears applicable here, "For these, and other reasons, it would seem a wise redemption of time for us to become more involved in this house-to-house kind of teaching. We need more kitchen-table lecterns and sofa-pews!" And again, "Let's just get out of the 'front yard' to do the sowing."

What is the advantage (s) in house-to-house teaching? Bro. Shipley expresses this better than I could, "We need to take the gospel to the lost because in their homes is often afforded the most favorable of teaching situations. There, the student is not lost in the crowd; the lessons have a more personal flavor. Where else could a student feel more 'at home' and feel free to ask pertinent questions without fear of embarrassment? There, he relates himself to the subject more readily; he hears lessons most relevant to his needs. With home studies the prevalent problem of absenteeism is almost nil. Many will keep an appointment with a teacher at home who won't do so at a church building. What better arrangement for teaching Bible truth?"

Some will criticize the idea of "door-knocking" while they reap the benefits of the "door-knocking" of others; and this certainly comes with poor grace. I am not urging indiscriminate, uninformed, and unprepared house-to-house efforts; I do insist that we need a great deal more of this type of teaching, including a dedicated effort on the part of preachers. I have said before and here state again — a preacher that will not do such work is not worthy of the support that comes from the treasury of the church!

It has been my experience that where there is a program of house-to-house teaching, involving preachers, elders, and members; the most conversions, the greatest ratio of faithfulness, and less difficulties will normally be found. When people have their hands full working for the Lord, they simply do not have time to introduce divisive situations into the church. There may be a problem with some in finding prospects who are interested. However, this problem will not disappear simply because we fail to do the work. There are still plenty of people who "would give anything in this world" for what the Christian has — if he only understood it. No, we cannot make a horse drink by merely leading him to

water, but we can labor to make him as thirsty as possible! Of course, all will not accept whom we may teach, but we will at least have given them a chance of making an informed decision. It is God that gives the increase (I Cor. 3:6,7). Let's, then, become "labourers together with God" (I Cor. 3:9). A more noble work cannot be found. Yes, it takes more than the pulpit!

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ON ACCEPTING CHRIST

L. A. Mott, Jr.

"Just accept Christ as your own personal Saviour." That is what the preachers tell the people. Protestant preachers of almost every shade and stripe are united on one point — that folk must accept Christ as their "own personal Saviour."

The idea of accepting Christ is certainly scriptural: "But as many as **received** him, to them gave he the right to become children of God, even to them that believe on his name" (John 1:12). Nor should one quarrel with the idea of accepting Christ as Saviour, either. He is that, indeed, and one cannot truly accept him at all without accepting him as Saviour. "Christ Jesus came into the world to save sinners" (I Tim. 1:15), and is referred to in the Bible as "our Saviour Christ Jesus" (II Tim. 1:10). So Christ Jesus is our Saviour, and any Jesus who is not the Saviour of man is not the Jesus of the gospel.

But some folk have other ideas. They believe Jesus was just a good man who lived a fine life and set a good example of self-denying service, but Saviour? ... Bosh! How could one man die for another? They cannot accept all that stuff.

Now these folk may claim that they accept Jesus as a good man. But every believer of the Bible knows the truth. These folk have not accepted Jesus at all. In fact, the Jesus they speak of does not exist — and has never existed. There is no Jesus Christ who was a good man, but not a Saviour. The only Jesus Christ who exists is the Jesus Christ who is the Saviour of man. And one has not accepted him at all unless he accepts him as Saviour. Most any preacher will tell you that.

But let me state this truth in a more general manner so as to make it useful to a wider range of people. True, Jesus Christ is a good man. But he is much more than that. He is the Saviour. He is the Lord. He is the Head of the church. He is a Prophet. He is the Christian's High Priest. He is the Judge.

Some people, sometimes in doctrine but perhaps more often only in practice, try to separate one or more of these offices of Christ from the others. They want to accept Christ as this but not as that. But it cannot be done. Jesus Christ is one person, a unity; and must be accepted for all that he is. That person who has not accepted Jesus Christ for all

that he is must seriously question whether he has accepted the real Jesus Christ at all.

Some further illustration will possibly make this whole point clear. Jesus Christ is a good man and a perfect example. Correct. But he is more. He is the Saviour. And further, **he is the Son of God**. Paul's proclamation of Jesus included the proposition "that he is the Son of God" (Acts 9:20). And the Sonship of Jesus is more than the sonship you and I may have — it is unique; it involves deity. Jesus shares a common divine nature with his Father. He is even called "God" in John 1:1. The Jews understood that by calling God his own Father he was making himself equal with God (John 5:18). And their understanding was correct, for Jesus went on to explain that all were to "honor the Son, **even as they honor the Father**" (vs. 23). Thomas was not going too far when he referred to Jesus as "my Lord and my God" (John 20:28).

Jesus is also the Lord. "We preach not ourselves, but Christ Jesus as Lord" (II Cor. 4:5). The Lordship of Jesus implies his supreme authority and right to issue commands and to expect and require obedience. Jesus claimed to possess all authority in heaven and on earth; and on the basis of this authority he ordered his apostles to make disciples of the nations, "teaching them to observe all things whatsoever I commanded you" (Matt. 28:18-20). Let it be noted that Jesus did not say, "Teach them all things whatsoever I commanded you." He did say, "Teach them to **observe** all things whatsoever I commanded you." It is wholly inconsistent and even hypocritical to confess Jesus as Lord and then refuse to do what he says, "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). Jesus' question will perhaps remind one of another statement: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Matt. 7:21).

Following his resurrection, Jesus was installed as Head of the church, which is his body (Eph. 1:22-23). It is his province, as Head of the church, to give direction to the church, his body. The church, as his body, "is subject to Christ," according to Paul's statement in Eph. 5:24. That means the church is not free to go ahead and act on its own; it is to submit to the direction of its Head, to observe his instruction, to yield to his authority.

Perhaps you know of folk in certain religious sects who claim to accept Christ but do not believe in his deity. One would just have to say that these folk have not accepted Jesus at all. The Jesus Christ of the gospel is both Saviour and God. Any other Jesus is not the Jesus Christ of the gospel, but a counterfeit Jesus, a fraud.

But is it possible that some people have tried to accept Jesus as the Son of God and as their Saviour **without accepting him as Lord**? I believe it is. Perhaps such folk do not realize what they have done. But what other explanation can be given for the many acts of worship and service in which they show no regard for the authority of the Lord?

Examples of such disregard for the Lordship of Jesus could be multiplied. Jesus teaches that bap-

tism is a condition of salvation (Mark 16:16; compare Acts 2:38; 22:16; I Pet. 3:21). But many deny it and offer salvation to men on the basis of a faith in the heart which has yet to find expression in this act of faith appointed by the Lord. Jesus teaches that folk are to be baptized, immersed, buried in baptism (Rom. 6:4; Col. 2:12). But many substitute a few drops of water sprinkled on the head. Jesus teaches that the person to be baptized is that one who has received the word (Acts 2:41), the one who has believed (Acts 8:12). But many, acting on their own and without direction from Christ, baptize infants who can neither receive the word nor believe. Jesus teaches his people to sing praises (Eph. 5:19; Col. 3:16). Many take it upon themselves to worship with mechanical, instrumental music in addition — something Jesus never sanctioned. Speaking for Jesus, Paul wrote that women were to "keep silence in the churches" (I Cor. 14:34); but some churches have women preachers. Many churches substitute complex organizations for the simple local organization Jesus ordained for his church (Acts 14:23; Phil. 1:1).

It would seem that such folk must seriously consider the question whether they have really ever accepted the real Jesus Christ at all. The Jesus Christ of the gospel is the Lord and the Head of the church. If the Jesus you have received is not the Lord and the Head of the church, then what Jesus have you received?

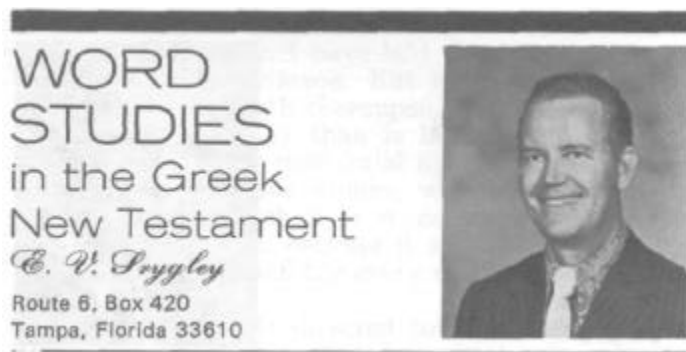
It is not too surprising that such unauthorized practices are found in the churches. Most of the preachers have given the impression that accepting Jesus involves merely some kind of mystical or emotional or mental reliance upon him for salvation. They have not taught the people that any true acceptance of Jesus involves accepting him for all that he is. And that means accepting him as Lord as well as Saviour.

Paul spoke of "another Jesus" (II Cor. 11:4) — an impostor, a counterfeit, a fraud. This Jesus who can be accepted as Saviour without being accepted as Lord is such a Jesus. The only Jesus who is the Saviour and the Son of God is the Jesus who is also the Lord and the Head of the church. There is no Saviour Jesus who is not also the Lord Jesus — no more than there is a Saviour Jesus who is not divine. And that person who does not acknowledge the Lordship of Jesus in his life and service to God has not really accepted the Saviour Jesus, but only a counterfeit Jesus who is neither Saviour, Lord, nor Son of God, and in fact is only a fictional Jesus, a fairy tale character, who only exists in the imagination of men.

Peter stood before the highest court of the Jewish nation to proclaim, "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12). Peter was speaking of the real Jesus — who is Saviour, Son of God, and Lord! He is the one you must accept or face an everlasting doom.

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HELIKIA. "STATURE"

In the Sermon on the Mount Jesus says, by implication, that a man cannot add even one cubit to his "stature," Matt. 6:27. The term "stature" is translated from the Greek word *helikia*, which occurs in eight passages in the Greek Testament.

Some versions do not use the word "stature" in Matt. 6:27, choosing rather "span of life," etc.

IN NON-BIBLICAL LITERATURE

In non-Biblical literature the term *helikia* is used to denote "age," particularly, the idea of "coming to legal age, etc." There are many papyri that contain this use of the word.

Hellenistic scholars would probably deny that the word *helikia* is used at all in the papyri in the sense of "stature," or "physical size."

WHAT DOES JESUS MEAN?

Is Jesus saying that anxiety cannot increase one's height? Of course, it is obvious that this is true; but is that what Jesus means in Matt. 6:27?

According to Luke 2:52 the young man Jesus increased in *helikia*. Did Jesus increase in height? Or, is the writer saying the Jesus increased in age? It is obvious that Jesus increased in both senses; but what is meant in Luke 2:52?

ANXIETY AND LIFE

In my judgment, Jesus is referring to one's "age" in Matt. 6:27. The irony of His teaching is seen in the fact that anxiety actually diminishes one's span of life.

WHAT ABOUT "CUBIT"?

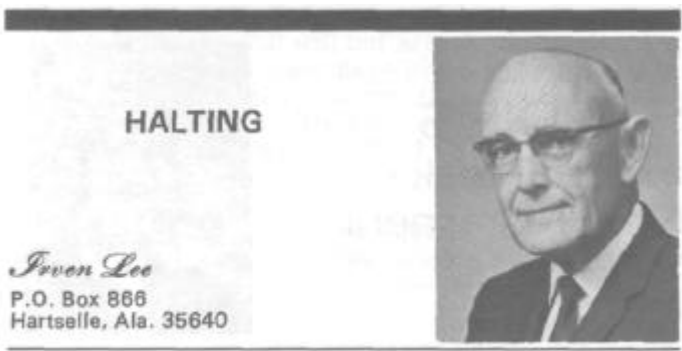
Someone might suggest that if Jesus is speaking of "age" He would not say that we cannot add a "cubit" to our "age." Actually, there is evidence that the term "cubit" is sometimes used in the sense of a "cubit" of time; that is, a small amount of time.

WHAT ABOUT ZACCHAEUS?

According to Luke 19:3 Zacchaeus was small of *helikia*. It is evident from the context of this passage that *helikia* means "stature," or "height."

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"Elijah came unto all the people, and said, how long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him" (I Kings 18:21). On this occasion the great prophet was trying to turn the people from idolatry to faithful service to God. God will not accept worship from people who also serve their idols. Only those who served the Lord with their whole heart were acceptable to Him. Sympathy toward Baal worship would make their worship to God vain.

Christians are taught to be patient and reasonable people and to realize that the progress of truth depends upon teaching. We are to exhort one another lest any be hardened through the deceitfulness of sin. We are to endeavor to keep the unity of the spirit in the bond of peace. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness considering thyself, lest thou also be tempted" (Gal. 6:1). It is certainly true that any man may, at one time or another, be overtaken in a fault, therefore, the one to correct him should do so in meekness and should be very careful as to his own behavior. The time may soon come when he, too, will be overtaken in a fault.

Colossians 4:6 states: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." This verse does not oppose the boldness of speech for which Paul prayed (Eph. 6:19,20). The motive is to be in harmony with a heart filled with favor or grace. The right words are to be used in the right way to indicate wisdom that is from above. James said, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17).

We have the question of Elijah very much in mind in our study at this time, but we also seek to avoid any idea of impulsiveness, unreasonableness, or impatience. Let all things be done in love for God, for the truth, and for man. Elijah asked, "How long halt ye between two opinions?" We should never hesitate in our choice of right over wrong, or truth in preference to error.

There is a correct answer in the complete word of God for each good question on doctrine. Gospel preachers of the past have taught the truth and were not afraid of questioning. If a man speaks as the oracles of God he has a solid rock foundation. A person who does not know the right answer to a good question should hesitate until he has searched the scripture. It is surely unwise to jump to a conclusion by

impulse, or to follow blindly the suggestion of some man.

It is necessary to take a certain bit of time to study an issue that arises in order to be certain of the safety of one's position. The profitable word is very suitable for correction and instruction, so one can take the safe position on each issue. Time is not the only thing needed. A man needs an open mind, a love for the truth, and courage enough to stand firmly with the truth at any cost.

It does not take long on a given issue to learn the truth. Beyond that time, there is no excuse for hesitancy or halting. To wait to see how the crowd will go, to be quiet rather than face opposition, to shun to teach the truth to avoid sacrifice or other such occasions of silence on vital issues are unworthy of the true Christian soldier.

Two people may be thought of together. One, in his weakness, does not yet know the truth, so he does not stand on the Lord's side. Another knows but hesitates for one reason or another. The latter is worthy of many stripes. May there be more and more men of grace and patience who study to learn, and boldly proclaim the whole truth on any false doctrine that arises to threaten the unity of God's people.

From time to time doctrines have been introduced and stressed that have the power to separate the chaff from the wheat. Those who use "great wisdom" in the "nations about them" follow the winds of doctrines the heretics make popular. Those who love the truth are steadfast and immovable at such times. II Thess. 2:10-12 speaks of him "whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

It seems evident that there is a great difference between a strong delusion, intended for those who love not the truth, and the truth itself. Halting between the delusion and truth is not characteristic of a good soldier of the truth. Vigilant overseers and teachers will warn their brethren day and night of the danger of deception so the false doctrines will be only for those who love not the truth but have pleasure in unrighteousness. To neglect teaching on such strong delusions may mean the loss of many weak sheep from the flock. To fail to warn is criminal. To fail to study and know is inexcusable.

"There must be also heresies among you, that they which are approved may be made manifest among you." This is the reading of I Cor. 11:19. Each generation is to be tested. Each congregation is to be sifted. Who can stand? Those who study to show themselves approved unto God may be workmen who need not be ashamed. The Lord knows and loves His own, but He does not accept the service of those who love not the truth but have pleasure in unrighteousness. For such reasons strong delusions or heresies are sent to make manifest those who are approved. Only those who give earnest heed to the things written in the word avoid drifting toward the

day when they will not endure sound doctrine.

Our generation sees its false doctrines and testing heresies just as other generations have seen theirs. When it is time for the Lord to prune His vine, there are heartaches. The man with the pruning knife cuts many limbs from his peach tree or grape vine, but it is that there might be more and better fruit. It is also in order to save the tree or vine from total loss. Christ said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). Where is the middle ground? Those who gather with Him are His faithful servants. All others scatter. When the instrument of music was being introduced into churches of Christ in the last century to the division of the body of Christ, there were three groups. Some favored the instrument, some opposed it, and others tried to work with both groups. The groups were different. It was either right to make the addition or it was wrong. It was introduced where men favored it and where men did not oppose it. It was kept out only where it was actively and effectively opposed. There is a message of warning in this experience for our day and any day.

To have recommended a man in the last century who favored the instrument to preach for an untaught congregation would likely have meant the loss of the congregation to digression. Thus bidding him godspeed would be a way of partaking of his evil deeds. To mark one who thus carries a divisive doctrine is more the spirit of Christ and His apostles (See Rom. 16:17.) If a fine conservative and faithful Christian labors to see a congregation begin, he may succeed in his worthy work. If he then encourages it to get a preacher who will work toward getting the church into recreational work, which is not its mission, or toward Institutionalism, or any other error, he may in a short time see that which he espoused to Christ as a chaste virgin defiled before Him. It would be a sin to open a great door of opportunity for a teacher who subverts whole houses. His mouth should be stopped with plain teaching of sound doctrine.

Perfection is not found in any man, so if one who was not perfect could not be recommended there would be none to recommend. Some people love the truth and are constantly learning. Some errors are private in nature and are not great threats to the church. For one to get deliberately into the trench with heretics in a destructive battle that is raging against truth is to mark himself unworthy of a place of responsibility in the Lord's army. For one to wander aimlessly in "no man's land" between the opposing armies is to identify himself as one who is not awake to the danger. He is in great danger himself, and he is in no position to gain respect from the right hand or the left. There is no middle ground between right and wrong, between truth and error. A man is a useful soldier in the army of the Lord only as he contends earnestly for the faith that was once for all delivered to the saints (Jude 3). He is pure from the blood of his fellow man only if he shuns not to declare the whole counsel. See Acts 20:26,27. The days of the American Revolution were not the only days that tried men's souls. Every soul is tested as by fire. Look at I Cor. 3:10-13. "Accord-

ing to the grace of God which is given unto me as a wise master-builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

Preaching that is directed toward seeing people become rooted and grounded in the truth and able to discern between good and evil is directed in the right way. That which apologizes for error or fights the truth and faithful proclaimers of truth is not sound preaching. Let us all pray that the Lord will send more laborers into His vineyard who can stand the noon day sun, and who will not fall away in time of temptation. We should also work to this end as well as pray. Stand on the house top, as it were, and proclaim the truth far and wide. Send out a call for men who are unafraid, unashamed, and well informed.

ARE YOU ASHAMED?

Dennis Shaver

In the 25th Psalm, verses 1-5, we read the words of David: "Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee: Let me not be ashamed, let not mine enemies triumph over me. Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause. Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day." These verses state that one should not be ashamed of doing the work of the Lord. No one should be ashamed of being a Christian, a servant of God. The life of a Christian can be the most rewarding on earth, and it will be the most rewarding after death. It has been said, "Life is what you make it." This is especially true when we consider the life of a child of God, a Christian.

The apostle Paul understood fully the life of a Christian. In Rom. 1:16 he states: "For I am not ashamed of the gospel of Christ: for it is the power of GOD unto salvation to every one that believeth; to the Jew first, and also to the Greek." At the time of Paul's preaching, many thought the message he proclaimed was foolishness (I Cor. 1:21-24). Even though those around Paul thought it was foolish to believe a dead man could be a Saviour, he was not ashamed to continue to preach just such a gospel. He was not ashamed to admit that Christ had died upon a cross, even though this was a death reserved for the most vile of criminals. He considered himself fortunate to be allowed to proclaim these matchless truths (I Tim. 1:12). He loved to tell the story of a loving, merciful, and forgiving Saviour.

As we look to this psalm of David, we see that he pleads for others as well as himself. He asks for

God's help for all who serve him. I believe that David here shows us some ways in which we can prevent ourselves in ever being ashamed of serving God.

First, v. 2, "O my God, I trust in thee;..." The wise man Solomon says, "whoso putteth his trust in the Lord shall be safe." Again hear David in II Sam. 22:3, "The Lord is my rock, and my fortress, and my deliverer; The God of my rock; in him will I trust..." Job never stopped trusting God, though he suffered because he was a follower of God. Job says: "Though he slay me, yet will I trust him ..." Look to the reproof of Jerusalem in Zeph. 3:1,2; she trusted not in the Lord. If we will put our complete trust in God, commend our lives to his care and guidance, we will never be ashamed of being servants of God, Christians!

Second, in v.4, 5a, we find David telling us to pray for His guidance, and study His words. God will be our continual guide, but we must allow Him to guide us (Isa. 58:11). We must pray for His guidance, and our humble submission. Along with prayer, we must be studious servants of God. II Tim. 2:15, study that we can be approved workmen of God, that needeth not be ashamed. If we will look to the word of God, we can find ALL things that pertain to life, and godliness (II Pet. 1:3). Prayer (I Thess. 5:17), and Study (Hosea 4:6) are important parts of the Christian life. If they are used as God has intended, one will never be ashamed to be a child of God, and proclaim the gospel of Christ.

Third, v.5b, never forget, He is the God of our salvation. Sometimes we might take this for granted. Those that are married, remember when you first met your wife? Your attention and service was only for her. When you went somewhere, you always opened the car door for her, and you always waited for her. Now that you have been married for awhile, she opens her own doors, and she has to rush to catch up with you. What's happened? You have started taking her for granted. The same is true with some today concerning the God of our Salvation. Peter says that we can completely forget that we were once purged from our old sins (II Pet. 1:9). If we fail to grow as Christians should, then we are taking for granted the sacrifice Christ made, and the mercy God has shown. Again look to the example of Israel (Isa. 17:10,11). This condition usually will come about because we leave our first love (Rev. 3:4,5).

Fourth, v.5c, wait on God, serve Him DAILY. David prayed for himself and all that wait on God. Paul was a completely obedient servant of God (Rom. 1:1), and he says, "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1). Our work is a "work of faith, labor of love." If we are faithful unto death, He has promised a "crown of life" (Rev. 2:10). Shouldn't this be enough to make us want others, as well as ourselves, to serve God, wait on him daily?

Let us never be ashamed to be Christians, but rather take a lesson from David; trust in Him, pray for His guidance and study His word, never forget He is the God of our salvation, and serve Him faithfully unto death. Are you ashamed?

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SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XIV

APRIL, 1973

NUMBER 4

Editorial

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SICKENING STORY OF CHILD ABUSE

Human atrocities are as old as the human race. Brutality has been the method of man's vengeance against his enemies, but it has also been the game for pleasure to those fiends whose sensual minds have reached the very depth of depravity. The heinous torture of any human being is sickening to a sane and sensible human being, but the torture of infants and small children is more unbearable.

In the Tampa Tribune-Times of Sunday, March 11, 1973, page 3-C, Tom Inglis, associate editor of the Tampa Times, pictured some recent cases of child abuse that would chill the blood of the average reader of such journals as **Searching The Scriptures**. Perhaps I should say that such stories make our blood boil in anger at such inhuman treatment and injustice in this "land of the free."

Mr. Inglis wrote under the heading: "**Sickening Story Behind Child Abuse Headlines**" and cited a case of a Hillsborough County man charged with throwing children away—"physically throwing an 8-year-old girl off Interstate 75 and down an embankment, and a 3-year-old boy into a canal," which made headlines during the past week. But he says this is not an unusual situation to the police and social workers who have worked with the problem.

Mr. Inglis also said that it was the opinion of Major Walt Heinrich, head of the Hillsborough Sheriff's Department's division of crime prevention, that the brutality toward children was showing a sharp increase. Heinrich is quoted as saying, "I'm afraid if the truth of this situation were really known — if we

had a real picture of the savagery involved — it would make the Hollywood horror film industry seem pale by comparison." He recalled one case where the mother of an 8-month-old girl was taken to a local hospital for treatment for what the mother said was "a fall." After examination the attending physician called the authorities because the examination showed several partially healed fractures of arms, legs, elbows and shoulders, indicating that the limbs had been twisted and beaten. He said some children have had their skulls fractured, flogged with electric cords, and some had their hands held on hot stoves. Some receive electric shocks as punishment. This is hard to believe, but the evidence is available to support the statements.

Mr. Inglis states that Florida has led the nation in establishing some machinery to handle the problem. During the past year more than 19,000 calls have been received on the State Child Abuse hotline. Almost 1,700 of these calls were from Hillsborough County. In 19 cases in Florida last year the calls came too late; the children were already dead when authorities were notified.

This physical abuse of children is shocking and raises the anger and indignation of every decent parent and every sane man and woman in any civilized society. Any man or woman who will so maltreat a child is a coward and a senseless beast. But why do parents shamefully abuse their children? There must be some cause.

I am convinced that the real blame must be placed at the root of the whole problem: the leaders of our society and the philosophy they have imposed upon the whole nation by every means of communication known to us. This great American society; the leaders of the free world; the most powerful nation on earth; the richest and best educated society in the world! This is the society that produces such shocking situations as the big, strong adult men and women brutally beating, torturing and killing their infant and small children. But why? How are the leaders of this great nation to blame for this problem?

I am convinced that there are five contributing factors involving the leaders of our present society which breed such fiendish characters as we have mentioned before. These are: 1) The philosophies taught by secular and religious educators; 2) the

corruption and hypocrisy practiced and tolerated among the leaders of society and the people themselves ; 3) the emphasis on moral corruption, sex and pleasures of the world; 4) the emphasis on material wealth while ignoring the more important needs of man; and 5) the ignorance of and rebellion against Almighty God by all elements of our society.

The educators of the land have planted the seed for such brutality by insisting that man evolved from beasts and then encouraging him to act like beasts by their own behaviour. The morals from such philosophy is bound to produce the brutal thinking and conduct that we have been reading about.

The leaders of government from the highest office in the land to the least significant office is the smallest hamlet in the land either is or has been corrupted by bribery, scandal and every kind of immoral conduct. The law makers have enacted loose, liberal laws that tend to protect evil men and women who abuse children, and tie the hands of law enforcement officers. The judicial system, primed and ruled by the Supreme Court of the United States, have thrown down laws to punish criminals, and upheld the "rights" of evil parents to beat and kill their own children. These are not reckless statements. They can be proved by the facts day by day.

The leaders of society on all levels have demanded the legalizing and wide use of alcohol, drugs and violence, and the use of these drugs is so general that we hardly expect anything from society in general but irresponsibility.

The great emphasis on sex and the bold, shameless exposure of nakedness in public entertainment, in the movies, on T.V., the pornography and all phases of our society is tolerating and encouraging this sort of thing. Legalized abortion now makes it easy to engage in illicit sex and destroy the life of the unborn to cover their sin or escape the responsibility of rearing a child. And do not tell me the Supreme Court Judges are competent to judge what life and death is and when God places that life in the physical body. They are about the least qualified group of men, as leaders of our society, to make such decisions on this issue as they have made. Parents who are told that they have the legal right (and assume the moral right) to take the life of an unborn child, will soon have little regard for the child's rights after he is born. Why should they not torture and brutally beat the child after he is born, if they have the right to destroy the life before he comes into the world ?

The heathen lust for immoral sex has almost taken this nation. Remember Sodom and Gomorrah! Immoral sex affairs contributes to child abuse in more than one way.

In the same issue of the Tampa Tribune-Times, page 8-B, an article is found from UPI, date-lined from DeLand, Florida, about State Attorney Stephen L. Boyles filing a petition seeking to close a school for problem children called Green Valley School, located near Orange City. The petition charged that the 78 students are allowed free sex relations which are "openly condoned."

The article said about 50 officers raided the place before dawn February 10 and arrested Headmaster Ronald E. Nowicki on charges of false imprisonment and three staff members on charges of possession of

Searching The Scriptures

Published Monthly At
TAMPA, FLORIDA

Second Class Postage paid at Tampa, Florida

H. E. PHILLIPS, Editor

Office of Publication
14902 North Boulevard
Tampa, Florida 33612
Phone: (813) 935-3691

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marijuana. The sexual relations are openly condoned, and "every female child student at Green Valley School is required to take birth control pills, regardless of age."

The petition also stated that boys and girls swim together in the nude in the presence of staff members, and live in sexually integrated housing units with no staff supervision. In addition to this, pomographic literature is placed in the Green Valley library for the students. Additional information is given in the article of "cruel modes of punishment" which is inhumane.

All I have said to this point has to do with the physical and moral abuse of children by their parents and guardians. It is enough to make every decent citizen of this great country rise up in protest and do something about it. But there is a soul in the body of that child. Why do we not become greatly concerned and incensed when parents brutally mistreat the spiritual and moral rights of their children?

If possible I have more disgust and intolerance for the parents who abuse their children by failing to teach them right from wrong and instill the moral and spiritual truth from God that will equip them to face life with success and hold the hope of eternal life when this one has ended. This is a right of every child. No parent has the right to take it from him or to brutally beat and twist his spiritual and moral being.

The parents who use their child as an excuse not to obey the Lord, do not deserve the blessing of having children. Parents who fail to give their children the proper training in the word of God, and who do not set the right example for them in life are in the same class with that parent who physically maltreats his child with his fists or with electric cords. The physical man will soon perish from this earth, but the spirit will live somewhere for eternity.

If your child suffers spiritual death — the second death — the lake of fire and brimstone, it will be because you abused your child by not teaching him God's eternal truth. If you really love your child, provide for his spiritual and moral needs just as you do for his physical needs. Think about it seriously.

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SEARCHING THE SCRIPTURES HAS NEW OWNER AND EDITOR

June 1, 1973 will mark the beginning of a new chapter in the life of Searching The Scriptures. Brother Connie W. Adams of Louisville, Kentucky has purchased this publication and will take the editorial chair June 1, 1973. Further details of this transfer of ownership and editorship will appear in the next issue.

I shall continue to write regularly and will hold the same interest in the paper and its objectives to teach God's eternal truth as I have endeavored to do since Its beginning in January, 1960.

Connie W. Adams is my very dear friend of nearly a quarter of a century and a very capable man. He deserves and should expect the same support and encouragement from the many readers of Searching The Scriptures that I have enjoyed from the beginning. I have full confidence in the future of this paper under his editorial guidance.

The next issue will be my last to edit and publish, and at that time brother Connie W. Adams and I shall give more detailed information about this announcement of transfer of ownership.

H. E. Phillips

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WORSHIP IN SPIRIT AND IN TRUTH

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THE KIND OF MUSIC HAS BEEN SPECIFIED

When visitors attend the services of the Church of Christ one thing they notice that is different from other religious services is that the use of instrumental music is absent. There is a good reason why this is true. However, the reason is not what some might think. (1) It is not absent because we do not like instrumental music. Many of us listen to instrumental music and play it in our homes and automobiles. (2) It is not absent from our services because we have no one to play them. Many of the brethren and sisters are good musicians. Some are even teachers of instrumental music. (3) It is not because we can not afford to have an instrument. Brethren can afford from the financial standpoint just about anything they want. If they wanted an instrument, the cost would not prohibit it.

Since none of the above are the reason why Churches of Christ do not have instruments in their services, what is the reason?

NEW TESTAMENT IS SPECIFIC

The New Testament does not just authorize music. If it did then any number of things that some people call music would be permissible in the services.

When the matter of music in the New Testament congregation came under consideration, the writers of the New Testament by the Holy Spirit **specified** the **kind** of music that was to be directed by the congregation to the Lord. That specified kind was not instrumental; it was singing. When God gives us specific instructions, if we obey him we have no choice in the matter. If we choose to do something else, we disobey him rather than obey him.

SINGING INCLUDED; INSTRUMENTAL EXCLUDED

When the New Testament specifies "singing" this is all that is included. The specific "sing" excludes playing instruments. To illustrate, consider the following chart:

CASE	GENERAL	SPECIFIC
Ark. Gen. 6	oak, pine, gopher	gopher
Purification Num. 19	rabbit, horse, red heifer	red heifer
Naaman. II Kings 5	river, sea, lake	River Jordan

Blind Man. John 9	pool, river, sea	Pool of Siloam
New Testament Church — Worship Eph. 5:19	music	sing

(1) Ark. When God told Noah to build the ark in Gen. 6, had God given him general instructions to build the ark of "wood" any number of kinds of wood like oak, pine or gopher would have pleased God. However, God specified "gopher wood" and no other kind of wood would have been acceptable. (Ketcherside and company can make fun of this argument and illustration, but we would rather see them answer it.)

(2) Purification. God told Moses and Aaron concerning the offering for purification in Numbers 19. God did not tell them to take an "animal" for had he said this, a rabbit, horse or heifer would have met the demands of the Lord. God said, however, that they were to "bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke" (Num. 19:2). This red heifer was a specific kind of animals and all other animals were eliminated. The specific "red heifer" included only a "red heifer" so described; it ruled out any other animal.

(3) Naaman. When God instructed Naaman in order to be cleansed of his leprosy that he was to dip seven times in Jordan, this was not general instruction, but specific instruction. General instructions would have permitted Naaman to have dipped in any river, sea or lake. When he was told "Go and wash in Jordan seven times (II Kings 5:10) that excluded any other body of water. Jordan was included and all others were excluded.

(4) Blind Man. Had Jesus made clay of the spittle and anointed the eyes of the blind man in John 9 and told him to "go wash" and stopped there, any place of washing would have been fine. However, the Lord said, "Go, wash in the pool of Siloam." Siloam was a specific pool and excluded every other pool, river or lake. He would not have obeyed Christ if he had gone to some other place of washing.

Most people can understand the above principle. Apply this same principle to the matter of music in worship and we have the truth as taught by and in the New Testament.

(5) Worship. When the New Testament authorizes the music in the worship of the Church of Christ, it says "sing" (Matt. 26:30; Mark 14:26; Acts 16:25; I Cor. 14:15; Eph. 5:19; Col. 3:16; Rom. 15:9; Heb. 2:12; James 5:13). Sing is a specific kind of music. Being specific, sing excludes playing on instruments. If the command were to make music, then any kind would please God; when the kind is singing having been specified, all other kinds are excluded.

Those that respect the authority of the New Testament scriptures will "sing" in worship; those that had rather have what they want and like rather than what God has said will continue to play when God said "sing."

I MARVEL Galatians 1:6



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WHAT ABOUT BUS RIDER PROMOTION?

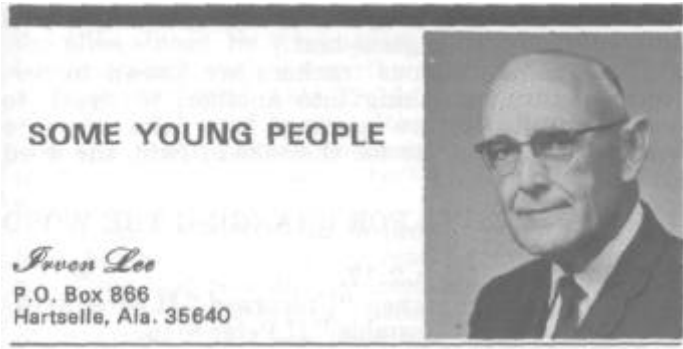
Bill Goodpasture

Brother Goodpasture preaches for the Park Street congregation, Bowling Green, Ky., and is the author of the following article that appeared in the Firm Foundation on January 30th of this year. He knew the article was controversial and will not be surprised that I answer. There is nothing personal involved but it reflects the two attitudes that are everywhere today. One, a cry for cokes and cupcakes and the other a cry for the sword of the Spirit. JPM

"I am convinced that a successful bus ministry is based to a large degree on promotion. Our first route began over a territory where buses from five denominational churches were established. By sheer determination we averaged 21 riders for the first four months. Then one day we gave out cokes to the children as they left the bus. Word spread like wildfire. The next week we jumped to a record 31. We followed with homemade cupcakes to the children and the next week the bus attendance reached 41. The next week we hit 54. A high of 74 was reached on one bus when the university students joined hands with the bus workers to give to the bus riders a pre-Halloween Party on Saturday. Immediately after this promotion I saw a local Baptist church bus arrive in the housing project area at the same time as our bus. We picked up over 20 riders while they picked up none. Six months earlier they had dominated this area.

Questions always arise as to the ethics and scripturalness of such promotion. Is it right to use reward motivations to get people to come to church? Isn't the church then in the entertainment business? Do not your riders come for the loaves and fishes?

I believe reward motivation is a valid and integral part of the bus ministry. I believe further that a distinction needs to be made between reward motivations and "gimmicks." One denominational bus ministry had a promotion called "Gold Fish Sunday." Since gold is typical of heaven they gave each child present a free gold fish. Another bus minister promised to swallow a gold fish from the pulpit if a certain number was surpassed on the buses. One church gave away canaries, mynah birds and Siamese kittens. It seems that the whole purpose of the ministry, that of evangelism, has been lost in such promotions." (continued)



Some young people are willing- workers in bearing their share of home responsibilities and in earning. Others prefer making selfish demands of parents, and stealing as a way of supplementing their allowance. There is certainly a great difference in these two groups. Parents, neighbors, and the community should be very much aware of the difference. It would be unfair to count them all as one group while speaking disparagingly of "these young people." Some understand the need for industry and integrity, while the undisciplined, wild element think the world owes them a living.

It is always pleasant to know young people who honor their parents, and who are glad to be led by their counsel. These are the students who respect their teachers and the officers of the law. These who have learned to respect authority are the ones who can be easily taught to respect and obey the law of God.

It is frightening to realize that there are tens of thousands of sons and daughters who are willing to curse their parents as they rebel against their restrictions for these are the rebels who make demands of teachers, throw rocks and shout obscenities at policemen, and make up the mobs that bum and loot in complete disregard for life and property rights.

The hope of the future lies in the stable, respectful, industrious, and righteous youth of our land. The fear of the future is the wrecking crew who know how to complain, destroy, defy, and rob. All these young people were born as innocent, helpless infants with great potential. Their differences in character were acquired rather than inherited. Those on the one hand are as capable as those on the other. Poverty or affluence do not make the difference, either, because people from all economic groups can be found in the wrecking crew and among the builders.

The success of parents in bringing the children into subjection with all gravity in their early years is basic in building the good citizenship we all admire. Those who fall so in love with money are too busy to discipline, love, teach, and show their children the right way. The little ones are lost by neglect or default. Are parents who neglect their home responsibilities good citizens even if they are excellent workers in industry or honest, efficient businessmen? Let first things be given first place.

The bitter hate of the rebellious wrecking crew grows out of neglect of discipline and teaching in those early years of development, and in their awak-

ening to the greed, hypocrisy, and vulgarity of the adult leaders. Even leaders in religious groups may provide liquor for their guests, and prove unfaithful to the marriage law, and still pose as model citizens. America has no more precious raw material than our young people. They must not be neglected. They need examples, attention, teaching, and discipline. Parents, if your children are in that wonderful age of innocence, give yourselves to the task of bringing them up in the nurture and admonition of the Lord. Help them realize that it is not necessary for them to make all the mistakes for themselves, and that it is not necessary for them to test again the often tested law of sowing and reaping (Gal. 6:7-10). Materialism is threatening to destroy the home, the church, the schools, the community, and the nations of the whole earth. We should give more attention to the spiritual needs. Awake!

There are some young people who have, fortunately, been taught the sacred writings since childhood so that they enter into adult life with unfeigned faith and with knowledge that makes salvation possible. They learn of the goodness of God which leads them into godly sorrow for their sins. This godly sorrow leads to repentance. Penitent believers, with proper love for God and knowledge of His word, are glad to be baptized for remission of sins. Such young people have made entrance into the narrow way of truth and holiness which leads unto life.

These well taught and well disciplined young people are the most highly blessed young people of the whole earth because they have learned to respect and profit from the wise counsel of the God who made us. They can be led by the Bible to the more abundant life, receiving a hundredfold here, with some slander and ridicule, and eternal life after death. They are blessed, and they become channels of blessings to their families, their neighbors, and to the church. No state could have better citizens.

Other young people are not so blessed. To them the Bible is an old, strange book that is unworthy of belief. The Bible is wonderfully relevant to the needs of today, if they but knew it. It is as appropriate in America today as it was in Israel nineteen hundred years ago. That is one evidence of its inspiration.

There are several reasons for marking the Bible as old, strange, and unworthy of belief. One of these reasons is ignorance. Some glance at it and come up with strange impressions. If they knew it better they would appreciate it more. This is certain. The will of God, as revealed through His word is of great value in the eyes of those who know most about it. Children of religious parents may be pathetically ignorant of the Bible if the parents are careless. Some parents seem to assume that their children will inherit knowledge. It does not come that way.

Another reason for the failure of some to see the beauty of holiness and to appreciate the Bible is that sin is contagious. The influence of the animal like atheists has many ways of reaching out to young America. The lyrics and music of the most degrading songs give one avenue of approach of a deadly influence. Those who think most of these ungodly songs think less of the Bible. Do your children de-

light in the songs of the rebels ? Do you realize what the words of these songs are?

Influences that enslave people to alcohol, drugs, lust, violence, and a life of crime make it so they must disbelieve the Bible for their own peace of mind. They must believe that there is no day of reckoning when they will give account for their deeds. The wish is said to be the father of the belief. In this case the wish is the father of the unbelief.

Children do not know how to state in words the things they most need. It is the duty of parents and friends of youth to see that they are taught, loved, disciplined, and led by example. One very worthy petition for the young and old of today is "deliver us from evil." What kind of associates, TV programs, etc., do your children enjoy? Are you a good teacher and a good example to them?

Irven Lee
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Hartselle, Alabama 35640

TORTURED SCRIPTURES

Guthrie Dean

I call your attention to three words which describe the false teacher's abuse of the word of God.

1. Gal. 1:6-7 "I marvel that ye are so, soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would PERVERT the gospel of Christ." PERVERT (metastropho) means "to turn about, turn around. To turn one thing into another." — Thayer, Page 406.

2. II Peter 3:15-16 "And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable WREST, as they do also the other scriptures, unto their own destruction." WREST (strebloo) means: "Twisted. Lat. tortuosus; hence an instrument of torture); to twist, turn away; to torture, put to the rack. Metaph. to pervert. Of one who wrests or tortures language to a false sense, II Peter 3:16." — Thayer, Page 590.

3. II Cor. 2:17 "For we are not as many, which CORRUPT the word of God: but as of sincerity, but as of God; in the sight of God speak we in Christ." CORRUPT (kapeleuo): "An inn-keeper; esp. of a vintner; a petty retailer; a huckster, peddler; to be a retailer; to peddle. Which Ace. of the thing, to make money by selling anything; to get sordid gain by dealing in anything, to do a thing for base gain. Hence II Cor. 2:17 is equiv. to do trade in the word of God, i.e., to try to get base gain by teaching di- vine truth. But as peddlers were in the habit of adulterating their commodities for the sake of gain, the word in II Cor. 2:17 means to corrupt, to adul-

terate."— Thayer, Pages 324-325. (This quote is abbreviated. See original text.)

Thus, false religious teachers are known to pervert, to turn one thing into another, to wrest, to turn away, to torture language to a false sense, to corrupt, to adulterate for the sake of gain, the word of God.

I. SOME MOTIVES FOR CHANGING THE WORD OF GOD

1. For gain. II Cor. 2:17.
2. Through ignorance. "Unlearned." II Peter 3:16.
3. Instability. "Unstable." II Peter 3:16.
4. Forcing the Scriptures to prove something they are already teaching and practicing. "And he said unto them, Ye are they which justify yourselves before men ..." (Luke 16:15, etc.).

II. EXAMPLES OF SCRIPTURES THAT ARE TORTURED (PUT TO THE RACK) BY FALSE TEACHERS

1. Isaiah 52:15 to justify **sprinkling**. The Hebrew word, nazah, means "to startle," and has nothing to do with sprinkling water on people. Revised Standard reads: "So shall he startle many nations

2. Luke 15:25 used to justify **instrumental music** in the church. Music (Gk. sumphonia) means symphony, harmony. The same word used in I Cor. 7:5 "defraud ye not one the other, except it be with CONSENT for a time." And in II Cor. 6:15 "and what CONCORD hath Christ with Belial?" No one can prove that music in Luke 15:25 refers to mechanical instruments, nor that this typifies such in the Lord's church.

3. Revelation 1:11 used to prove **many churches**. It is highly likely that the apostle Paul established all seven of these churches. Would he build seven different opposing denominations; teaching seven different, conflicting doctrines? These were all the same. All "churches of Christ." Romans 1:16. See Gal. 1:22, R.S.V., etc.

4. Psalms 51:5 to prove **inborn sin**. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." This does not affirm that David was born a sinner; but that he was SHAPEN in iniquity, and CONCEIVED in sin. Some historians affirm that he was illegitimate. I don't know. But he could have been born into a world of sin, without being a sinner; just as one could be born in a potato patch without being a potato. Children are without sin. See Matt. 18:4, 19:14, etc.

5. Ephesians 2:8-9 used to show that God does not require **good** works for salvation. But verse ten continues: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Also Paul said: "Work out your own salvation with fear and trembling." Phil. 2:12. So evidently two different kinds of works are under consideration. Works of merit condemned, works of obedience to God affirmed. In this latter sense: "faith without works is dead." James 2:26.

6. Hebrews 5:4 used to prove **direct call to the ministry**. Without direct intervention, or miracle, man is called by the gospel. II Thess. 2:14.

7. Romans 10:13 used to prove aliens are **saved through prayer**. "Calling on the name of the Lord"

includes **doing all** that the Lord requires. In case of the alien sinner, he is admonished to: "arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16.

8. Acts 6:3 used to prove that the church can go into the **profit-making business**. Business (chreia) means "necessity, need, duty." Thayer, Pages 670-671.

9. Luke 10:34-35 used to prove **church donations** to a human institution. A reading of the parable will show that no church is mentioned **nor** inferred.

10. I Corinthians 11:26 used to **disprove weekly communion**. This verse does not state the time of observance, but Acts 20:7 says "upon the first day of the week." The early church "continued steadfastly in breaking bread." Acts 2:42. Steadfastly; when the church was gathered together; and upon the first day of the week.

11. I Corinthians 1:17 used to **disprove baptism**. Paul thanked God that he had not baptized these lest they should say they had been baptized in his name. But they had all been baptized (Acts 18:8) or they would not have been in the church (I Cor. 12:13). Even Paul had baptized some of these. Read the text.

CONCLUSION: Let us always deal honestly with the Scriptures. Let us love it, live it in **our** lives, and always seek to handle aright the word of truth.

1900 Jenny Lind Ft.
Smith, Ark.

AUTHORITY, INDUCTION AND EXAMPLES

Keith Ward

This fall I received a mimeographed letter which was co-authored by a close friend and an acquaintance. In the hope that they will repent, I have omitted their names lest damage be done to their reputation and character. This letter has provoked much study and thought and not a few tears. This letter raises the question of why we establish authority the way we do, reflecting the same basic doubts that underlie all the diversions of the new liberals. They state:

Surely it is an oversimplification for the brother who holds the view that his concept of binding examples is the only true one to denounce any and all who hold a differing view as apostates, and rebels against God's authority. We are firmly convinced that God requires only that His children believe and obey His commandments, not the hay and stubble of human opinion about unexplained New Testament examples. We may only demand compliance with principles which are presented as imperatives and declarations in Holy Writ. This is our conviction.

They also dismiss some "proof-texts" we use to bind the authority of examples by arguing that the context refutes the commonly accepted exegesis.

(NOTE: Examples do not bind; authority binds. Examples illustrate the authority.)

I agree with their position that I Cor. 11:1 refers to Paul's whole manner of life as a Christian and does not enjoin us to repeat his every deed. However, when the Holy Spirit chooses the deed of an apostle to illustrate a principle, I can but heed the inspired command to imitate that which God approved.

They dismiss Phil. 4:9 as a comment on the virtues listed in 4:4-8. However, the conjunction "and" connecting "learned and received" to "heard and saw in me" denotes the equal importance of each as prerequisites to the promise, "The God of peace shall be with you." Paul does command the Philippians to follow his example.

In opposing II Tim. 1:13 they are fighting a paper dragon; this is not a passage used to "bind examples." Yet, why do they think the scriptural statement, "Hold the pattern of sound words" binds "statements of doctrine," but the statement "Be ye imitators of me" does not bind examples. Or, if the examples recorded by inspired men are not binding on Christians, why should the commandments recorded by them be binding?

In their effort to present a convincing argument, they have chosen the weakest passages on the authority of examples and overlooked others. Their case does not even hold water with their selected passages. How can it handle these?

In I Cor. 4:16, without qualification and with no room for cries of "context", Paul states, "I beseech you therefore, be ye imitators of me"; and in verse 16, "I sent unto you Timothy ... who shall put you in remembrance of **my** ways which are in Christ, even as **I teach everywhere** in every church." Also Paul told the Ephesian elders in Acts 20:35, "In all things I gave you an example." Thus, Paul put himself forth as a model and taught the church to follow his ways.

The Hebrew writer commands in 6:12, "Be not sluggish, but imitators of them who through faith and patience have inherited the promises." Surely the divinely inspired examples recorded in the New Testament fall in this category. Certainly those of Paul did. Again in Phil. 3:17 Paul commands, "Be ye imitators together of me, and mark them that so walk even as ye have us for an example." After digressing to condemn those who do not walk after the pattern, Paul returns to the subject of 3:17 in 4:1, where he says, "So stand fast in the Lord my beloved." The Philippians were to stand fast in the Lord by being imitators of Paul.

The letter further states that inductive logic is of no value in establishing authority because we must make value judgments as to which examples apply and in what particulars. The authors write: To arrive at conclusions based on simple recorded facts and events, we must rely on purely inductive reasoning. The only problem with such conclusions is that they are never conclusive (i.e. necessary) according to the rules of logic. This is inherently so because we are required to make value judgments concerning the significance of the data we are analyzing. Take Acts 20 for an illustration of the problem. We bind **the** partaking of the Lord's Supper on the first

day of the week, but do not bind the using of an upper chamber. I maintain that we must make the same kind of judgments with commands. Which ones apply to me: "Salute one another with a holy kiss" (II Cor. 13:12), or "if she hath washed the saints feet" (I Tim. 3:10), or "put not on two coats" (Mark 6:8). We say these and other commands are not applicable today because they refer to customs or to specific people, yet, **they are commands**, not examples. Since we use value judgment in determining which commands are binding, then we cannot deny the validity of principles drawn from examples because value judgments are made in deriving these principles.

Inductive logic develops in three stages: (1) one observes particular occurrences (examples), (2) next he notes the common truth (teaching) of these occurrences, (3) then a general conclusion is reached which is considered binding in all like cases. The let-ter not only throws out the conclusions reached, as liberal brethren have always done, but it also denies the validity of the inductive method of reaching those conclusions. No logician denies the validity of induction. As a further deviation from common sense, they would even deny the right to use data drawn from observable instances of examples (which data they call "hay and stubble") by arguing that Jesus said, "Keep my commandments," not, "follow every example of my apostles."

Where will this road lead? These men would have us sit down and clip all the precepts from the New Testament, paste them on the wall and live by them. But the commands were not given to us; they were written in a foreign language by a group of Jews 1900 years ago! Yet, it is only by following the example of those who 1900 years ago kept the commands that we know how to be saved today. For salvation, Christians of the twentieth century must depend on following the principles set forth by those of the first century. We are not dependent on anyone to reveal to us that of these principles some do not apply, because we rely on the method of interpreting God's will used by the apostles themselves.

No one performed miracles at the council of Jerusalem (Acts 15), but the spokesmen did use instances of inductive logic (notice the following points correspond exactly to the three stages of the inductive method listed above):

1. Peter's argument consists of rehearsing the events which led him to preach the gospel to the Gentiles, and Paul's involves merely reviewing the miracles he had performed among the heathens.
2. James stated the truth common to both the argument of Peter and that of Paul, namely, that God accepted the Gentiles as they were.
3. This conclusion was applied universally throughout the churches by not laying the burden of the law on the Gentiles.

In **Truth** magazine (1969), David Koltenbah said of those who were questioning the accepted methods of establishing authority, "The men who are pulling out this thread may find one day they have unravelled the entire suit they are wearing." Already the suit is too small for them to wear it without embarrassment among informed Christians.

Principles induced from, the approved examples of the New Testament are authoritative. Nevertheless, those who allow and bind freedoms beyond what God permits, do not consider them authoritative; thus they seek to limit our freedom to worship God as He commands. I exhort Christians everywhere to walk according to the examples of faithful men and so inherit the promises of God. For there are those who do not so walk and would lead you astray, and I tell you "even weeping, that they are the enemies of the cross of Christ."

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BAIT AND HOOK

Donald R. Givens

"How many Judases we have in these days, those that kiss Christ yet betray Him; that in their words profess Him, but in their works deny Him; that bow their knee to Him, and yet in their hearts despise him; that call Him Jesus, and yet they will not obey Him for their Lord." (From "**Precious Remedies Against Satan's Devices**" by Thomas Brooks, p. 9 to which book I am indebted for many of the thoughts in this article.)

Satan is a greedy deceiver who seeks to entangle our souls in sin. Paul warns us to be not ignorant of his devices (II Cor. 2:11). The delicious bait wrapped around the hook is not meant to be a good meal for the fish, but is put there by the fisherman so that he can catch the fish. The devil also has his snares and hooks baited with enticing tidbits.

The devil presents the shining golden cup but hides the poison. He holds out the sweet and covers up the bitter by hiding from the sinner the wrath and eternal misery that will surely follow the practice of sin. Clever Satan hides the hook with promises of pleasure, profit, and prosperity; but he pays the greatest agony, shame and loss.

KEEP YOUR DISTANCE

We must learn the lesson of keeping at the greatest distance from temptations to sin. Do not play with the bait that the devil holds forth, or the hook will eventually snag you. We must hate sin as much as we hate the HELL to which it leads (Rom. 12:9). The wisest course to pursue when you are walking near a pit, is to keep the greatest distance from it. Joseph, when tempted by Potiphar's wife—flew from her presence. He did not tarry around "thinking it over" (Gen. 39:7-12).

We cannot dine and dance with the devil, and then think to sit down and sup in the kingdom with Abraham, Isaac and Jacob. Bondservants of sin can look forward to eternal loss and anguish of soul (John 8:34-36). Do not be fooled by the deceitfulness of sin. "Exhort one another day by day, so long as it is called Today: lest any one of you be hardened by the deceitfulness of sin" (Heb. 3:13). Sin, like Delilah,

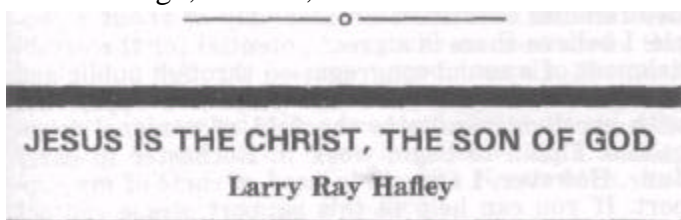
will smile on you but betray you into the everlasting lake of fire. Followers and lovers of iniquity call evil good, and good evil; sweet is bitter and bitter is sweet; light is darkness and darkness they call light (Isaiah 5:20).

PAINTING SIN WITH VIRTUE'S COLORS

One of the most deceptive tricks of Satan is to paint sin with the colors of righteousness and goodness. Brooks (Ibid., p. 16) says: "Satan knows that if he should present sin in its own nature and dress, the soul would rather fly from it than yield to it; and therefore he presents it unto us, not in its own proper colors, but painted and gilded over with the name and show of virtue, that we may the more easily be overcome by it, and take the more pleasure in committing of it. Pride, he presents to the soul under the name and notion of neatness and cleanliness, and covetousness (which the apostle condemns for idolatry) to be but good husbandry; and drunkenness to be good fellowship, and riotousness under the name and notion of liberality, and wantonness as a trick of youth, etc."

This trickery of the devil still does not make sin any less vile, filthy, or abominable. Changing the name of an evil will not change its character. A poisonous pill is no less deadly because it may be coated with sugar. Dynamite will still blow one to pieces even though it be gift-wrapped in a pretty box with a shiny ribbon. Satan knows that the more sin is painted with the colors of virtue, the more dangerous it is to our souls.

Sin is a murdering of the will of God, and the exaltation of the real enemy of your welfare. To whom are you a bondservant? The enemy of your soul who takes delight in your damnation? ... or the Friend of your soul who so loves you that He gave His only begotten Son to die for you? 2710 21 Ave S. Lethbridge, Alberta, Canada



The greatest propositional truth ever to be framed or phrased is: Jesus is the Christ, the Son of God. This was affirmed: (1) By **The Angels**. "He shall be great and shall be called the Son of the Highest" (Luke 1:32). "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). (2) By **The Father**. "This is my beloved Son, in whom I am well pleased" (Matt. 3:17; 17:5). (3) By **The Holy Spirit**. "And they were all filled with the Holy Ghost and began to speak as the Spirit gave them utterance.... Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:4, 36). (4) By **The Apostles**. "And straightway he preached Christ in the synagogues, that he is the Son of God" (Acts 9:20).

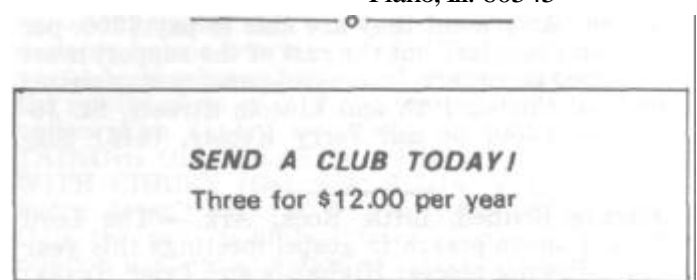
"Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ" (Acts 18:5).

That Jesus is the Son of God attests that he was both human and divine. Jesus is not the Son of God in the same sense that men are. Jesus is not the Son of God in that he had a spirit and since all spirits are "miniature replicas of deity" he was therefore divine. No, by Jesus the Son of God, we mean what the Scriptures constantly affirm, that is, that he always was and always will be "God blessed for ever."

Observe the testimony to this truth. (1) **By The Prophets**. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting" (Mic. 5:2). "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6). The child, the son is expressive of his humanity. "The Mighty God, The everlasting Father" suggests his deity! (2) **By The Apostles**. "In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God ... And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1, 2, 14). (3) **By The Angel, Gabriel**. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). (4) **By The Testimony of Jesus**. "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God" (John 5:18). The enemies of Jesus understood that he was not saying he was the Son of God in the same way they were sons of God. Further, when on trial for his life, Jesus confessed his Sonship and died for it. He could have been spared the cross had he said, "but I am only a son of God as you are," but he did not. (5) **By The Father**. If Jesus was simply a son of God as other men are, why does the Bible record the meaningless and useless pronouncements of the Father that Jesus is his Son? Why the bold announcements of an ordinary fact common to all men?

This grand truth has been revealed, witnessed and confirmed that we might believe and that in believing we might have peace, life, and forgiveness through his name, power, and authority. Dost thou believe?

418 E. Lee St.
Piano, Ill. 60545



THE NEWS LETTER REPORTS

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

HELP NEEDED IN MAINE John W. Pitman

The church in Thomaston, Maine, which meets in the Weymouth Grange Hall, Beechwood Street, has cut the services down to one per week due to shortage of funds. The cost of each meeting was \$5.00 which amounted to \$15.00 per week. The amount set aside for preaching is \$60.00 per month. There are only four men including the preacher that can be counted on for contributions. The attendance is 16 to 18 on Sunday morning. Support is needed to preach the gospel as only one other church sends support. The amount needed is \$300.00 per month. There are 25 or more towns in the area to reach. Shall we deny these people the right to hear the gospel of Christ preached when in some areas in the South, etc., there are churches within 6 miles or less of each other. If some other preacher will come and bring his support, he is welcome to work along with John W. Pitman, the present preacher. This area could use business people of all types, so why not consider coming here and going into business, etc. It may be later than you think. Contact John W. Pitman, P. O. Box 784, Camden, Maine 04843 or call 1-207-236-4572 at once. The call is urgent.

O'Dell Tucker, 822 Granville Road, Jacksonville, Fla. 33205 — Beginning January 7, 1973 a faithful congregation of the Lord's people began meeting over the V.F.W. Hall in Hilliard, Fla. Brother D. E. Dorth from Chiefland preached the first sermon. At the present time there are but 9 Christians meeting, from three families. Brother and sister Lee and family live in Hilliard, and sister Brenda Conner lives in Callahan. The Tucker family drive from Jacksonville. We are having a few visitors which we hope will increase. If anyone knows of Christians or interested persons in the Hilliard, Callahan, Folkston, Ga., area, please let us know so that we may contact them.

William C. Sexton, St. Joseph, Mo. 64501 — The congregation of 10th and Lincoln in St. Joseph, Missouri needs the services of a full time minister. They would prefer one who is middle age and able to do personal work and willing to preach in the outlying area once a month. A true challenge to the right person. Attendance is 50 on Sunday a.m. in a city of 80,000. At present they are able to pay \$300. per month on the salary but the rest of the support must be obtained elsewhere. Interested persons may write: church of Christ, 10th and Lincoln Streets, St. Joseph, Mo. 64501 or call Terry Kepley, (816) 232-1847.

Eugene Britnell, Little Rock, Ark. — The Lord willing, I am to preach in gospel meetings this year in the following places: Highands and Tyler, Texas;

St. James and Kennett, Mo.; Monroe, La., Jackson, Miss., Kingston Springs, Tenn., Pensacola, Fla., Oklahoma City, Oklahoma and Mtn. Home, Ark. If you live in one of these areas, please attend and encourage the work.

W. H. Watts, 1108 N. College, Fayetteville, Ark. — **Chart The Gospel**, Vol. 2 is now available, along with volume one. The cost is \$1.25 for each book, which contains 25 charts and outlines. All orders may be sent to me for prompt delivery.

Roy L. Foutz, 1503 N.E. 12th Street, Gainesville, Florida — Our work at Northeast is off to a good beginning in 1973, with three baptisms and one restoration thus far. We are planning two meetings in April, with Ferrell Jenkins in a weekend series on "Evidences" April 6-8, and with Jere Frost April 16-22. I will preach in a meeting with the South College church in Lafayette, Louisiana April 1-6, and with the Azalea Park church in Orlando in May 7-13. Visit with us when you are in or passing through Gainesville.

Gary Lynn Hargis, 310 Glen Burnie, Temple Terrace, Fla. 33617, phone (813) 988-8886 — After several years work in the Tampa, Fla. area, presently at Del Rio, I have decided to move to Rochester, Minn. to aid in firmly establishing the church there. Rochester has a population of about 60,000 and is the headquarters for both Mayo Clinic and also the teaching facilities for I.B.M., as well as a number of other businesses. At present there are two Christian women composing the sound congregation. These two families constitute an assembly of about 8 people. I believe there is a great potential for the establishment of a sound congregation through public and private teaching. I have had extensive experience with excellent results in the field of personal evangelism. I plan to begin work in Rochester in early June. However, I am still in need of some of my support. If you can help in this support please contact me immediately, preferably by telephone. If you desire further information in regard to me, my character and ability, contact the following: Robin Willis, elder, Del Rio congregation, 50th St. and Sligh Avenue, Tampa, Fla. 33617, 988-5577; **James Dennison**, preacher, Henderson Blvd. congregation, 3402 Henderson Blvd., Tampa, Fla., 839-1422 or 876-2237; James P. Miller, formerly of Tampa, Bowling Green, Ky., 502-781-3608.

William C. Sexton, 2804 Lafayette, St. Joseph, Mo. 64507, Phone: (816) 233-3214 — After a very short time my labor with the congregation in Atchison, Kansas has been terminated, due to my conviction that institutionalism and centralized control as exhibited in the Herald of Truth arrangement are unscriptural.

I have agreed to move to Wichita, Kansas the first week in June to labor with the congregation meeting at 1614 Calvert, known as the South West congregation. The congregation has two good men serving as elders: Wilber Darling and Leonard Westbrook. We have talked at length as to the mission of the church, problems facing the Lord's people today, and I believe that our convictions are in harmony and we can work together in a rewarding way.

The congregation, in addition to the elders, has several capable men to preach and teach the word of God. Therefore, I shall not be preaching to the church twice on Sunday and serving as a "pastor." Instead, I shall be doing extensive personal teaching from house to house, both publicly and privately. In Wichita there are a number of congregations of the "church of Christ." However, we understand that Liberalism, Institutionalism, and even Modernism have strong holds in the area. We plan to call upon the people of God to stand and see, investigate, where they are, to ask for the old path established by the Lord and his apostles 19 centuries ago, and if they cannot cause those who "went out" (I John 2:19) to return, then to "come out from among them and be separate" (II Cor. 6:17). With our arrangement I shall be available to do extensive personal teaching and to help small struggling groups in that area who need and desire my help. I am looking forward to my move to Wichita the first week in June.

PREACHER WANTED

Elders for Rochelle, Ill. church —The Rochelle, Illinois church is looking for a full-time preacher. We are able to provide support between \$600 and \$700 per month. Our attendance averages about 55. We have a goodly number of young people with whom to work. We have a more than adequate meeting house which has suitable space with it on which we hope to build a house for a preacher.

For the first time ever for this work elders were just recently appointed. Rochelle is located in the heart of northern Illinois, approximately 25 miles south of Rockford and 75 miles west of Chicago. If you are interested, please contact either of the elders: Bill Albany, 1170 Westview, Rochelle, Ill. 61068, (815) 562-2962 or Joe Thiere, 932 North 15th, Rochelle, Ill. 61068, (815) 562-2965.

B. G. Hope, Beaver Dam, Kentucky, Feb. 22, 1973: I began work with the Beaver Dam Church Oct. 1, 1968. It is composed of approximately 120 members. We have had a number of baptisms, a number of restorations and some requesting to be identified with us. We have also lost some members — some moved away, some died and others quit. Nothing spectacular has been done. Some improvements have been made on the building and grounds. Special classes for special purposes have been executed and in general the teaching program has been improved. Perhaps the greatest progress has been made in the spiritual realm. The majority of members indicate this growth in their lives. Recently elders were appointed and I know of no congregation more completely united. It is contributing to the support of

four preachers away from home. The work is pleasant and it keeps me busy. I do take the time to preach in three or four meetings a year. When traveling on Green River Parkway between Bowling Green and Owensboro or the Western Kentucky Parkway between Paducah and Elizabethtown, why not stop and visit with us ?

A YOUNG PREACHER, TO YOUNG PREACHERS

Ron Halbrook

Paul wrote to the young preacher, "Keep that which is committed to thy trust," in view of the fact that "some ... have erred concerning the faith" (I Tim. 6). Timothy wasn't simply to sit on what was committed to him, with hands folded. "The same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2).

Thus, in the apostolic age, began the glorious chain — a chain of succession, not of apostles, but of apostolic doctrine. This article attempts to rattle the chain, remind us of its importance and our responsibilities. It is an appeal from a young preacher, largely to young preachers. In the judgment of this writer, enough preachers in his own age group are toying with an unfaithful idea, a non-apostolic idea, to warrant this appeal from the heart for the gospel (Jude 3). We speak not as a rabid, bullying "watchdog of the brethren" — self-appointed, self-promoting, self-pleasing. We speak as Paul, unashamed of the gospel, urgent in its behalf — "not seeking mine own profit, but the profit of many, that they might be saved" (Rom. 1, I Cor. 10).

Those who "ask for the old paths" have preached and continue to preach that SALVATION IS CONDITIONAL. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16). Truly, we are "baptized into Christ," not meaning into a physical location, but into a spiritual relationship denoted by the words "in Christ" (Gal. 3; Eph. 1). Entering Christ is conditional. ALSO, sustaining that relationship is conditional — and it is here that some are flirting with error. "Be thou faithful unto death — (CONDITIONAL!) — and I will give thee a crown of life" (Rev. 2); see I Cor. 15:2 also.

We must not confuse merit with faithfulness. Some are saying outright (others, in effect), "It is not what we do, but what Christ has done for us that saves; THEREFORE, what we do about our name religiously, or worship, or organization, or doctrine has no bearing on salvation; otherwise, we would be earning salvation." What we do cannot in the nature of us or in the nature of doing earn salvation (Eph. 2); but, what we do is decisive in SUSTAINING OR BREAKING OUR RELATIONSHIP WITH CHRIST (Gal. 5:4; 6:7-16; Phil. 2:12-16). Doing doesn't earn; it does sustain a relationship. It is the responsibility-side of relationship, which relation includes salvation as a gift along with ALL

spiritual blessings. "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10).

DANGEROUS IMPLICATIONS

If we have learned anything from the last two major apostacies, it is that dangerous implications of the first principles of apostacy **WILL BE SEEN AND ACTED UPON SOONER OR LATER**. We cannot wait until error is practiced wholesale, but in hope of saving souls must meet it when **TAUGHT**.

If all denominations would submit to baptism according to the apostolic order, yet tenaciously retain their errors of organization, worship, and mission, would they be standing in God's grace? If they were to **GO ON** embracing, practicing, preaching and multiplying such error, would they **IN GOD'S SIGHT** be counted as sheep who hear the Good Shepherd's Voice? Counted as following Him? In his fold of safety (John 10) ? Can they **GO ON** recognizing different **HEADS** and **HEAD**quarters on earth (as if the Head was quartered on earth), and yet be counted **BY THE TRUE HEAD** as under his Headship (Eph. 1) ? **GO ON** in a mutilated and paganized worship, "**WILL WORSHIP**" —is this "holding the Head" or is it living in "the rudiments of the world ... after the commandments and doctrines of men" (Col. 2) ? **GO ON** supplanting the divine organization with human schemes fashioned after political structures and worldly institutions — **WITHOUT BEING GUILTY** of taking from the glory of God reflected in the divine scheme of the ages (Eph. 3) ?

"But that's hypothetical." someone says. Yet, it illustrates the dangerous implications of what is being taught. (Illustrates, not is a real example of; we could hope, but don't think denominations will accept Acts 2:38 in the near future!) It is being taught and implied that brethren in the process of changing the organization, mission, and worship of the church be recognized and received as in full fellowship with God, Christ, and the Holy Spirit, and thus with all the Lord's faithful family. We need to recognize that some brethren are **IN THE PROCESS OF** and **GOING ON IN** changing from the divine order rather than from their lawless deeds.

Bro. James Miller pointed out recently in Montgomery, "The men who opposed the Missionary Society ... used every argument they knew to show the breakdown of authority and autonomy without avail. Society advocates were wedded to their idol and meant to have it at any cost. These tragic events of 125 years ago have a direct parallel in our time ... Liberal brethren are going down the old, old path to division and sectarianism ... The institutional brethren (are) wedded to their idols and (mean) to have them at all cost." What of brethren who continue in lawlessness (Matt. 7:23) ? Is the only kind of lawlessness which damns that which denies Acts 2:38? Bro. William Wallace gives a timely warning about "the loose attitudes toward fellowship with error and errorists which seems to be having its sway with some." "When brethren become too obsessed with getting along with all brethren ... they minimize the importance of the major differences ... They loose us where the Bible has not loosed us."

MISUNDERSTOOD CONCEPT OF GROWTH

"Oh, but we must realize that all make mistakes and we are all growing." **BUT THE POINT IS:** when our mistakes are pointed out plainly in God's Word —all are **RESPONSIBLE** to look into the mirror (James 1) — and pointed out plainly, earnestly, repeatedly by those who love our souls, by those whose tears have flowed, by those whose prayers have implored, and **YET THE SIN IS PRACTICED**, what then? It is obvious such brethren are growing; the question is, **IN WHAT DIRECTION ARE THEY GROWING???** **THAT IS PRECISELY WHAT IS BEING OVERLOOKED, OR MINIMIZED!** Are they growing in Christ, with Christ, and **TOWARD** Christ, or growing further **FROM** Him? Are they branches growing deeper into the Vine, or are they such as seek to "bear fruit of" themselves (John 15) ?

The practice and sophistical defense of error is not brought about by going "**TO THE WORD OF HIS GRACE**," but by going **FROM IT**. How can they be secure and safe and built up in Christ when they are growing away from the word "which is able to build you up." How can they lay hold on eternal life and receive the inheritance, when they are growing away from the word of grace which is designed "to give you an inheritance among all them which are sanctified?" Those who go and grow away from the word of His grace, go and grow away from God Himself. Those brethren who will escape the dangers Paul warned of (yes, dangers of being lost) and go **TO** God, are those who will go **TO THE WORD OF HIS GRACE** (Acts 20:32).

PEACE OFFENSIVE OR REBELLION?

Hananiah said in effect, "The wound of God's people isn't so bad; let's patch up, cheer up, receive one another and go on in peace." The Lord said through Jeremiah that Hananiah had only made things worse by his "peace offensive" — Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron." Further, instead of getting God's approval as a peacemaker, he was told, "Thou shalt die, because thou hast taught **REBELLION** against the Lord" (Jer. 28). "The wisdom ... from above is **FIRST PURE**, then peaceable" (James 3).

CONCLUSION

Some will object that they have been misunderstood. We object that some are expressing themselves so as to create **A PATTERN OF INFLUENCE** for the misunderstanding of Bible truth. **Torch** carries this motto, "We do not write to be understood, but so we cannot be misunderstood." Patience is in order; an influence for "error and errorists" is not.

Let us all truly grow in humility, unity, and the apostolic order. This appeal for the gospel chain is closed with prayer and with devotional reading of and recommendation of Phil. 3:13-17.

506 Hoffman St.
Athens, Ala.

SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XIV

MAY, 1973

NUMBER 5

CONFORMABLE UNTO HIS DEATH

A. C. Grider

3411 Royal Drive
Owensboro, Ky. 42301



"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, **being made conformable unto his death.**" Thus spoke the apostle Paul in Phil. 3:10. (Emphasis is mine and the quote is from the King James Version. A.C.G.)

There are several things of interest in this statement by the apostle. First of all, there is the clear connection between the (1.) Knowing Christ, (2.) The power of his resurrection, (3.) The fellowship of his sufferings, and (4.) Conformity unto his death. One doesn't "know" Christ until and unless he knows something of the power of his resurrection. One doesn't "know" Christ until and unless he knows something of the fellowship of his sufferings. One doesn't "know" Christ until and unless he has been made conformable unto the death of Christ.

When Christ gave the great commission he said go teach the nations and baptize the taught ones (Matt. 28:19). He said he that believeth and is baptized shall be saved (Mark 16:16). Now the only thing we have going for us on these passages is that our Lord said baptize the people. Of course that would be enough to forever settle the question of the necessity of baptism — unless one came up under the teaching that baptism was not necessary to salvation.

But when all of the teaching on the subject of baptism is considered, we learn that when one is baptized he knows Christ, he knows the power of the resurrection of Christ, he knows the fellowship of

the sufferings of Christ, FOR he has thus **been made conformable unto the death of Christ!**

Note some passages which deal with baptism. Rom 6:4-5. Paul said we are buried by baptism into death. We are raised up from baptism to walk a new life. He declared that we are planted in the likeness of the death of Christ and that we are also in the likeness of his resurrection. In Col. 2:12, Paul declared that we are buried, quickened and raised up even as Christ was buried, quickened and raised up. The apostle described this process as "obeying the form of doctrine delivered" (Rom. 6:17-18).

In Eph. 2:1, Paul said people who were "dead in trespasses and sins had been quickened." In verse 6, 'he said these people were "raised up together" with Christ. Paul told the Colossian brethren that they had "risen with Christ" Col. 3:1.

When we get it all together, we **die** with Christ when we repent or make up our mind that we will cease to live in sin. What we do is die to the practice of sin. Then we are **buried** with Christ when we are baptized. We are **quickened** with Christ when God forgives our trespasses and sins. Then we are raised with Christ when we come from baptism to walk a new life. Thus we obey the form of the death, burial and resurrection of Christ (Rom. 6:17-18). We are saved through faith in the operation of God who raised Christ from the dead (Col. 2:12). We are raised up to walk a new life (Rom. 6:4). We are thus made a new creature in Christ (II Cor.5:17).

Sprinkling and pouring and calling it baptism will not suffice. Being immersed, thinking we are already alive unto God, will not suffice. But when we scripturally repent and are baptized for the remission of sins, we are made conformable unto the death of Christ and thus experience the power of his resurrection. We will have thus known the fellowship of his sufferings. Repent and be baptized for remission of sins or die and be buried that you may be resurrected. Be made conformable unto his death and know the power of his resurrection and you will **KNOW HIM!** Baptism saves us by the resurrection of Christ (I Pet. 3:21).



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Searching The Scriptures

*Published Monthly At
TAMPA, FLORIDA*

Second Class Postage paid at Tampa, Florida

H. E. PHILLIPS, Editor

*Office of Publication
14902 North Boulevard
Tampa, Florida 33612
Phone: (813) 935-3691*

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H. E. PHILLIPS

Editorial

THE BEGINNING OF SEARCHING THE SCRIPTURES

In the quiet hours of **this** early April morning while all others in my household are in bed I am preparing this final editorial to "put to bed" the last issue of **Searching The Scriptures**. As I wander back through the years, many delightful and gratifying hours come to mind that were spent in preparing the paper for the press. There were the difficult and trying moments when the pressure of meeting deadlines and finances seemed insurmountable, but by the grace of God the task was accomplished each month.

I have mixed emotions as I prepare this final editorial which will close my work as editor and publisher of **Searching The Scriptures**. There are no words in my vocabulary to express these feelings which I have. On the one hand there is a kind of anticipated relief from a pressure that seems to go back to my beginning as a preacher, about a third of a century ago. But on the other hand there is the feeling that a part of me is passing away forever. Most people would laugh at this, but the pain of sorrow is there regardless of circumstances.

Perhaps some brief facts that led to the conception and birth of **Searching The Scriptures** will better express my personal involvement and deep sentiment at the present time.

I moved from Lake City, Florida, to Clearwater, Florida, in 1945 to work with the church there. Some three or four years later I became aware of some issues which were later to become very serious and prove to be a dividing wedge between many brethren and churches.

As a young preacher with no more than eight or nine years experience, I did not really understand the nature or the significance of these issues at that time, but I knew brethren were being alienated and I was becoming involved to a degree. During 1949 and 1950 I was preaching on a local radio station and

trying to publish a bulletin, but at that time the ability of the church in Clearwater was limited and I could not do more. I read every thing I could find on the history of the church from the early nineteenth century to that day to try to learn, if possible, what was happening and why. I discovered the basis for some of the problems, but did not fully understand their consequences or know how to solve them. One thing stayed in my mind, which I believe was the seed that later produced this publication. I realized that the people would have to be encouraged to read and think for themselves and not be blindly led by prominent preachers and self-appointed guardians of orthodox truth, which very few seemed able to define except by association to a school, some exalted preacher or an established paper. The question was to me then: How can the simple, plain truth be communicated to brethren over the country by a relatively inexperienced young preacher with little influence or ability beyond the circle of his own community and among his brethren in the locality where he lived?

There were those who were fighting these battles, some effectively, some not so effectively. Two or three papers were carrying good articles on the growing issues as they began to be defined, and some effective debates followed. But something was lacking. Most people aside from preachers and elders were taking sides for and against without really understanding why. I talked with many brethren while in meetings between 1949 and 1955 who did not know what the issues were all about, but they were aligned for one position and against another. Many places where I had preached several years in meetings suddenly apologetically cancelled my meetings with no better explanation than that I was aligned with the wrong group. When asked what was wrong with that group, they usually answered that their preacher and elders said they were teaching error. When I asked what error they taught or what error I taught, many answered that they did not know. Literally hundreds of people in those days would talk with me in this way. I loved them and did not want to see the breach in the church, but how could I get the message of truth to the average Christian to encourage him to study the Word of God in making his decisions? I could not compromise truth. I could no longer preach to many of them. Many of the papers in existence at that time had such prejudice against them that these people would not read them.

I suppose the anxiety, frustration and impelling drive of this editor to get the message to these uninformed saints determined that some day, some way, by the grace of God he would develop a means of communication unattached to any other paper, school, clique or party by which he hoped to sound out the clear, pure truth that every man should study for himself just what God willed him to do.

No opportunities were opened and no financial funds were available until 1957. I then lived in Gainesville, Florida, and had been laboring with the University Avenue church since 1953 when I moved from Clearwater, Florida. While at the lectures at Florida College in 1957 I revived the subject with James P. Miller, with whom I had discussed this matter some six years before. We determined to join

forces and jointly edit and publish a "Florida Newsletter" which soon took the name "The Southeastern Newsletter." The major objective of this endeavor was to keep brethren talking and discussing their differences and out of this we hoped to save many brethren. We were too late with this effort, and besides we learned that it was not the right way to deal with false teachers.

We began to write articles, and received requests for more such lessons. But with the articles came cancellations for the Newsletter from churches.

In the early fall of 1959, James P. Miller and I made plans for a new religious monthly, and arranged to meet with some brethren in Orlando, Florida, and tell them of our desire to begin a paper. I called it "Searching The Scriptures" because that is exactly what we intended to do. We met with these brethren and got the encouragement we needed. We made plans to begin in January, 1960. Several of the good brethren in Orlando, Tampa, Clearwater, St. Petersburg, Palmetto, and Bradenton and other parts of the country: Tennessee, Kentucky, Alabama, and Missouri sent lists of subscriptions and paid for them for one year. Thus began **Searching The Scriptures**.

As I was preparing the material for the first issue for January, 1960, my wife was in a serious auto accident near Bainbridge, Georgia, on December 24, 1959, as she returned from Nashville, Tennessee, with my youngest brother's wife, who had been there for the funeral of her father. She was bringing her mother back with her and her mother was killed in the accident. My wife was seriously injured and in a Tallahassee, Florida hospital for several weeks. It was during this period of spending most of my time during the day at the hospital and bringing into reality that first issue of this publication in the early hours of morning. It first appeared in January, 1960, with a circulation of 2,428 and has steadily increased to a circulation exceeding 6,500 per month. The paper is now going into about every state in the union and into nine foreign countries. God has been good to us in providing the necessary elements to keep this religious journal afloat.

After two years of a very wonderful relationship between James P. Miller and myself, brother Miller felt the need to intensify his labors in other fields and arrangements were made whereby I would take the full responsibility editorially and financially to continue the publication of the paper. During our years together not one unkind or angry word passed between us. I believe there has been the full trust and confidence by each of us toward the other. He has continued his work in trying to increase the circulation of the paper and to write articles as he had opportunity through the years.

As the financial burden increased and the demands by postal authorities made the mailing more difficult and as additional responsibilities began to press down upon me, it was inevitable that sooner or later I would have some problem with health. From 1963 to January, 1967 when a heart attack stopped my work for some months, I think I began to realize that the day was coming when I would have to lay down the editorial pen. Loved ones and friends began the almost continuous exhortation to "slow

down and take it easier." Prior to this time I often worked eighteen to twenty hours, seven days a week. No human being can keep up this pace. In 1968 and 69 the pressures increased and financial responsibilities grew heavier until a rather severe heart attack in early August, 1971 stopped my work completely. Through the aid of my youngest daughter and her husband and a number of other volunteers not an issue of the paper failed to be published.

Dr. Wayne Mitchell, my beloved brother in the Lord and friend, who is a member of the Forest Hills church where I preach, saved my life and to him I owe a great deal for his genuine and constant concern about my physical health and well being. It is probably his strong urging that I "give up much of my work, including the paper" coupled with the urging by my wife, my children, my mother, my brother and the exhortation of the elders at Forest Hills that I finally made the decision to give up this responsibility which I have loved and enjoyed for so many years.

At the present moment my health is reasonably good so as to enable me to continue my work as an evangelist, and I shall continue to write as I have opportunity. But with proper care of myself and obedience to the direction of my physician, I hope to be completely able to do all the things I would like to do in the kingdom of God during the next ten or fifteen years, if I am spared that long.

The Word of God must be preached in its fullest and purity. This is my first love. This is the work I want to do as long as I live.

I THANK MY GOD FOR YOU ALL

I owe so much to so many good people for their encouragement during the years of publishing this journal. I shall never be able to express my profound gratitude to all these brethren and loved ones who have meant so much to me in so many ways from the very beginning of this endeavor. My wife, Polly, has made great sacrifices in many ways to enable me to do the necessary work in editing and publishing this paper. My three daughters and their husbands, my mother, my brothers in the flesh have all contributed in one way or another by either helping to provide some of the financial support or by doing some of the necessary work in getting this paper in the mail each month. A faithful group of good men and women have paid for clubs or lists of subscriptions for several years. A few have done so from the very first issue and have continued to the present time.

My grateful appreciation must go to the elders and the whole church at Forest Hills where I have endeavored to do the work of an evangelist since 1960 for their encouragement when it was most needed. There is no stronger and more faithful church than the Forest Hills church in Tampa, Florida.

I acknowledge my indebtedness and sincere gratitude to all the staff writers, several of whom have been with me from the very beginning. Without their valuable contribution in rich, scriptural articles written in a dignified and objective manner, **Searching The Scriptures** would never have attained its place in the field of religious journalism it now enjoys. All of these men have contributed of their time and effort without remuneration and have obtained

subscriptions wherever they went. Their words of encouragement have been a blessing to me in this work.

More than all of these I am so thankful to my Father in heaven for His wonderful grace and the rare opportunity to teach the truth to so many each month. Also for His providential care over me to enable this work to be done.

I am now convinced that I have gone as far as I can go. I have done my best. If I know my heart, I have sought to please God, persuade men, and do good to all men. I must therefore turn these responsibilities which I have enjoyed to another whom I believe to be very capable to continue to do the good that has been accomplished to the glory of God.

INTRODUCING THE NEW OWNER AND EDITOR OF SEARCHING THE SCRIPTURES

I first met Connie W. Adams sometime in 1950 when he was preaching in Lake City. As I recall I was somewhere in the area in a meeting when I first met him, and it was just about the time he married. This was his first full-time work after spending two years at Florida College. At the age of fifteen, he had preached his first sermon and had continued to do some preaching throughout his high school years. After spending a little more than a year in Lake City, he returned to Florida College for two more years and graduated in 1953 with the last class to receive a four-year degree. During the time he spent as a student at Florida College, he preached two years at Cortez, one year at Lake Wales, and two years at Palmetto, Florida; one year after finishing his college work.

From 1954 to 1957 brother Adams lived in Atlanta where he preached with the Glenwood Hills church. At the height of the institutional conflict, Glenwood Hills was the only church to stand for the truth. Since that time several other congregations have been established in the Atlanta area who stand for the truth. Connie Adams stood firm against the invasion of the forces of liberalism and digressions in various forms as it appeared all over the country. During the 1950's he wrote many articles which appeared in the Gospel Guardian, and he also did other work through bulletins and by his personal preaching to expose the institutional errors.

In 1957 he and his family went to Bergen, Norway, and continued for two years. His work began from nothing, but he did lay the foundation for the work that still continues in that country. After returning from Norway in 1959 and spending some months in meeting work, he moved to labor with the church in Newbern, Tennessee, January of 1960. The strong forces of institutionalism brought about a division which resulted in two congregations meeting in that town. He was instrumental in laying a foundation for the second debate between Roy E. Cogdill and Guy N. Woods in the fall of 1961 in the Newbern meeting house where Connie Adams was preaching. The result of his work in Newbern, Tennessee, brought the forces from Nashville against him by some editorial attacks in the Gospel Advocate.

He later moved to the Pine Hills church in Orlando, Florida, where he spent three years in a very

good and profitable work. In 1965 he moved to the Brown Street church in Akron, Ohio, where he worked with Cecil Willis and later with Ferrell Jenkins in preaching the gospel, covering a period of five years. In March of 1970 he moved to the Manslick Road church in Louisville, Kentucky, where he continues to the present time doing the work of an evangelist. In 1971 he and J. T. Smith went to the Philippines where J. T. Smith engaged in a debate on the institutional question and where Connie Adams assisted in this discussion and preached in a number of meetings. This trip he reported resulted in sixty-three being baptized and a good number left liberalism.

He has preached in about thirty states and seven countries in the past twenty years, including Canada, Norway, Denmark and the Philippines.

As a writer he has become well known across the nation for his articles in the **Gospel Guardian**, **Searching The Scriptures** and as associate editor of **Truth Magazine** since 1965. Two of his tracts which have been quite popular are "Premillennialism" and "Miraculous Divine Healing." Both of these first appeared as articles in **Searching The Scriptures**.

He met Miss Barbara Colley of Fulton, Kentucky, at Florida College in 1949 and they were married in 1950. They have two sons, Wilson aged 15 and Martin age 12. Their older son has already preached his first sermon and has planned to give his life to the preaching of the gospel. His wife, known as Bobbie to most people, came from a family background with a number of preachers. A. O. Colley was her uncle.

Through the years that I have known Connie and Bobbie Adams I have appreciated them for their profound love for the pure Word of God and their unyielding disposition to compromise it. I believe that their lives reflect to all who know them a sincere devotion to the proclamation of divine truth and to the building up of the church of our Lord.

Somewhere around 1963 to 1965, during the Lecture Week at Florida College late one night, I drove Connie Adams to the place where he was staying after the last lecture that night. We spent almost an hour talking about **Searching The Scriptures** and its future, and about the need for some continuing force to fight the invading evils of institutionalism and liberalism. It was on this night and under these circumstances that Connie W. Adams asked me to give him first opportunity to buy **Searching The Scriptures** if I ever sold it. At the time I had not thought of ever selling it. However, I gave him my word that I would contact him first under such circumstances, and through the years our verbal agreement has been honored by both of us.

After two heart attacks, one in January 1, 1967, and the second August 3, 1971, my doctor, my wife, my children, my mother, my brothers, my brethren, the elders at Forest Hills and almost all who knew me urged that I surrender this work for my health's sake. After reluctantly accepting the fact that they all were right I contacted my beloved brother, Connie Adams, in January of this year and told him the situation. After some careful, prayerful thought by him and his wife, he agreed to take this tremendous responsibility and continue the work of trying to spread the gospel of Christ. I know of no man in

whose hands I would rather see this work go, which symbolizes to me the labor of nearly fourteen years of my life, than into the hands of Connie W. Adams. I have prayed and shall continue to pray earnestly for his success in every way in fulfilling this very great but sober opportunity which has fallen to him. I pledge myself to be always ready and eager to render whatever help I can in seeing that this work continues. I urge all of you who read this paper to give him the same fine and continual support in a very, very difficult work that you have given to me.


No man can really understand the emotional pressure, the physical strain, and the unending problems that an editor must face unless he has done the work for a period of time. I shall continue, the Lord willing, to write regularly for **Searching The Scriptures** and shall continue both financially and otherwise to help him keep this good work going.

Connie and Bobbie, be humble, be obedient to God, hold forth the word of life without fear or shame, and you will not fail. Remember: "be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." Remember also, "My God shall supply all your needs according to his riches in glory by Christ Jesus," and "if God be for us, who can be against us?"

WORSHIP IN
SPIRIT AND
IN TRUTH

J. G. Neal

P.O. Box 606
Murfreesboro, Tenn. 37130



OBJECTIONS TO INSTRUMENTAL MUSIC IN WORSHIP

When one visits the service of the Church of Christ, one of the first things that they notice is the absence of the instrument. This is caused in part because that in almost every other religious service they not only see on instrument but they hear it as well.

The absence of the instrument in worship causes questions to be asked. Soon it is learned that not only do we not use it in worship but that we **oppose** its use therein.

Why would one oppose the use of instrumental music in worship? First, let me state some reasons why it is not opposed, and then, second, give some reasons for opposition to it.

(1) I do not oppose instrumental music in worship because I do not like it. This is true with most other gospel preachers. I enjoy hearing it. In fact, I can enjoy some of most any kind of instrumental music. (2) I do not oppose such because there are none that can play it. Among brethren there are a number of

very fine musicians. Some among brethren are teachers of it. (3) I do not oppose such because brethren can not afford it. We have everything that we want and the cost of the instrument would not keep brethren from having it.

If I had no respect for New Testament teaching, and wanted to have my way instead of doing the Lord's will, I would never preach in another service where there was not instrumental music.

MY REASONS FOR OPPOSITION

(1) **It Is Not In The Doctrine of Christ.** John said (II John 9-11) that to go beyond the teaching of Christ is to "have not God." Instrumental music is not found in the doctrine of Christ, therefore, to have it one must give up the approval of God.

(2) **It Makes Worship Vain.** Jesus taught that the doctrines and commandments of men made worship vain (Matt. 15:1-9). Instrumental music in worship is a command of men for God has not commanded it. To use it makes worship vain.

(3) **It Is Not Walking by Faith.** The Apostle Paul said we "walk by faith" (II Cor. 5:7). He said that faith comes by hearing the word of God (Rom. 10:17). Since there does not exist a passage for instrumental music, we can not hear the word of God for it. Thus, one can not walk by faith and practice it. To have it, one walks by his own will.

(4) **It Is Not Sanctified By Christ's Blood.** Paul shows in Heb. 9:17-21 that there are four things that the blood of the covenant must cover before it can be used in service to God. (1) The testament, (2) the people, (3) the tabernacle, and (4) all the vessels of ministry. This was true of the first covenant and it is also true of the New Testament. However, the blood of Christ has not been sprinkled upon the instrument as a vessel of ministry. Therefore, the blood of Christ has not sanctified instrumental music.

(5) **It Creates Division.** Paul showed in I Cor. 10:28 that which was offensive to the conscience of a brother was not to be engaged in. Because of New Testament teaching many Christians can not conscientiously engage in a service with the use of instrumental music. They do not object just to be different. It is a matter of conscience with them. Generally those who favor it do not care for the conscience of those who do not favor it. Their attitude is we want it, we are going to have it regardless of how much it offends your conscience. Thus, if you do not like it, you can leave and go somewhere else.

(6) **It Is Not a Part of True Worship.** Christ said one must worship God "in spirit and truth" (John 4:24). One thing the Holy Spirit would do when he came was to guide the apostles into "all truth" (John 14:26; 16:13). The Holy Spirit did not guide any apostle into using instrumental in worship. Therefore, one does not practice truth when engaged in instrumental music in worship. Worship that uses it is vain in the sight of God.

Thus, our opposition to instrumental music in worship is based upon what we believe to be **scriptural** reasons. It is a desire to please God and not men. We have not seen the argument that justifies such in worship.

Almost fourteen years ago as I lay in a hospital in Tallahassee, Florida, as the result of an auto accident and fighting for my life, my husband edited and made ready the first issue of **Searching The Scriptures**. This was a work which he and brother James P. Miller had planned to do, growing out of a paper which they had co-edited for two years known as "The Southeastern Newsletter." These plans were made in an effort to reach more people with the Word of God. They realized the need to teach as many people as possible and especially at a time when the truth needed to be taught on institutionalism.

After about two years of publishing **Searching The Scriptures**, brother Miller felt his time and effort were needed other places and my husband was determined to continue with **Searching The Scriptures**. This decision has meant many years of labor of love and a great sacrifice of time and a large part of his very life here.

After many prayers another decision had to be made this year. That decision was that he must let someone else take the responsibility of editing and publishing this paper so that he could get out from under the pressure of time, finances, and other problems that go with such a publication. This is a very sad time for us, but I am thankful that the Lord has spared his life to do the work he has done through the paper, and I pray that he will have many more years to preach and teach.

I would like to take the opportunity in this last issue published and edited by my husband to express my deep thanks to our beloved daughters and their husbands and to my husband's family and to all the writers and to those of you who have helped in so many ways to keep the paper going. I also wish to express a special thanks to the elders and members at Forest Hills for permitting my husband to give so much of his time and when burdens were so heavy. We always found them so understanding. All of you will never know how much we love you and how much you have done to make it possible to keep the paper going.

I am trying by this article to say to my husband, H. E. Phillips, while he is living that no one on earth can understand the sacrifice he has made as I can. A very special tribute to you, honey, for your labors of love for the souls of so many. My prayer for you is that you have many years left to serve God and your fellowman.

Our lives are made by chapters and we are closing one chapter of our life and beginning another. We are thankful to God for giving us the opportunity to publish this paper this long, and for the new chapter we now begin. I pray that through this work many souls will come to a knowledge of God's word. To all of you who read this, I ask you to remember us in your prayers. May God bless you richly.



Connie W. Adams
4724 E. Manslick Rd., Louisville, Kentucky 40219

THE FUTURE OF SEARCHING THE SCRIPTURES

Brother Phillips has detailed the coming change of editors for **Searching The Scriptures**. Neither his decision to relinquish this work nor mine to take it up has been reached lightly. We have known each other for many years. I have admired and appreciated his work through this medium from its beginning. Any anticipations such as a new editor might be expected to have upon launching such an effort have been dampened because of the health problems which have caused our brother to decide to vacate the editorial chair which he has filled so ably since the beginning of this paper. The writer is aware of the soul searching and deep emotions which have beset our esteemed brother in trying to decide whether this paper, so nobly conceived and sacrificially maintained, should cease operations or should be allowed to pass into the hands of another. Through time, many good papers have fallen into the hands of men who perverted them from the original purposes of their founders. We have spent much time together discussing that and related matters. We share the same concerns for the present and future welfare of the church of our Lord. We have common ideas as to the role a paper of this kind should have as a means of spreading gospel truth and even in dealing with controversial questions.

Readers of this paper will surely join me in praying that the relief from editorial pressures and attendant business affairs will restore Brother Phillips to reasonable health and lengthen his days in God's service. It should comfort and reassure us all to know that he will have space in this paper to write on any subject he chooses whenever he wants to do it, even to criticizing the new editor and his efforts. We welcome this and regard it as a safeguard. None can fill his shoes, nor will any attempt be made to do

so. It is sincerely hoped that the new editor may make a place of his own in the hearts of readers.

WRITERS AND SUBJECT MATTER

It has long been my conviction that the general tone, make-up and balance of material in **Searching The Scriptures** has been second to none. For that reason, the present major contributors to this paper have been asked to continue writing under the headings which they now use. We have great confidence in these men and their abilities as writers and faithful servants of God. The present format will be kept.

From its beginning, **Searching The Scriptures** waged a gallant fight against institutionalism, supporting churches and various evidences of the social gospel which were so painfully evident at the time of its birth. But while it turned heavy artillery on these problems, with great success, it did not become a lopsided journal which closed its eyes to other needed subjects. Its approach has been both positive and negative. Writers have truly searched the scriptures on a host of subjects. The institutional fight is not over, though we are in a different stage of the battle now. We shall continue to treat that disease all along, but not to the neglect of other things equally important. The staggering changes of our times in both moral and religious society require much study and attention at the present hour. The Devil is not a one-issue adversary. God's people are today confronted with problems over ecumenism, Premillennialism, classical liberalism, situationism, indifference and worldliness of all sorts. While examining these advances of the Prince of this world, we all stand in need of a steady diet of the milk and meat of God's word that we may grow thereby. Since the religion of our Lord is a taught religion, spiritual progress and defense against all forms of error can only come from a faithful searching of the scriptures. To that end this paper shall continue to be dedicated.

Those of us who write shall attempt to be clear, concise, candid and always scriptural. When differences arise, as surely they will, we will do our best to practice the Golden Rule. The editor does not expect to agree with every sentiment expressed by every writer on every subject. Each one bears responsibility for what he says. Divergent views will be given a hearing when offered in proper form and in good taste. We shall reserve the right to decide when enough has been said on a subject and to choose what is thought to be the most representative material on a topic on which several have offered articles. We are aware that our writings constitute a part of our preaching and that we shall be called to account for what we teach. Our highest ambition is to please God. We do not expect everybody to like everything we have to say and sincerely hope that the Devil and all his angels will be sorely displeased.

This paper has not been a sounding board for extreme views nor will it be now. No space will be given to grind personal axes and perpetuate personal feuds. Should some error be made in presenting facts or the views of another, we shall feel no embarrassment in offering correction.

THE BUSINESS ARRANGEMENTS

This paper shall continue to be an extension of the work of a gospel preacher. It is not incorporated, though we have no objections to such non-profit status as some papers have. We have made a business arrangement with RELIGIOUS SUPPLY CENTER of Louisville, Kentucky to handle all book and supply business. That is already a successful operation, managed ably by David Key, a faithful Christian. The return address on the paper will be the box number of that business where our files and billing will be handled. RELIGIOUS SUPPLY CENTER is just across the street from the Post Office and usually gets orders in the mail the same day they are received. They can supply religious books, tracts, class literature of many kinds, maps, communion wares and supplies and other needs. H. E. Phillips has sold out his book business to this company and all his former customers are urged to do business with RELIGIOUS SUPPLY CENTER.

Though bearing a Louisville return address, the paper will be mailed from Berne, Indiana where Economy Printing Company will handle the printing. This is a large concern and prints a number of religious and secular periodicals.

ATTITUDE TOWARD OTHER SUCH PAPERS

I have ended my work as an associate editor of TRUTH MAGAZINE. This implies no fracturing of fraternal affection for the editor or staff of that paper. Cecil Willis and I are friends of long standing. We have worked much together and today have a mutual love and respect for each other. Every possible success is wished for that paper. It fills a needed place. But no man can serve two papers, any more than he can two masters, hence the termination of the former work.


Concerning that and all other papers sent forth with the aim of teaching and defending gospel truth, I share the view of Ben Franklin as he began editing THE CHRISTIAN REVIEW. He said "We enter the list, not as a competitor or rival of any of them, but as a cooperator with them in the same great work, and we wish them all possible success. There is not the least danger of our circulating too many publications, any more than of our sending out too many preachers: the more preachers and papers the better, if they are the right kind."

WHY ASSUME THIS RESPONSIBILITY?

Students of restoration history know that far more papers have failed than have succeeded. Scores of them ceased operations for want of finances. One who begins such work in hope of gain is a poor history student. Much work is entailed and many problems must be met and overcome in such an undertaking. We are bound to incur the wrath of some and produce some enemies. Then why do it? Every preacher wants to influence as many souls for good as he possibly can in his lifetime. Writing through such a medium as this affords such opportunity not only to teach truth now, but to put it in permanent form so that it may chance to have effect on generations to come. Such papers become a vital part

of religious history. In short, the writer wants to go to heaven and take as many with him as possible. I want to preach now and hope through such a means to be able to do so after I am dead. This work is viewed as an opportunity to advance truth, as a challenge and as a fearful responsibility. The prayers, good will and support of all interested persons are needed.

"This work is fully under our own control, and if it does not proceed with regularity, firmness and stability, the responsibility is OURS" (Ben Franklin, *THE CHRISTIAN REVIEW*). Will you help us circulate **Searching The Scriptures** that the amount of its good may be increased?



ARROWS of
TRUTH for
denominational
error

Ward Hogland
Post Office Box 166
Greenville, Texas 75402

"HONOR TO WHOM HONOR"

No one has asked me to write this brief article. I feel that some things are done by an overwhelming compulsion. For this reason I want to say a few words about H. E. Phillips. Actually, brother Phillips and I have not been closely associated but I have known of his great sacrifice in keeping this paper on such a high level. Not long after brethren Phillips and Miller got **Searching The Scriptures** off the ground, brother Phillips asked me to write for the paper on a regular basis. I have never fancied myself as a writer but after some consideration agreed to do so. Frankly, I had my doubts as to whether they could make the paper go. The brotherhood has always been pretty well baptized with papers — most of which bite the dust in a short time.

When a man like brother Phillips can take a paper and in a few short years build it into a paper with the largest circulation in a conservative brotherhood, this takes wisdom, sacrifice and devotion. These traits brother Phillips has in abundance. This paper has not only an excellent circulation among us but has challenged and passed some of the papers among our more liberal brethren.

I have never edited a paper but I have a small idea about what it takes. When brother Phillips wrote me and said he was giving up the paper, I had mixed emotions. First, I was sad because I know how much of his life he had put into the paper. I knew it was difficult for him to give it up. However, I rejoiced to know he had the wisdom to give it up before it took his life. Brother Phillips can resign with the assurance that everywhere most of us go we hear good things about his work.

It was refreshing to know that a man like brother Connie Adams has been selected to take over this fine paper. It is my firm conviction that Connie, like H. E., has that spiritual balance and strong conviction which will keep **Searching The Scriptures** sailing straight on the sea of religious journalism. When Connie wrote and asked me to continue in the same capacity as in the past, I offered him my congratulations and sympathy. The reason for the sympathy is that I know that the editor's chair is usually a hot seat! I shall continue, and urge others to continue, their loyal support to this good paper which has done so much in the vindication of truth both without and within the confines of the church.



I MARVEL
Galatians 1:6

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

THE LOAVES AND THE FISHES

(continued)

Brother Goodpasture asked the question himself, "Do your riders come for the loaves and fishes?" The answer is clear from his own writing. The riders come for the cokes, cupcakes and the Halloween parties. These were the determining factor that raised the number from 21 to 74. All the Baptists would have to do is to offer more cokes than the brethren at Park Street.

I never thought I would live to see the day when a gospel preacher would admit this was the deciding factor. These children were not hungry or thirsty, these things were given them to draw them away from the Baptists. By their use the brethren at Park Street got all the students in at least one location. How brother Goodpasture distinguishes a "gimmick" from a scriptural reward is hard for us to know. What is the difference in giving a Halloween party and in giving a gold fish? At least the gold fish is real and the student could be taught that God made it, while the Halloween party could consist of "spooks" and "goblins" that are not only imaginary but are actually opposed to all the Bible has to teach.

He gives the formula:

21 plus cokes = 31

31 plus cupcakes = 41

41 plus Halloween party = 74

All of this gives the Baptists none, but we cannot help but ask the question, if this is the way to get the riders, have we made any improvement over the Baptists? The Baptists were there without such enticements.

If we want to speak where the Bible speaks and to be silent where the Bible is silent this course can not


be justified. The Kingdom of Heaven is not meat and drink and the social inducements of the world is the wrong way to build up the church that cost our Lord his blood. Brethren, let us be fair, brother Goodpasture thinks he is right, but this is the very heart of our difference. The church is scriptural in nature and has but one offensive weapon and that the Sword of the Spirit which is the word of God (Eph. 6:17).

The rest of the article will be considered in the next issue, along with the scriptures that are given to prove such a practice to be in accord with the New Testament. You can consider them in the interval. They are: I Corinthians 9:25; I Thessalonians 2:19; II Timothy 4:8; James 1:12; I Peter 5:4 and Matthew 10:42.

○

FINDING WORK

Juven Lee
P. O. Box 866
Hartselle, Ala. 35640



A few million men are unemployed even in this time of business upsurge. There are various reasons for this, and we all should sympathize if changing circumstances have terminated the jobs of good men. We can wish them well in their efforts to find a suitable new place of employment.

It is easier to find employment if one is willing to work. Are there some who would prefer to beg or steal than labor with their hands? It is evident that instruction on this matter is needed since such good advice is given on the matter in the good Book. "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28). "And that ye study to be quiet, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing" (I Thess. 4:11,12). "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread" (II Thess. 3:19-12). "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8). These are some of the passages on this Bible subject.

Since thieves cannot inherit the happy home, stealing cannot be better than honest labor. God will see to it that each thief goes to the place of the outcasts. We have no way of knowing how many professed Christians are thieves, but God knows the record of each. "All things are naked and opened unto the eyes

of him with whom we have to do" (Heb. 4:13; I Cor. 6:9,10). A follower of Christ and a thief are two different people.

Some seem not to want off "welfare." They much prefer living at the expense of others, and they may often murmur that they are not given more. Is it not also true that many who are "employed" are very poor workers? It is a matter of honesty that one should give a day's work for a day's pay. A true Christian will do honest labor for his salary.

The man who is truly willing and eager to work, and pay his way, is much more likely to find and retain employment. The man with a good attitude toward his fellows is also given a good advantage over the bitter rebel. The honest, law-abiding citizen is an asset to industry. The man with no respect for authority and law, and with no respect for the property rights of others, is a liability to industry. Such people may claim that such records as a credit bureau would keep infringe on their civil rights. They would like to cover their tracks, and have the advantage given to those of good behavior.

Some are better than they appear to be. We should not cultivate that which would put us at great disadvantage before the best citizens. It is not expedient to appear to be rebels. America has seen television pictures of the long haired men who lead in the burning, looting mobs, and who make speeches advocating the destruction of government and property. Such anarchists are given free time on news programs to harangue business and government officials.

The Bible is not a book of styles, and does not claim to be. Many of the fads of style that come and go are not wrong in themselves. Some may be inexpedient at some certain time or place, and some do violate certain restrictions of the Bible. What did the Spirit guided apostle mean when he asked: "Doth not nature itself teach you, that, if a man have long hair it is a shame unto him?" (I Cor. 11:14). There is not one hint in the Bible that Jesus had long hair. The paintings of the last few centuries leave the wrong impression. None knows how He looked. There are no pictures of Him.

The young man who has violated the rules of acceptable etiquette in his dress may by so doing indicate his rebellious disposition, even though there may be no certain sinful item in his attire. The long hair may be sinful in itself (I Cor. 11:14). The young man who applies for work may not realize how great his disadvantage if he looks like one who has violated the will of his parents, and indicated his disgust for his neighbors, by his effeminate hairdo, beads, and such like. If one looks like those who would desire to bum the business, the man in the personnel office may wisely pass him by while searching for more employees. There are tens of thousands of Americans living today who have taken part in the lawless destruction of the property of their fellow Americans. How could industry use these as profitable employees? They are enemies rather than friends of industry. Surely we should all be able to understand if the employer tries to avoid getting enemies on the inside to hinder by their selfish, rebellious, and resentful attitudes'. Some are just not employable.

THE NEWS LETTER REPORTS

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

A SEARCH FOR FAITHFUL BLACK PREACHERS

While there is racial tension in the whole world resulting in at least a part of the unprecedented violence and crime sweeping the world, and the world is looking for solutions, we may have done little to really implement the only real solution there is. The gospel of Christ is not only the power of God unto salvation, it is the foundation of peace and good will among men. But the seed must be planted and watered as Paul recognized in I Cor. 3:6. If the seed is still in the barn it cannot accomplish the bringing forth of the fruit.

Bro. James Ashurst, faithful preacher for the Acipco church in Birmingham, an humble devout black Christian, has discussed this with me at length and feels so very deeply the great need for more faithful workers among his own people. But we have not been able to locate very many. Most of the negro churches have gone away after the ways of the world, or have become involved with the racial civil rights movements, or have little sound teaching that will enable them to become sound growing congregations.

We have looked to the great needs in foreign countries and have sent to their help; we have seen the unreached area of America among whites and responded with supported preachers, but we have perhaps overlooked to a great degree in the last 25 years at least the great need to teach and train workers among the black neighbors. Bro. Ashurst and myself would like to know of faithful preachers and congregations among the blacks so that some communication lines may be opened among themselves that could help strengthen them. If you have any information please write to either of us. James Ashurst
3009 17th St. N.
Birmingham, Ala. 35207

Frank L. Smith
517 Roebuck Dr.
Birmingham, Ala. 35215

Good News for Churches!

Until now, only a few "Theophilus" strips, and none of the "Our Religious World" panels, have been available. But now you can have all of both! — every strip and panel that was produced prior to January 1973 (125 illustrations). These cover a wide range of subjects and are indexed for easy selection. This complete package includes written permission for you to use this copyrighted material in your church bulletins, teaching papers, or local newspapers. Ideas for other uses are also included. All of this for only \$9.95. Order now from Bob West Publications, 6121 Hudson Street, Orlando, Fla. 32808.

PREACHER WANTED

The church of Christ meeting on Court Street in Greensburg, Kentucky is seeking a gospel preacher to work full time with them in the Cause of Christ. We prefer a man of about middle age, who is sound in the faith, and will preach the truth in love in all its purity and simplicity and without respect of persons. We are interested in converting the lost to Christ and strengthening those who remain. We want a man who will work with us and build with us on Christ, the only Foundation. If interested please write or call collect: D. B. Coakley, 123 Public Square, Greensburg, Ky. 42743; Phone: 1 (502) 932-4857 or 932-4488.

Otis Jordan — P. O. Box 414, Perry, Florida — I would like to report the progress of the Spring Warrior church in Perry, where I preach. Since last March we have had 18 baptisms and 17 restorations. We rejoice over this and thank God for blessing our labors. Our attendance is better all around than any place I have ever seen. We are to have brother Jim Ward of Akron, Ohio to speak in a meeting April 23 through 29. We look forward to this. Our prayers are with you in continued success of your work.

Herb Braswell, Box 135, Waco, Georgia 30182 — A call for help has come from a church in Richlands, Virginia. They have not called for churches to send money, but have called for someone to come over and help them. I am answering the call. Will someone or some congregation have fellowship with me there in the work of preaching the gospel? The church there doesn't have the ability to fully support a man, but think it wise to have a man work the area full time. I have agreed to move there and work with my hands (I'm a bricklayer) until I can raise the needed support. Brethren, can you help, will you help? Brethren, if there are any Christians or congregations that are interested in having fellowship with me in this work, please let me hear from you. For more information you could write bro. Billy E. Sword, Box 190, Richlands, Virginia 24641, or you could write Herb Braswell, Box 190, Richlands, Virginia.

NEEDING A PREACHER? Frank Ingram is available. After five wonderful years in St. Petersburg, Florida, I am now available for work elsewhere. You may call me at 345-8024 or write me and/or the elders at 3737 14th Avenue, North, St. Petersburg, Florida 33713.

CORRECTION

Thomas G. O'Neal

In the March issue of this paper in my article "Only 'Sing' Is Taught" there should have been **nine** verses listed under "Sing" instead of eight, the ninth being:

(9) "Is any among you afflicted? let him pray. Is any merry? let him sing psalms" (James 5:13).

Also, in the last line of the article the scripture cited should have been (II John 9-11) and not (II John 9:11).

"SPREAD OUT"

Philip A. Morr

The demands of the work with the church in Australia has caused me to think about a preacher's duties and just what is expected of him. Plus the question, what does the preacher expect to accomplish at a given locality in a given amount of time? Due to the circumstances in a foreign work, one looks upon it as temporary in nature because he will eventually return to his homeland. The work must stand or fall upon the teaching that has been accomplished and the impact that the gospel has made upon the local members. Therefore, we tend to work feverishly to see teachers develop so that the work will continue with or without a full-time preacher.

What about congregations in the United States? Do we lose sight of the need to develop saints so that they will stand with or without a full time preacher? This question came to my mind during my recent return visit to the U.S.A. In my judgment, some congregations are relying too heavily on their full time man. Some groups have elders and other qualified teachers who are not being used and younger members who are not utilized simply because there are not enough services to demand the use of all the men. Good Bible teachers are sitting through the service while the full time man preaches on most occasions. I am not against full time preachers of the gospel, nor am I against using the preacher to his fullest, but what about all the other Christian men who are not being used because of a lack of opportunity. When will they grow? When will they be used?

I believe that my own experience can serve as an example. Shortly after I was converted to the Truth, I moved to a congregation which had four elders, a full time preacher, and about 300 in attendance. During the time that followed, I was not being used in any position that would induce growth, and consequently when I moved to another state, due to my secular work, I had not grown spiritually in two years. Shortly after we arrived at the new location, we were faced with a dilemma. We could not find a full-time man to move to our locality. After sending many letters which brought no relief, it fell on my shoulders to study, teach what I learned, and then study some more. After several years of such conditions, the congregation was in a position to support me full time, and I terminated my employment

as an aircraft mechanic. I might add that during this time several good men were willing to spend time with me and give me the needed assistance to seriously study the Bible. I still ponder the question, what would I be doing today, if I had not been placed in such a position? Many Christians are never faced with this responsibility, and we might consider just how many potentials have never developed because there was no apparent need nor opportunity to grow.

The thought occurs to me that a congregation might encourage its full time man to preach for surrounding congregations who are in need of assistance on occasions. This would accomplish several things. It would allow other men to gain much needed experience in teaching and help them to mature as Christians. In addition, this would deter the congregation from developing the "pastor" or "one man ministry" concept of the preacher. Also it will provide the teaching needed by other congregations.

You might not have this need in your immediate area, so you might support your preacher in another state, or country and continue your local work without a full time man. After all, a full time man with a local work is not a necessity. Please bear in mind that I am speaking of a congregation with qualified elders and other men who are experienced in teaching. How about sharing this man with impoverished Christians in other areas of the world, who are thirsting for knowledge. If we were to spread out the men who have a good knowledge of the scriptures and are qualified teachers of the gospel, I believe that we could greatly reduce the "preacher shortage." Look how many areas in the world are without teachers of the gospel, and then look at the number of situations where there are more men who can teach in just one congregation than there are in whole countries. Is this right?

Why not share your man with other Christians who are in need of assistance and at the same time strengthen your own congregation? Are you in a position to carry on your local work without a full time man? Men are needed in Australia RIGHT NOW! You might continue to support your preacher and send him to Australia or to some other place in the world that is crying for help. The Macedonian call rings loud.

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



"These were more noble than those in Thessaionica 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"

VOLUME XIV

JUNE, 1973

NUMBER 6

THINK ON THESE THINGS

H. C. Phillips

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Tampa, Florida 33612



CONGREGATIONAL COMPETITION

No informed person would deny our responsibility of teaching the gospel to every creature and baptizing those who believe and repent (Matt. 28:18-20; Mark 16:15, 16). No one would deny that the church should make increase unto the edifying of itself in love (Eph. 4:16). Every honest Christian desires scriptural growth of both himself as an individual and the body of Christ.

Growth may refer to different things. Growth may be in number, in knowledge, in respect from others, or growth in financial power. The usual measurements by which brethren today tell of their growth is in the number in attendance and in the contribution. This is a false measurement of true growth because it does not take into account all or the most important factors. Some congregations may have many members who are wealthy and give more than others but sacrifice far less. The number of dollars per week does not tell of strength or growth. They may be like the Laodiceans who thought themselves rich, but the Lord said they were poor (Rev. 3:14-19). Others may gauge their success or failure on the number they can get to attend the various public assemblies for worship. Great meetings are planned with well-known speakers with a view of drawing members from neighboring congregations, and little thought is given to those of the world. Gimmicks are used by some to draw the crowds and then that congregation is on the march.

The great harm done by the congregational competition growing out of these false measurements of

true growth is the internal decay in spiritual **things**, and the friction created between brethren. We forget that we are marching under one Leader against a common enemy: the Devil. Brethren become competitors for large numbers on the congregational level and forget the lost world. An example or two of the competition between congregations that hinders the true growth of the kingdom will serve to illustrate the dangers.

An eager, zealous, young preacher wants to demonstrate his ability to make a congregation grow, so he begins to canvass the community to get all the "strays" (wayward members) back to the assemblies. This is commendable and he receives encouragement from the brethren. Soon he must turn to other fields for numerical growth, so he begins to campaign in other congregations with various appeals to individuals to "transfer membership" to the church where he preaches. He has no difficulty in persuading the zealous "personal workers" of his congregation to assist him in moving in as many from other churches as possible. This proves his ability to make a church grow and convinces most in that congregation that this is the way to enlarge the kingdom of Christ.

Now when several churches in the same city begin this campaign you can imagine what the results will be. Brethren will become alienated because of pressures put upon them by some to move their membership from one place to another. Congregations in the same city develop the feeling of being competitors instead of working toward the same goal of saving souls.

Another example is to build as many churches (buildings) as possible in a community. The prize goes to the church that is responsible for the most churches being started in the community. Usually the pattern followed is to quietly divide over personalities or issues in doctrine and establish another church in a nearby community and declare it to be an effort to spread the borders of the kingdom. In reality the second group started with full intention of all to draw members from other churches nearby and then boast of their efforts for growth. If not, why will they usually select a site in the very heart of a section in which are a half dozen congregations? Why will they not go to some area where there is no

congregation within miles and begin the work? It is impossible for scriptural discipline to be exercised because the competing congregations will eagerly take the wicked brethren in, since number is the important goal. Those who tend to be rebellious or indifferent will not repent because they know they will be welcomed without condition by some competing congregations.

We must destroy this attitude of being in competition with others and begin to look at the fields white unto harvest. The world is full of unconverted sinners and every congregation in the world can develop a healthy growth if each will labor to preach the word to the lost and exhort the unfaithful and weak. We do not need to use every trick and lure devised by man to entice Christians from one congregation to another under any pretense.

In some cases false reports have been invented about elders or some members of one congregation in order to make it easier to proselyte members from it. I know of three cities in which this has been and is being done. Others use the beauty of buildings, distinguished persons who are members and all forms of entertainment to draw from the membership of neighboring congregations.

The elders or bishops are to "feed the flock of God which is among you, taking the oversight thereof ..." (II Pet. 5:2). Whether this be one congregation in the midst of two or three small cities or a small congregation in the midst of several congregations in a large city. Wherever the flock and whatever its size, the bishops are to exercise oversight and feed that flock.

We have a real work in trying to convert the lost to Christ from the world and those who are caught in the jaws of denominational chaos. This would also include those who have turned away from the faith to the false doctrine of institutionalism and related false positions, whose philosophy is liberal and aggressive with regard to the authority of Christ.

At the close of the letter to the Colossians Paul instructed that the epistle be read in the church of the Laodiceans and that the epistle to the Laodiceans be read by the church at Colosse (Col. 4:16). This shows recognition of one congregation by another in respect to common divine instruction, yet they are recognized as distinct groups which function autonomously. Why should we work as competitors when we have the same work to do? We have the same standard of authority. When elders, preachers and Christians in general learn the difference between spiritual growth of congregations and the moving of people from one group to another, we will stop this nonsense of competing for the attention of the crowds and the shifting of brethren from one congregation to another and start converting the lost to Christ.

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Second Class Postage Paid at Louisville, Kentucky

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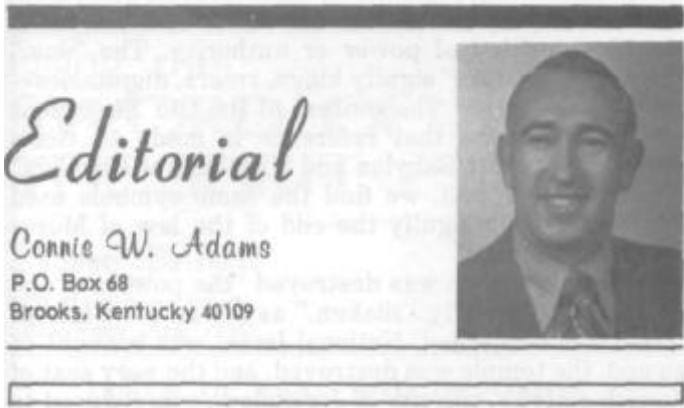
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ATTITUDES

It is entirely possible to do the wrong thing with the right attitude and to do the right thing with the wrong attitude. Multitudes have sincerely offered as worship that which God did not authorize. Many have honestly preached error while thinking it was the truth. Paul's actions were wrong when he persecuted the church, but his motives were pure. He did this while living in "good conscience before God" (Acts 23:1) and said of that period of his life "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9). The Corinthians provide example of those who used God-given gifts without proper regard for those possessing either a different gift or none at all (1 Cor. 13:1-3).

Amid the religious currents which swirl about us, it is urgent that we regularly review our attitudes toward a number of things related to the kingdom of God.

TOWARD SIN

There is only one proper attitude toward sin. The Christian is to "eschew (turn away from) evil" (1 Pet. 3:11). Sin separates men from God (Isa. 59:1-2). "The wages of sin is death" (Rom. 6:23). We must not call evil, good, as some did in Malachi's day (Mal. 2:17). Sin is not to be flirted with, condoned or excused. When we lose our abhorrence for it we stand in grave danger of succumbing to it. Every sin in the book has been excused as a sickness or social maladjustment. It matters not whether we are talking about sin in the realm of morals or doctrine - the effect is all the same.

TOWARD THE WORD OF GOD

A changed attitude toward the word of God and its authority has been at the bottom of apostasy. That was true of ancient Israel. It has been true in the fortunes of the church since it began. Men have often disputed specific issues or practices which have arisen between them while underneath all of them has been the larger issue of respect for divine authority. Any system of thought which robs the word of God of its rightful place among the saints will eventuate in more and more departures from truth. The modernist has changed his attitude toward scripture. The denominationalist who prefers his tradition or his

feeling to the stated word of God in the scriptures must change his attitude to be saved. The brother who is so wedded to his own enterprises that he yields to the temptation to pervert the word of God to defend them, needs to restore his reverence for God and his word. Whence springs the slurs against a "pattern" in the word to guide the church in its affairs, if not from a loss of respect for the binding nature of scripture? If there is no pattern, then surely there is no such thing as a violation of it, and every man becomes a law unto himself.

The word of God should be "sweeter also than honey and the honeycomb" to our taste (Psa. 19:10). We need the attitude of the Thessalonians who received the word preached by Paul, not as man's word, "but as it is in truth, the word of God" (1 Thes. 2:13).

TOWARD THE CHURCH

Whatever was the object of God's eternal purpose, required the incarnation of Christ, and demanded the blood of the son of God should occupy a place of highest respect in our hearts. Jesus gave himself up for it (Eph. 5:25; Acts 20:28). It is his body and he is head over all things to it (Eph. 1:22-23). We are simply members acting under direction of the head (1 Cor. 12:12). We ought to love it so much that we are willing to sacrifice personal opinions and preferences when they get in the way of God's expressed will for the church and its operation and / or the spiritual well-being of our brethren in this relationship. Whether I have my way in the church is not important but whether the Lord has his way is of grave importance. Jesus longs to present the church at last as a "glorious church, not having spot, or wrinkle, or any such thing" (Eph. 5:27). It should be the ambition of all of us not to blemish it either by life or teaching.

TOWARD ERROR

Too much is said in scripture about going onward, or perverting the gospel, or wresting the scriptures (2 Jno. 9; Gal. 1:6-9; 2 Pet. 3:16), for us to think that God will shelter and excuse departures from his way. The very fact that such warnings are sounded presupposes our ability to know the truth and to distinguish it from error. I see signs of some who are at least leaning to the notion that truth is so relative or nebulous, that we really cannot know it absolutely. The truth, or pattern, of God on any subject is the sum total of all he has said on that subject. Whatever ignores, minimizes or rearranges it is error, pure and simple.


We are now in an era when a spirit of ecumenism has swept in upon us. It does not cry for the real unity of the faith provided in the message of the Spirit, but for concession, compromise and tolerance or error. While every possible effort must be made to save the souls of those involved, we cannot be blind to the devastating influences of certain men, papers and movements. At the risk of "turning off" some bright men, whether young or old, and upsetting the timetable of some illusive "peace offensive" let it be understood that there are a host of us who are set for

the defense of the truth. We love the church enough that we do not intend to see it destroyed by subversives. Certainly, any attitude of hatred, bitterness or arrogance is to be decried. But wherever error raises its head then in that specific direction will aim be taken and the attack launched.

We hope the content and tone of this article is such that friends of truth will take courage about our future course in this paper, and that those of contrary persuasions will be informed and under no false impressions.

ANSWERS
for our hope

Send Bible questions to:
Marshall E. Patton
806 Muriel Dr., S.E.
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QUESTION: The following excerpts are from a letter, which, for the sake of brevity, I have condensed, which excerpts pinpoint the real issue and question submitted by our querist: "... I have a question that has been of particular concern to me for some time and have failed to get any satisfaction from noted authorities such as ... In Matt. 24:14-31, Mark 13:14-27, and Luke 21:20-28 all make specific reference to the destruction of Jerusalem, the ensuing tribulation and the Son of Man coming in clouds with great power and glory ... If "the end" does refer to Jerusalem and "the tribulation of these days" in Matt. 24:29 refers to Jerusalem, what is meant in Matt. 24:30-31? ... It would appear that our Lord's second coming was to be immediately after the destruction of Jerusalem. What specifically, therefore, does Matt. 24:30-31 refer to?"-R.B.

ANSWER: Matt. 24:30, 31 does not refer to the second coming of Christ, but rather to the time immediately following the destruction of Jerusalem. This conclusion necessarily follows because of what is said in verse 34: "Verily I say, This generation shall not pass till all these things be fulfilled." I see no reason for lifting some of these verses out of context and arbitrarily changing the order of events as they appear in this chapter. Whatever may be the meaning of verses 30 and 31, it must refer to events that come to pass within the time of the generation then living. I am aware of efforts to make "generation" mean the Jewish race, but such efforts fail of their objective.

It should be remembered that Jesus is using prophetic language, and, therefore, employs symbols. Parallel symbols may be found many times over in the prophecies of the Old Testament. Verses 30 and 31 present a contrast in events to those of verse 29. The symbols of verse 29 parallel the following Old

Testament prophecies: Isa. 13:10; 14:4,12. "Heaven" signifies position of power or authority. The "sun," "moon," and "stars" signify kings, rulers, dignitaries—those in authority. The context of the Old Testament prophecies shows that reference is made to God's judgment against Babylon and "the king of Babylon." Again, in Joel 2:28, we find the same symbols used which obviously signify the end of the law of Moses and its authority.

When Jerusalem was destroyed "the powers of the heavens" were truly "shaken," as far as the State of Israel was concerned. National Israel was brought to an end, the temple was destroyed, and the very seat of Jewish activity, the city of Jerusalem, was reduced to ruin. The nation itself was scattered to the four winds of the earth. Jewish authorities, rulers, the council, etc., all were overthrown—terminated as a functioning power.

In contrast to this there appears "the sign of the Son of Man in heaven" (v. 30). Again, the word "heaven" signifies position of power and influence. Hence, there is symbolized in this expression the release of the Cause of truth from the former pressure of National Judaism and the wide spread influence of Christianity throughout the world. While the "tribes" mourn over the loss of the State of Israel, the Son of Man triumphs. The Cause of truth gains in position of power and influence in the world.

The expression "and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (v. 30), does not refer to a literal coming of the Lord, but is a continuation of symbolic language signifying something else. It is similar to the prophecy of God's judgment against Egypt: "Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it" (Isa. 19:1). The Lord did not literally come into Egypt, nor did he literally ride upon a swift cloud. He did, however, come in judgment against Egypt. So, in our text, His "coming in the clouds with power and great glory" signifies the triumph of the gospel immediately following the destruction of Jerusalem.

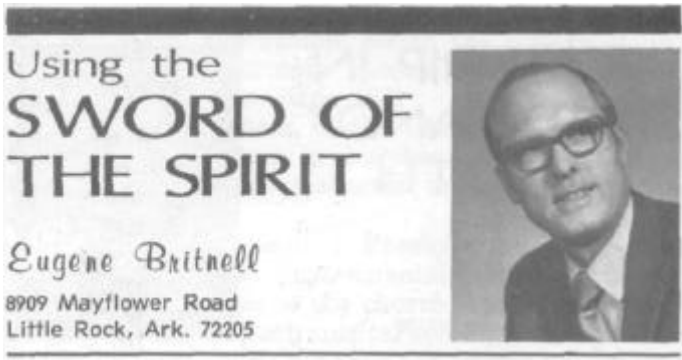
The word translated "angels" is often translated "messengers." The sending forth of the "angels" to gather the "elect" signifies the evangelistic efforts which resulted in thousands obeying the gospel, by which men are "elected" or "called" (2 Thess. 2:14). Furthermore, this is exactly what happened immediately after the destruction of Jerusalem—history confirms it.

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LACK OF ZEAL AND DEVOTION

"Even in apostolic times the churches felt no need of an organization, devised by human planning, through which the church could cooperate to evangelize the world. They had a fervency and zeal, and the history of the church has well shown that the less zeal and devotion there is in the church, the more institutionalism and human organizations are needed." (Earl West, **SEARCH FOR THE ANCIENT ORDER**, pages 169, 170)

If the above statement is true, and it is, that explains why we have so many human institutions, sponsoring churches, etc., in the brotherhood today. It is much easier to shift responsibilities to human organizations or other elders and churches than it is to do the work. And when there is a lack of zeal and devotion among Christians, that is what we can expect to see.

If individual Christians would do their duty (1 Tim. 5:8, 16; 2 Tim. 2:15; 1 Peter 3:15), and each church would work according to ability and opportunity, there would be no need for the expensive, inexpedient and divisive institutions and arrangements.

THE POPE AND UNITY

"Pope Says Christian Unity Hard To Attain" says an Associated Press report from Vatican City. "The Pontiff added, however, that Christian unity was 'extremely difficult' to attain in that it meant 'overcoming the formidable and atavistic anti-Roman objections' and 'obstacles which the genius of division has labored for centuries to render insuperable.'

"The Pope added that only through prayer could Christian unity be achieved."

That is not true. Every Christian and religious leader on earth could pray for unity from now on and still be divided. The Lord has already prayed for unity (John 17:20-23). Unity can be achieved only "through their word"—that is, everyone following the teaching of the inspired apostles. If the pope and other religious leaders had not taught people to do so many things in direct conflict with the teaching of the apostles, the religious world would not be divided.

One of the most divisive doctrines known among men concerns the papacy. So if the pope is really interested in unity, he might begin by trying to find authority in the words of the apostles for the office which he occupies! If he can, and we will all accept it,

we can be united. If he cannot, and will step down from his throne, we can still have unity—at least on that point.

In order to achieve the unity for which the Lord prayed, we don't need to pray, we need to obey!

VENEREAL DISEASES

The U.S. Public Health Service has reported that venereal diseases in the nation increased 15% last year over the previous year. Atlanta, Georgia and Washington, D.C. had the highest rate. Of 60 cities with 200,000 or over population, Minneapolis showed a 118 per cent increase.

With the permissiveness, the pill, abortion, public nudity and sex emphasis, what else can we expect?

The sword of the Spirit can prevent this disease with one simple operation: "Flee fornication" (1 Cor. 6:18).

BILLY PERVERTS AGAIN

Someone asked Billy Graham what he thought about the T-shirts with "Jesus" on the back. After commenting about how Jesus might or might not have looked, Billy said:

"The Bible says, 'In the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and daughters shall prophesy. Many young people shall see visions, and your old men shall dream dreams.' Acts 2:17. I believe that the new Jesus Movement, at least in part, could be a fulfillment of this prophecy. Many young people have become disillusioned with affluence, drugs, and free sex, and are turning to Christ for fulfillment."

Does Billy not know that the prophecy which Peter used had reference to the events of Pentecost and not something two thousand years in the future? In verse 16 of the chapter, Peter said, "But THIS (emphasis mine, EB) is that which was spoken by the prophet Joel." That prophecy was fulfilled in the first century, and does not have reference to the Jesus Movement or anything else in our time. Does Billy believe that the Jesus people see visions and are able to prophesy?

I have known for a good while that Billy is not too familiar with the second chapter of Acts, especially verse thirty-eight.

TOO MANY IN PRISON?

Mr. Charles H. Ashcraft, executive secretary of the Arkansas Baptist State Convention, wrote an article in opposition to capital punishment—or just about any other kind. He said, "We Americans should not be able to sleep well at night as we remember there are people behind prison bars by the million."

Mr. Ashcraft's feeling about that is just the opposite of mine. I find that I can sleep better by knowing that thousands are in prison, and I could sleep even better if some more in our society were behind bars. Sure, it is bad for people to be in prison, but by their conduct they asked for it. Some people forfeit their right to be free, and I believe that some even forfeit their right to live. This nation needs to administer prompt and

appropriate punishment for those who commit crimes. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." (Eccles. 8:11)

THE EVIDENCE MOUNTS

In a recent speech in Nogales, Arizona, Dr. Arthur G. James, president of the American Cancer Society, said: "The number of teen-age smokers continues to rise, even though cancer caused by smoking takes 70,000 to 80,000 lives a year... Lung cancer kills more people than any other cancer. An estimated 72,000 of the 350,000 who will die of cancer in 1973 will succumb to lung cancer, and almost all of these deaths are preventable."

Dr. James said that even though the facts about the dangers of cigarette smoking have been widely disseminated, "there has been a counter wave of inducement and almost of seduction to keep the cigarette smoker shackled to his addiction and to entrap new converts among the young."

Sign on a bumper sticker: "What this country needs is more clean minds and dirty hands."

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SCHOLARS ON INSTRUMENTAL MUSIC

When one considers the New Testament teaching on music in the worship of God, one learns that early Christians "sang" but did not "play" upon mechanical instruments. The New Testament teaching is "singing."

The scholarship of the world is pretty much in agreement that the New Testament teaches this and that New Testament churches practiced such. However, many of the churches in which some of the world's scholars held membership have used instrumental music. However, the scholarship of the world shows that man can come to an understanding of what the New Testament teaches and what first century churches practiced. Consider some statements:

(1) **Thomas Aquinas**, a Catholic said, "Our church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize." (Bingham's Antiquities, Vol. 3, page 137)

(2) **Erasmus**, a Catholic said, "We have brought into our churches certain operatic and theatrical music; such a confused, disorderly chattering of some words as I hardly think was ever in any of the Grecian or Roman theatres. The church rings with the noise of trumpets, pipes, and dulcimers; and human voices strive to bear their part with them. Men run to church as to a theatre, to have their ears tickled. And for this end organ makers are hired with great salaries, and a company of boys, who waste all their time learning these whining tones." (Commentary on I Cor. 14:19)

(3) **John Calvin**, a Presbyterian, said, "Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting of lamps, and the restoration of the other shadows of the law. The Papists therefore, have foolishly borrowed, this, as well as many other things, from the Jews. Men who are fond of outward pomp may delight in that noise; but the simplicity which God recommends to us by the apostles is far more pleasing to him. Paul allows us to bless God in the public assembly of the saints, only in a known tongue (I Cor. 14:16) ***What shall we then say of chanting, which fills the ears with nothing but an empty sound?" (Commentary on Psalms 33)

(4) Theodore Beza, a scholar of Geneva, said, "If the apostle justly prohibits the use of unknown tongues in the church, much less would he have tolerated these

artificial musical performances which are addressed to the ear alone, and seldom strike the understanding even of the performers themselves." (Girardeau's **Instrumental Music**, page 166)

(5) **Joseph Bingham**, of the **Church of England** or **Episcopal**, said, "Music in churches is as ancient as the apostles, but instrumental music not so." (Works, vol. 3, page 137)

(6) **Lyman Coleman**, a **Presbyterian** said, "The tendency of this (instrumental music) was to secularize the music of the church, and to encourage singing by a choir. Such musical accompaniments were gradually introduced; but they can hardly be assigned to a period earlier than the fifth and sixth centuries. Organs were unknown in church until the eighth or ninth centuries. Previous to this, they had their place in the theater, rather than in the church. They were never regarded with favor in the Eastern church, and were vehemently opposed in many places in the West." (**Primitive Church**, pages 376-377)

(7) **John Girardeau**, a **Presbyterian**, said, "The church, although lapsing more and more into defection from the truth and into a corruption of apostolic practice, had no instrumental music for 1,200 years (that is it was not in general use before this time); *** the Calvinistic Reformed Church ejected it from its services as an element of popery, even the Church of England having come very nigh to its extrusion from her worship ***It is heresy in the sphere of worship." (**Instrumental Music**, page 179)

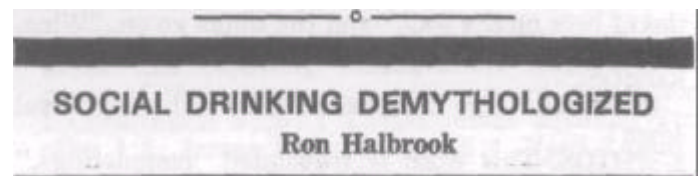
(8) **John Wesley**, founder of Methodism, said, "I have no objection to the instruments being in our chapels, provided they are neither seen nor heard."

(9) **Adam Clark**, a **Methodist** commentator, said, "I am an old man, and I here declare that I never knew them to be productive of any good in the worship of God, and have reason to believe that they are productive of much evil. Music as a science I esteem and admire, but instrumental music in the house of God I abominate and abhor. This is the abuse of music, and I here register my protest against all such corruption of the worship of the author of Christianity."

(10) **Charles H. Spurgeon**, a **Baptist**, said, "Praise the Lord with the harp. Israel was at school, and used childish things to help her to learn; but in these days when Jesus gives us spiritual food, one can make melody without strings and pipes *** We do not need them. They would hinder rather than help our praise. Sing unto him. This is the sweetest and best music. No instrument like the human voice." (Commentary on Psalms 42:4) "David appears to have had a peculiarly tender remembrance of the singing of the pilgrims, and assuredly it is the most delightful part of worship and that which comes nearest to the adoration of heaven. What a degradation to supplant the intelligent song of the whole congregation by the theatrical prettiness of a quartet, bellows, and pipes! We might as well pray by machinery as praise by it."

(11) **Benedict**, a Baptist historian, said, "In my earliest intercourse among this people, congregational

singing generally prevailed among them. . . . THE INTRODUCTION OF THE ORGAN AMONG THE BAPTIST. This instrument, which from time immemorial has been associated with cathedral pomp and prelatical power, and has always been the peculiar favorite of great national churches, at length found its way into Baptist sanctuaries, and the first one ever employed by the denomination in this country, and probably in any other, might have been standing in the singing gallery of the Old Baptist meeting house in Pawtucket, about forty years ago, where I then officiated as pastor (1840) . . . Staunch old Baptists in former times would as soon tolerated the Pope of Rome in their pulpits as an organ in their galleries, and yet the instrument has gradually found its way among them ___ How far this modern organ fever will extend among our people, and whether it will on the whole work a RE-formation or DE-formation in their singing service, time will more fully develop." (Fifty Years **Among Baptist**, page 204-207)



There **was** an irreverent movement to take all the "myths" out of the gospel, called the demythologizing movement. It regarded the miracles as tall tales and set about expunging them from the record. There are no myths in the gospel. The testimony for the miracles is sound, unimpeachable.

What is really needed is the removal of myths from the thinking of people. The myth that there are myths in the gospel needs to go. Also, some pernicious myths about social drinking need to go!

Before we take up the individual myths as they are stated by the defenders of social drinking, let's study I Peter 4:3. This teaching from God undermines all the myths, excuses, and justifications men can ever make for social drinking. Peter's teaching reveals that every rod the moderate drinking devotees lean on is a broken staff — "whereon if a man lean, it will go into his hand, and pierce it." Man's teaching is betrayed by the plain statements of God. Or, really, it's the other way around!

Three words are used in I Peter 4:3 which have a bearing on modern drinking practices. All three words describe the life style of the old man, dead in sin — living "in the flesh to the lusts of men." Peter pleads with those who are alive "to the will of God" to leave buried in the shameful past such practices as the OINOPHUGIA, KOMOS, and POTOS. 1. OINOPHUGIA. The KJV translates this "excess of wine." The word METHE (drunkenness, Gal. 5:21) refers to habitual intoxication, deep drinking, drunken bouts. "Excess of wine" indicates habitual intoxication, but it is more. "It marks a step in advance of METHE."

No one respects the down-and-out drunk, the sickening wino. Such extreme indulgence and debauchery is universally a shame. The gutter drunk "may induce permanent mischiefs on the body" by his

habitual, senseless excesses. The body, mind, and soul are deadened and finally destroyed. The fatal debauch of Alexander the Great is signified by OINOPHLUGIA in ancient records.

2. KOMOS. This word appears as "revelings" in KJ. There is a descent or digression in the strength of our three words. There is a level of drinking in KOMOS which is distinguishable from "excess of wine."

The one who practices OINOPHLUGIA staggers, stumbles, or even sleeps in his stupor. If he swings his fist, he is the one likely to get hurt. If he drives, he is more danger to himself than to others; he is likely to drive right up a tree, but other drivers can see him a mile away and get out of the way.

But the one who practices KOMOS is a "live wire." He is intoxicated, but not so debauched as to miss all the fun. "He's flying high." KOMOS combines intoxication with merrymaking. It suggests shouting, singing, dancing, and generally stiring wanton desires with merry companions — all with the help of intoxicants. "Take one down, pass it around, 49 bottles of beer on the wall," and the songs go on. "Wine, women, and song" is the modern way of saying KOMOS.

Where do we go from here? What's the next level down?

3. POTOS. This word is translated "banquetings," which is obscure to the modern reader. Or, worse, he may confuse this word with our practice of a social meal with speakers, awards, or entertainment.

Today's English Version and the New Am. Std. translate "drinking parties"; be careful not to read that "drunken parties," which would be KOMOS. Rotherham has "drinking bouts" — not necessarily drunken bouts. New Eng. Bible says "tippling" — drinking, especially continuously in small amounts.

Literally, POTOS is "a drinking," without reference to amount. The verb form is POTTZO, "to give to drink," without regard to amount (as Matt. 10:42 — "give to drink... a cup of cold water"). R. C. Trench says concerning POTOS, "not of necessity excessive" (Synonyms of the N. T., p. 211). He further explains that POTOS is related to words of excess in that it gives "opportunity for excess." This, then, is the cocktail party drinking, sipping the wine, "having a few drinks with the boys," social drinking.

MYTH 1. "These fanatical preachers don't know the difference between the excess of drunkenness and simply drinking."

The Bible does recognize the difference between different levels of drinking. It distinguishes drinking parties "not of necessity excessive" from revelings, and both from debauchery. And, it condemns all three as part of the old life of sin! Those who truly love Christ realize he died in the flesh to destroy sin's rule over us. This love causes us to have the same spirit of sacrifice that he had and to cease from sin (I Pet. 4:1).

MYTH 2. "Didn't Paul tell Timothy to drink a little wine for his stomach's sake? Well, that proves I have a right to my social drinking."

It's odd how that regardless of what level of drinking the drinker does, he quotes what Paul told

Timothy (I Tim. 5:23) as a justification. Paul's, advice is correctly quoted, then conveniently coated (or mythologized). Paul's suggestion on **the medicinal use of wine** has nothing to do with the practice of social drinking. If such an argument proves anything, it proves that (1) since we can take drugs in times of sickness, (2) therefore we can practice the social consumption of drugs — have a "pot" (marijuana) party or "shoot H" (take heroin)! **MYTH 3.** "Jesus turned water to wine. That's undeniable proof that he approves of our drinking it, as long as we don't get drunk."

Yes, in John 2 the creator of all things converted water into grape juice. The original word translated wine in the New Testament simply meant grape juice. One must determine from the context whether the grape juice was fermented and intoxicating or not.

In John 2, the wedding feast had been going on for some time when the wine (grape juice) gave out. If Jesus performed the function of a distillery, he did not provide sober people with a few social drinks. They had already consumed the intoxicants on hand; Jesus provided for revelry if not debauchery! Believe it who can. On the other hand, if the creator of all good things miraculously provided a batch of fresh grape juice, **we know it** was some of the best **ever tasted by mortal lips** — even if the tasters' thirsts had been somewhat assuaged by previous consumption. The life and teaching of Christ necessarily imply the latter.

MYTH 4. "Social drinking isn't so bad if one has a few friends in the home and avoids the ribald taverns. Also, if one is at a relaxing vacation spot or visits a quaint restaurant, a few social drinks may be in order."

This writer has been shocked to see Christians hiding behind such thin veils recently. Sin is sin ("I speak as unto children"). Would adultery be right if practiced only at home, at vacation spots, and at quaint motels? Since when did a certain degree of privacy transform sin into innocence? Would it be alright to steal, just so we didn't do it out in the open? Or, murder? A "chimney corner scripture" says, "The legs of the lame are unequal." A higher authority, our Master, said, "Men loved darkness rather than light, because their deeds were evil" (John 3:19).

MYTH 5. "There are many foreign places where a traveler can't drink the water; intoxicants are the only safe things to drink. Therefore, why can't I have my social drinking?"

This reminds us of the tear jerker about the soldier who had been reading his Bible on the desert. His Bible was in his pocket, over his heart, when it stopped an enemy bullet. (Time out for a few sobs right here.) So, he decided to be baptized, but he couldn't find any water. (Need another kleenex?) And, then, a tree fell on him and killed him! (Please continue reading when you can compose yourself again.) What will happen to him? (More violent sobbing here.) All of which proves: when Jesus said "he that believeth and is baptized shall be saved," he meant that we don't need baptism for salvation.

People who haven't been reading their Bibles, have

no Bible in their pocket, have no bullets in their Bible, aren't hunting water, and aren't within 50 miles of a tree offer such arguments because they don't want to obey the Lord. Generally, people who sob about drinking in foreign places are in the same boat. If one is going to such places, and really wants to do what's right, he can take things with him to purify water. Also, other things can be found to drink in most places. Men will offer the "foreign places" argument standing in a supermarket, literally surrounded by dozens of good things to drink other than intoxicants!

MYTH 6. "There was no way to keep grape juice unfermented in Bible times. Thus, all people who drank grape juice drank intoxicants and we can, too."

No doubt many people have been made bold by this myth, and many others, baffled. Actually, this point is predicated on our 20th century conceit. We seem to think wisdom was born with our generation. We forget that the largest, solid structures to this day were built by the ancient Egyptians — and we're still not sure how they managed it. Further, successful brain surgery was performed by the Egyptians! Ancient peoples weren't nearly as ignorant as we may think they were.

Archaeologists have found that ancient people did have means of preserving fresh juices. Special rock-cut cisterns and cellars were provided which kept juices cool at a constant temperature year round. "The making of an air-tight seal for the wine can be done by the use of a small amount of olive oil floated on the top of the surface of the wine in the jar" (Winery, Defenses, and Soundings at Gibeon, p. 26). Clay stoppers were put firmly in place to further seal the jars.

Rather than excusing our sins, let us cease from them (I Pet. 4). Let us put off the old man and put on the new man (Col. 3). "Ye are the salt of the earth. ... Ye are the light of the world" (Matt. 6). Let us live so as to bring men to Christ and glory to God.

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PREACHER WANTED

The church of Christ meeting in Fremont, Ohio is looking for a full-time preacher to work this nine year old congregation. They have constructed a new meeting house which is two years old and about two-thirds paid for. The average attendance is about sixty on Sunday morning. We are able to furnish full support. We will only consider someone who is opposed to the liberal trends in the church today. If interested, a fruitful field is waiting. Please write or call: Leo Bowen, 679 Pemberville Road, Woodville, Ohio 43469. Phone (419) 849-3686. For references on this congregation, contact Connie W. Adams, Jimmy Tuten or James W. Ward.

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I MARVEL

Galatians 1:6

James P. Miller

213 E. 12th St.

Bowling Green, Ky. 42101



WHAT ABOUT BUS RIDER PROMOTION?

Bill Goodpasture

(In the first part brother Goodpasture stated that on giving cokes they increased the riders from 21 to 31, in giving cupcakes from 31 to 41 and on giving a Halloween party they went to 74. JPM)

"First we need to approach this from a scriptural basis. The following passages are important because of their connection with reward motivation: I Corinthians 9:25; I Thessalonians 2:19; II Timothy 4:8; James 1:12; I Peter 5:4. Need I remind you of Matthew 10:42 when Jesus said, 'And whosoever shall give to drink one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.' In fact, the whole process of salvation is concerned with reward motivation. One receives as a reward for doing good, heaven. If one is inclined to do evil he likewise receives a reward, a just reward, hell! Secondly, reward motivations are not new to our brotherhood. Have we not for years given stars to children for their faithfulness in attendance? Further, have we not given out refreshments at V.B.S. for many years to attract the children? May I suggest that reward motivations to children in SS or to bus riders is a striking parallel to something we adults often do. Nearly everyone at some time has cooked a meal for new neighbors or invited them for a meal with the idea that we can make friends and get them to come to church with us. Thirdly, most churches advertise at least occasionally and many on a regular basis to encourage church attendance. Reward motivations as suggested in this article simply serve as an advertisement to children who cannot read the paper.

"I would suggest gifts, Bibles, balloons, and rulers with scripture verses imprinted and promotions that could be used to teach such as a free fishing trip for the child who brings the most on the bus. This could be in conjunction with a sermon from the preacher entitled 'Fishers of Men.'

"The following companies provide Bible-centered bus promotions: Gospel Promotions, 140 South Main St., Randleman, N. C. 27317; Beebe Publications, P. O. Box 1201, Marietta, Ga. 30061; Wright Industries, 139 Loretta Drive, Dayton, Ohio 45415. Write for their catalogs and you will find things that you can use to increase your Sunday bus attendance." Box 702, Bowling Green, Ky. 42101

THE LOAVES AND THE FISHES

James P. Miller

The proof texts given by brother Goodpasture prove just the opposite to any material rewards. It is amazing that he would use them.

I Corinthians 9:25, "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we have an incorruptible crown." Check where cokes, cupcakes and Halloween parties belong.

I Thessalonians 2:19, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming." Brother Goodpasture would have us rejoice in material rewards. No verse could be further from cokes and cupcakes.

II Timothy 4:8, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day: and not to me only, but to all them also that love his appearing." Here the crown of righteousness is the prize and who could compare it with cokes and cupcakes?

James 1:12, "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." In this passage we have the crown of life given to the Christian who endureth temptation. How does this prove material reward? It proves just the opposite.

I Peter 5:4, "And when the chief Shepherd shall appear, he shall receive a crown of glory that fadeth not away." This is written to the elders and ought to read, blessed is the elder who hands out the most cokes for he shall receive a crown of glory.

Matthew 10:42, "And whosoever shall give to drink one of these little ones a cup of cold water in the name of a disciple, verily I say unto you he shall in no wise lose his reward." This admonition is to quench thirst and given to a little one because he is thirsty, not to get him to ride the bus.

As further proof the question has been raised in regard to refreshments at V.B.S. This is to prove the bus promotion. These refreshments are given to attract the children. No scripture is given for none exists and many of us have learned better years ago.

In the second paragraph Bibles, balloons and rulers are suggested but cokes and cupcakes and Halloween parties are practiced. A free fishing trip is suggested only for the child who can get the most children to ride the bus.

Brethren, we are not writing this because there is any hard feeling between brother Goodpasture and the writer but to warn of the social gospel that is sweeping the land. The idea that the end justifies the means is everywhere. The thing missed is that BOTH have to be scriptural. Unless something is done to move the churches back to a chapter and verse basis all is lost.

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THE NEWS LETTER REPORTS

PAUL FOUTZ PASSES

We are saddened to learn of the death of Paul Foutz, faithful preacher of the gospel for many years. He was living in Houston, Texas at the time of his death. His illness was lengthy and his hospital bills were in excess of \$7,000. It is my understanding that hospitalization insurance will not cover this amount. Some congregations and individuals have undertaken to relieve his wife of this burden. If any of you would like to help, address such to Mrs. Paul Foutz, 7300 Clarewood, Apt. 60, Houston, Texas 77036.

HENRY SMITH DIES OF INJURIES

Henry Smith, gospel preacher for 21 years, was injured in an auto accident on March 16 and passed away April 9. He was preaching for the church at West Lafayette, Indiana at the time of the accident. He leaves his wife and five children ranging from ages 8 - 19. After insurance settlements there will still be expenses of over \$12,000 to meet. A letter is being circulated making an appeal for help. The letter is signed by Raymond E. Harris of Plainfield, Indiana, Bob G. Nealy of Kokomo, Indiana and Cecil Willis of Marion, Indiana. Any assistance should be sent to Mrs. Carol Smith, 1820 Summit Drive, West Lafayette, Indiana 47906.

NORTHERN PANHANDLE OF WEST VIRGINIA

The editor has just completed a good meeting at Wellsburg, W. Va. where Thomas Icard is the local preacher. The congregation there is making good progress. A number have been baptized and restored there recently. The brethren are in a very nice building which is paid for and have recently constructed a very nice house for the preacher. Attendance ranges in the 140's with contributions of over \$450 a week. There are a number of sound churches in that general area which are making progress. There are good congregations at Paden City, Elk Fork, Moundsville, New Cumberland Heights in W. Va., Toronto in Ohio and Tomlinson's Run in Pa.

PLEASE SEND your news reports to the editor at P.O. BOX 68, BROOKS, KY. 40109. Put them in brief paragraphs with your name and address at the beginning. Others are interested in what is happening where you work.

MIRACLES???

Jerry F. Bassett

There probably has never been a time since the church of Christ was established in the 1st Century that the Holy Spirit, and the subject of miracles, has held such strong interest for so many people as it does now. Traditionally, the various Holiness groups have always claimed the direct, miraculous operation of the Spirit. But more recently these claims have also been heard from many other sources including members of very formal denominations, and even some brethren. Reports are heard constantly of Holy Spirit baptism, speaking in tongues, miraculous healings, and direct guidance by the Holy Spirit.

While God's limitless power, and the miracles of the Bible, are to be acknowledged as true, the same cannot be said, however, of current claims for modern miracles. They seem rather to be based on at least two factors. First, they are the result of strong emotional reaction to the cold formalism and meaningless ritual of traditional religion, as well as to the logical conclusions of modern atheistic materialism. And second, but most significant, these claims are based on misinformation and ignorance of what a miracle actually is. In other words, people are claiming things to be miraculous that do not even come close to the miracles of the Bible. One of the most tragic things about the religious fervor of today is that it is based almost totally upon emotionalism rather than facts. Consequently, many people are unconcerned about what the word of God says on the subject of miracles just as long as what they want to claim makes them feel warm and good inside. But realizing there are some who want to serve God in the truth of His word, let us compare these modern claims with what the word of God actually teaches.

A miracle is well defined as an instantaneous effect produced by the power of God in the suspension or alteration of natural law. The accuracy of this definition can be seen by examining any miracle in the Bible. For example, Jesus' resurrection of Lazarus (John 11:1-44) leaves no doubt that Lazarus was dead and buried. Lazarus' walking out of the tomb was therefore unnatural, and contrary to the rule of death. But Jesus, calling upon the Father, raised Lazarus in an instant as proof of His claim 'to be the resurrection and the life by Whom all men can live and die in hope of eternal life.

When compared to the miracles of the Bible the hokum practiced by the modern faith (fake) healers looks very much like a carnival side show designed to exploit the gullible. And even the claims of sincere, non-mercenary persons pale into insignificance like so much trivia. What these people claim as miracles are not miraculous at all, but simply circumstantial, or even imaginary. The man whose tragic financial affairs unexpectedly turn out well has not enjoyed a miracle, but simply improved circumstances. The person who has internal difficulties which suddenly improve may well be a psy-

chomatic whose confidence in a supposed miracle may relieve the emotional stress which caused the malady to begin with. Let cease the claims that such things are proof of miracles, and let the claimants demonstrate instead works such as those recorded in the Bible. Let them restore the withered limb, make the congenitally lame and blind to walk and see. Let them walk upon the water, or still the tempest with a word, or feed the world's starving masses with such provisions as they have, even as Jesus fed the five thousand with but five loaves and two fish. **LET THEM RAISE THE DEAD!**

"But," one may ask, "if miracles were worked when the Bible was being written, then why not now?" Because these miracles were used to produce the Bible, and to verify it as being God's word. Once the Bible was completed the written testimony of those who saw those miracles (the writers of the Bible) stands as evidence of its divine authorship.

When Jesus sent the apostles to preach the gospel they went forth as His ambassadors to reconcile men to God. They did not, however, have a written record of the gospel by which to prove their teaching because it was only then being revealed through them. Thus, they were given miraculous power by which to know and preach the gospel (the gifts of revelation and inspiration), and signs and wonders by which to confirm that what they preached was God's revealed truth (Mark 16:15-20). The miracles they worked, then, were their ambassadorial credentials by which they proved that they were sent by divine authority.

Further, when these miracles had served to reveal and confirm the gospel they passed from existence. I Corinthians 12:7-11 Paul enumerates nine different miraculous gifts, and then in the same context, but in chapter 13:8-10, says these gifts were to pass when "that which is perfect is come." That which is perfect cannot grammatically refer to Christ, as some have argued. It refers instead to the perfection, or the complete revelation, of the gospel of Christ. That gospel is now complete, and has been since the apostles and prophets of the New Testament finished their work (James 1:25, II Peter 1:3, I John 1:1-4, 2:20-27, Jude 3, Galatians 1:6-9). That which is perfect has therefore come, and the miracles which produced it have served their purpose and ceased to exist.

Consequently, you do not need a miracle to make you believe in Christ, or to bring you close to God. You may, and must, build your faith on the revealed truth found in the Bible; it comes in no other way (Romans 10:17). In the words of John, "Many other signs therefore Jesus also performed in the presence of disciples, which are not written in this book; but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name" (John 20:30-31).

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KNOWLEDGE, THE ABUSED VIRTUE

Don Martin

Knowledge is a grossly misunderstood subject! It cannot be successfully denied that some equate knowledge with arrogance, insincerity and coldness. I have known of knowledgeable, faithful gospel preachers being considered cold and insensitive simply because they appealed to knowledge. Denominationalists often call Christians "legalists" and claim that they lack heart-felt religion because they stress knowledge over emotionalism. Your writer once had a conversation with a "sound" gospel preacher who said that the problem with Christians and the church today was that they needed more love and less knowledge. In an effort to produce authority for the foregoing statement he quoted at (he was not able to correctly quote the passage or tell where it was found because of lack of study) Paul's statement in First Corinthians, chapter eight, verse one. In this passage Paul wrote, "... knowledge puffeth up but charity edifieth." It was his contention that Paul was arraying love and knowledge and showing that the two were antagonistic. What a classic misuse of a passage! Now your writer is not at all shocked when a denominational preacher perverts I Corinthians 8:1 in the foregoing fashion or even some of our liberal "brethren" who quote the passage and then sit back and call us anties and legalists; but when a man who claims to be a sound gospel preacher made such a statement, brethren, I was shocked! In fact, the above attitude is not uncommon when it comes to some members of the church! Of course, what Paul is teaching and condemning in I Corinthians, chapter eight, is the absence of love. When one has knowledge but does not possess love to govern and properly actuate knowledge he will be apt to be puffed up or arrogant.

Beloved, knowledge has always been required of God's people. Moreover, the absence of knowledge has not infrequently been the cause of God's people apostatizing and losing their identity, Hosea 4:6. It is our intent in this article to examine the importance of knowledge as concisely as we can from the relationship it sustains with other necessary virtues.

LOVE

Concerned reader, I submit that a person cannot properly love without knowledge. He cannot love God, his fellow man, wife or others with whom he enjoys any kind of relationship or tie. Concerning the relationship that love and knowledge sustain, Paul wrote thus, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment" (Phi. 1:9). Notice that Paul desired their love to abound more and more **IN KNOWLEDGE**. (All emphasis throughout mine, D.M.) Love as a result of knowledge and in proportion to knowledge is the difference between love and infatuation! We must know (appreciate their disposition and ways) a person in order to truly love them. Beloved, we must, according to the scriptures, obey God to show our love for Him, John 14:15, - I John 5:3. Now how in the name of common sense

can we show our love to God by obeying Him if we do not know His will? Hence, the need of knowledge!

FAITH

Certainly all who agree that love is essential, I Cor. 13:1-3, will also concede that faith is necessary to please God (John 8:24). But what does knowledge have to do with faith? "So then faith cometh by hearing," Paul writes to the Romans, "and hearing by the word of God" (Rom. 10:17). As we have seen concerning love, so it is relative to faith — we must know (have knowledge of) the person in whom we are to have faith. For this reason John wrote, "And many other signs truly did Jesus in the presence of the disciples, which are not written in this book: But **THESE ARE WRITTEN, THAT YE MIGHT BELIEVE** that Jesus is the Christ, the Son of God, and that believing ye might have life through His name" (John, 20:30, 31). Thus we cannot have faith without knowledge.

ZEAL

The New Testament is replete with teaching concerning the must of zeal. Paul writes regarding the performance of our secular duties thus, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3:23). "Who gave himself for us," Paul writes to Titus concerning God's people being zealous, "that he might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2:14). Concerning zeal, however, with some God was displeased. Many of the Jews were enthusiastic and zealous but they lacked something, "For I bear them record that they have a zeal of God, **BUT NOT ACCORDING TO KNOWLEDGE**" (Rom. 10:2). Somebody has well said, "Enthusiasm is a good engine, but it needs intelligence for a driver."

PRODUCTIVITY

Beloved, not only is knowledge necessary to the acquisition and proper use of love, faith, and zeal but also knowledge is necessary to being a productive, fruitful Christian. For this reason Paul wrote thus to the Colossians, "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10). From Christ's depiction of the judgment day we learn that there will be many present who will have engaged in many, wonderful works but they will be lost because they will be without law or authority for what they practice (Matt. 7:21-23). Hence we need knowledge to guide us in the performance of authorized works.

Beloved, not only is knowledge necessary to the aforementioned virtues but also for perseverance (Matt. 4:4, 7, 10, 11), acceptance with God (Acts 10:34, 35), and worship that is pleasing to God (John 4:24).

CONCLUSION

"Teach me good judgment and knowledge; for I have believed thy commandments" (Ps. 119:66). Let us develop more love, zeal, faith and productivity, but let us also develop knowledge so that our spirituality will be entire and sound. Yes, we need more love but not less knowledge!

Pineland, Texas

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"

VOLUME XIV

JULY, 1973

NUMBER 7

HONOR TO WHOM HONOR - TRIBUTES TO H.E. PHILLIPS

(Editor's note: Since the announcement went out that **Searching The Scriptures** was to change hands, many expressions of praise have come from many quarters for the work done by H. E. Phillips as editor of this paper. We will not attempt to carry them all, nor do we believe Brother Phillips would want us to devote page after page to this end. But we did think it in order to carry such commendations sent from men who are regular contributors to the paper. It is only right that these expressions should be heard from these men who have worked so closely with Brother Phillips. The new editor expresses gratitude not only for the excellent work done by Brother Phillips as editor, but also for his help in transferring the paper and its operation to Louisville.)

To my knowledge, Brother H. E. Phillips is one of the best friends I have in this world. This is not only true of me, but it is also true of hundreds of brethren all over the country.

I first met H. E. Phillips when I was in school at Florida College in 1962. Since that time, he has been a great source of encouragement to me. Even while I was going to school and preaching for the Belmont Heights congregation in Tampa, he encouraged me to write articles and send to him to be printed in **Searching The Scriptures**. I personally know of dozens of other young men he has encouraged in their work for the Lord.

When I first met Brother Phillips, I was impressed with his honesty and ability to teach the truth. In mentioning his name, comments from at least two brethren concerning him continue in my memory. One brother said of him, "I know of no brother among us who has more answers to Bible questions than does H. E. Phillips." Another commented, "You have heard of gentlemen, and you have heard of Christians. H. E. Phillips is a Christian Gentleman." Through my

association with him down through the years, I have found both statements to be true.

Although I have known Connie Adams for a number of years and have the highest regard for him and his ability, I know of no other man who has done a better job of editing a paper than has H. E. Phillips. It has been an honor for me to be one of the regular writers for **Searching The Scriptures**.

J. T. Smith

In the fall of 1956 I joined the faculty of Florida College. Shortly after this time, I became acquainted with H. E. Phillips, when he began preaching for the Forest Hills church here in Tampa. In almost no time, I began to hear people talk about the tremendous zeal and enthusiasm of Brother Phillips. I know of no man who is more completely active in the work of the Lord.

Brother Phillips' work with **Searching The Scriptures** has accomplished inestimable good. To my family, personally, Brother Phillips has been a true friend in time of great need.

E. V. Srygley, Jr.

In November, 1959 I received a letter asking that I write for and help circulate a new paper, **Searching The Scriptures**. My first question was: Who is H. E. Phillips? As a young preacher I had not yet met the man known and loved by thousands of Christians. When I write these lines nearly fourteen years later I realize that I share with many others a true friend in H. E. Phillips. To know him, his wife Polly, their daughters, and his mother is to love them as though they were a part of your own flesh and blood. To me, in Christ Jesus, they are closer than many related to me in the flesh.

In **Searching The Scriptures** Brother Phillips has provided a number of us with a medium to teach the truth. He has no time for error. I have been completely free to say whatever I have wanted to say on any Bible question without any strings attached. He would have it no other way.

In my close association with him when any question came up about any matter, I soon learned he asked "What is truth and right?" Nothing else ever mattered regardless of what personal sacrifice might be.

My friendship with him through these years has convinced me that above all else he wants to go to heaven and this desire is burning in his heart every moment of the day. I do not believe I have known a man who constantly talks of going to heaven like H. E. Phillips does. It is everything to him.

I look forward to working with Connie W. Adams as the new editor of **Searching The Scriptures**. It is my heart's desire and prayer to God that God will give Brother Phillips many more years with health that he may continue to write in **Searching The Scriptures** and preach the gospel of the Son of God to save the souls of men. With all my heart, I love H. E. Phillips.

Thomas G. O'Neal

My acquaintance and association with Brother Phillips extends from several years before the beginning of **Searching The Scriptures**. When this paper began, I accepted with humble gratitude his invitation to write for it dealing with questions and answers. Under the heading "Answers For Our Hope", I have written since the first issue. During these years Brother Phillips and I have worked together in meetings, both where I preached and where he preached. We have discussed at length the problems of an editor, his work as such with **Searching The Scriptures**, the nature of the paper, its arrangement and design. In all this he has commanded my highest admiration and respect. Our relationship through the years has remained exceedingly pleasant.

In my judgment he is one of very few who possesses outstanding editorial ability. His writings on various issues that have arisen, the excellent material selected and continually presented in the paper, together with its arrangement and style, evidence this. His knowledge of truth, his ability to present it both orally and in writing, his sense of loyalty to right, and his devotion to God convince me that his services are urgently needed. While we shall miss him as editor of **Searching The Scriptures**, we hope that his health improves and that his services in other areas will be a blessing to all of us for many years to come.

Marshall E. Patton

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Searching The Scriptures

VOLUME XIV JULY, 1973 NUMBER 7

Published Monthly at
LOUISVILLE, KENTUCKY

Second Class Postage Paid at Louisville, Kentucky

CONNIE W. ADAMS, Editor

Office of Publication
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Louisville, Kentucky 40213

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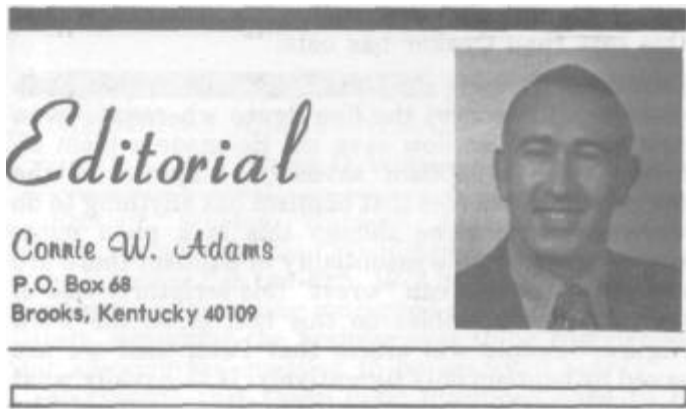
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WHEN SILENCE IS NOT GOLDEN

Silence is not always golden. Sometimes it is cowardly. Surely, there are times when one should "hold his peace." If one has nothing to say then it is far better to remain silent. If what is said is harmful, then it ought not to be said. "A wholesome tongue is a tree of life: but perverseness therein is a breach of the spirit" (Proverbs 15:4). One is not obligated to speak out on every subject. To speak rashly, attack positions which we do not fully understand, or impute sinister motives to others in the absence of evidence is surely to speak inadvisedly.

But there are times when conviction of truth demands that we speak out in plain terms that admit of no misunderstanding. "Seeing then that we have such hope, we use great plainness of speech" (2 Cor. 3:12). "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak" (2 Cor. 4:13).

Our speech pertaining to divine service must be sound. "But speak thou the things which become sound doctrine . . . sound speech, that cannot be condemned" (Titus 2:1,8). "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1:13). "If any man speak, let him speak as the oracles of God" (1 Peter 4:11). We draw our vocabulary from that upon which our spirit feeds. When men cannot write articles or preach sermons without cluttering what they have to say with the theological terminology of the day, then this is a dead give-away that they are more conversant with what men have said **about** the Bible than they are with what the **Bible** says. Sound doctrine has its own vocabulary and that is not learned from such sources as **Christianity Today, Mission, Mission Messenger** and other such journals which are couched in the language of denominational seminaries.

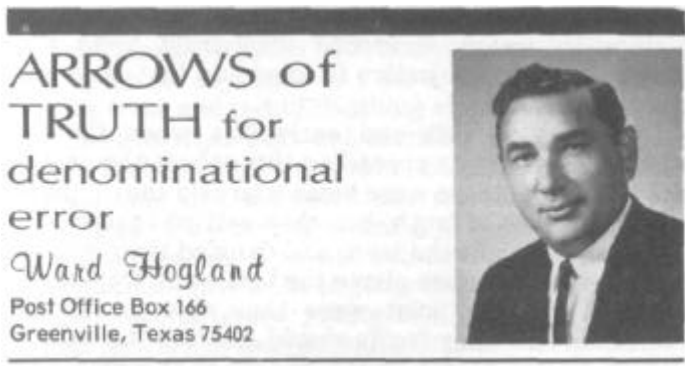
There are times when the kingdom is on fire. Surging issues swirl about us and some know not which way to turn. When such times arise and storm clouds begin to gather, it is time for every faithful servant of Christ to get down **The Book** and decide what the truth of God is on that subject and then face up to the problem, whatever it is. Then when error begins to spread to first one congregation and then another, everybody with a water bucket needs to use it and help put out the flame. It will not do then to sit around and "preach the principles" or philosophize on

the correct movement of the arms and body in applying the water. Everyone who truly loves the kingdom has one objective in mind and that is to **put out the fire**.

During the 1950's and early 60's when the institutional virus was spreading throughout the nation and the world, there were some who said they agreed with principles of truth, but they settled themselves definitely a-straddle the fence and dangled their feet on both sides. They were above the battle and from their dignified vantage point were thus able to tell all concerned how they really should conduct the battle. Others elected to get in the middle of the road and play in the traffic. Some languished in the valley of indecision and claimed they were "studying the issues" when in reality they were simply stalling and trying to keep from really studying. The truth was not that hard to discover. Now we have some who are conducting post mortems and trying to say that we bungled the job and that if we had manned our buckets with greater finesse, then things would have turned out better.

We are faced today with that problem and many others besides, not the least of which is the Ketcherside unity faction which is appealing to a number of younger men and which has some admirers which are not quite so young. It is not a time for silence, but for "sound speech." The names of some brethren, prominently known, have been linked with these views. Concerned brethren have asked questions imploring these men to declare themselves. If they are being misrepresented or misunderstood, then what is the harm in saying so, once and for all? When writers attempt two or three times to clear the air, or set the record straight, and still leave the air fogged and the record crooked, then the reason for concern becomes all the more apparent. If brethren were using my name as the advocate of a view which is as compromising and devastating to the truth as is the Ketcherside fallacy then it would not take me long to decide to set the record straight with all deliberate speed. The sooner brethren are alerted to this rising threat to the truth and speak out clearly, in language everyone will understand, then the sooner this false teaching and its proponents can be isolated. Then we can get on with the work at hand.

We long for unity among believers as fervently as anyone. We are for peace, but not at any price. We love our brethren and would like to see every preacher salvaged and standing in the way and asking for the old paths. But we are not going to keep silent while a corps of intellectual elites subvert whole houses and / or whole congregations by quiet maneuvers to capture the minds of the young and impressionable with doctrines of devils. It is unthinkable that men who love the truth could, like Edom of old when Judah was aflame with destruction, stand by on the other side. "In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them" (Obadiah 11). Get your bucket, brother, and help put out the fire!



"WRESTING THE SCRIPTURES"-No. 1

Ward Hogland

In II Peter 3:15-16 Peter said, "And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures unto their own destruction."

I would like to key in on the word "wrest" in the next few articles. This word "wrest" from strebloo, means to twist or turn. It also conveys the idea of torture. I remember when I was a boy up in Oklahoma we would sometime load cows on a trailer. We would usually get the old cow's front legs in the trailer and then she would sulk. Dad, while lugging on the rope around her neck would say, "Son twist her tail." Well, I was the tail twister. This wasn't a very pleasant job but I would grab the old cow's tail and give it a hard twist. It usually got results because most of the time she would almost jump through the front of the trailer! This twisting business might work loading cows but it is a "No-no" when it comes to the scriptures. You will notice in the text, Peter said they not only twisted what Paul said but also other scriptures. A man who will pervert one scripture is not adverse to twisting others. Please notice the result of wresting the scriptures. Peter said, it means a person's destruction! This means he will go to hell for doing such if he does not repent.

In the next few articles I will take up scriptures which have been wrested, twisted and turned to fit certain theological doctrines. Our first study will be on I Peter 3:20-21 which says, "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." When I was a "boy" preacher I would read this text on baptism and think there is no way the sectarians can answer this one! I felt that this text would leave them speechless. But I found out the hard

way that a slick Baptist preacher has more quibbles on this text than Quaker has oats!

Let us first study the text. Peter tells us that Noah was saved by water, the like figure whereunto even baptism doth also now save us. He made a plain affirmation that baptism saves. A majority of the religious world denies that baptism has anything to do with salvation. Even though this is a plain unanswerable text on the essentiality of baptism there are many ways people can "wrest" this scripture. One of the very first quibbles on this text is on the word "figure." People will affirm that Peter said we are saved by baptism only figuratively. Is this really what he said, or is this a case of twisting the scriptures? The words "like figure" from Antitupos, **according to Vine** means "A striking back." He goes on to say with reference to this text, "The circumstances of the flood, the ark and its occupants, formed a type, and baptism forms a corresponding type (not an antitype) each setting forth the spiritual realities of the death, burial, and resurrection of believers in their identification with Christ. It is not a case of type and antitype, but of two types, that in Genesis, the type and baptism the corresponding type." It therefore should be obvious to all that Peter did not say baptism only saves in a figure but rather that the "figure" was a comparison of the two types. Since the "figure" points both directions one might as well argue that Noah was saved figuratively as to argue that baptism saves that way. The truth of the matter is that Noah was actually saved by water and we are actually saved by baptism. The figure was in the comparison of the two and not in the things done! Someone might say, "yes, but can't they muddy the water for someone who hasn't really studied the text? The answer is yes indeed! This is why Peter sounded out the warning.

After you are just about worn out from explaining what the "figure" means the quibbler is ready for his second attack. He next says, "But Peter said baptism does not put away the **filth** of the flesh. Since the word filth means sin, he tells us that baptism does not remove sins." This calls for a study of the word **filth**. Again we go to a definition of words. The word filth is from the greek **rhupos**. Scholars are united that it means dirt or filth. So really there is no problem. Baptism does not merely wash dirt off your body. Actually, some translations use the word **dirt**. If you have ever seen the "Mr. Dirt" commercial on TV, you will know what it is. He is the mean fellow who carries a sack of dirt on his back and pours it in our automobile engines. Well, baptism does not wash dirt off your body but it does wash sins off the soul. "Arise and be baptized and wash away thy sins" (Acts 22:16).

Wouldn't this be a wonderful world if we had no quibbles to answer? Would it not be nice if we had no one to wrest the scriptures? Well, we might as well keep prepared because Peter says they will always be with us (II Pet. 2:1).

Box 166
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WEDDINGS AND FUNERALS — A REVIEW

Ralph D. Williams

Brother Weldon Warnock raised some good questions in his article, "Weddings and funerals in the meetinghouse," in the Feb. 1973 issue. It seems more brethren are becoming concerned over these practices lately. **Searching the Scriptures** is to be commended for allowing the question to be searched openly.

It appears that three basic questions need to be considered as a solution is sought: (1) Are these activities a work of the local church? (2) Can church facilities be used for an individual / family need in providing for a social / domestic affair (1 Tim. 5:8)? (Though the state of marriage is ordained of God **how** it is entered is not). (3) Can the church facilities be used by a citizen to comply with his civil obligations? A marriage ceremony (of some kind not necessarily religious) is required by civil law.

The real issue is: **where is the authority?** If such practices are allowable a simple N.T. precept, example or necessary inference is all that's necessary. Positive authority is needed, not a negative "what does it violate" approach ("where does the Bible say not to play?"). Because brethren may like it, young people expect it, and churches "traditionally" practice it, doesn't make it right.

In his second and last paragraphs, Brother Wamock recognizes that the church has an "authorized work" to do, and admits the building expedites such. Surely none can challenge that principle. Then it simply remains to determine what the "authorized work" is and use the facilities accordingly.

I would take exception to the statement, "The Lord never did say what could or could not be done in a meetinghouse." Jesus told us that when He revealed the "church's authorized work." Don't forget it's the work of the church that necessarily infers authority for a building to begin with! If the collectivity did not have a work to do requiring a meeting-place, no reason nor right would exist for such a place. Thus the "work" and the "place" to do that work go together. Therefore the "place" exists for only one exclusive purpose—to "expedite the church's authorized work."

To speak of brethren having a "taint of Catholic attitude" in acting as though the building were "a sacred shrine on holy ground" is prejudicial and serves no purpose in clarifying the issue. All will agree the meeting place is not sacred as was Solomon's temple. But still there is a principle of "sanctification" (a setting apart) involved. Is the Lord's treasury not "set apart" to be used as He wills? Likewise are not those items purchased with those Divine funds "set apart" for the special use as the N.T. directs? Is it possible to be guilty of profaning such items by **using** them in a "common way" (Heb. 12:16)?

To compare weddings with "socializing" before and after services isn't parallel. If a special social hour were scheduled and all invited to come for that purpose we'd be comparing things of like nature. This

argument is somewhat like the liberals reply, "you have a water fountain in the building," when we object to their kitchens and dining rooms. If a "socializing meeting were called, Brother Wamock would have a parallel argument; just as our liberal kitchen-banqueting brethren would have, if we were to announce a special meeting around the water cooler. But in both cases we're talking about individual doings which are **incidental** in using the building.

As brethren assemble, greetings are proper. Comments beyond that which is spiritually edifying would be a matter for the individual to regulate. Personally I try to refrain from secular socializing, and keep in mind the purpose for which we've assembled. Granted this isn't always easy. If this area needs more emphasis we should attend to it. But the point is a special service hasn't been called for "social visiting" as for a wedding.

I don't know of any churches or elders **inviting** the public to freely use the parking lot for the neighborhood children to turn the premises into a play lot. If someone came to the elders requesting such use, they ought to explain the lot wasn't designed for such purposes and suggest the inquirer look elsewhere. If a brother requested his family use the parking lot for games to facilitate his son's birthday party, I believe that would be more parallel to requesting use of the church building for a wedding. Wouldn't we expect the elders to deny such a request?

Of course how these questions are answered regarding socializing and using the parking lot doesn't really meet the issue of using the building for weddings and funerals. First tackle this primary issue itself. **Then** if these other matters need attention for consistency and truth's sake, work at solving them. But keep in mind the right or wrong of "weddings" in the meetinghouse isn't answered by what incidentally takes place by non-members on the parking lot.

Liberal brethren have argued to justify their secular schools and kindergartens in the building on the grounds that it stands idle so many hours each week. Our failure to utilize the facilities more fully doesn't Scripturally justify opening the door for unauthorized works. I agree we should use the building more for "special classes ... (etc.) that comes **within the church's mission**" (Emphasis mine-RW). Brother Wamock's concluding words, as his beginning (2nd) paragraph, knocks weddings and funerals out of the building—unless Scriptural proof can be given that such are **within the church's Mission**. 3304 Thornwood Drive Pasadena, Tex. 77503

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CAN'T THE BAPTISTS READ?

A newspaper report date-lined Atlanta, May 3, 1973 says:

"A precedent was set for the American Baptist Churches of the South when Mrs. Lula E. Allgood and Mrs. Barbara H. Myles were ordained as deacons in the Gillfield Baptist Church, Petersburg, Virginia.

"Dr. E. B. Hicks, Atlanta, regional executive minister, said today, "To my knowledge, this is the first ordination of women by American Baptists in the South and we are quite pleased with this new direction.' "

Dr. Hicks and the Baptists may be pleased with this new practice, but what about the Lord? Did they even think to consult his teaching in the matter? I have a feeling that he is as pleased with the new doctrine as he is with the Baptist Church in the first place!

Can the Baptists not read and understand plain English language? Or is it that they just don't believe the Bible? The Bible says, "Let the deacons be the husbands of one wife, ruling their children and their own houses well" (1 Tim. 3:12). Those Baptists have reversed that verse just like they have Mark 16:16. That verse says "He that believeth and is baptized shall be saved ..." They have always read it, "He that believeth and is saved shall be baptized." Now they have read 1 Timothy 3:12, "Let the deacons be the wives of one husband, ruling their children and their own houses well."

Dr. Grady W. Powell of the Gillfield Church justified the new practice with this statement: "We have come a long way in beginning to see that all persons are creatures of God, and that God is no respecter of persons."

What a perversion of truth! Certainly God is no respecter of persons in that He loves all, Christ died for all, all are saved the same way, etc., but this does not mean that He makes no distinction between the sexes or the duties and responsibilities of husbands and wives. Powell's application of that true principle is ridiculous! When Paul said, "Let your women keep silence in the churches," or "Wives, submit yourselves unto your own husbands, as unto the Lord," or "but I suffer not a woman to teach, nor to usurp authority over the man ..." someone should have reminded him that women are creatures of God.

Anyone with an ounce of common sense and respect for the word of God should know the difference be-

tween a husband and a wife and that women cannot serve as deacons.

"PROPHETS OF DOOMSDAY"

A community of people (about 130 at present) near Stelle, Illinois, known as "the Stelle Group" or "Air-age Noahs" have formed a new religious movement. Led by "chief prophet" Richard Keininger, they believe the world will end on May 5, 2000, and that they alone will be saved. At that time they say that everything on earth will be destroyed by volcanoes, gases, hurricane winds and a wall of water a thousand feet high will "roar across the submerging lands and sweep away everything before them." (St. Louis Globe-Democrat, April 15, 1973) And what will happen to the "Stelle Group" (which they hope will number 500,000 by that time)? It's simple; they plan to spend two weeks at an altitude of 14 miles above the earth in special planes they will build "while the earth goes through its convulsions." They will then come back and "usher in the Golden Age of the Kingdom of God." Keininger's belief includes a devotion to the concept of reincarnation. He thinks that in the past he has been King David of Israel and Pharaoh Akenaton, and that his wife, Gail, was at times in the past Bathsheba and Nefertiti. You can see already that he has some problems. He probably believes that he could fly 14 miles high—without a plane!

Mr. Keininger knows about as much about the future as William Miller, Billy Graham, Herbert Armstrong and Pat Boone, men who have also predicted the time of the coming of Christ and the end of the age. They know absolutely nothing! (Matt. 24:36)

MR. HOLY SPIRIT

In September of 1972, Oral Roberts was given the title of "**The First Academic Professor of The Lord Rank Chair of The Holy Spirit.**" It is a wonder that they did not end the ceremony by adding, "and on the seventh day he rested." He was also referred to as "the greatest authority on the Holy Spirit on earth." I would say that he knows about as little about the Holy Spirit as any man on earth. In his book "The Baptism With The Holy Spirit" (pages 9 and 10) he declares that he received the baptism of the Holy Spirit in 1935 and did not know it until 1947 when God reminded him in a vision. From reading the Bible I understand that when the apostles and Cornelius and his household received the baptism of the Holy Spirit (the only ones ever to receive such) they and all of those present knew it. When a man says that he received the Holy Spirit and did not know it, that is proof of two things: he did not receive the Spirit and knows nothing about him.


"JUDGE NOT"

A lesson which I presented on a recent radio program was offensive to one listener. When he called

to discuss the subject with me, he began by reminding me that the Bible says "Judge not that ye "be not judged." How many times have I heard that. When one has been rebuked for his error, this is usually his first line of defense. When such people quote that verse to me, you know what I say? I say: If that verse means what you have implied, you have just violated it yourself! They condemn and criticize me for criticizing others. They try to convince me that it is wrong to criticize while they are criticizing me! They understand Matthew 7:1 to mean that it is wrong to say that others are wrong, but they use it to tell me that I am wrong in saying that others are wrong.

Matthew 7:1 forbids only hypocritical judgment—the act of condemning another while you are guilty of a greater sin. It does not prohibit reproof and rebuking (2 Tim. 4:2), measuring one by the fruit he bears (Matt. 7:20), or trying the spirits (doctrines) to see whether they are of God (1 John 4:1). Let us not forget that Jesus also said, "Judge not according to the appearance, but judge righteous judgment." (John 7:24)

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WORSHIP IN SPIRIT AND IN TRUTH

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EDUCATORS AMONG BRETHREN SPEAK Thomas G. O'Neal

In our last article in this series, a number of quotations were given from leading scholars among the denominational world concerning the subject of music. Their testimony was that in New Testament times the church did not use instrumental music with such coming into use after the close of the New Testament era.

Over one hundred years ago, the winds of change began to blow among those seeking to return to primitive New Testament doctrine and practice. First, in 1849 the American Christian Missionary Society was formed, and then ten years later, in 1869, instrumental music was introduced among the people of God. In time other changes from the apostolic order were made, with all of these changes resulting in what today is known as the Christian Church.

To visit the "shrines" claimed by the Christian Church denomination today is to see the names of such men as Alexander Campbell, J. W. McGarvey and others almost venerated. It is interesting to hear what such men said about the instrument of music in the worship of God.

(1) **Alexander Campbell**, founder and first president of Bethany College, said, "The argument drawn from the Psalms in favor of instrumental music is exceedingly opposite to the Roman Catholic, English Protestant, and Scotch Presbyterian Churches, and even to the Methodist communities. Their churches have all the world in them—that is, all the fleshly progeny of all the communicants; and being founded on the Jewish pattern of things—baptism being given to all born into the world of these politico-ecclesiastic communities—I wonder not, then, that an organ, a fiddle, or a Jew's harp, should be requisite to stir up their carnal hearts, and work into ecstasy their animal souls, else hosannas languish on their tongues, and their devotions die.*** And that all persons who have no spiritual discernment, taste, or relish for their spiritual meditations, consolations, and sympathies of renewed hearts, should call for such aids is but natural.*** so to those who have no real devotion or spirituality in them, and whose animal nature flags under the oppression of church service, I think that instrumental music would be not only a desideratum, but an essential prerequisite to fire up their souls to even animal devotion. But I presume, to all spiritually-minded Christians such aids would be as a cow bell in a concert." (*Millennial Harbinger*, 1851, page 581)

(2) H. L. Calhoun, who also was later a president of Bethany College, said, "It will be admitted that the New Testament nowhere mentions the use of an instrument in connection with the singing in the church. This fact settles, beyond all dispute, that the use of an instrument in connection with the singing in the church cannot be an act of acceptable worship; for it fails to fulfill one of the essential conditions of an act of acceptable worship, and that condition which it fails to fulfill is the thing that differentiates an act of acceptable worship from an act which is not acceptable. Worship by means of instruments today is not in truth, and, therefore, cannot be such as God seeks or accepts." (*Boswell-Hardeman Discussion*, page 38)

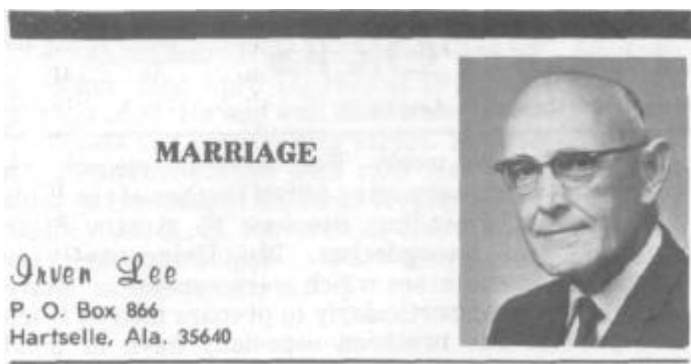
(3) **J. W. McGarvey**, who was president of the College of the Bible in Lexington, Ky., said, "Any man who says that the apostle teaches the use of instrumental music in the church by enjoining the singing of songs is one who smatters in Greek who can believe anything he wants to believe. . . . No scholar has ever taken the position that in singing the songs the use of instrumental music inheres. It would be just as easy to say that the Greek word 'baptizo' means to sprinkle or to pour as to say that 'psallo' means an accompaniment by a musical instrument. Not only so; it is universally admitted by those that are competent to judge that there is not the slightest indication in the New Testament of divine authority for the use of instrumental music in the worship." (*Boswell-Hardeman Discussion*, page 83)

Going Along

While these men speak clearly as to the instrument, Brother J. W. McGarvey says something else that should be a lesson for our generation. In 1902, Brother McGarvey said to Brother J. P. Sewell, "You are on the right road, and whatever you do don't let anybody persuade you that you can successfully combat error by fellowshiping it and going along with it. I have tried. I believed at the start that was the only way to do it. I've never held membership in a congregation that uses instrumental music. I have, however, accepted invitations to preach without distinctions between churches that used it and churches that didn't. I've gone along with their papers and magazines and things of that sort. During all these years I have taught the truth as the New Testament teaches to every young preacher who has passed through the College of the Bible. Yet, I do not know of more than six of those men who are preaching the truth today. It won't work." (from *Biographical Sketches of Restoration Preachers* in a lecture by J. P. Sewell.)

These preachers of the Restoration Era thought enough of the unscripturalness of instrumental music in worship to state such in clear terms. Now those in the church wanting to have "unity in diversity" with the Christian Church should note what these men, whom they quote so much on other questions, had to say about the instrument.

The use of instrumental music in worship can not be justified either by the New Testament or from the scholarship of the world.



In the beginning, as a crowning act of God's great creation, man was made and placed in the Garden of Eden. There, in Paradise, "God saw that it was not good for man to be alone," so from man's side He removed a bone from which He formed woman. Hence, woman was made for man, and for him she has ever existed—not man's ruler, not man's slave, but man's companion—a wife for him, a mother for his children. Since this has been the purpose of her creation, the Lord has said, "For this cause shall a man leave father and mother and shall cleave unto his wife, and they two shall be one flesh."

The closest tie that exists in this life is that which binds a man and a woman as husband and wife. The love Christ has for His church is compared to the love of the husband for his wife. The tie is close and the relationship beautiful. Home is meant to be a pleasant place, and it can be, indeed. The pleasure is there when there is the proper love for each other, and the proper recognition and fulfillment of responsibility. Instruction is given by the Lord Himself in the matters related to the home, and we know that His counsel is good. Ignorance is inexcusable. Failure to comply with His will is rebellion.

Failures in the homes lead to problems in the church, the community, and in the nation, but God-fearing parents are builders of good citizenship. They bring children up in the nurture and admonition of the Lord so the church is thus strengthened and caused to grow. What can mean more to a nation than the holy influences that flow from godly homes? Let all people who pray thank God for every marriage that unites two faithful and zealous Christians who truly love each other, and who are determined to comply with the divine counsel as to the duties of home builders. Let these same praying people petition the Father for His special blessings on their worthy efforts. A great thing has happened when two of the best people are united in holy matrimony.

The first miracle of the personal ministry of Christ was performed at a marriage feast. He, by that act, stamped His approval upon marriage and the home thus formed. No doubt is left concerning heaven's approval of marriage. The written word says marriage is honorable in all. "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord" (Prov.

18:22). In stating His desires for the best overseers for His church, He suggested men with wives and faithful children. The man with a good family is a stronger man. The requirement for bachelor bishops is a relic from the Dark Ages. The celibate state is not more holy.

The divine will, revealed by the apostle, is that "younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (1 Tim. 5:14).

No woman has a richer life than the sober, discreet, and chaste keeper of the home who loves her Christian husband and her children who are a heritage of the Lord. Any movement to thrust woman into man's place is not liberation. It is robbery, taking her God-given position from her. Such movements are of the devil. The home is a precious thing of beauty as God planned it, but is destroyed if there is no keeper. God knows what is best. Woman out of her place loses the respect she would have as wife and mother, rocking the cradle and thus ruling the world. Why should man tip his hat to the woman who has deliberately forsaken her important responsibilities, and has copied his vices?

Marriage marks the beginning of a new family, and the art of home making is a matter of skill. It is not for the inexperienced and the unconcerned. Important accomplishments of all kinds require thought, effort, patience, and skill. Two who have been taught the will of God relative to the duties of husbands and wives, and who are determined to follow His teaching in love can build a beautiful home that will be a joy to all who behold it. Their happy marriage will be more precious to them than a successful career, the accumulation of money, or the acclaim of the crowd.

It is the lifting of weights that builds muscles. It is the facing of life's problems together that binds two loving hearts. Problems will come. One would be naive to suppose that there will be no difficulties to face in life, and no problems to solve. Marriage is recommended by the great and loving Creator, but He has not suggested that this is the end of all problems. Health problems and money problems may come, and hearts may break at times from sad experiences. The man who lives as one who is in the image of God knows he is to earn his bread by the sweat of his face. He does not expect others to meet his needs, nor to provide constant tranquility in a bed of roses. He knows that sickness or age will cut down his strength sometime. He knows that his wife will not remove these realities, but he expects her to be a worthy helper in meeting them all.

A happy home is not the result of one person's deeds. It comes from mutual effort and mutual good behavior. Each makes a contribution to the good of the home and each receives a blessing. The two are joined in the sight of God, not only to remain married, but to bless and complement each other as they work together.

THE NEWS LETTER REPORTS

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

Thomas H. Icard--P.O. Box 173, Wellsburg, West Virginia—The church in Wellsburg, West Virginia enjoyed a good meeting with Connie Adams in April. There were three responses to the invitation during the meeting. The attendance from the local area was high along with the membership strongly supporting the meeting. Three gospel meetings in the area were in progress at the same time in conservative congregations.

Jimmy Tuten—745 Southeast Ave., Tallmadge, Ohio 44278—Through the medium of this fine periodical, I want to thank the numerous brethren and friends for the many expressions of concern during my recent illness. I could not begin to acknowledge individually the phone calls, letters, and host of cards received. Your deep interest and concern is greatly appreciated. One does not know how many friends one has until he gets in a situation like the one I have been in for the past four months. I use this method of saying, "thank you."

So many have wanted to know the nature of my condition. As a result of over-work and exhaustion, I entered the hospital December 30. I was released after six weeks. During this time I made little if any progress. After being home 16 days, I entered another hospital under another physician. This time I remained hospitalized almost four weeks. During this time, pneumonia set in, and also a bladder infection. After I was in a coma for some time, doctors gave me little hope to live. With the help of God, and the prayers of faithful saints, I pulled through. I am now at home, and doing my work on a very limited basis. At the present I am only preaching Sunday mornings and teaching Wednesday night class. I will resume other responsibilities according to doctor's direction. I appreciate your continued interest in my condition. Continue to pray for me.

Preacher Needed: Wauchula, Florida. Self-supporting congregation seeks full-time man to work with them beginning late June or early July. Above average salary, new building and new preacher's home. If interested, contact O. Wayne Cobia, 211 South Florida Avenue, Wauchula, Florida 33873. Phone (813) 773-9678.

Mound and Starr Church Offers Preachers Training School—The elders of the Mound and Starr church in Nacogdoches, Texas have announced that beginning in September, 1973, they will offer special training courses for preachers. They will use their own facilities and have arranged for Roy E. Cogdill and James W. Adams to teach some of these courses, along with the two local men working with that church - W. R. Jones and Harold Tabor. No college credit will be

given for this work. For several years, this congregation has supported fully a teacher of the Bible for students attending Stephen F. Austin State University at Nacogdoches. The University gave credit for these courses which were general in nature and not designed particularly to prepare men to teach and preach. The brethren especially have in mind helping those men who have ability to preach but who have neither the time nor money to enroll in college for several years. No restrictions are placed as to who may enroll, except that each student will be required to be circumspect in his manner of life both morally and spiritually. He will be expected to be a serious student with a sincere desire to learn how to serve God better. This work in all its phases will be under the direct supervision of the elders of the Mound and Starr congregation as are all of the activities of this church. Interested people should address inquiries to: Elders, **Mound and Starr Church of Christ**, P.O. Box 35, Nacogdoches, Texas 75961. Telephone (713) 564-7286.

Preacher Needed: South West Church of Christ, 1633 Jefferson Ave., S.W. Birmingham, Alabama 35211. We are in need of a full time preacher at the South West congregation. Anyone interested please contact: Lee Roy Sledge, 1008 15th Way S.W., Birmingham, Alabama 35211. Phone (205) 786-3624 or (205) 780-3241.

Preacher Needed: The West Bradenton, Florida Church of Christ, 1619 10th Ave., West in Bradenton, Florida will soon be in need of a full time gospel preacher. If interested, contact Albert Kipp, 2406 26th St., W., Bradenton, Florida 33505. Phone (813) 746-1652.

Paul Foutz Passes

Paul Foutz was born in Childress, Texas on December 4, 1909, and died in Houston on April 5, 1973, at the age of 63. He suffered a severe stroke on December 2, 1972, and was in a coma for nearly 18 weeks before he passed away.

He is survived by his wife, Ellen, one son and two daughters, his mother, one brother, and one sister.

A brief service was held on Monday morning, April 9, in Houston. A.A. McInroe of Dallas, Ralph Williams (a son-in-law) and I spoke at the service and at Restland Cemetery, where he was buried.

Paul had preached the gospel for nearly forty years, and had done local work in Morton, Sweetwater, Arlington, Fort Worth, Odessa, Midland, and Bellaire in Houston (all in Texas), in Carlsbad, New Mexico and in Chicago, Illinois.

—Roy L. Foutz

A. C Hubbard Passes

A. C. (Cleo) Hubbard, well known Arkansas preacher, died April 14, 1973 at Grubbs, Arkansas at the age of 87. He was well known and loved by many in Arkansas and surrounding states. He was a personal friend and co-worker with such men as Joe H. Blue, George Howard, J. D. Tant, W. Curtis Porter, J. Will Henley and A. H. Porterfield. Cleo Hubbard baptized hundreds and helped to start congregations all over northeastern Arkansas.

—Guthrie D. Dean

Florida College Offers Special Summer Courses— August 13-25

I. "An Introduction to the Sociology and History of American Religion" by Ed Harrell, Ph.D. (3 hours credit or audit—3 clock hours daily for 12 days)

Some aspects of the course:

"Sociological Types of Religious Bodies"
"Sociological Patterns of Religious Change"
"Puritanism and Colonial Religion" "Evangelical Religion in the Nineteenth Century" "The Fundamentalist-Modernist Controversy" "The Restoration Movement" "Survey of Modern Religious Thought"

II. "Brotherhood Liberalism: Its Foundations, Faiths and Fruits" by Cecil Willis, M.A. (2 hours credit or audit—2 clock hours daily for 12 days)

Some aspects of the course:

"Intellectualism"—includes a look at Evolution and Modernism
"Relativism"—a consideration of Situation Ethics and the New Morality
"No Patternism"—a brief study of Anti-Legalism and Antinomianism
"Ecumenism"—brotherhood and the fellowship question
"Materialism"—with some consideration of the Social Gospel
"Disestablishmentarianism"—gives attention to pros and cons of "organized religion" "Pentecostalism"—tongues and other alleged miracles Cost: \$125 (3 credit hours) or \$90 (audit). You can stay on campus the entire time for \$27.50. Meals available nearby at nominal rates. Interested persons should contact Roland H. Lewis, Registrar, Florida College, Temple Terrace, Florida 33617.

Rejoice—Bernard Bolton reports 175 baptized in India during his trip in March. These are worshipping in 19 congregations. Wallace Little, Frank Butler and Jady Copeland report 141 baptisms in their work in the Philippines in April.

In New Building—The Spring and Blaine congregation in St. Louis, Missouri has sold its building and met in it the last time on May 6, 1973. New property has been bought at the corner of Weber Road and Valcour Avenue in the Affton district. Preliminary plans for a new building have been ap-

proved by the congregation, and construction is expected to begin during the summer. Until completion of the new building the church will be meeting in the Mesnier School, across the street from the new property. It can be reached by out-of-town visitors by taking Laclede Station Rd. from Highway 66 south to Weber Rd.

The Spring and Blaine church began in 1914 and the building was built in the early twenties. The present elders are: F. E. Sewell (since 1937), E. W. Paxson and Granvil B. Sewell (1953), and L. L. Link (1971). The preacher is Gordon Wilson (1970). The mailing address of the church, beginning immediately, is: 6939 Weber Rd., St. Louis, Mo. 63123. The congregation will be officially known as the Affton Church of Christ (formerly Spring and Blaine).

Frank Thompson-934 W. Micheltorena, Santa Barbara, California 93101—I recently held a meeting for the church in Tularosa, New Mexico. While there they informed me of their desire to locate a preacher to work with them. The church is small and the men there have been doing the preaching for several years. However, they believe much more could be accomplished with a full-time man. Anyone interested can contact Ivan Andrews, 1119 Cuba Ave., Alamogordo, New Mexico 88310. Phone (505) 437-2603.



CHILDREN IN SUBJECTION

The word of God in 1 Timothy 3 and Titus 1 sets forth qualifications for those who are selected and appointed to the eldership. Among these qualifications are: 1 Tim. 3:4, "One that ruleth well his own house, having his children in subjection with all gravity . . ."; and Titus 1:6, "... having faithful children not accused of riot or unruly."

I feel that these are among the most significant passages bearing on child raising. If a man does not have his own children in subjection then brethren should mark it down that he does not know how to take care of God's church (1 Tim. 3:5).

Here are a few areas in which we can see the reasonableness and wisdom of this qualification:

1. **Raising children gives one experience with people:** How are elders going to effectively counsel the flock among them on child raising if they've never experienced the problems associated with such. A man

is not likely to realize the real impact and significance of some statements in God's word if he has not found reason to apply them to himself. Neither are people prone to listen to advice if it comes from one who does not have first-hand knowledge.

Children are people. Parents sometimes tend to forget that. They soon become individuals in their own right. Opportunities we have today and decisions we make today will count for something, good or bad, in the development of our boys and girls. Too many parents are just sitting back and watching their children grow up.

2. Raising children gives one experience with meditation - reflection - planning: Qualities that insure these actions are specified in the above cited lists of qualifications: soberness, vigilance, graveness. There's no greater training ground for these than the family.

What parent has not reflected until the late hours on how to best handle a problem or whether he has dealt with it as he should?

Parents soon learn that children will forgive or overlook their mistakes if they know you are doing your best. If they feel that you're not really sincere, you could buy them the moon and not buy their respect. That's true in the elder-flock relationship too.

3. Raising children gives one experience with leadership-authority: An elder is to rule. He is delegated authority to feed and tend the church.

Matt. 8:9,10 presents an interesting lesson on authority. The Centurion was under authority and in authority. This is true of a father and of an elder. Neither can rule well except he be submissive to the authority of his Father in Heaven.

4. Raising Children gives one experience with discipline-counsel: Elders must take the lead here. Where do they get the training for such? Eph. 6:4 provides the answer.

The man who lets the world glide by and his children grow up without correction and guidance has not passed the OJT (on the job training) that's demanded for the job.

◦

**WOMAN'S DAY, EASTER, AND THE
CHRISTIAN CHURCH**

Donald P. Ames

About 120 years ago two conflicting approaches to the word of God developed in the ranks of the "Restoration Movement." One of these demanded authority for all that was practiced religiously, and came to be known as the churches of Christ (see 2 Jn. 9, 1 Cor. 4:6, Gal. 1:8, Hos. 5:11, etc.). The other felt such authority was unnecessary, and instead followed the course of asking, "Where does the Bible say we can't do it this way?" (This argument is answered by Lev. 10:1-2, Heb. 7:14, etc.). This latter movement

developed into what is known as the Christian Church today.

How far did their lack of respect for the authority of God's word take them? Let us just note a few examples taken from the **Newport Daily Independent**, Apr. 16, 1973:

(1) "Maundy Thursday Communion Service at the First Christian Church begins at 7:30 p.m." No doubt this is an attempt to copy the last supper Christ had with the disciples before he was betrayed. However, anyone with any knowledge of early church history, as well as Acts 20:7, recognizes the early church partook of the Lord's Supper on the first day of the week, and not on Thursday night. There is no authority nor example of regular Thursday night communion in the word of God.

(2) "The Christian Church annual Easter Egg Hunt will be held at the High School baseball field at 2 p.m. In case of rain it will be held at the church." Again, by going to the word of God, we find Paul expressly forbidding the setting aside of special days, such as Easter and Christmas (Gal. 4:10-11). Nor is there any authority at all for the church to be involved with Easter Egg Hunts or for the building which was built for spiritual purposes with God's money to be used for such recreational pursuits.

(3) "The congregation of the First Christian Church will gather after church for a potluck supper in the fellowship hall in observance of Woman's Day. This will give members opportunity to visit with guest speaker, Mrs. Joy Greer, president of the Christian Church (Disciples of Christ) in Arkansas." (1) "Fellowship" in the N.T. did not refer to coffee and donuts, nor to the eating of meals, but to **spiritual** work and worship together in the cause of Christ (Acts 2:42, Phil. 4:15). (2) N.T. churches knew nothing of a "Fellowship Hall" in the church building as a place for recreation and eating of meals (see 1 Cor. 11:22,34). (3) N.T. churches refused to set aside special days, such as Woman's Day (see Gal. 4:10-11). (4) N.T. churches refused to recognize the practice of appointing women to be "guest speakers" or President of the church in any sense (see 1 Tim. 2:11-12). (5) N.T. churches were local, self-governing groups, under the oversight of elders, assisted by the deacons (Acts 14:23, 20:28, Phil. 1:1, 1 Pet. 5:2, etc.). There was no such thing as either a state-wide organization nor the office of a president to be filled (by men or women). Such arrangements did not develop until the church began to move down the path toward Catholicism.

A dangerous attitude toward the word of God brought all this about. There are many more differences between the churches of Christ and the Christian Churches than just the instrument (merely an external symbol of the apostacy already begun due to conflicting attitudes toward the word of God). Many today would do well to pause and observe the facts of history before launching out on a similar course as that launched 120 years ago!

P.O. Box 83
Tuckerman, Ark. 72473

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"

VOLUME XIV

AUGUST, 1973

NUMBER 8

SOWING *the* SEED of the KINGDOM

J. T. Smith

1433 N.E. 16th Avenue
Gainesville, Florida 30621



CALVINISM EXAMINED

John Calvin did not believe many of the doctrines that were attributed to him. In these lessons, however, we want to examine some doctrines that Calvin espoused.

John Calvin was a Frenchman, born in 1509 and died in 1564. He was one of the foremost leaders in the movement to reform Roman Catholicism. His whole thought revolved around a misconception of the sovereignty of God.

I for one, do not deny the sovereignty of God. However, I do deny the conclusion to which Calvin came on this subject. He believed that the absolute fixedness of everything is affirmed on the basis of the omniscience and foreknowledge of God; that nothing is contingent upon existing circumstances or human decision. I challenge the very premise upon which this doctrine is founded. To state that God **foreknew** everything that would come to pass is not to affirm that God **fore-ordained** everything and unchangeable decreed it to be that way. Actually, there are some things that God did not choose to foreknow.

In Genesis 22:21 Moses wrote, "And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withdrawn thy son, thine only son from me." God's statement points out the fact that God had obviously not chosen to foreknow this about Abraham. The testing was to prove that he feared God. If we had no other example of this, we would see that God does not choose to foreknow, much less fore-ordain, events that took place.

God Changes His Plan

God in dealing with his people told Jeremiah, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. At what instant I shall speak concerning a nation, and concerning a kingdom to build and to plant it; If it do evil in my sight, that it obey not my voice, then will I repent of the good, wherewith I said I would benefit them" (Jere. 18:7-9). So the very thing that Calvin denied is the very point that Jeremiah is making. God's dealings with man are based upon man's actions.

Also in Ezek. 3:17-21 we read, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." Again, when the righteous man doeth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." The reason for citing these passages should be obvious. There are some things that God did not fix with such certainty that they could not be changed if man is willing to do some things, John Calvin notwithstanding. Another good example of this is found in Jonah 3:4. "And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown." Yet, God never carried out his judgment against the city of Nineveh, **Because They Repented At The Preaching of Jonah.** Thus as we suggested, there are some things that are not fixed with such certainty that they cannot be changed.

I MARVEL Galatians 1:6



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

OUR CHURCH BULLETINS

Many of our brethren publish bulletins and this is right. The church of our Lord should do all that it can to publish the good news of the gospel and the printed page is one way that this can be done. Many of the articles are fine and deserve a wide circulation. It is not uncommon for the mailing list to run into the thousands and a number of churches mail out eight or ten thousand copies. This covers the brotherhood from one part of the country to the other. I am writing this article not to find fault but to encourage brethren who have the responsibility of these publications to write more original material.

Many times in the course of a week or two we will receive the same copied article a dozen times from different bulletins. This may be all right for the members who are paying for such but it is needless repetition as far as the rest of the church is concerned. The cost of the weekly bulletin, the time involved, the number of readers justify the best that can be done and think how much more effective this would be if each was original and different.

There are times when having a way to state a position or make a defense is necessary. Having a publication at the disposal of the church at such times is imperative. This is why they were born and why they continue. Local affairs do not need to be brotherhood wide in publication. On SEARCHING THE SCRIPTURES this was always our policy. Never to give brotherhood attention to purely local affairs, but to give happenings their just place. Be sure that the articles are for brotherhood reading. The brethren do not know sister Wiggins and did not know she had been in the hospital. This is not brotherhood news. Brethren let us take every means that is scriptural to preach the gospel but not to waste the Lord's money by useless repetition.

WHEN YOU MOVE be sure to send us your change of address. We must have your old address as well as the new one. This will save us money and will keep you from missing a single issue.

Searching The Scriptures

Volume 14 August, 1973 Number 8

Published Monthly at
LOUISVILLE, KENTUCKY

Second Class Postage Paid at Louisville, Kentucky

CONNIE W. ADAMS, Editor

Office of Publication
4004 Preston Highway
Louisville, Kentucky 40213

SUBSCRIPTION RATES

\$5 per year in advance

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Bundles to one address:

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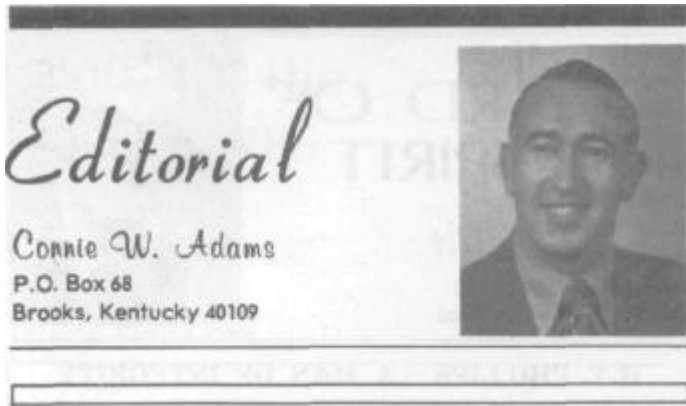
The Personal Dilemma

by R. F. R. Gardner

Seldom has a more explosive issue burst upon a society than this one. Mr. Gardner is an English Minister and Consultant Obstetrician and Gynecologist, Sunderland Hospitals. He deals not only with the medical aspects which compel him to oppose abortion, but with the moral and ethical problems as well. Gospel preachers must come to grips with this issue. We believe Mr. Gardner's book will provide much help.

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OUR OPPORTUNITY

We are constantly reminded by both secular and religious press of the deplorable conditions in our world. This paper and others like it have found it necessary at times to deal with questions over which Christians disagree and sometimes divide. We offer no apology for these efforts, though we do regret the circumstances which constrain us to speak out on what we consider vital issues.

What a tragic mistake we would make if we became so involved in discussions among ourselves that we close our eyes to the opportunities which are before us to preach the gospel and bring the lost to the Saviour of men. The world in which Jesus lived was in a terrible mess. Government was corrupt at every level. Men were in bondage to other men. Multitudes were hungry. Hypocrisy blemished the lives of those who laid claim to special favor with God. Yet, in spite of all that, Jesus sounded a note of optimism. "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matthew 9:36-38).

In spite of trials "which shall come upon all the world, to try them that dwell upon the earth," the Lord set before the church at Philadelphia an "open door" (Revelation 3:8-10). Good could still be done in the face of such circumstances. Providentially, God opens doors. The Jerusalem persecution which scattered the saints, resulted in the word being preached everywhere they went (Acts 8:1-4). Paul's arrest, lengthy detention and treatment as a prisoner but opened doors of opportunity for the gospel to be preached. He said "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; So that my bonds in Christ are manifest in all the palace, and in all other places; And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear" (Philippians 1:12-14). Truly, man's extremity is God's opportunity.

OPEN DOORS

(1) In Foreign Fields — There are some countries where gospel preaching is reaping the kind of results we used to see in this country. Nigeria, the Philippines, India, to name a few, have seen thousands obey the Lord in recent times. Native preachers are carrying the message of truth to their own countrymen with glorious success. We are entering an era of relaxed tension between major world powers. This offers greater opportunity to send the gospel message into areas of the world which have been difficult to reach in recent times. Our country is blessed with material abundance. We have both the means and the men to help reach the untaught of the earth. Now the door is open in many places. How long it will remain open cannot be determined. But it will be a crime of the greatest magnitude if we do not enter these open doors.

I see an attitude toward foreign evangelism which troubles me. While more and more brethren are opening their hearts and their pocketbooks to get on with this work, still there are some who tell us that there are too many heathen at home to spend thousands of dollars to send and support men in other lands. They fail to understand that it is up to those of us who live in a given place to exert our efforts to save those in that place. How did people in that place learn the gospel? Was it not because someone came from elsewhere and brought the news? Further, there is a mistaken concept as to the divine principle in supporting a gospel preacher. Some ask "Why should we support the work in Africa or Australia when there are counties in our own state where no work is being done?" The Bible principle is that churches support men who are faithful and able to teach. If a man is thought worthy of support, then he should receive it regardless of which place he decides he is needed most. If brethren would stop worrying about supporting a **place** and think in terms of supporting the **man** who preaches, **wherever** he preaches, then we would be on the right track.

(2) At Home—Even the casual observer knows that multitudes in our land are disillusioned because of what is happening among the "mainline" churches. One man asked me recently "What has happened to all the churches? Have they all gone crazy?" The more liberal churches of the day are losing members. Hungry souls are being starved on diets of politics, the social gospel, fun, food and frolic. They are being fed the empty husks of sceptical theology when they long for something which will satisfy the searching questions as to who they are, why they are here and where they are going in the life to come. Disappointed in such hopes, many young people have turned to the Jesus Movement for answers. Much of the hippie movement was in reality a cry for help. Others have simply dropped out with no attempt at replacement.

There are many in denominational churches right now who know something is badly wrong. They are better prepared to listen to an alternative which they would not have considered just a few years ago. While

some brethren, even some preachers, are lamenting that "nobody is interested" in discussing religion or the Bible, there are any number of gospel preachers, plus other dedicated Christians, who regularly are converting to Christ some of these who "won't listen." Yes, they will listen. I hear gospel preachers bemoaning the fact that we are not converting people any more in gospel meetings. My experience the last few years has been the opposite and I know of several other gospel preachers who are finding similar results where they go. Certainly, there are congregations which still look on meetings as routine and make little preparation. But in the last few years it has been the exception when there were not several to obey the truth in meetings. I note an increasing number from the ranks of denominationalism.

Efforts in private home studies are bearing more and more fruit. There is nothing which can take the place of face to face study sessions where truth is taught, questions are answered with an open Bible and where honest people are asked the simple question at the conclusion of such studies, "What hinders you from being baptized, now?" Yes, the world is in a sorry mess. The lives of millions are ensnared in sin. But after all, Jesus said he came to "seek and to save that which was lost" and that the sick "need a physician." The gospel is still "the power of God unto salvation" (Romans 1:16). Two shoe salesmen went to a primitive country to work. Soon, one of them wired his company that he was coming home because "nobody here wears shoes." The other one sent a different kind of wire. He said "What a market, **everybody** here needs shoes!" Well, **everybody** here needs the gospel. Let's get on with it, brethren.




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H. E. PHILLIPS - A MAN OF INTEGRITY

On August 17, 1967, I received a telephone call from brother H. E. Phillips inviting me to become a regular writer for **SEARCHING THE SCRIPTURES**. He could have called upon many brethren who are more capable writers and able students of **the word**, nevertheless I appreciated the invitation and accepted the responsibility and opportunity.

In a letter to me the same day, he said: "Let me suggest that you write so that the average person can understand; this is the person we are trying to reach with the truth. This has always characterized your writings. You are free from any editorial censor to write whatsoever you believe will do good. We want to edify and teach to the glory of God. Any charges against anyone in error should have documented proof of the charge. I have no doubt about your articles doing this."

I give this quotation only because I feel that it reflects the kind of man he is and the editor he has been. He endeavored to be clear, simple, fair, instructive, forceful and factual as a preacher, writer and editor, and he expected the same of others.

I talked with brother Phillips in his home in January of this year as he was making plans to give up this paper, and it would have been difficult to find a man more deeply hurt over anything. He was turning from that which had become a part of him, and it was difficult to do. The Lord only knows the many hours spent in working and thinking about this paper, and the same is true of its influence for good. I know of no man who could have done a better job in bringing this paper to its present position of influence and respect.

I love and appreciate H. E. Phillips. He is a good man. I'm thankful that I have had the privilege of working with him. As one looks back through the years of controversy and editorial responsibility, his judgment has been amazing and his integrity inspiring.

Although his health has forced him to curtail some of his activities, I pray that he may have many years in which to preach, write, and otherwise exercise his righteous influence for the glory of the Master.

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A SALUTE

H. E. Phillips has distinguished himself as the editor of *Searching the Scriptures*. Many publications have come and gone since he began what was then a little and untested religious journal, but which has grown to a position of great influence. In no sense was his success accidental. His termination of editorship and ownership may be (and no doubt is) wise and proper due to his health but it is nonetheless viewed with sadness, for he did it well and loved it much. An expression of appreciation is altogether in order.


It started with a **concept**. In the last issue brother Phillips reflected on the course of *Searching the Scriptures* from its beginning to the present, emphasizing the original cause and concept. One's concept always determines the direction and is therefore a critical point. It was pressed with **dedication**. Ambitions abandoned or even neglected are destined to fail. It takes more than a flair for writing to be an effective editor of a responsible journal. The plain hard work and toilsome effort essential to the success of such an undertaking was freely expended. The years marched by. **Persistence** unflinchingly followed. Disappointments and discouragements, both economic and physical, combined with the weariness of contending for the faith in the face of never ceasing opposition, failed to diminish his dedication or interrupt his persistence. Mistakes are inevitably made in all human endeavors, but a **stability** and firm course were maintained, and this stability is a solid plus. Some men of brilliance and past usefulness become enraptured with doctrinal fancies or preoccupied with side issues or abuses, and lose their perspective and equilibrium. Fear mounts as to what they will say next and as to what horse they will be riding in which direction. Our brother's writings have consistently served to answer questions, confirm faith, dispel doubts, instill confidence and increase knowledge. This is so much preferred to the fanciful "thinker" or vain speculator who sends up doubtful questions as balloons that can only confuse the weak and distract and discourage the faithful. **Humility** was a companion. His pen did not call attention to his person, but the subject at hand and what The Book had to say about it.

One final observation in this brief but sincere salute. He supplied an impetus and opportunity for **per-**

petuation of journalistic reliability and excellence. He could have held on indefinitely, but at the risk of breaking health with a lessening of the momentum and potential as a result. In Connie W. Adams, the new owner and editor, brother Phillips found a man eminently qualified as to ability, experience, reputation, and soundness. The medium he started and built is in good hands. It will really be a new paper, however — the same name, format, many of the same writers etc., but the Phillips' era is now (we sadly say) past; the journalistic medium called *Searching the Scriptures* now belongs to and its course will be chartered by (we gladly say) Connie W. Adams. And now I conclude with a grateful salute to H. E. Phillips for the past, and a handshake of confidence and encouragement to the new editor in the prospects of a sound and edifying publication whose influence will be great and good.

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QUESTION: Did Timothy have two gifts of the Spirit, one by the laying on of the hands of the presbytery (1 Tim. 4:14) and another by the laying on of the hands of Paul (2 Tim. 1:6), or do these verses refer to the same gift? If the latter, why two laying on of hands? Also, if one of these gifts was the gift of prophecy, why was Timothy exhorted to "give attendance to reading, to exhortation, to doctrine," and to "Study to shew thyself approved unto God" (1 Tim. 4:13; 2 Tim! 2:15)? Would not the supernatural power by virtue of the gift eliminate the necessity of such effort?-B. C.

ANSWER: Our querist, with his questions, has certainly gone to the very heart of the issues involved in the verses cited. I do not know that one can be absolutely certain in his answers to the above questions. No doubt, my position will differ somewhat from some learned men. However, based upon all that is revealed, I have formed some reasonable conclusions which I hope will be helpful to others.

The word translated "gift" in 1 Timothy 4:14 and 2 Tim. 1:6 is the Greek "Charisma," which means "a gift of grace, a favor which one receives without any merit of his own; in the N. T. . . . the gift of divine grace" (Thayer's Greek-English Lexicon). A study of the use of the word in the New Testament shows that it does not always refer to spiritual gifts or supernatural powers. Sometimes it refers to natural gifts: "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching: Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness" (Rom. 12:6-8). Again, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." (1 Pet. 4:10, 11). In these verses both spiritual gifts (supernatural) and natural gifts are referred to by use of this word. The office or function of individuals in service to God is identified by the same word. It follows, then, that the word itself does not necessarily mean some gift of the Spirit.

Furthermore, the matter of "laying on of hands" does not always imply impartation of supernatural power or spiritual gifts. Acts 13:1-3 affords proof of this: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Niger and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Surely Paul's inferiors did not impart any spiritual gift to him. He was already an apostle with full credentials (signs, 2 Cor. 12:12) of such. In this instance, the "laying on of hands" clearly signified their endorsement of and obedience to the Holy Spirit's command to "Separate me Barnabas and Saul for the work whereunto I have called them." It often meant nothing more than a means of designating one to a service (Cf. Acts 6:1-6). Even when supernatural powers were imparted, it was a means of designating one to such service. The context must determine whether the service to which one is thereby separated or set apart is natural or supernatural.

The expression "which was given thee by prophecy" simply means that the gift, whatever it was, was designated or made known by the Holy Spirit through some prophet, probably the apostle Paul.

In the light of the above, it is very reasonable to conclude that 1 Tim. 4:14 refers to the presbytery or eldership of Timothy's home congregation doing the same thing for him that Antioch in Syria did for Barnabas and Saul (Acts 13:1-3). By the "laying on of the hands of the presbytery" there was signified their endorsement of and obedience to the Holy Spirit's instructions through the prophet. In this case, the "gift" would be the work of the ministry whereunto he was separated. This was probably done when Timothy joined Paul and Silas on Paul's second journey (Acts 16:1-3).

In harmony with the above, I conclude that 2 Tim. 1:6 refers to the same gift—the ministry to which Timothy was set apart. The laying on of Paul's hands signified his endorsement of and obedience to the Spirit's instructions to so designate Timothy. Paul's acceptance of this young man at this time as a companion in the work which he and Silas sought to do may appear somewhat strange, especially in view of his recent experience with John Mark and the dissension between him and Barnabas over the matter (Acts 15:36-51). However, when we remember that this action was "by prophecy" (revealed by the Spirit), we can understand why Paul so readily obeyed the heavenly instructions.

The reason for exhorting Timothy to "stir up the gift" is suggested in the context. When Paul remembered the faith of Timothy's grandmother and mother (v. 5), he wanted to make sure the same faith continued in Timothy. Verses 7 and 8 amplify the reason: "For God hath not given us the spirit of fear;

but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God." When we remember that Paul, at this writing, is a prisoner in Rome; that he is about to suffer martyrdom; that the Roman Empire is now bringing pressure to bear upon Christians, we can understand why Paul exhorts Timothy not to be filled with fear, nor be ashamed of the gospel, but "to keep fanning into live flame the charisma of God." In verse 12 Paul refers to himself as an example, saying "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

The problem posed by our querist relative to 1 Tim. 4:13 and 2 Tim. 2:15 is altogether eliminated by the position affirmed in this article. I find no conclusive evidence that Timothy possessed the gift of prophecy. While it may well be true that he possessed other spiritual gifts, I find no conclusive evidence of it.

THE CHRISTIAN CANNOT SIN

Weldon E. Warnock

The apostle John wrote, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 Jn. 3:9). There have been various and sundry interpretations of this passage.

(1) Some have contended that John is speaking about specific sins of a heinous and notorious nature, such as murder, theft, drunkenness, etc. Catholic theologians have the verse prohibiting mortal sins as opposed to venial sins. Catholics define mortal sin as a grievous offense while a venial sin is a slight offense. The Bible makes no such distinction, however. There is nothing in the text under consideration, nor in the context, that limits it to specific sins rather than sin in general.

(2) Others have proposed that God does not impute sin in the life of a Christian—only in the life of an unbeliever. Hence, a Christian doth not commit sin. But this is contrary to the definition. I John 3:4 states, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Whether it be the Christian or the alien, whosoever violates the law of God, sins. Too, this concept contradicts the passages that teach that a Christian does sin.

(3) A distinction has been made between the carnal and spiritual natures of the believer. We are told that the spiritual nature of man does not sin but the old or carnal nature does. This view isolates the person from his nature, and, therefore is untenable. The child of God could declare, "It is not I that sins but my carnal nature." If wickedness may only be attributed to the carnal nature, then righteousness may only be at-

tributed to the spiritual nature, hence the person does nothing good or bad. The person cannot be extricated from his nature. John said, "he (person) cannot sin," not "it (nature) cannot sin."

(4) A more widely accepted view is that John is setting forth an idealistic situation rather than speaking realistically. The proponents of this view tell us that John knows that Christians will sin, but here, theoretically, he proposes what Christians ought to be. Ideally speaking, a Christian does not sin for he is born of God. However, in light of the Gnostic heresy that John was refuting, he was interested in facts—not "ideals." The verse is concrete, practical and attainable.

(5) Similar to the "idealistic" view is the relative realistic approach. The closer one is to Christ the more holiness he possesses. If a person abides in Christ (1 Jn. 2:28) and does not disobey him, having reached maturity, it could be said of him that he sins not, relatively speaking. But John is not writing relatively, but rather, absolutely. He says, "Whosoever is born of God (novices and mature) doth not commit sin."


(6) Another explanation is that John is condemning deliberate and wilful sins. It is proposed that Christians sin involuntarily by yielding to weaknesses and temptations but the genuine Christian cannot commit a wilful sin against God. This interpretation disallows for a genuine Christian on the face of the earth, for where is a Christian who has not committed wilful sins?

(7) Finally, there is the interpretation that the verse is prohibiting habitual and persistent sin. This is what I believe John to be teaching. The Christian is a new creature (2 Cor. 5:17). God's seed (principle of divine life) dwells in him (1 Jn. 3:9). His mind is set on things above (Col. 3:2). Paul wrote, "How shall we, that are dead to sin, live any longer therein" (Rom. 6:2)? Thus, John is stating that the regenerated man no longer commits sin or lives in sin, yea, he cannot sin. The word, "cannot," suggests that the Christian may not continue sinning or walking in sin. The word does not imply that it is impossible for the child of God to transgress the law of God. I John 2:1 explicitly shows that a child of God can sin. It rather denotes that the Christian may not permissively sin in keeping with his new manner of life.

There are several examples in the Bible where the word, "cannot," is used with no implication of impossibility. Lot said, after being told to leave Sodom, "I cannot escape to the mountain, lest some evil take me, and I die" (Gen. 19:19). Was it impossible for Lot to go to the mountain? Certainly not! His going would not have been for his own good. In Gen. 44:22 it is said of Benjamin, "The lad cannot leave his father: for if he should leave his father, his father would die." Does "cannot" here mean impossible? Not at all! It suggests that if he left his father, his father would die. Many examples could be multiplied but these are sufficient to show how the word, "cannot," may be used.

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WORSHIP IN SPIRIT AND IN TRUTH



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ARGUMENTS FOR THE INSTRUMENT IN WORSHIP

Thus far in this series of articles on the general theme of instrumental music in the worship of the New Testament Church we have learned that God has said "sing" and to this the voice of world scholarship is generally agreed.

However, we want to consider some of the arguments made in defense of instrumental music in the worship of the New Testament Church. To deny or seek to leave the impression that no affirmative arguments are made would be less than honest. There are arguments made both **for** and **against** organic evolution. There is an answer for every argument **for** organic evolution because the Bible teaches God created all things (Gen. 1 & 2). There is an answer to every argument made **for** instrumental music in the worship of the New Testament Church since God has told us to "sing."

We will not give detailed space to all arguments which we have ever heard made but rather will note some of the more commonly made ones.

"PSALLO"

In my study it appears to me that the most often made argument **for** instrumental music in the worship of the New Testament Church has been that the in-strument is inherent in the Greek word, psallo, translated sing in the English New Testament.

Through the years as gospel preachers have discussed this with denominational people and preachers, sooner or later, after giving up on every other argument they have fled to **psallo**. I would say that this is not only the most often made argument, but if any argument for such could be called a strong one, this would be the one.

In the reading I have done it seems to be admitted that the instrument cannot be justified from the **English** text and so a pseudo-scholarly effort is made to justify it from the **Greek** language, with those making the argument knowing that most of us know little if anything at all about the Greek. They hope by their just saying so, people will accept that the instrument is in the Greek, **psallo**.

CLASSICAL GREEK

It is admitted that in the Classical Greek language that **psallo** often included an instrument. One can find Classical definitions from lexicons to this effect.

Thayer gives the Classical definition as "a. to pluck off, pull out: . . . the hair . . . b. to cause to vibrate by touching, to twang . . . spec, to touch or strike the chord, to twang the strings of a musical instrument so that they gently vibrate . . . to play on a stringed instrument, to play the harp . . . to sing to the music of the harp." (page 675) For an excellent discussion of this point, the reader should read the debate, **Both Sides of the Music Question**, which Brother Bob Bunting had with a denominational preacher several years ago. The price is 25c and may be ordered from: Religious Supply Center, P.O. Box 13164, Louisville, Ky. 40213.

NEW TESTAMENT USAGE

However, in our study we are interested in **psallo as used in the New Testament**. The Koine Greek or the Greek language in which the New Testament was written had evolved to the point that the instrument was **not** inherent in **psallo**.

What does the word **psallo** mean **when used in the New Testament**? That is the question. Of it, Vine says, "in the N.T., to sing a hymn, sing praise . . . Eph. 5:19, Rom. 15:9; 1 Cor. 14:15; Jas. 5:13." (Vol. 3, page 58) (Emphasis mine, TGO) Thayer says, "in the N.T. to sing a hymn, to celebrate the praise of God in song, Jas. 5:13... Eph. 5:19, Rom. 15:9, 1 Cor. 14:15." (page 675) (Emphasis mine, TGO) These two world recognized Greek authorities say that **psallo** in the New Testament means to "sing."

IF

If **psallo** means to accompany with an instrument, then it is **commanded** and one could not leave it off without disobeying God. The instrument would have to be used and would not be a matter of choice.

If **psallo** includes the instrument, then **each individual** would **have** to play upon one because everyone is to **psallo**. One or two instruments for a whole congregation would not be sufficient.

Col. 3:16 says "singing with grace **in your hearts** to the Lord." The instrument God has specified that is to vibrate when one sings is the chords of the human heart.

A desperate effort is made on **psallo** when all other attempts have failed to justify mechanical instruments of music in the worship of the New Testament Church. Denominationalists would not give up so easy on other arguments and run to **psallo** if they had any faith in their other arguments. When **psallo** is taken from them, they have nothing left. Thus, they are outside the doctrine of Christ and do not have the Father and **Son**. (2 John 9-11)

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THE BISHOP—GREEN DEBATE

Dick Blackford

On May 22-24, Raymond Bishop of Myrtle, Mississippi, represented the Apostolic Church Of The Lord Jesus Christ in a debate with Kenneth Green of Louisville, Kentucky, who represented the Church of Christ. The discussion took place in the Apostolic building in Jeffersontown, Kentucky. The Godhead and Holy Spirit Baptism were the subjects of discussion. It was my privilege to moderate for Ken.

It is not my purpose to give an argument-for-argument review of the debate but just to present what appeared to be the major arguments. Since the first two nights were on the Godhead we will discuss both of those nights together. Ken defended three persons in the Godhead and Mr. Bishop defended one person.

Ken laid his foundation for the complete debate by affirming that the Bible only was sufficient for men today and that there is no need or value in latter day revelations (most holiness groups accept 1914 as the date when the Bible "became a new book" when the Holy Ghost was again outpoured and the truths about the Godhead were uncovered, according to the United Pentecostal Church Manual).

John 10:30; 17:11, 21, 22 were introduced by Ken to show the sense in which the Father and Son are **one**. Jesus prayed that believers might be one even as he and his father are one—one in unity, not one in person. A chart was presented for Mr. B to check whether Christ wants us to be a united one (in agreement) or an absolute one (one person). Since Mr. B believes the father and son were one person this proved to be a dilemma for him. This chart was introduced in nearly every speech of the debate and was quite effective in showing what is meant by the oneness of the father and son. Mr. B replied that chapter 17 had nothing to do with the Godhead but was talking about the unity of the church. Ken showed that while this may not have been the main point of discussion the context did discuss deity in verses 1, 5, 11, 21, 22. Mr. B then accused Ken of comparing the Godhead to humanity and said it could not be done. Ken showed that Jesus compared humanity to the Godhead in no mistakable terms (Jn. 17:21, 22). He also pointed out that different words are used in the original language to distinguish between an absolute one and a united one.

Another key argument made by Ken was on Mark 13:32 where Jesus said the son did not know the day of his coming and of the end of the world, but the father only. Mr. B replied, "Can you imagine deity not knowing . . . he has one inferior to the other . . ." as though that answered the argument. Ken countered by noting that he had just read the passage and Mr. B was denying what the verse plainly said—that there was something the father knew which the son did not know, thus a plurality of persons.

Luke 23:46 was another strong argument. If Jesus was the fulness of God to whom did he give his spirit when he said "Father, into thy hands I commend my spirit"? Mr. B said Jesus gave the human spirit to the eternal spirit. Ken then asked if there were two spirits and what became of the human spirit? He took the opportunity to point out that there was a disagreement among the Apostolics as to whether the sonship of Jesus has ended.

When Mr. B was in the affirmative he asked "If there are three separate and distinct persons in the Godhead, why did John see only one in Rev. 4:2?" Ken showed from the context (Rev. 3:21) that Jesus said to him that overcometh "I will give him to sit down **with** me in my throne, as I also overcame and sat down **with** my father in **his** throne." And further, that though John saw one on the throne, it wasn't Jesus. Jesus was the Lamb who took the book out of the hand of him who sat on the throne (Rev. 5:6-13).

Mr. B made an argument on Isa. 9:6, asking if Jesus could be the Son and the everlasting father at the same time. Ken rebutted by noting that the Bible says Joseph was a father to Pharaoh (Gen. 45:8), Job was a father to the poor (Job 29:16—which meant he was a provider and protector), Abraham is the father of us all (Rom. 4:16)—all of which showed that the word **father** is used in different ways and does not always mean a paternal parent.

Col. 2:9, 10 ("In Jesus dwells all the fulness of the Godhead") was Mr. B's strong argument. He pressed the point that it says "in **him**", not "in **them**". Ken called the audiences attention to Eph. 3:19 which states that we might "be filled with all the fulness of God." Does that make us deity or one and the same being as God? He noted that in John 14 Jesus said he would pray to the father and the father would send another comforter (who was supposed to be Jesus, according to Mr. B). Ken asked if the fulness of God being possessed in Jesus meant that Jesus was all there is to deity, how could more of Jesus be sent by the father? Did Jesus pray to himself to send himself? Ken exposed this absurdity with an illustration: Suppose a friend of Mr. B's called him on the phone and said "can you come and see me"? And Mr. B says "I'm sorry but I can't come but I'll speak to me and send me over."

It was effectively shown that the apostolics really did not know what they believed because part of the time they would take the Sabellian position (manifestation theory, that Jesus was acting out the parts of three members), the Marcellean position (dilatation theory, that Jesus extended himself like a plastic man—was in heaven and earth at the same time), and the Nestorian position (the duel nature theory, that there were two persons and wills in Christ) and that their doctrine actually ended in a mass of confusion. A chart on the baptism of Christ (Mt. 3:16,17) made this quite clear. There are only three possible positions one can take regarding the baptism scene: (1) that there were three separate persons (Father—voice from heaven, Son—in the

water, and Holy Spirit—in form of a dove), (2) Each one was but one-third of God, or (3) Jesus was a ventriloquist and deliberately deceived John by throwing his voice up to heaven. Mr. B claimed that he took none of these positions, but that the only person there was Jesus. Ken pointed out that this actually amounted to his taking position number three.

The last night of the discussion was on Holy Spirit baptism. Ken affirmed that it was confined to the apostolic age and not for believers today. A list of questions was given to Mr. B, among which was: Where is Jesus (the fulness of God) now? Mr. B refused to answer saying it was not on the subject. Ken showed that it very definitely was on the subject by asking "How can there be an out-pouring of deity (Holy Spirit) if all the fulness of the Godhead is in Jesus (according to Mr. B's concept)?" Still no answer. Mr. B was also asked if it is true that in 1914 came the revelation on the truth of the Godhead when it is claimed that the Holy Spirit was again outpoured (according to the UPC Manual)? Again, no answer. He was asked "What will happen to a person who receives water baptism but dies before he receives Holy Spirit baptism?" Mr. B said the person would be lost. Ken responded by showing that if such a person was lost then it would be God's fault for not keeping his promise. Mr. B ridiculed salvation without Holy Spirit baptism, saying Simon the sorcerer would be a member of Mr. Green's church. Ken showed that Jesus said "He that believeth and is baptized shall be saved" (Mk. 16:16) and that Simon had met Jesus' requirements (Acts 8:13).

Ken's chart on Eph. 4:4, 5 showed that the one baptism had to be water baptism (I Pet. 3:21). Mr. B never did say which one he was going to give up (water baptism or Holy Spirit baptism). It was shown that Jesus was the administrator of Holy Spirit baptism but men were the administrators of water baptism (Mt. 28:18-20; Mt. 3:11). Water baptism was a command to be obeyed, not a promise to be received (Acts 10:47,48).

The Apostolics believe that the baptism of fire also came with Holy Spirit baptism. Ken showed that the baptism of fire was damnation and was mentioned as a general promise of the work of Christ but when the promise was made to the apostles alone the baptism of fire was left out (Acts 1). Mr. B said there were two fires of Lk. 3:16,17 and that John did not know who the apostles would be. Ken presented Matthew's parallel account (Mt. 3) which showed that the wicked Pharisees were also there and called on Mr. B to tell us if they received the promise of Holy Spirit baptism. This was finally dropped. Charts on the context of Acts 1 and 2 showed the apostles being the ones who received Holy Spirit baptism.

Mr. B tried to make it appear in Acts 10 and 11 that the rejoicing was because Cornelius had received Holy Spirit baptism but Ken showed that the Bible said no such thing but that the rejoicing was because "God had granted unto the Gentiles repentance unto life" (Acts 11:18).

The audience answered out loud when Ken asked if they could heal like the apostles did. They said "yes" but when two people were presented who obviously needed physical healing the audience hushed.

There were some outbursts but the overall conduct of the audience was good. A sincere appeal was made for them to accept the truth, that this was a serious study and that we were not trying to insult the intelligence of anyone. Perhaps it has been characteristic of debating that each representative tries to hold his own members by insulting his opponent rather than sincerely trying to convert the opposition. However, we believe the Apostolics had a great deal of respect for Ken when the debate was over because of the attitude he displayed.


The Apostolics plan to print the discussion in their paper, The Apostolic Witness.

P.O. Box 651

Central City, Kentucky

**A Commentary on
THE MINOR PROPHETS**

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this lucid commentary.*



by Homer Hailey

This is the commentary on the Minor Prophets that many have been looking for so long. Homer Hailey has produced a commentary that will be at the top for many years in this field. For forty years he has labored diligently as a preacher, college professor and author. Since 1951 he has served as vice president and head of the Bible department of Florida College. I commend this volume to you as the best on the Minor Prophets yet published.—H. E. Phillips

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THE NEWS LETTER REPORTS

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

LARRY R. DeVORE, Box 86, Roseville, Ohio 43777. We moved here from Portage, Indiana, on March 26th. Since moving here we have had 3 baptisms (2 in a meeting with Jesse Wiseman, April 22-29) and one restored. Bill Reeves will hold us a meeting June 24-29.

DAVID SMITHERMAN, P.O. Box 1973, Victoria, Texas 77901. For the first time in its history the Glasgow Street church of Christ in Victoria, Texas is a self-supporting congregation. Its preacher no longer depends upon the financial aid of other local churches. This church has determined to carry its own load. Hopefully, no preacher in the future who comes to work with these good brethren will have to depend upon outside help. This step is attributable to a changed attitude on the part of the members and a willingness to sacrifice. When traveling in the Victoria area you have a most cordial invitation to come and worship with us.

VERNON LOVE, 107 Sycamore Street, Marked Tree, Arkansas 72365. After nearly three years we are moving to work with the church at Clemont, Florida. Our new address will be 715 Sunny Dell Drive, Clemont, Florida 32711. The Marked Tree church is looking for a preacher to move here. Any who are interested contact Al Hale or Shaver Dunn, 409 Broadway, Marked Tree, Arkansas 72365.

BILL SIMMONS, 512 Columbia Ave., Whitefish, Montana 59937. Since last September, Mark Raulerson has been trying to secure support to "go" to the Northwest. He has written or phoned scores with no wages or expenses resulting. Mark is a most capable preacher with several years of full time work. The last ten years have been with the church in Monticello, Florida. They and many others recommend him. Mark is convinced able workers are desperately needed up here in the Northwest U.S. and Canada. He is aware the few preachers up here cannot get to all the Christians who have **asked** for teaching! Therefore, Mark, Lorraine, and five children are moving this summer to help us in "sowing the seed" up here. He has no support or job promised! He is leaving a good job as a telephone company executive and a good congregation. Mark will need about \$800 for salary, \$200 for housing, and \$1,000 for moving expenses. What he doesn't get from individuals or churches, he will try to get by "tent-making." They will live with us until they are able to get a place of their own. There are several small churches he needs to work with as soon as he gets here. Please pray about this, and if you can send **anything**, send to: Mark

Raulerson, P.O. Box 416, Lloyd, Florida 32337, or phone 1-904-997-5630.

THAYER STREET FALL LECTURES- SEPT. 17 -20

For several years now the Thayer Street church in Akron, Ohio has conducted a fall lecture series. Attendance and interest mount year by year as capable speakers present timely lessons.

Monday, Tuesday, Thursday

EVENING

7:30 —The Charismatic Movement—John Clark
8:35 —Personal Evangelism—Harold Dowdy

Tuesday, Wednesday, Thursday

MORNING

9:30 -Faith-Andy deKlerk 10:35 —
Congregational Cooperation—Robert
Crawley

AFTERNOON

1:30 —Music in Worship—Paul Earnhart 2:15
—Song Service — This will end at 2:45

Housing is available in homes of area Christians.

PREACHERS NEEDED

Self-supporting congregation at 23 Margaret Street, JOLIET, ILLINOIS is in need of a full time preacher as of August 1, 1973. Call 814-478-3929 or 815-726-2862 after 5:00 P.M.

The church of Christ in GLEN BURNIE, MARYLAND is seeking a faithful gospel preacher to work with us for the cause of Christ in our area. The Glen Burnie area represents quite a challenge for Christians ambitious in the work of the Lord. We have an average attendance of 85 and are fully able to support a man to fill our need. Please contact Tom Cain at 104 Baylor Road, Glen Burnie, Md. 21061.

NEW WORK TO BEGIN

With a nucleus of thirty families who now worship at Manslick Road in Louisville, Kentucky where the editor presently preaches, a new congregation is to begin meeting in the Hebron Junior High School on September 9, 1973. This new work will be located half way between Louisville and Shepherdsville, Kentucky in the north end of Bullitt County and will be known as the Hebron Lane Church. The editor will work with this new congregation, supported by Manslick Road until the new work is self-supporting. Prospects for growth in this booming community are excellent. The work will begin with a tent meeting on the lot on Hebron Lane which has been purchased for a building location.

Julian Snell, of Abilene, Texas, is coming to work with the church at Manslick Road. The new work is a planned and peaceful "swarm."

AVAILABLE FOR WEEKEND SERIES

Yater Tant, former editor of the Gospel Guardian has resigned his work in Birmingham and is now available for gospel meeting work, but wishes to conduct mainly weekend meetings featuring teaching to motivate brethren for their gospel meetings or to teach on issues, past and present which concern Christians. He has announced these subjects for this latter series: The Pattern of Apostasies, The Question of Fellowship, The Church and the Social Gospel, The Church of Christ: 1920-1970; Congregational Cooperation, and Mine Eyes Have Seen the Glory.

EDITOR'S MEETING SCHEDULE			
September 4 - 14	Hebron Lane Tent Meeting, Shepherdsville, Ky.		
September 24 - 30	Westwood, Glasgow, Kentucky.		
October 15 - 21	Westvue, Murfreesboro, Tennessee.		
November 5- 11	West Lafayette, Ohio		

HOYT H. HOUCHEN, 12528 E. Alaska Place, Aurora, Colorado 80012: Our work at Boston Street in Aurora continues to do well. Last February Arnold Schnabel of Portland, Oregon was with us for a series of lectures on "The Bible and Science." Both the auditorium and balcony were well filled on the last Sunday afternoon when brother Schabel spoke on "Evolution." Congregations would do well to secure the services of this man who is both a Christian and a scientist.

Several have been baptized here at Boston Street in recent weeks, including a young woman who was a Catholic. We are planning a Vacation Bible School in August.

I have preached in several gospel meetings this year. My next meeting will be at Eugene, Oregon, where our son Larry preaches, and then Portales, New Mexico (University Drive) September 3-9, and Clovis, California Sept. 30-Oct. 5. This will complete my meeting schedule for this year.

We have many visitors at Boston Street and especially during the summer months. If you plan to visit Colorado this summer we shall be happy to have you worship with us at Boston Street, Aurora.

IRVEN LEE, P.O. Box 866, Hartselle, Alabama 35640

East Gordon Street church in Valdosta, Georgia divided last summer with rather bitter charges and counter charges. One group went to a dwelling house on Force Street between Ashley and Patterson in North Valdosta. Nathan Hagood preaches there.

Dallas Blevins and others of the congregation have preached for East Gordon Street. Recently the congregation that met on East Gordon moved to its new building on St. Augustine Road near 1-75.

On Sunday, June 17, 1973, the men of the North Valdosta church and St. Augustine Road church met in the same building for about two hours discussing differences and working toward peace. This was not their first such meeting. There had also been private discussions. Conway Skinner, J. Edward Nowlin, and I met with them. The men reached accord to the extent that each will announce gospel meetings, special services, etc., at the other place and feel free to attend such services. Each place is expected to use good men in such meetings.

Let us hope and pray that the future may be bright for these two churches. Stop by either place when traveling through Valdosta.

PLEASE SEND your news reports to the editor at P.O. BOX 68, BROOKS, KY. 40109. Put them in brief paragraphs with your name and address at the beginning. Others are interested in what is happening where you work.

Truth in Life Series Ready

After five years of work involving 40 writers, the new TRUTH IN LIFE series of Bible class literature is ready for use. This series will take a student from the smallest pre-school class all the way through grade 12 of high school. It is both doctrinally sound and educationally adapted to the age and grade levels intended. This latter asset is woefully lacking in much of the class literature now available. Teacher's manuals have been prepared through the Junior High level. Great pains were taken to give the teachers much more help for their own study than what they would get from the student's book. The editor had a part in preparing some of this material and will leave others to judge its merit. But we have also seen a good amount of the other material and think it far superior to any series now available.

Religious Supply Center will carry this series. Student books sell for 75c and the Teacher's Manuals for \$1.25. The fall quarter begins October 7. Send your order to:

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SEARCHING *the* SCRIPTURES



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

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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XIV

SEPTEMBER, 1973

NUMBER 9

SINFUL JUDGING AND EVIL SPEAKINGS

L. Earl Fly

"Judge **not, that ye be not judged.** For with what judgment ye judge, ye shall be judged ..." (Matt. 7:1-2). "**Speak not evil one of another,** brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and destroy: **who art thou that judgest another?**" (James 4:11-12).

These passages clearly forbid a harsh, censorious judgment based on opinion, gossip, and / or outward appearance of circumstantial evidence. Furthermore, the context (Matt. 7:1-5) shows that even if a **righteous** judgment could be made of a small fault ("mote"), one should first take heed to himself to avoid being a hypocrite in correcting his brother. But the kind of judging Christ forbids can result in tragic consequences; even the loss of souls of the judges, the judged and others affected by it. Thus it is an extremely serious matter with temporal and eternal consequences.

To illustrate, I personally know of a case where there was a harsh, censorious judgment of guilt against a brother by several brethren, based solely on evil surmisings, slanderous gossip, flimsy circumstantial evidence of outward appearance, and associating unrelated incidents to form a false conclusion. Among other things, he was accused of being a dope addict, and planning to put his wife in a mental institution so he could be with another woman. The accusations were completely false, but the judges, ignoring God's law, were not interested or courageous enough to investigate to determine the facts. The tragic sequence was much evil speaking, slanderous whisperings and backbitings by unbridled, unruly evil tongues "full of deadly poison" (James 3:8). The results were disastrous: a character was assassinated, a reputation ruined, good influence destroyed. Incredibly, the brother did not learn until several months later what had been secretly whispered and furtively reported. He was deeply hurt, extremely

distressed, severely depressed, very discouraged, and greatly hindered in doing God's work by such covert, grossly unfair, inconsiderate, sinful, crushing and devastating actions by brethren without excuse. The situation worsened when judges who had **never** once mentioned the alleged errors to the accused, publicly and silently disfellowshipped him in refusing to call on him to lead a prayer. Without investigation or a hearing, he was judged guilty. So far as I know that is still the status of the situation. This is certainly contrary to God's law, and even the laws of our land, which presumes one to be innocent until proved guilty by sufficient evidence.

We need to be extremely careful in judging another. It must not be according to outward appearance, but righteous judgment (John 7:24); that is, judgment based on proved (not suspected) facts and indisputable evidence. While it is true we can know a tree by its fruit (Matt. 7:16-20), we should be certain we have closely examined and correctly identified the kind of fruit present before reaching any conclusion or taking any action. At first glance we could be mistaken, as outward appearances do not always reveal the true situation; there could be hidden facts to entirely change the outward picture.

God teaches that love for our brethren will not allow us to think evil about them and harshly judge, but rather "believe all things" (1 Cor. 13:5, 7). We must place the very best construction possible (not the worst) on the words and actions of brethren, presuming them to be completely innocent of any sin, until and unless fair examination of all available evidence definitely proves them guilty beyond the shadow of a doubt. Moreover, this love requires patient understanding and tender compassion toward one in proved error, and seeks his restoration in the spirit of meekness (Gal. 6:1); it certainly will not allow us to trample, crush and destroy him by secret whisperings of his error to everyone else.

Some, when confronted about their sinful judging and evil speakings, have tried to excuse it by saying, "Well, the Bible says shun the very appearance of evil, and it looked like it could have been evil." The misquoted passage actually says, "**Abstain** from all appearance of evil" (1 Thess. 5:22). The American Standard Version says, "Abstain from every form of

evil," proving that the word "appearance" essentially means the actual existence of evil. W. E. Vine says "appearance" means "every sort or kind of evil (not 'appearance')" (Expository Dictionary of N.T. Words, Pg. 66). He further says, "Abstain" (apecho) means "to keep oneself from, in the N. T., invariably refers to evil practices, moral and ceremonial" (Ibid., Pg. 16). Hence, "Abstain from all evil practices" is the correct exegesis of the passage. I believe it has been misunderstood and misused in saying it means one must shun everything that looks like it is or might be evil to someone, though it be innocent. If this interpretation should be logically and strictly applied, it would bind Christians to comply with multitudes of misguided and distorted opinions of what looks like evil. We could not work on Saturday, drink tea or coffee, wear any jewelry, eat meats, etc., because it has the appearance (looks like) evil to some! But notice God's law: "For one believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; **and let not him which eateth not judge him that eateth:** for God hath received him. **Who art thou that judgest another man's servant?** To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand" (Rom. 14:2-4). Hence, one is not even bound to "shun" that which appears evil to a weak brother (unless it causes him to sin by doing the same in violation of conscience—I Cor. 8:8-13), much less abide by misguided opinions of others. But even if the passage (1 Thess. 5:22) taught the misinterpretation, it cannot be used to excuse the sins of evil surmisings and sinful judgments.

Concerning evil speakings, we must put a bridle on the tongue, otherwise our religion is vain (James 1:26). Associated with evil speaking is being idle busybodies, meddlers in other men's matters, wandering about from house to house, tattling and talebearing. "For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters" (1 Pet. 4:15-ASV). "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not" (1 Tim. 5:13). Some things ought to be kept secret. "He that goeth about as a talebearer revealeth secrets; but he that is of a faithful spirit concealeth a matter" (Prov. 11:13). A whisperer separates chief friends (Prov. 16:28); he also inflames strife. "For lack of wood the fire goeth out; and where there is no whisperer, contention ceaseth. As coals are to hot embers, and wood to fire, so is a contentious man to inflame strife" (Prov. 26:20-21). We should reject the whisperer. "An evil-doer giveth heed to wicked lips . . ." (Prov. 17:4). "He that goeth about as a talebearer revealeth secrets; therefore company not with him that openeth wide his lips" (Prov. 20:19). God hates one who sows discord among brethren (Prov. 6:1b-iy).

Brethren, let us not be busybodies, meddlers in other men's matters, or guilty of evil surmisings, thinking evil, censorious judgments based on outward

Searching The Scriptures

Volume 14 September, 1973 Number 9

Published Monthly at
LOUISVILLE, KENTUCKY

Second Class Postage Paid at Louisville, Kentucky

CONNIE W. ADAMS, Editor

Office of Publication
4004 Preston Highway
Louisville, Kentucky 40213

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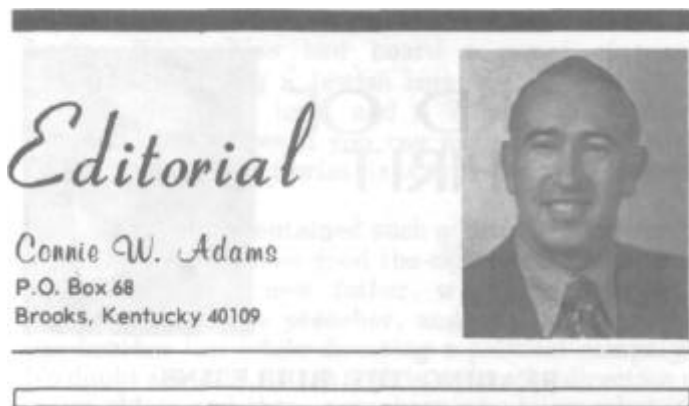
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appearances, evil speakings, or acceptance of the talebearer's secrets. And if we actually know of a brother overtaken in a fault, we should talk to him, not about him, and seek to restore him in the spirit of meekness, considering ourselves, lest we also be tempted, for none of us is immune (Gal. 6:1). Again I emphasize, let us not be meddlesome busybodies, censorious judges, whisperers, slanderers, talebearers, tattlers, or backbiters, and thereby possibly destroy one for whom Christ died. "Judge not, that ye be not judged" (Matt. 7:1); "Let all bitterness, and wrath, and anger, and clamor, **and evil speaking be put away from you,** with all malice" (Eph. 4:31). **AMEN.**

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THE PATTERN, AUTHORITY AND THE HERALD OF TRUTH

The July, 1973 issue of the HERALD OF TRUTH INTERNATIONAL reviews the first twenty-one years of this program and contains a statement of "position" from the elders of the Highland church in Abilene which sponsors the work. Some excerpts from that statement should be of interest to our readers.

"To that end we remain committed to the authority of the Word of God, the Bible . . . the Bible must be accepted as the sole authority."

"The New Testament is the divine pattern for what God expects the church to be in every generation. The church must not practice anything that is not expressly authorized in the New Testament."

These are good statements and should be appreciated by every Christian. There is an increasing number who claim membership in the New Testament church who are not committed to these principles. Indeed, the New Testament is God's divine pattern for the church. The sum total of all the New Testament says on any subject is God's pattern on that.

Many of the very brethren who endorse Herald of Truth have preached that there is no pattern in the realm of congregational cooperation, the very area of study which vitally affects the scripturality (or want of it) of Herald of Truth. A. C. Pullias, President of David Lipscomb College, wrote a tract entitled "Where There Is No Pattern." During the past two decades numerous articles have appeared, written by defenders of Herald of Truth, ridiculing our appeal to the pattern in cooperation of churches.

We rejoice to see the Highland elders so clearly commit themselves to these valid premises. But it is one thing to enunciate just principles and quite another to practice them. We do not believe these brethren are practicing what they are preaching. The very form of cooperation being practiced by the Highland church and the more than 3,000 contributing churches is without express authorization in the New Testament.

One may read in the New Testament of one church sending relief to brethren elsewhere who had more benevolent requirements than they were able to supply (Acts 11:27-30). We may also read of several churches sending relief to one which was destitute (2 Cor. 8 and 9; Rom. 15:25-27; 1 Cor. 16:1-3). In every

case in the New Testament where one church sent funds to another, the sending church was able to do so and THE RECEIVING CHURCH WAS AN OBJECT OF CHARITY. This is well summarized in 2 Cor. 8:14 "But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality." Have the Highland elders discovered in the pattern any exception to this? Is the Highland church an object of charity with more than 2,000 members and a weekly budget of more than \$7,000?

I can find in the pattern where a congregation sent a preacher to another (Acts 11:22), where one church sustained the needs of a preacher in Thessalonica (Phil. 4:15-16) and where more than one congregation sent to supply Paul's wages at Corinth (2 Cor. 11:8-9). But I cannot find in the New Testament authority for one congregation to send funds to another congregation in the work of evangelism. Have the Highland elders found this yet? They are clearly committed to the ideal that the Bible is the sole authority and that "the church must not practice anything that is not expressly authorized in the New Testament." In article after article and debate after debate over the last two decades, these questions have been raised without successful answer. All too often, any appeal to a divine pattern on this subject has been the object of scorn. We have asked again and again for a direct statement of scripture, an approved apostolic example or a necessary inference expressed either generally or specifically which would authorize the practice of one eldership becoming a receiving and disbursing church for the brotherhood. We have often shown that 1 Peter 5:2-3 limits the oversight of elders to the "flock of God among" them and that this oversight includes the resources of that flock. We have pointed out many times that the elders of one church may not scripturally delegate responsibility for work, worship, discipline or funds to the elders of some other church. None of this is according to the pattern. It is not "expressly authorized" in the New Testament.

As these brethren review the past and look to the future, there is one thing I wish they would seriously consider. While they are counting up all the good they feel has been accomplished by this work, would they please give some thought to the irreparable damage which has been done to the church in our generation? The very beginning of their project forced brethren everywhere to have to make a decision about it. As their representatives blanketed the nation to tell brethren about their plans and to solicit support, havoc was wrought in congregation after congregation across the land. Honest brethren wanted to know where in the pattern they could find such a thing "expressly authorized." When decisions were reached in many places to put this project in the budget, then conscientious brethren either had to violate their consciences or else go elsewhere, often breaking lifetime ties. Families were divided down the middle. Brethren who had stood together and fought side by

side in the battle for truth came to the parting of the ways. Labels were devised. Pressure mounted. There were struggles over custody of property, sometimes ending in litigation in civil courts. Deep wounds were made which have taken many years to heal. Some are still festering.

Whenever the elders of one congregation initiate a project which has the potential of alienating thousands of brethren and dividing hundreds of congregations, then they need to seriously weigh that fact against whatever good results may be anticipated. The things we have described here are not theoretical, they are stark facts. Certainly there have been people baptized as a result of the program. In the last century preachers sent out and supported through the missionary society were able to convert a number of people, but that did not make the society a scriptural arrangement in church cooperation. It was not "expressly authorized" in the pattern. The end never justifies the means. We must not do evil that good may come.

Perhaps an even greater harm has come as a result of the loose attitude toward Bible authority which emerged in the debates and other defenses of the practice. Many younger men schooled on such philosophy have had the intellectual honesty to carry these loose views to their logical end. The result of that has struck terror to the hearts of some who did not really mean to go that far. But there is no way back without restating and defending the Bible principles which were violated in the first place. This creates a serious dilemma. How can these brethren argue that "the New Testament is the divine pattern" for the church and that "the church must not practice anything that is not expressly authorized in the New Testament" without abandoning the Herald of Truth? Either their principle is wrong, or their practice is wrong. In spite of the devastation their project has caused, it would yet be a wonderful day if they would reconcile their practice to the valid principle upon which they claim to stand and thus remove one of the major causes of division and heartache among brethren in Christ.

ABORTION

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by R. F. R. Gardner

Seldom has a more explosive issue burst upon a society than this one. Mr. Gardner is an English Minister and Consultant Obstetrician and Gynecologist, Sunderland Hospitals. He deals not only with the medical aspects which compel him to oppose abortion, but with the moral and ethical problems as well. Gospel preachers must come to grips with this issue. We believe Mr. Gardner's book will provide much help.

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READING THE BULLETINS

It is interesting what one can learn by reading church bulletins. It is amazing and shocking to realize what some churches are doing these days. We wonder if some brethren understand or care what the Bible reveals concerning the God-given mission of the church. May I give you some examples of what I mean.

In the bulletin of the Burke Road church in Pasadena, Texas, March 11, 1973, we find an article entitled, "His Players Will Perform Sunday." The article says:

"His Players, A Christian theater group from Los Angeles, will play a return engagement here at Burke Road this Sunday evening at 6 o'clock. The drama group was here last summer and was well received. Skilled in theater presentation, His Players will present a fast-moving collage of warm, incisive and humorous skits.

"The Christian theater group serves under the elders of the Westchester church in Los Angeles. His Players contribute their ministry without remuneration in the spirit of early disciples who went without purse or pack. They subsist on what is voluntarily given to them and are splendid and dedicated young Christians.

"Undoubtedly you will enjoy this unusual worship opportunity Sunday evening."

No doubt about this being an unusual worship service—that is, if one has been following the Bible. Since when did drama and humorous skits become a part of worship unto God in his church? It is rather amusing to see them compare this theater group with the early disciples. It is true that they sometimes went without purse or pack, but they went out preaching the gospel of Christ rather than presenting dramatic plays for the purpose of entertaining.

In their March 18th bulletin, there is a report of the performance. They said, "The variety offered in their presentation ranged from comedy to serious and deep insights on the human situation. New material since their appearance here last summer was well received, and in fact their new puppets stole the show."

Yes, we agree that this is an "unusual worship opportunity" among people who claim to be Christians and have some respect for divine authority. They announced that the "next special guest group scheduled at Burke Road is the Horizons."

In the March 11th bulletin, they announced that the

Ladies Bible Class had heard a panel of guest speakers, including a Jewish lady, a Catholic lady, a Mexican-American lady, and a White Anglo Saxon Protestant. Now see if you can harmonize that with such passages as II Corinthians 6:14-18 and II John 9-11.

Their bulletins contained such additional foolishness as a statement on how good the cigars were that were passed out by a new father, what one dear lady dreamed about the preacher, and how much weight one brother lost while directing a political campaign. No doubt about it, that church is under the direction of seven elders and three preachers who know what it's all about—the social gospel, that is.

Now let's take a brief look at some recent bulletins from the Broadway church in Lubbock, Texas. An article announces that the Lubbock Christian High School A Cappella Chorus will present a "Concert of Praise" in the Broadway auditorium. "The chorus program will be a most enjoyable musical treat. All Broadway members and guests are invited to attend the concert." Brethren used to condemn the sectarians for their choruses and choirs, but now they have them.

Look at this announcement: "SENIOR HIGH WIN A FREE ROUND TRIP BY CHAUFFEURED LIMOUSINE TO ONE OF LUBBOCK'S MOST POPULAR PLACES. This Sunday evening at 7:20 the chauffeured limousine will arrive at Youthreach Center. The young man and the young lady who have brought the largest number of guests will then depart with their dates on a trip they'll not soon forget. Exiting amid cheers and discharging flashbulbs, they will visit one of Lubbock's most talked about places, a spot which may not be with us much longer and in which the mayor has had vital interest in the past few months. Join us Sunday evening for this exciting event. Bring your friends. You could win."

That reminds me of a local denomination which advertised a "burst-the-balloon-Sunday". Each child present was given a balloon and some of them contained money. I imagine that drew a crowd, just as they did in Lubbock, but with what and for what? It was certainly not with the gospel which is God's power to save, the only drawing power of the church, and the only message it can teach.

Then there were several articles concerning Lubbock Christian College in the bulletins. Of course this is further evidence of church support of colleges which we see and hear more and more these days.

Wouldn't it be wonderful if all churches today were under the influence of the kind of teaching which was once heard in the brotherhood? For example, consider the following statements from brother N. B. Hardeman:

"Again, I say to you, with caution and thought, that it is not the work of the church to furnish entertainment for the members. And yet many churches have drifted into such an effort. They enlarge their basement, put in all kinds of gymnastic apparatus, and make every sort of an appeal to the young people of the congregation. I have never read anything in the

Bible that indicated to me that such was a part of the work of the church. I am wholly ignorant of any Scripture that even points in that direction."

"Many brethren have looked upon our young people's meetings with some degree of suspicion. If we are not careful, we may have an organization not at all different from others which we now condemn. Really, brethren, I have failed to find anywhere in the Bible where there is a difference made in teaching or church work between a young fellow and an old fellow. Just where is that passage which intimates that the church should be divided according to years? Brethren Srygley and Tant thought that such distinctions evidenced our drifting away. To say the least of such, there is a danger. I submit to you preachers that we should be exceedingly careful lest, in our enthusiasm to make a big show, we turn apart from the straight and narrow path and have within our midst something that the Lord does not want." (Hardeman's Tabernacle Sermons, Vol. V, pp. 50, 53)

What brother Hardeman said was true in 1942 and it is true in 1973. We plead with brethren everywhere to let the church be the church with Christ and his gospel as its only power and work!

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A Commentary on THE MINOR PROPHETS

By Homer Hailey

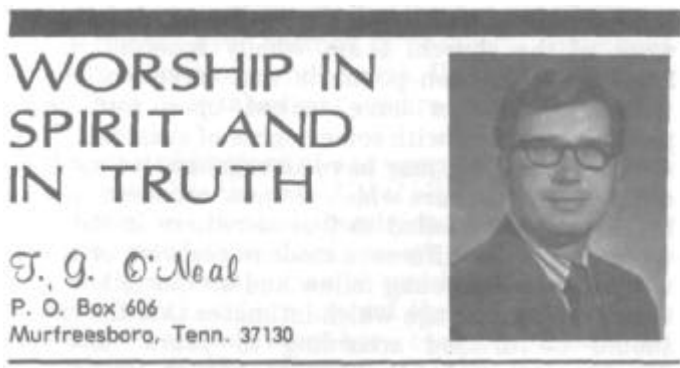
This is the commentary on the Minor Prophets that many have been looking for so long. Homer Hailey has produced a commentary that will be at the top for many years in this field. For forty years he has labored diligently as a preacher, college professor and author. Since 1951 he has served as vice president and head of the Bible department of Florida College. I commend this volume to you as the best on the Minor Prophets yet published.—H. E. Phillips

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ARGUMENTS FOR THE INSTRUMENT IN WORSHIP-NO. 2

With this article we continue to look at the arguments made for the instrument in worship.

AID

It is contended that the instrument aids the singing like a walking stick aids walking.

An aid must be subordinate to the thing being done; it is not coordinate with the thing done. Eye glasses aid seeing; they are not another kind of sight. A hearing aid aids hearing; it is not another kind of hearing. The instrument is not an aid, subordinate to the singing which is done. The instrument is coordinate to singing and constitutes, not an aid, but an addition to singing. How does the instrument aid when it is played as an instrumental solo?

TALENT

Some say they have a natural talent to play an instrument and should use their talent to praise God.

This argument would justify most anything. One could say they had a natural talent for baking a cake or pie; for building a house; for cutting hair or repairing machinery and therefore they could bring these things into the worship upon the basis of talent.

ANTEDATES LAW OF MOSES

It has been said that the instrument antedates the law of Moses and when the law of Moses was removed the instrument remained.

Read Gen. 4:1-7 and Heb. 11:4-5 to see that animal sacrifice was also before the law of Moses. From Gen. 17 and Gal. 3 one learns that fleshly circumcision was also before the law of Moses. Shall we practice animal sacrifice and circumcision in the church because they were before the Law of Moses?

UNDER THE LAW

Many contend we should have instruments in the church today because they were used under the law of Moses. So was incense, infant membership of the covenant, animal sacrifice, polygamy, etc. To practice what was done under the law would be to put Moses on an equal with Christ. This we are forbidden to do. (Mt. 17:1-5) Paul shows it would be spiritual adultery

to be under two laws at the same time. (Rom. 7:1-4) To seek to be justified by the law severs one from Christ. (Gal. 5:4) If we depend upon the law, we depend upon that which is invalid. (Col. 2:13-17; Eph. 2:14-16)

DAVID HAD IT

It is often said that David had it and he was a man after God's own heart.

The statement that David was a man after God's heart was not made about the instruments David had. This statement was made in connection with David's selection by God as king over Israel. (I Sam. 13:14; Acts 13:22) Among other things David had or did was murder and adultery. (2 Sam. 11-12) Could anything that David had or did be practiced in the New Testament church?

NOT FORBIDDEN

Some will often say, "but the Bible does not say not to have instrumental music in the worship of the church."

This puts a premium upon the silence of God. God never said to an angel "Thou art my Son." (Heb. 1:5) Because God did not say this, could an angel claim to be the Son of God? Moses did not say priests should not be made out of the tribe of Juda. (Heb. 7:14) Because Moses did not say this, were priests made out of the tribe of Juda? No, priests were of the tribe of Levi. When God is silent, we should be silent. We should not be presumptuous and speak where God has not spoken. When sent to the store for milk, we are not given a list of all items in the store that are **not** wanted. God does not tell us not to use the instrument; he tells us to **sing**.

HAVE IT AT HOME

It has been said that if one can have an instrument at home, then one can have it in worship.

The instrument is not wrong within itself. If it were, then it would be wrong anywhere. There are many things that are morally right, but religiously wrong. We wash hands (Mk. 7:3-7) before eating, feet are washed (I Tim. 5:10) and we eat at home (I Cor. 11:34). We could name other things practiced at home that are not authorized in the worship of the New Testament Church. A wife cooks, sews, and gives children a bath at home, but not in the worship of the church.

HAVE SEATS AND LIGHTS

Some think they see a parallel in having seats and lights in the place of meeting and having an instrument.

Sitting in a seat with lights on would be authorized by general authority and would expedite the assembly. However, in New Testament assemblies they had seats to sit on (Jas. 2:1) and lights with which to see (Acts 20:8). When one is sitting in a seat with a light on, he is still just singing. When the instrument is **added** there are both singing and playing.

I COR. 14 MENTIONS HARPS

Some see the words "pipe," "harps" and "trumpets" in I Cor. 14:7-8 and they think this is authority for instruments in the worship of the church.

This I Cor. 14 context also mentions war (v. 8) but who would argue this justifies the church to engage in such? I Cor. 9:24 mentions by way of illustration games, but this is not authority for the church to be engaged in sports. An ox is mentioned in I Cor. 9:9 in an illustration but who would want to admit animals into the church? Paul's point in I Cor. 14 is that unless in the use of spiritual gifts there is a distinction in what is done in the assembly, there is nothing accomplished and uses the use of an instrument to illustrate. If the trumpet does not give the distinct battle sound, no one will prepare for battle.

EXPEDIENT

Expediency is something that is often the ground upon which an instrument is defended in New Testament worship.

The New Testament teaches that in order for a thing to be expedient it must (1) be lawful, I Cor. 6:12, (2) must edify, I Cor. 10:23, and (3) must not offend a person's conscience, I Cor. 11:28. Instrumental music in worship is inexpedient on all three counts for it (1) does not edify, (2) it offends the conscience of him who knows God's will, and (3) there is not any law for it in the New Testament.

MUSIC IN HEAVEN

I have heard people say instrumental music was all right in the New Testament Church since it would be in heaven.

To grant this to be true would not prove we should have it in the church. In Rev. 14:6, John said, "I saw another angel fly in the midst of heaven." Do we need angels flying in the midst of the church when it is assembled for worship? Rev. 14:2 is a comparison, note the word "as." The language of Revelation is set forth in symbols. (Rev. 1:1)

From Mt. 6:10 some would say God's will on earth should be done as in heaven. Therefore, we can have instruments on earth in the New Testament Church.

However, this **assumes** there will be literal **instruments** in heaven. Flesh and blood cannot inherit the kingdom of heaven. (I Cor. 15:50) How would men without fingers of flesh and blood play upon literal mechanical instruments even if they were in heaven? On earth men marry, rear children (Mt. 22:30) but not so in heaven. The point Jesus is making in Mt. 6:10 is that the will of God should be done on earth as in heaven. In both places obedience to God's will should be done.

These are by no means all of the arguments that have been made, or could be made, to justify instrumental music in the worship of the New Testament Church. Others will think of good points to supplement what has been said by way of answer to

WEDDINGS
and FUNERALS
in the MEETING
HOUSE - No. 2

Weldon E. Warnock

1021 Welford Drive
Xenia, Ohio

WEDDINGS AND FUNERALS IN THE MEETINGHOUSE-NO. 2

Brother Ralph Williams said in a review of my February article on "Weddings and Funerals in the Meetinghouse" that "The real issue is: WHERE IS THE AUTHORITY? If such practices are allowable a simple N.T. precept, example or necessary inference is all that's necessary." But the issue is not one of authority (finding book, chapter and verse), but rather it is a matter of judgment. We are not talking about what the church may do, but what individuals may do in the meetinghouse. Certainly the church has no business conducting weddings or funerals in or out of the meetinghouse. We are all in agreement here. But what individuals may do in the church's building is another matter.

To ask for book, chapter and verse for a wedding or funeral in the meetinghouse is about like asking for Bible to comb your hair, tie your shoes, powder your face or manicure your nails in the meetinghouse. Where is there command, example or necessary inference for these things in the meetinghouse? Yet, we all do them (hopefully, not during the worship, however). The church would need authority to comb hair, tie shoes, powder the face and manicure nails, but not individuals.

Our brother states, "I would take exception to the statement, 'The Lord never did say what could or could not be done in a meetinghouse.' Jesus told us that when He revealed the 'church's authorized work.' " No, brother Williams, Jesus told the church what it could do when he revealed its authorized work—not what could be done in a temporal structure. This position eliminates any and everything in the building or on the premises that is not a work of the church. Is riding a bicycle on the parking lot a work of the church? Is playing ball by the neighborhood children a work of the church? Is public parking by the community while shopping or working the church's work? Since none of these things is a work of the church, they must be barred from church property, according to brother Williams' reasoning.

Forced to its logical conclusion, brother Williams'

view becomes an extreme and untenable one. It could be classified as a *reductio ad absurdum*. Putting this in plain language, it means, "disproof of a proposition, etc., by showing the absurdity to which it leads when carried to its logical conclusion" (Webster). Brother Williams' position demands that everything not related to church activity must be kept off the church's premises. No congregation practices this.

My comparison of weddings and funerals to socializing before and after services is parallel, brother Williams to the contrary. I did not say that they were comparable in every aspect, but they are parallel in that neither is a function of the church. Since some are contending that weddings and funerals may not be conducted in a meetinghouse because they are not works of the church, I maintained in my former article that neither may socializing, games by neighborhood children or parking of automobiles by the local residents while shopping or working, be done on the church's premises because they are not functions of the church.

Brother Williams wants to make the socializing proper and permissible before and after worship on the basis of it being incidental. Webster defines "incidental" as "a chance or undesigned feature of something; casual; hence, minor; of secondary importance." Thus, it appears that brother Williams has no objections to undesigned secular matters in the meetinghouse; just those that are planned. Maybe we need to start having unplanned weddings and classify them under "incidentals." To say a thing is incidental seems to make it right. Seriously, we have as much right to perform a wedding or funeral in the meetinghouse and classify it a matter of judgment as we do to talk about hunting there and classify it an incidental. Neither one involves the church in an unauthorized practice.

Our brother said, "I don't know of any churches or elders **inviting** the public to freely use the parking lot or the neighborhood children to turn the premises into a play lot." Why don't they stop the practice, then? If their failure to invite suggests that they disapprove, then they ought to terminate playing and parking on the premises. The fact that elders do not stop playing and public parking on the parking lot is evidence that they have no objections. How many churches do you think would turn down children's request to ride their bicycles on the parking lot or deny a request for some business people to use the lot while they are at work? To be this narrow and restrictive would cast the church in a contemptible position in the community.

Who says that weddings and funerals are the primary issue, except brethren who have made them an issue? They are no issue with most of us, and I regret that they have been made a public issue. If I made children playing on the parking lot and socializing before and after worship an issue, they would be the main issue with me. I could say something like brother Williams said, "Of course how these questions are answered regarding weddings and funerals doesn't really meet the issue of using the

church's premises for children playing and public parking. First tackle the primary issue itself. THEN if these other matters need attention for consistency and truth's sake, work at solving them." Really, public parking and playing on the parking lot are just as much an issue as weddings and funerals in the building, and "for consistency and truth's sake," they need solving by the objectors of weddings and funerals in the building.

Some questions are in order just here: (1) Since brother Williams contended that the church's facilities are "sanctified," would it be permissible for a person to make a phone call on the church's phone that is not related to church work? (2) Could a person get a drink of water when the church is not assembled in the building? (3) May the rest-rooms be used, other than during a service? These things are done in all buildings owned by churches of Christ that are so equipped. Are we to quit allowing these practices on the basis of the facilities being "sanctified"—that they are to be used only in conjunction with the church's activity?

Although I am of the conviction that the usage of the building for weddings and funerals is a matter of judgment, there are some factors to consider as to what may be permitted on the church's premises: (1) Is it morally right? Of course, this goes without saying. (2) What might the potential dangers be to involving the church in the practice later? (3) Would the people in the community get the wrong impression and thus hinder them from obeying the truth? (4) Has the main purpose of the meetinghouse been changed? It was built for the worship and work of the church. If it is used all week for individual projects and activities, has not the purpose for which it was built been altered? As the old saying goes, "The tail would be wagging the dog." (5) Is the activity in good taste? Propriety demands, on the basis of the close proximity of the meetinghouse with religious functions, that certain things are out of place on the church's property. Discretion would have to be used here.

In conclusion may I say that if a congregation saw fit to refuse a wedding or funeral in its meetinghouse, that would be its prerogative, but it has no right to try to impose its opinions or feelings on sister congregations and thereby disrupt the peace and harmony of brethren over such matters that are purely optional. We have enough legitimate issues without creating some superfluous ones.

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"WRESTING THE SCRIPTURES" NO. 2

I pointed out in a previous article that Peter said some "wrest" the scriptures to their own destruction. It was emphasized that "wrest", means to twist or turn. Many of us have found out the hard way that a false teacher can twist scriptures a number of ways to suit his fancy. Our study for this month is on Mark 16:15-16. I have always felt this scripture is one of the best in the New Testament in defence of the necessity of Bible baptism. However, in using this text in public debate I found out that denominational preachers have many ways of wresting this text. I shall present some of these quibbles in this article.

First, it should be made known that grammatically the sentence will stand in defense of the above position. One merely has to show that "He" is the subject, "Shall be saved" is the predicate and that the subject is modified by a restrictive clause "That believeth and is baptized." It may be emphasized that since belief and baptism are joined by the copulative conjunction "and", both belief and baptism are equally important in the sentence. Most Baptist preachers will not attack the grammar of the sentence but will attack other areas. For example, they will quibble about why Jesus did not use a negative with reference to baptism. They go to the text and point out that Jesus said, "He that believeth not shall be damned" but did not say "He that is not baptized shall be damned." Actually, it has been shown scores of times that such would have been absurd. Jesus was teaching, all it takes to condemn a person is a lack of faith, but it takes two things to give him salvation. Debaters in the old days gave parallel sentences to counteract this quibble. One such sentence was "He that makes money and saves it shall accumulate wealth but he that makes no money shall come to want." It was pointed out that saying "Saves it not" would be foolish. How could one save money he had not made? This was done to prove that every affirmative does not necessarily require a stated negative.

After an opponent has tried to confuse the audience over the "Negative" quibble he will come up with what he calls a parallel sentence. It will go something like this. "He that getteth on a train and is seated shall reach Chicago." They will point out that getting on the train is all that is essential and that being seated is for the comfort or convenience of the passenger. Therefore they will argue that believing is all that is

necessary in Mk. 16:15-16, and that being baptized is a matter of choice. This bit of wresting the scriptures sounds good to many unlearned people. However, upon an investigation of all matters involved it becomes a bunch of foolishness. For example, the sentence itself, teaches grammatically, that "being seated" is essential to reaching Chicago. Common sense teaches us this is not so; therefore the sentence states a falsehood! One might as well say, "The only means of travel in the United States is by automobile." Since the statement is false it becomes foolishness. For a bit of humor old time debaters would emphasize that Baptist preachers have the man in Chicago before he has time to sit down.

The third example of wresting this text is in regard to miracles. In the latter part of the text it says, "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents etc." It is then asked if we can handle rattle snakes without injury. Since our reply is in the negative, they argue that this text is not binding. Of course, the answer is in the context. In endeavoring to answer this quibble many brethren have abused the text. Several years ago a young preacher rebuked me for saying that "believers" was the understood antecedent of "they" and "them" in verse 17. He told me that "he" of verse 16 is a singular pronoun and "They" and "Them" of verse 17 are plural pronouns, and since pronouns must agree with antecedents in number the "They" and "Them" of verse 17 had to refer to the apostles and not to believers. This may sound good on the surface but really the young man's reasoning slipped a cog. It is true that pronouns must agree with antecedents in number but they must also agree in person. It must be observed that verse 14 is Mark's record of what took place. The same is true of verse 19. However, from verse 15 through verse 18 we have a direct quotation from the Lord to his apostles. In English we have: the speaker, first person; the one spoken to, second person; the one spoken of, third person. The pronouns "They" and "Them" are third person pronouns, the ones spoken of. But in our text Jesus was SPEAKING TO the apostles. "Go ye into all the world". "Ye" is a second person pronoun, and does not agree with "They" and "Them" in person which is just as much a violation of English as a pronoun failing to agree with its antecedent in number! The truth of the matter is Jesus would have said, "These signs shall follow you that believe", if he had intended the apostles only. It is best to admit that believers in the early days of the church did have power to perform miracles but they ended when the new Testament was signed, sealed and delivered. This can be sustained from First Corinthians 13.

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TOTAL DEPRAVITY

The Calvinian System teaches that the sin of Adam resulted in the total corruption or depravity of human nature. The true meaning of this doctrine is set forth in the Philadelphia Confession of Faith, pages 33-34. "Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that God, and dead in sin, is not able, by his own strength to convert himself, or to prepare himself thereto."

The things that Calvin and his followers fail to realize is that we all suffer the CONSEQUENCES of Adam's sin, but not the guilt. We are all going to die physically because of Adam's sin. However, Paul teaches that "every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

We want to look now at the consequences of the above doctrine. However, let us state again the doctrine is that mankind is so depraved by nature as to be totally destitute of spiritual good, and inclined only to evil continually. Now if this statement is true, that man is totally destitute of spiritual good, then all babies will go to hell. For, they are totally depraved. The word "total" means, "complete, utter; absolute" (Webster's New Collegiate Dictionary, Page 897). But to believe that one is born into this world as bad as he could possibly be denies a plain passage of scripture. "But evil men and seducers shall wax worse and worse" (2 Tim. 3:13). How can man get worse if he is "totally evil" already?

The Calvinistic doctrine of depravity is dishonoring to God and renders him unjust. It also denies a number of passages of scripture. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him,

and the wickedness of the wicked shall be upon him" (Ezek. 18:20). In Rom. 14:12 Paul said, "So then every one of us shall give account of himself unto God."

On the basis of these and many other passages, it is my conviction that the very first in Mr. Calvin's theories is false. And, since all of the other steps must of necessity follow because the first step was supposedly true, we would conclude that those steps which follow would also be false.

If the first step of Total Depravity in Calvinism had been true (which it is not), then we could understand how we would need to build the system that Calvin used in order to bring about man's justification. If man has, because of the fall of Adam, wholly lost all ability of will to any spiritual good accompanying salvation; then we could readily see how the next step in Calvin's system of unconditional election would follow. For, if all men are so depraved they cannot choose salvation for themselves; and since God is going to save some, it follows that God must do the choosing and that without reference to condition or character. So, when you begin with a false premise, other false theories must be adopted in order to sustain the seeming truthfulness of the basic premise.

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THE NEWS LETTER REPORTS

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

LYLE O. KELSOE, Okinawa, Japan. A new congregation is meeting in Okinawa, Japan. We are known as the Mid-Island church of Christ. At present, there are three families worshipping together. We meet each Sunday at 2:00 P.M. in the Futema Marine Chapel. We would be pleased to receive information about any friends or relatives you may have who are stationed or working in Okinawa. If you do know of such persons, please tell us about them and tell them about us. We are the only faithful congregation in Okinawa. Contacts here are: Bruce D. Stults - Phone 7-4145; Michael Head - Phone 098976-2549 or Lyle Kelsoe - Phone 7-3191. Our mailing address is Mid-Island Church of Christ, c / o Lyle O. Kelsoe (DAC), 417-46-7240, USARPAC Calib ag, B1 617, A.P.O. San Francisco 96248. We would appreciate it if brethren would add us to their bulletin mailing lists.

WARREN R. CHEATHAM, 3225 Salinas Court, Irving, Texas 75062. We moved to assist in the North Irving work on May 1, 1973. The North Irving church of Christ had its beginning just after the first of the year 1973 and is presently meeting at 1516 Irving Blvd. West, Irving, Texas 75060. There were 40 members starting the work which had grown to 65 as of August 1. Irving is located in the Dallas-Fort Worth area and the Irving economy is booming due to the new airport which is ready to open on October 1. If in this area we would appreciate your stopping with us.

FRANK C. SARTIN, Greensburg, Kentucky. Paul M. Caldwell of Indianapolis, Indiana closed a gospel meeting here July 15th with the Thurlow congregation. The meeting was well attended and one man was baptized. We wish to express our appreciation to all the surrounding congregations for the support given us in this effort to spread the gospel.

HERBERT FRASER, 1900 W. Elizabeth, Fort Collins, Colorado 80521. From its beginning in 1966, the Foothills church has been the only congregation in northern Colorado known to this writer to be committed against all errors: institutionalism, centralization, the "social gospel", "fellowship without endorsement" (also termed "unity in diversity"), etc. This commitment continues as positively as ever, as well as commitment against marked facets of subjectivism that seem to be affecting some other areas. Further, the congregation is in the best condition ever, with hamony prevailing, and better equipped to advance the cause of truth. We'll be happy to hear of any here, including incoming students at Colorado State University, whom we might encourage. The meeting house is located at 3207 S. Taft Hill Road.

LARRY R. DEVORE, Box 86, Roseville, Ohio 43777.1

am seeking historical information about W. H. (Henry) Devore, who preached in southern Ohio and West Virginia many years ago. If you can help, please do so.

KEN WELIEVER, 133 W. Josie Ave., Hillsboro, Ohio 45133. As many know, I concluded my work as the "full time" preacher for the church in Hillsboro, Ohio December 31, 1972. For the first five months of 1973, my wife and I enjoyed a vacation from located work, while I preached on an appointment basis as the opportunity presented itself. Now, I have agreed to work with the Kettering church in Dayton, Ohio. I began my work with these brethren June 1, 1973 and will move to Dayton in August. This church has three fine elders to feed the flock and three deacons to serve. The congregation numbers slightly over 100. I am looking forward to a successful work with this fine congregation.

DONALD R. GIVENS, 2710 21st Ave., S., Lethbridge, Alberta, Canada. We have just completed a gospel meeting with Joe Corley of Dothan, Alabama. We had a total of 22 different non-Christians attend the meeting. Our current membership is 29. There were Mormons, Baptists, a United Church member, Mennonites, Catholics, and Re-organized Mormons present at the meeting. Many opportunities abound for teaching denominational people. Our next gospel meeting is scheduled for September with Bill McCuiston of Vancouver, B.C., Canada. Worship with us when in western Canada.

RICHARD M. BERG, 109 Commonwealth Circle, Charlottesville, Va. 22901. My family and I recently moved to Charlottesville, Va. Unfortunately there is not a congregation in this area which actively opposes institutionalism, sponsoring church arrangements, and other liberal trends in the brotherhood. We drive 70 miles to worship at Richmond. I am hoping that brethren who read this magazine may know of other brethren near Charlottesville or ones who may be planning to move to this area who are interested in meeting with us for worship. Our home is open for the purpose of starting a sound congregation here. If you know of any brethren who might meet with us contact me at the above address or phone (703) 973-4815.

PREACHERS NEEDED

The church in MONROE, LOUISIANA needs a full-time preacher. This congregation began on May 30, 1971 when a group met for the first time in the home of one of the members. 17 were present. Three weeks later they rented a warehouse as a temporary place with 23 present the first service there. On March 26, 1972, they moved into a lovely meeting house with

auditorium and four classrooms. Tom Swilley preached for them from the beginning until last month. The church is able to provide partial support and believes that contacts are already established to provide what is needed additionally. Attendance now runs in the 50's. An experienced man is needed. Monroe is the location of White's Ferry Road church with their WORLD RADIO and liberalism is strong here. If interested, contact Wallace Price, 1103 Glenmar Ave., Monroe, La. 71201.—Bob Buchanon

NORTHSHORE, Houston, Texas. The church in Northshore is looking for someone interested in moving and working with them. Anyone interested may contact the elders: Gene Fain, 13034 Corpus Christi, Houston, Texas 77015 (Phone 453-1848); or Hubbard "Bo" Linthicum, 13926 Waterville, Houston, Texas 77015 (Phone 453-4068).

NORTH STREET, Tampa, Florida. The church meeting at 610 E. North Street in Tampa needs a gospel preacher to assist in the work, beginning October 1st, or thereafter. We need someone who will actively oppose error (modernism and the other attempts to pervert the gospel) and who has the ability to move a congregation to greater zeal and love for the souls of men. We average around 145 on Lord's day morning. Please write or call: Harold Peters, 813-988-5743 or Olin Howard, 813-235-8701.

MIO, MICHIGAN. The church at Mio, Michigan needs a preacher now. Attendance runs about 40 on Sundays. Franklin Sands was with them but has now moved to Winchester, Virginia. The editor was in Mio in a meeting in July and would be glad to share information with any interested party. The brethren there have had a hard struggle. There was a division with the liberals about a year ago. The liberal element kept the building. These brethren bought an old building from the Methodists a block off the main street and have it in fairly good condition. More improvements are planned soon. There are only about a half dozen sound churches in the whole state. Mio is situated in the Huron National Forest and is a favorite vacation area with many. Anyone interested please contact Lloyd S. Sands, P.O. Box 201, Mio, Michigan 48647.

AMBAG, WISCONSIN. The church in Ambag, Wisconsin is in need of a full-time man to work there. A retired man with some income would be best. There is a position available as caretaker of an apartment, lights and phone furnished, plus a monthly wage. The church work would not be easy but very challenging. Many people are studying themselves out of denominationalism. If interested write to Ambag Church of Christ, Route 1, Box 56, Ambag, Wis. 54102.

BLUE ASH, OHIO. The Church of Christ in Blue Ash, Ohio is in need of a full time gospel preacher as of the 1st of August, 1973. Anyone interested please call 1-

513-733-5418 or write to Church of Christ, 4667 Cooper Rd., Cincinnati, Ohio 45242.

PARIS LANDING, TENNESSEE. The Kentucky Lake Road church in eastern Henry County, Tennessee is looking for a mature man, experienced in personal work to work full time with this rural congregation. We started meeting in September, 1965 and have an adequate building almost paid for, and also a large house for a preacher in Paris, Tennessee. Average attendance is 30 in the winter and near 50 in the summer. We are in a resort area (Kentucky Lake) and being the only sound congregation in the area, draw a lot of tourists. We can furnish \$200 per month support plus a house. If interested please contact Jesse O. Hat man, Route 2, Box 208, Buchanan, Tennessee 38222; phone 901-642-0207. For references on this congregation contact James P. Miller, Aude McKee or Bobby Witherington.

W. C. (BILLY) ASHWORTH, Box 500, Franklin, Tennessee 37064. After five and one half years of a very enjoyable and profitable work with the Hillview church of Christ, 7471 Charlotte Pike, Nashville, Tennessee 37209, I am to begin work as evangelist with the Oak Avenue church of Christ at Dickson, Tennessee, on July 22.

The church at Hillview, though not large in numbers by some standards, and young in years, is one of the best churches I know of in its stand for truth and the preaching of the gospel. This church is sending about \$650 each month to preachers of the gospel in other areas including men in Mexico and the Philippines. In addition, a weekly broadcast over the local radio station has been paid for by the church. I have been the speaker on this gospel broadcast for eighteen years and four months. Amos Davenport of Nashville is beginning work with the Hillview church on July 22 and the church plans to continue the radio program. I encourage all faithful Christians who move to Nashville or visit there to assemble with the Hillview church. The building is located one half mile off I-40 West at Old Hickory Blvd. exit.

The Oak Avenue church is in the center of Dickson County about 35 miles west of Nashville, off I-40. It is, of course, a conservative church and stands for the truth of the gospel. I believe that Dickson County has more conservative churches than any other area of Tennessee. I look forward to a profitable and enjoyable work there. All saints moving to, or visiting in Dickson are encouraged to assemble with the Oak Avenue church. Harvey Williams, who has been with the Oak Avenue church the past four years and who has done a good work there, is moving to begin work with the Perry Heights church at Donelson on July 22.

PLEASE SEND your news reports to the editor at P.O. BOX 68, BROOKS, KY. 40109. Put them in brief paragraphs with your name and address at the beginning. Others are interested in what is happening where you work.

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 Thessaionica 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"

VOLUME XIV

OCTOBER, 1973

NUMBER 10

WHAT GOD HATH JOINED TOGETHER

Irven Lee

P. O. Box 866
Hartselle, Ala. 35640



The Pharisees said unto our Lord, "Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. 19:3-5). This is God's law, and no man can transgress this law of marriage without grievous sin.

God willed that the two marriage companions become one flesh and that they continue to be happily united as long as they shell live. In a wedding two people are legally bound. In our generation there is the question as to how long the union will last. We repeat: it should last until death.

Let not man break this tie which God has recognized. It is an outgrowth of God's will for the good of mankind. The two people are held together by strong cords *from the two lives if* the counsel of God is understood and followed. There are many things said in the sacred writing about the principals that are joined together when two well taught and deserving young people marry.

She is to recognize the husband as the head of the family. This is not stated as a facetious remark, nor as an affirmation in a debate over women's liberation. This is the will of God Himself. He knows that the home should have a head, and He wills that man should take this responsibility. "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ

is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything" (Eph. 5:22-25). This is not the thinking of modern infidels, but it is wisdom's way. The same Bible includes the rule that the husband should love his wife as Christ loved the church. Men are to love their wives as their own bodies. Christ gave Himself for the church (Eph. 5:25, 28, 33). If the husband loves his wife as here suggested her submission will not be a galling experience. It will be more a matter of her coming under his strong arm for protection. Her submission and his love are joined together, and what God hath joined together let not man put asunder.

Titus 2:3-5 asked aged women to teach younger women to love their husbands. The same Holy Spirit guided Peter in pointing out the fact that husbands should honor their wives as also being heirs of salvation. The husband, in recognizing her worth and merit, and in realizing that she is the weaker vessel, gladly becomes her protector. His honor and respect for her, and her love for him, bind the two together as one unit. Neither has a desire to be free. Each complements the other. Each needs the other. They are happy together. Let nothing destroy his respect for her, nor her love for him. God hath joined them together.

There is much work to be done in maintaining and keeping a home, and each has much room for gratitude as this willing work is accomplished. It is right that man should provide for his own. He is worse than an infidel if he will not (1 Tim. 5:8). The beautiful word picture of the worthy woman given in Proverbs 31 shows her working willingly with her hands as she looks to the ways of her household. She is full of good works (1 Tim. 2:10; Acts 9:36). How can marriage succeed if neither is willing to work and to be thoughtful in showing gratitude for the work of the other? Gratitude expressed makes work easier. Cheerful and unselfish work makes gratitude natural. God has joined these things together. Let not man put them asunder. When a happy husband says, "Many daughters have done virtuously, but thou excellest them all," his wife goes to work with renewed vigor. Her pleasant gratitude pays him well for all he does for her. When willing work meets joyful expressions of gratitude divorce is unthinkable.

A woman that feareth the Lord shall be praised because she is praise-worthy. A man who delights to pray is prepared to honor his wife as an heir of the grace of life. This godly fear leads to purity of life. This reverence helps the wife to adorn herself in those most beautiful ornaments of the meek and quiet spirit with chastity, sobriety, and discretion. What man with faith in and love for God would have or could have even the slightest desire to put away a wife to whom he could say: "All the city of my people doth know that thou art a virtuous woman"? (Ruth 3:11). Yes, there are divorces, but not when godly fear and purity are properly joined together. The curse of God is upon those who would defile the character or destroy the faith. Immorality and loss of faith explain the alarming divorce rate. Godly fear and purity of life explain the wonderful stability of the best homes.

Let her submission and his love be joined together. God intended they should thus work to bind the two people in perfect unity. Her love for him and his respect for her also serve to guarantee the certain stability of the marriage. Work and gratitude may add much pleasure to each day in the home until death ends the happy time together. Reverence and godly fear lead to innocence and purity of life, and together they provide the very foundation of happiness for the two who are thus enabled to have full confidence in one another.

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Searching The Scriptures

Volume 14 October, 1973 Number 10

Published Monthly at
LOUISVILLE, KENTUCKY

Second Class Postage Paid at Louisville, Kentucky

CONNIE W. ADAMS, Editor

Office of Publication
4004 Preston Highway
Louisville, Kentucky 40213
Phone (502) 957-2257

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Editorial

Connie W. Adams
P.O. Box 68
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OPPOSITION TO HERALD OF TRUTH FROM STRANGE SOURCES

It is indeed strange to read what such men as E. R. Harper, W. F. Cawyer and Ira Y. Rice, Jr. are saying in opposition to the Herald of Truth these days. For many years Ira Rice was in the van of brotherhood promotionalism and has always had plenty to say about those he classified as "antis." E. R. Harper was the preacher at Highland in Abilene, Texas when Herald of Truth began and was among its most ardent supporters. He did some of the radio preaching in the early years of the program and defended it as scriptural in two public debates. He has continued, until recently, to be employed by the Highland church in connection with Herald of Truth. W. F. Cawyer was a paid elder at Highland and traveled throughout the country for years doing public relations work in the interest of Herald of Truth.

Now these three men are warning the brotherhood about the present direction the program and its management have taken. W. F. Cawyer resigned two years ago as an elder at Highland and now will not even worship there. Recently, E. R. Harper was fired by a committee to whom the Highland elders have entrusted the management of Herald of Truth. For years the program was defended as scriptural because it was under the direct oversight of the Highland elders. It was argued that this distinguished it from a Missionary Society. Now, they have a committee (without a single elder on it) with the power to hire and fire and attend to the affairs of the program.

The July, 1973 issue of *CONTENDING FOR THE FAITH*, published by Ira Y. Rice, Jr., carried the story of Harper's firing. He was given three weeks to vacate his office and was denied access to a copy machine during that period. Not one elder signed the letter of dismissal.

Here is part of what W. F. Cawyer said in a recently published letter:

"My heart bleeds when I think about a once strong church, which enjoyed the complete confidence of a proud brotherhood, that today is floundering on the brink of Pentecostalism, the rankest of which you ever heard. I fought hard for the truth against Calvinism as it slowly but surely crept into the Highland Church in Abilene, Texas. There was a time, looking back to the

yesterdays, when Highland was a united church, perfectly joined together in doctrine and in practice. But today, it, the Highland Church, which sponsors the Herald of Truth, is no longer worthy of the fellowship and confidence the brethren have had in her. It is about to split right down the middle over the direct operation of the Holy Spirit." (Via The Christian Journal, August, 1973).

Cawyer further reported that present-day tongue speaking was being defended there, that one deacon had argued before the elders that there were Christians in all denominations and said that they had permitted a hippie-type person to stand in the pulpit and lead a prayer which he began with the irreverent "Hi, Dad." He stated that they had recently accepted a man and his wife on trine baptism. Also, according to Cawyer, a teacher in an adult Bible class held up his Bible and said "You must have something more than this. This is not sufficient." He urged brethren to check with Brother Harper to verify these matters.

Harper stated that the preacher was teaching doctrinal error in class and that he opposed what he was saying. The elders called him in and forbade him to do so.

Consider this statement from Cawyer about the use of Herald of Truth funds:

"Salaries have been raised to an absurd amount. Men who barely made a living before, now draw nearly and perhaps more than \$20,000 per year. Men have placed wives on the payroll and at one time not only a wife, but a daughter. Your money has been spent as freely as water, but you did not know it. Brethren, its time that some good practical business judgment be manifested as well as doctrinal soundness. You, as supporters of the Herald of Truth program, need to know the facts regarding its operation."

It should be kept in mind that none of these men opposes the Herald of Truth because he believes the sponsoring church arrangement is unscriptural. In last month's issue we dealt with this principle and showed why such an arrangement is unscriptural even if there were no abuses found. The objections of these men are based purely on abuse of the practice and not the practice itself. Nevertheless, brethren who have supported the program over the years thinking that the Highland church was a model of doctrinal soundness and that her elders were a cut above the average eldership and therefore uniquely qualified to oversee \$2,000,000 of brotherhood money a year, need to take another look. When men such as Harper and Cawyer, who have enjoyed for years the reputation they have among the liberal churches, attempt to alert the brotherhood to doctrinal unsoundness at Highland which is tolerated by the elders, and of organizational corruption in the management of the program, then brethren ought to at least give them a hearing. They have spent many years of their lives working with that church and this program.

All of this reminds me of the controversy over missionary societies of days gone by. In 1908 J. B.

Briney came to Louisville to debate W. W. Otey on the societies and instrumental music. Briney made the same arguments in defense of the society which Harper, Cawyer and others have made in defense of the Herald of Truth in days gone by. Yet, before Briney died, he lived to see the society he had defended fall under the influence of men who were marching to a different drum and died bitter and disillusioned about that which he had defended so ardently. Indeed, as Brother Miller says so well in his column elsewhere in this issue, "the chickens have come home to roost." Without trying to steal any of his thunder, may I sincerely say, "I marvel."

THINK ON THESE THINGS



H. E. Phillips
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Tampa, Florida 33612

A WORTHY MAN AND THE INFALLIBLE BOOK

By approval of the new editor and owner of this fine paper, brother Connie W. Adams, I shall be writing as often as possible under the heading: "Think On These Things," as it appears above. This is a phrase taken from Philippians 4:8 and if you will take the time to read the context of the statement, you will appreciate the significance of these four words. I selected this Bible phrase to head this column because it expresses precisely what I propose to accomplish in that which I write from time to time.

The general overriding concept of professed religionists today is also the common view held by the average man of the world, and that is that moral goodness, social benevolence, academic scholarship and accumulated material wealth constitute the true measurement of what a Christian should be and what should ordinarily constitute the church and its function. In fact, the sad plight of the present day credentials for preachers is that the above mentioned qualities are essential to make him a real preacher and give him reason to exist as such. The sad, sordid, and sickening picture of the human race at the present time is a living proof of the moral and spiritual evolution in reverse. It is high time that we awake and unsheathe the sword of the Spirit and aggressively use it with all our might in striking down the spiritual wickedness in high places and speak out against the evil imaginations of men's hearts which allow the corrupt political, moral and spiritual conditions to exist as they are in this present generation.

THE INFALLIBLE BOOK

We dare to stand and proclaim to the world that we hold to no book as an infallible guide in spiritual and moral training but the Word of God which we call the Bible. It is an infallible book because it came from an infallible Being, Jesus Christ the Son of God. In John 14:26 Jesus told his disciples that the "Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." In John 15:26 Jesus told them further, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." And again in John 16:13 he states that the Spirit of truth would guide the apostles into all truth and would speak the things which he heard and in verse 14, "He shall glorify me: for he shall receive of mine, and shall shew it unto you."

In Galatians 1 the apostle Paul affirms that he did not receive the gospel by men nor of men, but he received it by the revelation of Jesus Christ. (Galatians 1:11, 12)

The Word of God is not only an infallible book, it is also a complete book. 2 Timothy 3:16-17 states that "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." This book claims to be capable of furnishing a man to every thing that God would have him to be, thus making the book itself a complete revelation. The apostle Paul said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Galatians 1:8, 9). Even an angelic being may not add anything to this book to complete it. It is an infallible book and a complete book.

In addition, it is a final book. By this I mean that there will be no writing or revelation from God at any further time, nor has there been any inspired writing added to that of the apostles from the period of inspiration in the first century to the death of the last apostle. In the passage just read from Galatians 1:8, 9, it becomes clear that if this book may not have additions to it, that no further revelation will be made. In Jude three the Holy Spirit through Jude exhorted to "earnestly contend for the faith which was once delivered unto the saints." The American Standard Version reads, "once for all delivered unto the saints."

We have an infallible book, a complete book and a final book. But this book is also the basis of judgment for the entire human race. Jesus said in John 5:22, "For the Father judgeth no man, but hath committed all judgment unto the Son." But the Son judges all men through his Word. "He that rejecteth me, and receiveth not my words, hath one that judgeth him:

the word that I have spoken, the same shall judge him in the last day."

In Revelation 20:11-15 the scene of the judgment depicts all nations and all men standing before the judgment seat of Christ to be judged out of the things which were written in the **books, according to their works**. These four important considerations ought to impress each one of the great value of reading, learning and living by the New Testament of Jesus Christ.

A WORTHY MAN

The word "worthy" simply indicates to be worth, to weigh, to be worthy of. It is used of different things and in different ways in the scriptures. In Colossians 1:10, Ephesians 4:1 and Philippians 1:27 the term indicates the work or manner of life of a man as making him worthy of acceptance with God or with the calling of the vocation in which he is to work. This is not to be understood as laying claim on the part of man of being accepted by God because of any meritorious act or thought on his part, but only by his conforming to the words of the Spirit can his obedient faith be counted for the righteousness that from God's point of view would be worthy of the various blessings that come through Christ the Lord.

The word teaches that the workman is worthy of his meat (Matthew 10:10; Luke 10:7; I Tim 5:18). The younger son in the parable of the "prodigal son" did not consider himself **worthy** to be called the son of his father because of the great sin against his father (Luke 15:21). The redeemed will be counted **worthy** to walk with Christ in white (Rev. 3:4).

I suppose that different men would read into the word "worthy" some things that should not be found and they would leave off some things that should be included. By using the Bible as the only standard, we would be compelled to list the following as essential attributes of a worthy man. He would be a man of faith, uncompromising faith, the kind of faith that would be stable and consistent with all things taught in the Word of God. A worthy man would also be a man of great sacrifice whose life reflects an unselfish disposition in all things toward God and his fellowman. Romans the 12th chapter and the first two verses point out the need for presenting the ultimate of a man's body as a sacrifice unto God; His body with all the service it can produce. A worthy man would be an uncompromising, unyielding, and unwavering individual with regard to his goals and his work.

Lastly, a worthy man would have to be a man who loved God with all his heart, with all his soul, with all his spirit, with all his mind and to love the truth above all else and have a deep burning desire for the salvation of the souls of men who are lost.

In speaking of an infallible book and a worthy man, I am putting together a combination which has proved to be the only great power in this world to conquer sin and the consequence of sin, and to produce as nearly as possible a world with a reasonable environment to produce happiness, contentment and the profound hope of a life to come. I pray that each one who reads

this article should strive to be a worthy man or woman using faithfully the infallible book. Some little boy or girl, some young man or woman, some babe in Christ or some weak brother needs you to help him set his direction toward heaven. Somebody needs your teaching and perhaps even more your example of what you teach that they may go to heaven with you.

CONNIE W. ADAMS, A WORTHY MAN

The new editor of Searching The Scriptures, Connie W. Adams, in my judgment, has proved himself to be a worthy man of God in the sense in which I have used it, who faithfully clings to the infallible book. I must briefly address myself to the editor in these words: Connie, my beloved friend and brother in the Lord and co-worker for the Master, I shall always understand your problems, heartaches, and difficulties in editing and publishing Searching The Scriptures. I shall also share your joys and the refreshing peace of mind that comes from doing for others and glorifying God. I pray to my Father and your Father that He will be as good to you as He has been to me, and that will be enough. I pray that your days may be long and that your health may be good so that you may accomplish your desire to save the lost, to strengthen the saved, and to glorify God with the assistance of all your contributors to this paper. I shall always stand ready to be of help in any way I can. When the last word has been written and both our pens lie still upon the tablet and eternity has claimed us both, nothing will be important but that we will have so lived and labored that we may hear the sweet words of the Master, "Well done thou good and faithful servant, enter into the joys of thy Lord."

Finally, my brethren, let me encourage you to keep your face toward the prize of the high calling of God in Christ Jesus and let nothing turn you to the right or to the left; labor to the end with the righteous zeal that you had in the very beginning.

Be a worthy man with the infallible book. **Think on these things.**

Willis-Inman Debate

September 19 - 23, 1966
Parkersburg, W. Va.

Cecil Willis and Clifton Inman discussed two propositions:
 "Resolved that it is in harmony with New Testament teaching for one or more congregations to send money from their treasuries to another congregation (Highland Avenue in Abilene or any other), for the purpose of supporting a nationwide radio broadcast or telecast (Herald of Truth or other), which broadcast or telecast is supervised by the congregation receiving the funds."
 "Resolved that it is in harmony with New Testament teaching for a congregation, or congregations, to take money from their treasuries and send it to a corporate home (such as Mid-western, Potter, Schults-Lewis, Maude Carpenter, Lubbock, etc.), which is organized for the purpose of providing a home for orphaned or forsaken children."

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"WRESTING THE SCRIPTURES-NO. 3."

I pointed out in the first article of this series that the word "wrest" as used by Peter (2 Pet. 3:16) means to twist or turn. It conveys the idea of taking scriptures out of their context and making a false application. Our study for this month is based on James 5:14-15. James says, "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him!"

This good text has been wrested by many false teachers. First we have a group who believes that miracles have been perpetuated to this age. They claim to duplicate the miracles of Jesus and the apostles. They are quick to inform us that Jesus is on their side. From this text they claim miraculous power, because we still have elders. They tell us if we give up one we must give up the other.

Before we go into a study of the text itself, I want to affirm that I believe physical sickness is under consideration in the text. Some brethren, in order to answer this quibble, have advocated that only "spiritual sickness" is under consideration. I do admit that "spiritual sickness" as a secondary matter is discussed in the text. James says, "Is any sick among you? Let him call for the elders of the church." The text says they were to pray over him and the prayer of faith would save the sick, and he would be raised up. Then after this the text says, "And if he have committed sins, they shall be forgiven him." It could not be denied that this portion of the text refers to "spiritual sickness". However, the text makes it clear by the word "if that this type of sickness may not exist, and thus "spiritual sickness" is a secondary matter. If the first sickness meant only spiritual sickness then the expression "if they have" would make no sense.

James indicates that he may or may not be guilty of sinning. The conclusion must be that the first part of the text refers to physical sickness and the latter part to spiritual sickness.


I believe the text teaches miracles were performed. It is sometimes argued that the Lord did not heal saved people. However, a brief study of the Bible will prove this to be false. In Matthew nine, the Lord healed a man with palsy after he had forgiven his sins. Another example of this was Dorcas in Acts nine. It is

true that miracles were performed to make believers but not always for the benefit of the one on whom it was performed. People who observed the miracle could also be made believers as a result of this power.

Some may ask, "Why call for the elders of the church?" Could not any faithful member pray and do the same for the sick? This could possibly be so, but one must keep in mind that the apostle had to "lay hands" on certain members of the church to impart the gift of healing as well as other gifts. In Acts eight, we have the case of the Samaritans who had been baptized in the name of the Lord but had not received the Holy Spirit. We observe in verse seventeen that the apostles laid hands on them and imparted the Holy Spirit. It is but natural that the elders would be among the first to receive these spiritual gifts. James makes it clear that the elders had the miraculous power to raise the sick. Other verses teach us where and how they received it. Sometimes when the "fake" healer fails he claims the person did not have enough faith. Notice James says, "The prayer of faith shall save the sick! He did not say the "Prayer for the faithful."

But someone says, "What about the anointing with oil?" Does this not show that the elders acted as "doctors" using medication and thus eliminating any sort of a miracle? It is true that in biblical times oil was sometimes used medicinally. However, it was also used symbolically. For example, it was used in the coronation of prophets, priests and kings (See 1 Sam. 10:1,9). Even though oil may have therapeutic value, it seems that if this had been the case the Bible would say "Call your doctor" rather than "call for the elders." The word sick in our text comes from "Asthenē" which literally means to be weak or without strength. Thus, physical sickness is definitely under consideration. We should not be reluctant to admit miracles could be performed in Bible times but we should stand firmly against the modern "faker" who claims they have been perpetuated to this age.

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I MARVEL
Galatians 1:6



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THE CHICKENS HAVE COME HOME

In the debates I had with G. K. Wallace and Guy N. Woods, when the charge was made that the Herald of Truth was parallel with the Missionary Society, they replied that this could not be true because the Missionary Society was under a board and the Herald of Truth was under the elders of the Highland church. This carried the poorly taught and they went out saying the Herald of Truth could not be like the Missionary Society because it was under an eldership.

In his paper, *CONTENDING FOR THE FAITH*, Ira Y. Rice, Jr. in the July issue, gives a lengthy account of the dismissal of E. R. Harper from the Herald of Truth and a long letter reprinted to that effect, signed not by the Highland elders but by some committee for TV and Radio. *THE CHICKENS HAVE COME HOME TO ROOST*. The Herald of Truth is not under the elders at Highland but under a committee or board separate from the elders and not a bit different from the board that governs the society.

It is time for the liberal brethren to admit they were wrong and withdraw from the Herald of Truth completely. If they are honest and were honest at the time they said they could not be likened to each other, for one, the society was under a board, and the Herald of Truth was under the elders of Highland. They can find out for themselves now that this is not true. I do not expect them to take my word for the facts. They can write to brother W. F. Cawyer who for years was the spokesman for the radio program. He will tell all who write that the elders did not sign the letters that led to Harper's dismissal and that the program is now under some committee and not under the elders. E. R. Harper now has plenty of time and he will tell them the same thing.

When the Herald of Truth was created it was pointed out that a monster was brought into being that was too big for any one congregation. That was what was wrong and why it was opposed. It centralized millions of dollars in the hands of one set of men and made one church responsible for work never intended by God. Once started it could not be stopped for it had everything necessary to carry on its own life. It had its own organization, its own production people, its own money, its own product, its own mailing permit, etc. We urged at the time that the Highland elders could not even stop the program if they desired. It would only move somewhere else and continue to do business.


E. R. Harper got what was coming to him. He started the Herald of Truth connected with great misgivings. He knew better and the dismissal in his old age is another example of how the young men are taking the liberal brotherhood. It was men like Harper who made this possible. Harper talked to men about this very thing and now the chickens come home to roost.

What about it brethren? Are you still willing to make donations to the Herald of Truth now that you know it is not under the elders of Highland? Are you honest enough to say "we were wrong" and the program has all the characteristics of the Missionary Society?

It is not too late to save the church but late enough to tell where these things lead. Determine the facts for yourself and have a period of new examination. Forget the bitterness and what might have been present at the time of division and get on the road to heaven by asking for "old paths." What difference does it make if some of us say, "I told you so?" Can this compare with going to heaven?

THE CHICKENS HAVE COME HOME TO ROOST and the Missionary Society and the Herald of Truth are directly parallel in every respect. No longer can any honest man oppose one and defend the other.

ANSWERS
for our hope



Send Bible questions to:
Marshall E. Patton
806 Muriel Dr., S.E.
Huntsville, Ala. 35802

QUESTION: Within our tiny congregation we all agree that if we find another Christian in dire need (such as of food, clothes, etc.), then we are obligated to help him even if he is in error (such as supporting institutionalism). We disagree over whether we could use money from the church treasury to help this type of person. Could you help us with this question?—S.G.

ANSWER: The obligation of a church in helping a Christian in dire need should be discharged with due respect for congregational lines—*independence and autonomy*. Our querist does not say whether or not the Christian to be helped is a member of the congregation from whose treasury he is to be helped. If so, then that congregation has a twofold obligation, namely, physical and spiritual. Physically, to supply food, etc. Spiritually, to teach him concerning truth. In accomplishing the latter, patience, meekness, forbearance, and love (Eph. 4:1-3; Gal. 6:1,2) should be shown. If the Christian being helped shows himself to be obstinate, factious, and, therefore, unworthy of fellowship (Rom. 2:8; 2 Cor. 12:20; Titus 3:10 A.S.V.),

such help should be withdrawn and such treatment administered as the Scriptures demand.


If, however, the Christian found, who is in need, should be a member of another congregation, the matter should be pointed out to that church that it might discharge its duty to its own. Remember, the help for the "brethren in Judaea" was sent to the "elders" (Acts 11:29,30). Each eldership or church was then in position to fulfill its obligation to its own.

If through negligence or ignorance, this Christian in need should not be a member of any congregation, then a threefold duty falls upon whomever the opportunity presents itself: 1) to teach him the truth about membership in a local church, 2) to teach him the truth concerning other errors of which he may be guilty, and 3) help him in a material way. I would suggest helping him materially while the teaching process is going on, unless and until he should prove himself unworthy as pointed out above.

WORSHIP IN SPIRIT AND IN TRUTH

J. G. O'Neal

P. O. Box 606
Murfreesboro, Tenn. 37130



THE INSTRUMENT IS NOT A DEAD ISSUE

One of the mistakes that Christians can make is to think that the question of instrumental music in the worship of the New Testament Church is a dead issue. Nothing could be farther from the truth. It is as live an issue as "Watergate" is at this writing.

In the **Broadway** (Texas) **Bulletin**, June 6, 1965, page 2, a letter from James DeForest Murch, addressed to the then minister of the Broadway Church and now President of Pepperdine, William S. Banowsky, is printed in which Murch comments on his book, **The Mirror Of A Movement**. Murch says, "As I read your book I was impressed that there is very little that divides us in our commitments and in our practices. One of these days there is going to be a break between our "liberals" and our "conservatives" which will be open schism (as the world views these things) and many of us envision a day when there will be closer fellowship with men like yourself and churches like Lubbock." A "closer fellowship" between the Christian Church with the instrument and the Broadway Church is a cause for alarm.

In a letter dated March 30, 1965, Reggie Thomas, preacher for the East Point, Ga. Christian Church, said of Wayne Poucher, "he is not as radical as many of the Church of Christ preachers are; he is willing to recognize members of the Christian Church as Christians; he doesn't consign us to hell for using the musical instrument, as do many of the Church of

Christ brethren. Because Brother Poucher is willing to consider the music question a matter of opinion, he does speak in a lot of Christian Churches."

The May 1967, issue of the **Reporter of Direct Mail Evangelism**, published by the Brown Trail Church at Hurst, Texas, contained a letter written by Don DeWelt, a member of the Christian Church which uses the instrument. In this letter he said, "The brothers at Hurst, Texas are of the group who do not use the instrument in accompaniment with their singing. We are in full agreement that neither of our convictions will be violated in this effort to reach the lost world." Here members of the Church of Christ and members of the Christian Church are also pictured in the meeting in which the above agreement was made. Among those pictured is Roy Deaver the minister and one of the elders of the Brown Trail Church. After this arrangement was given publicity, the Brown Trail Church called off the deal, but the fact remains that at least at the time of the original agreement, there was enough of a compromise seen that the Christian Church could be assured that the Church of Christ would not say anything on the question of instrumental music strong enough that their "convictions will be violated."

Go back and read the first article in this series in which W. Carl Ketcherside says a meeting of minds has been reached by those in the Church of Christ and the Christian Church and that those in the Church of Christ will tone down their opposition to instrumental music. How long has it been since you have heard a sermon on the Herald of Truth on the Sin of Instrumental Music in Worship? Read Ketcherside's statement and know why.

We stand ready to affirm that singing is what is authorized and that the instrument is unscriptural, therefore, sinful. (2 Jno. 9-11)



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truth while there in the Philippines. Brother Granke took the initiative in receiving and distributing funds and clothing for the brethren in the Philippines who were so hard hit by the typhoon last year in Luzon, and the great drought in Mindanao which was just broken when we were there. **Brother Heard** also helped in this work. Brethren in America are to be commended for sending tons of clothing and thousands of dollars for relief of the brethren there. Liberal brethren would be hard pressed to call anyone "anti" if they could have seen the amount sent there to brethren whom they had never seen personally. The need was satisfied in Luzon and some of that money and clothing was sent to Mindanao to help those brethren.

Brother Butler and I remained in Baguio on Sunday of that week while Brother Little preached in Angeles City where Clark Air Force Base is located. We were sorry to leave the cool climate of that mountain resort city but this we did on Monday heading back to Manila for an overnight stay before leaving again for other places. Besides Juan Gawe, mentioned earlier, his son, Andrew also preaches in Baguio. They have since combined the congregations and have rented a fine place of worship in the center of town where they will all worship together. Andrew is a very capable, educated man, supported by Floral Heights church in Wichita Falls, Texas and is a great help to the young preachers in that area. He speaks three native dialects plus English and is a very capable man. He has had a short training class for preachers and others since we left, helping them understand the institutional problems. Two preachers and a student from the Philippine Bible College, run by our liberal brethren, took their stand with faithful brethren while we were there. These and other brethren are doing a commendable work in helping many to understand the truth regarding the institutional issues. The four American brethren connected with the school were daily challenged to defend the school from the scriptures by Brother Little while we were there, but we saw nothing of them. They are "hurting" because so many of their students and preachers are leaving their ranks. There is a very small group of native brethren worshiping with the liberal church there in Baguio (plus the boys who are in school) while there are some 50 meeting with the conservative brethren.

My second week there was spent separated from the other Americans as they went to the island of Mindoro while I visited three churches on the eastern side of Luzon island. I first visited the "coconut province" of Quezon preaching one night at Dipaculao where Eusebio Ballio preaches. Brother Ballio is supported by churches in Portsmouth, Ohio and Brownsburg, Indiana. A very hard, dusty bus ride took three Filipinos and me to this eastern city where we arrived in time for a roast pig supper, a symbol of a special occasion. I preached to a packed house in one of two meeting houses built for the purpose that I saw. The next day we arose at four o'clock for Cabanatuan, the "bread-basket" of the Philippines, thusly named

for the great amount of rice and grain grown there. Samuel Ordinario is the young preacher there supported by the church in Woodbury, Tennessee. Eight were baptized during our two-day stay there. Then we visited one day in Guimba where David Gamit preaches and it was there that 19 responded to the invitation, including eight from the Christian church. That afternoon we made our way by Jeepney to Angeles City to join with Frank and Wally for a one-day lectureship in the city by Clark Air Force Base. Castorio Gamit is the faithful preacher there and is doing a fine work. Brother Gamit traveled with me while in the Philippines and is one of the finest men I know. I stayed over in Angeles City to preach Sunday morning while Brother Butler and Brother Little went to the Manila area. In the afternoon Brother Gamit and I went to Murphy congregation also in the Manila area, and for the evening service all three of us preached at Dian, Makati where Carlos R. Azcarraga preaches. This is the church which was originally a Christian Church until two years ago when J. T. Smith and Connie Adams visited them, and were successful in teaching them the truth, and the entire church was converted.

Our last week was spent in Olongapo and on the Island of Mindanao. We had a one-day stand in Olongapo where Cubic Navy Base is located and where Brother and Sister Pat Heard now worship. Carlos Valenzuela is the native preacher there. On Friday we flew to Mindanao where Brother Romulo Agduma had arranged for a lectureship in Davao. Because of transportation problems we were not able to keep our appointment at Roxas in the Visayas and because of the political unrest in Mindanao we had only one meeting there. There were about 50 preachers in attendance at Davao, and it was there that I finally, after 16 years, was able to meet Romulo B. Agduma face to face. On Monday following we flew back to Manila and on May 3, after a brief stop in Tokyo we flew back to Los Angeles and home. Frank had preceded Wally and me one day on his way homeward.

SOME FINAL OBSERVATIONS

As in any place there are a few unworthy preachers. So it is in the Philippines, but probably no more than in America. Some have been dishonest about the amount of support received, and some immoral in other ways. Brethren should double-check, but I do not mean to imply there are many of such men. There are few. Most are fine, capable men. I see no need for Americans to go to the Philippines on a permanent basis, for there are very capable men who can do the job there. They can do more for their country and the church than we can. For this same reason I could not encourage men to move there permanently. Andrew Gawe, Romulo Agduma and Vic Tibayan are very capable. Billy Hayuhay and Noli Villamor along with Castorio Gamit who traveled with me are very capable men. I truly learned to love and appreciate them.

THE NEWS LETTER REPORTS

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

VESTAL CHAFFIN, 217 S. First Ave., Paden City, W. Va. 26159. Two men were baptized here recently, one about 60, the other in his late sixties. Also two were restored, one of whom was withdrawn from by the church here several years ago. We have a gospel meeting scheduled here Sept. 17-26 with Harry Rice preaching. I am to be with the church at Cameron, Ohio Oct. 1-7 and with the Homeworth Road church in Alliance, Ohio Nov. 5-11 in gospel meetings. When you are in this section of the Ohio Valley, stop and visit with us.

DWIGHT C. EDWARDS, 403 College St., Waycross, Ga. 31501. A new congregation began meeting in Blackshear, Ga. on Sunday, August 5, 1973. Twenty-three were present for the first service. Blackshear is in Pierce County, about nine miles from Waycross. This is the only congregation in that county. I understand there are yet 51 counties in Georgia without the Lord's church (sound or otherwise). Lord, forgive our negligence!

EFRAIN G. PEREZ, Casilla 3052, Correo Central, Santiago, Chile. In August two were baptized at De Julio congregation, a woman and a man. Though we are well, our country has big trouble. About 80% of the workers in Chile are on strike. Inflation is up 400% in the last six months. We are waiting on God. Please pray for us.

THOMAS N. THRASHER, P.O. Box 1941, Decatur, Alabama 35601. A public debate is scheduled Nov. 8-9, 15-16 with nightly sessions at 7:30. This will be held in

Finally, there are a number of fine men under fire from liberal brethren in the Philippines who operate Philippine Bible College. Liberal churches continue to lose members, and this hurts those liberal brethren. So I strongly urge churches to seek out a worthy man and help him. Native brethren are not able to support their own preachers since poverty is so wide spread. The dependable brethren there are cautious as to whom they recommend because some have been dishonest with funds. But any man who has been to the Philippines can put any church or individual in contact with a good man. Some can be supported on \$50 per month; others need up to \$200 depending on family and place of living. Cost of living in the cities is much higher. But I know of no better place to put the Lord's money for the amount of good done than the Philippines. So as the Filipino would say MABUHAY (GREETINGS) to any who would be interested in doing work in that country.

16324 Lassen Street
Sepulveda, California 91343

the building of the church of Christ, Old Moulton Road, Decatur. The disputants will be Ronald Sanders of the Church of God (independent) and Thomas N. Thrasher of the church of Christ. The discussion will concern the plan of salvation. Please attend and bring others with you.

JAMES C. JONES, R.F.D. 1, Chicopee Rd., Gorham, Maine 04038. August, 1973 marks the beginning of my fourth year with the church here in southern Maine. During the past three years, two have been baptized. There are presently 9 members of this congregation. The church here mails out a monthly paper dealing in first principles to 500 families in the area. Shortly, we commence a Bible correspondence course. The church owns a building lot and plans to build when possible. I am losing \$100 per month in support starting January 1, 1974 and will be glad to supply particulars and references to either churches or individuals interested in helping. All support is on the basis of Phil. 4:15. We will appreciate receiving notification of those moving into our area. See our ad in this paper for directions to the meeting place.

MIKE DUBOSE, Rt. 2, Kingston Springs, Tenn. 37082. Bobby Witherington just concluded a series of gospel meetings at the Shacklett church of Christ. Four were baptized and six confessed wrongs. That makes five baptized and seven restored here this year. We invite you to worship with us when in our area. The building is located on Hwy. 70 West, about twenty miles west of Nashville.

MARSHALL E. PATTON, 930 Weatherly Road, Huntsville, Alabama 35803. My recent meeting at Inglenook in Birmingham resulted in 10 baptisms and 1 restoration.

FRANKLIN L. SANDS, Rt. 1, Box 431, Winchester, Va. 22601. My wife and I have moved to Winchester, Va. from Mio, Michigan where I labored six and a half years with the church. In Winchester we found a small group of sincere Christians, humbly engaged in living the Christian life and serving the Lord to the best of their ability. The fact that they had existed and developed normally for five years without the aid of a regular preacher speaks well for their sincerity, ability and determination. Since arriving in January, 15 have been baptized into Christ. All are being taught to "hold fast the form of sound words, which thou hast heard of me (Paul), in faith and love which is in Christ Jesus." We solicit your prayers.

RALPH JOINER, P.O. Box 387, Clermont, Fla. 32711. Having resigned the work with the church in Cler-

mont, Fla., I am free to locate with any sound church in need of a preacher. While I would prefer a self-supporting church overseen by good bishops, I would certainly consider small churches where a great need exists. Interested churches may contact me at the above address. References gladly furnished on request.

J. D. WALKER, 2245 East Belmont Ave., Fresno, California 93701. Otis Moyer has moved to Napa, California to work and I have followed him in the work in Fresno.

BENCHES AVAILABLE

ELDERS, Macdill Ave. church, 5008 S. Macdill Ave., Tampa, Fla. 33611 (Phone 837-2384). In October or November of this year, this congregation will have available 28 benches, 13 feet long, of good solid pine construction (no knots), approximately 20 years old. We will sell, or give away depending on the circumstances of those interested. Contact the elders as above.

PREACHERS NEEDED


The Southside church of Christ in **Myrtle Beach, South Carolina**, is in need of a man to work full-time in this area. If anyone would like to work for the Lord in a state with few sound churches, please contact us. The address is 1500 Hwy. 15, Myrtle Beach, S.C. 29577, or you may call me, Bart Campbell, at 448-5881 (area code 803).

The church in **Butler, Alabama** has been without a full-time preacher for over two years. We are small in number (about 20 members) but we have a comfortable meeting house which is debt free. Our weekly contribution averages about \$150. We are presently helping to support two gospel preachers, one in Mississippi and one in Arizona. If interested please write or call collect: R. B. Deavours, P.O. Box 234, Butler, Ala. phone 459-2418 or C. Q. Smith, P.O. Box 561, Butler, Ala. Phone 459-2122.

PERSECUTION-Christians are having to meet secretly in Nepal. If police discover them assembled, they are subject to imprisonment. In Afghanistan a congregation is meeting illegally. It is against the law there to be a Christian subject to the death penalty. In Malaysia the church in Penany has been denied permission to hold public services. (From Christian Chronicle, May 22, 1972). In June of this year the "Uganda Church of Christ" has been banned and branded "dangerous to peace and order." While regularly thanking God for our freedom, don't forget to pray for those who do not have it.

PLEASE SEND your news reports to the editor at P.O. BOX 68, BROOKS, KY. 40109. Put them in brief paragraphs with your name and address at the beginning. Others are interested in what is happening where you work.

WORD STUDIES
in the Greek
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E. V. Snigley
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authenteo: "usurp authority" The Greek verb **authenteo**, which occurs only in I Tim. 2:12, is one of the so called **hapax legomena** of the New Testament. Thayer describes the verb as "Biblical and ecclesiastical"; however, cognates of the verb occur in contemporary papyri, (see **Vocabulary of the Greek Testament**, Moulton and Milligan).

CLASSICAL FORMS AND MEANINGS

Authenteo appears to be derived from **autos**, "self," etc., and **hanuo**, "perform," "accomplish."

Cognate verb forms of **authenteo** are used with the following meanings: "to have full power or authority over," "commit a murder," "take in hand."

A noun form of the term means "perpetrator," "author," "doer," "master." Another noun form of the term means "absolute sway," "authority." Still another noun form means "principal."

There is an adjective form of the term that means "warranted," "authentic," "authoritative."

IN I TIM. 2:12

The basic meaning of **authenteo** in I Tim. 2:12 seems to be "rule," "govern," "have dominion over"; however, inherent in the term is the idea of a self-appointed or self-styled ruler, ("autocrat"). This latter point probably explains the KJV rendering "usurp. . . ."

"OVER A MAN"

The rendering "over a man" is from the genitive **andros**, "of a man." It is quite common for a verb of ruling to take a genitive object instead of the usual accusative object. We could translate **authentein** (infinitive form) **andros**, "rule a man," "dominate a man."

"MAN" AS "HUSBAND"

There are no Greek words for "husband" and "wife," as opposed to the simple words "man," and "woman." Therefore, the context must determine when "woman" should be "wife," and when "man" should be "husband."

It is quite possible that "man" in I Tim. 2:12 should be understood as "husband." In fact, some reputable grammarians and commentators use "husband" instead of "man" in the passage.

In any event, there is an interesting similarity between I Tim. 2:11, 12 and I Cor. 14:34, 35. In the latter verses most translations understand "men" (Greek andres) to be "husbands."

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"

VOLUME XV

NOVEMBER, 1973

NUMBER 11

WHO CAN BUT PROPHECY?

Mike Grushon
4204 Sunflower Ave.
Louisville, Ky. 40216



"A lion has roared: Who will not fear? The Lord God has spoken. Who can but prophesy?"

[Amos 3:8]

The prophet Amos was called by the Lord to perform a very difficult task. He was sent unto the people of Israel to warn them of impending judgment at the hands of God. Amos' task was made increasingly difficult by the fact that the people had turned their backs upon God in the pursuit of materialistic gain and worldly pleasure. They had adopted a false religion of their own imagination through which they worshipped God in a manner that they devised and which they assumed God would accept. Thus the people of Israel were not truly interested in Amos' message. They were content to do things that gratified their lusts and to promote a religion that aided and comforted them in fulfilling their desires.

Into this type of environment came Amos, the sheep-herder from Tekoa. Amos could have reacted in a variety of ways to the conditions that he found in Israel. Amos could have become discouraged by the conduct of the people and returned home without delivering his prophecy. Amos could have compromised his message, deciding that possibly the religion and morals of Israel were the fruits of honest but mistaken hearts. Or, Amos could have done what he, in fact, did, he could declare forcefully and straightforwardly the word of God that had been revealed to him. This was not the easiest course for Amos to take, nor was it the most popular with the

people and the religious leaders of Israel, but it was the course that Amos' conviction dictated that he take (Amos 7:10-17).

There is a striking similarity to be found in the church today. Some of God's people, like Israel of old, have turned their backs upon God. Perhaps it has not been by intention or design that they have so acted, but there is nothing in the inspired record that indicates that Israel planned and premeditated their apostasy. Israel turned their back upon God because they allowed themselves to be deluded into placing confidence in their own wisdom. They allowed the goal of maintaining faithfulness to their covenant with God to be replaced by worldly and material goals. Then they devised a corrupted religion that would both allow them to pursue their materialistic aims and yet satisfy their religious needs. However religious needs can be met without man's true spiritual needs ever being satisfied, thus Israel was not right with God. Some today have turned their back upon God. They have lost sight of the true spiritual goals that should motivate Christians. In the place of these proper spiritual objectives, the wisdom of man has invented a variety of "missions" for the active church. These secular, social, recreational, benevolent, and humanistic activities devised and promoted by so many serve to assure man that something is being done, that his religion is active. Thus man's religious needs are satisfied by a religion of his own invention; man is free to seek his material, social, and commercial goals, and he assumes that God will accept what man has offered. Like Israel of old, man's religious needs have been met, but his spiritual condition is bankrupt in the sight of God.

The question that should weigh heavily upon every child of God is: "How am I going to react to this situation?" Some no doubt will take the course of least resistance and try not to get involved. They will quit contending for the truth of God's word. Discouragement might cause some to throw up their hands in despair and give up. The result is the same, they quit contending. Others will compromise. They will try to find a way not to offend anyone. They will

Page 1

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4. LOCATION OF KNOWN OFFICE OF PUBLICATION (Street, city, county, state, ZIP code) (Not printing)		
4004 Preston Highway, Louisville, Ky. 40213		
5. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS (Not printing)		
4004 Preston Highway, Louisville, Ky. 40213		
6. NAMES AND ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR		
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Connie W. Adams 52 Yearling Drive, Brooks, Ky. 40109 (P.O. Box 68, Brooks, Ky. 40109)		
EDITOR (Not printing)		
Connie W. Adams 52 Yearling Dr., Brooks, Ky. 40109 (P.O. Box 68, Brooks, Ky. 40109)		
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PS Form 3526 July 1973

Searching The Scriptures

Volume 14 November, 1973 Number 11

Published Monthly at
LOUISVILLE, KENTUCKY

Second Class Postage Paid at Louisville, Kentucky

CONNIE W. ADAMS, Editor

Office of Publication
4004 Preston Highway
Louisville, Kentucky 40213
Phone (502) 957-2257

SUBSCRIPTION RATES
\$5 per year in advance

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\$4 per year for 4 or more

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campaign on a platform of tolerance. They will abhor forthright preaching and honest, open confrontation of error with the truth of God's word. They will, like the prophet Amaziah (Amos 7:10-13), suggest that God's people would be better off without such preaching. Historically the precedent has been set because in past spiritual crises men have resorted to each of these methods. All of these ways of dealing with the spiritual problem among God's people are deficient. They allow the problem to persist until ultimately judgment and condemnation is the result. Just as Amaziah and the professional prophets of Israel who would not support the preaching and declaration of God's revealed message were responsible for Israel's fall, those who refuse to stand on the foundation of God's revealed will and declare it in this age will share in the responsibility for the failure of their brethren. Amos tells us what the only correct choice is for the child of God. He says, "The Lord God has spoken! Who can but prophesy?" We should echo his sentiment. The Lord God has spoken. He has revealed His will unto us. We are told to contend for it (Jude 3). We are told to be ready to preach it whenever and wherever it is needed (2 Tim. 4:2). We are told to be ready to give an

answer for the reason of hope within us (1 Pet. 3:15). The Lord has spoken and He has charged us with the responsibility to defend it and to contend with it as our spiritual weapon. If this is what the Lord wants, if this is what God says, what choice do we have? If we are going to be worthy of the name of Christ, if we are going to be faithful to our calling as children of God, we have no choice but to do as Amos said he was doing. We must hear the Lord's message ourselves and declare it unto all who need it.

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Editorial

Connie W. Adams
P.O. Box 68
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THE CHURCH TREASURY

Is there any scriptural basis for contending that a New Testament church may have a treasury and may only use it for certain limited purposes? Some do not think so. There is an increasing number, even among those who profess to be "conservative" who call this in question and censure some of us for our "traditional" mis handling of the word of life.

In his tract "Questions and Issues of the Day". Batsell Barrett Baxter said "It seems strange that some have been so quick to tell us what the treasury can and cannot be used for in view of the fact that the scriptures give no instructions or commandments concerning the treasury" (page 23). However, back on page 21 he allowed that from some passages "it is quite obvious that churches had collections of funds, or treasuries, at least for a specific purpose." He places the whole matter in the realm of judgment. It is hard to know what he believes on the subject, for he tells us "the scriptures give no instruction" about a treasury, then tells us, after citing several passages, that it is "quite obvious" that they had treasuries. If it is "quite obvious" from these passages that they had them, then why is it said that the New Testament gives no instruction on the subject? How did he learn that they had them in the absence of information which is at first non-existent and then is really "quite obvious"?

In the September, 1973 issue of RESTORATION REVIEW, Leroy Garrett offers some counsel to the "anti" brotherhood. He says our whole problem is that we start with the false assumption that the New Testament requires and regulates a church treasury. Then, says he, we attack expenditures from the treasury which are not authorized. He says "It is childish to argue that money placed in a collection basket on Sunday suddenly by hocus-pocus becomes 'the Lord's money,' while that which remains in one's pocket is his to do with what he pleases." Later in his article he says "It cannot be proved that any primitive church ever collected a dime into a treasury on Sunday or any other day."

Let's take another look at what the New Testament says about a treasury. Some have accused us of basing the whole case on I Cor. 16:1-4 where a collection was ordered for the saints in Jerusalem. While this passage does give some information about a collection, it is not the only **one** which teaches on the subject. Even among the apostles **there** was a "bag" which

Judas carried from which some expenses were paid and the poor helped (Jno, 13:29). The Jerusalem church met the needs of its poor members several times. In Acts 2:44-45, they sold possessions, "had all things common" and "parted to all men, as every man had need." In Acts 4:34-35 there was a fund gathered to meet similar needs as brethren sold land or houses and "brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." The treasury of the Lord's people is still at their feet. From their instructions and examples of what they did, we may learn what we ought to do in such matters. Paul said "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" (Phil. 4:9). A major part of the trouble, loud protests to the contrary notwithstanding, is a lack of respect for what we have heard and seen in them.

In Acts 5 there is the account of Ananias and Sapphira who also sold a possession but kept back part of the price while pretending greater generosity than they practiced. There is a lesson in this passage which Brother Garrett and many others need. Peter asked "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?" (Acts 5:4). What was the significance of saying it was "thine own" before it was sold and "in thine own power" after it was sold and before it was given, unless after it was given, it was not his own and not in his own power? Those who cannot seem to distinguish between the funds of the individual and those of the church need to come to grips with this passage.

Acts 6 tells of the choosing of seven brethren from the Jerusalem church to be appointed "over this business" of serving tables to meet the needs of some widows who had been neglected. From what source of supply did they furnish these tables unless the same practice continued as described earlier in their history?

Paul said the church at Philippi had fellowship with him in giving and receiving in Thessalonica, sending "once and again" unto his necessities (Phil. 4:15-16). From what source did the church there send once and again to Paul if they had no funds from which to do so? Did not the gathering of such funds constitute a treasury? Later Paul received "wages" in payment for service rendered in Corinth (2 Cor. 11:8). From this we know that more than one church had resources from which to send these wages. These passages teach us that it is scriptural for congregations to collect and send funds to provide "wages" or "necessities" of those who preach the gospel. This is a scriptural use of collected funds.

The collection of 1 Cor. 16:1-4 was specifically for the saints in Jerusalem. Benevolent assistance to brethren in need was not new with this passage. It was one use made of congregational funds. What is unique in this passage is the time when Paul said to lay it by in store. He said "on the first day of the week." That is the only passage which mentions a time when such was to be done. Being the only such passage, it

constitutes the total divine instruction as to the time when a collection for scriptural work may be gathered. It is not the only passage which teaches the existence of a treasury, nor of the purpose for which it may be used, but it alone mentions a time, even as Acts 20:7 alone mentions the time when the Lord's supper was observed. If we walk by faith, we will honor that time. If our own wisdom is to be put on a par with divine wisdom, then we might argue that any other time would be just as good. Brother Garrett thinks that all they did in this passage was to lay it up in a sock at home and then when Paul or his messengers came, they had to go around to every house and collect all the socks and put it together. And yet, that is the very thing Paul sought to avoid. He said "that there be no gatherings when I come" (1 Cor. 16:2).

Any way you look at it, if they had to go around and put it all together when they came, that constituted a "gathering." I would like to hear some of these experts who have ruled out a congregational treasury tell us the significance of telling people to put money in a sock at home "on the first day of the week." That is what it says. They read this passage and tell us you can contribute any day because this was just private action at home anyhow. But if it were only private action at home, the time was still limited. They had better not put money for that purpose in that sock on Thursday night! The passage limits a time when this laying up was to be done. Are brethren unaware that the first day of the week was the Lord's day, the day Jesus arose, the day the Holy Spirit fell on Pentecost, the day the church was established and the day on which Christians gathered to break bread? The fact of such gathering would be understood by brethren in Galatia and Corinth. On that same day they were to "lay by in store" to accomplish a work God had appointed. With all due respect to the learned among us who advocate the notion of the "sock at home" I suggest that it will take considerable doctoring to make even respectable silliness out of this contention!

Yes, the early church did have a treasury. They spent it in the work of gospel teaching and benevolence. Each one was to help according to his ability, according to purpose, cheerfully and liberally. I can lay mine aside (purpose in my own heart the amount) and on the first day of the week put it "in store" along with other Christians and do it by faith which comes by hearing the word of God. He who does otherwise, should either produce the passage for his action or else confess to his lack of respect for the principle of walking by faith and not by sight.

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LETTER TO A PREACHER

August 1, 1973

Preacher P. O. Box 262 Petersburg, Indiana Dear Brother:

Since you gave no name I cannot address you by name, but I saw your statement in the July 17th issue of the FIRM FOUNDATION wherein you advertised for a place to preach.

I am particularly interested in one short sentence (if it can be called that) in your ad. You said, "Not anti." The dictionary defines "anti" as follows: "A prefix signifying opposite, against, instead, counter, used in forming nouns and adjectives." (Webster's New Collegiate Dictionary)

Since you used no "nouns and adjectives" and your statement had no object or further description, I must conclude that you are not against anything. If that be true, you are the first preacher I ever heard of who didn't oppose anything and I wouldn't walk ten steps to hear you preach!

Sincerely, Eugene
Britnell

EVOLUTIONISTS DISCOVER TOO MUCH

According to an article in the August, 1973, READER'S DIGEST, the evolutionists are in trouble again. In fact, they have never been out! It seems that some "phenomenal discoveries" in Africa have disputed some "long-cherished theories concerning the origin and evolution of the human race." Consider the following statements:

"According to current evolutionary doctrine, these findings are 'extraordinary.' Most text books state the first primate that can be called man, Homo erectus, did not evolve until around a billion years ago. Yet the bones dug out of deposits in the East Rudolph Basin in Kenya are more than twice as old, and are far more modern in shape than those of our presumed ancestor."

"Today Africa, not Asia, is favored as the most likely birthplace of the human race. However, there is great disagreement as to exactly who begat whom, for it is apparent that several species, both subhuman and human, overlapped each other in time. The descent of man is no longer regarded as a chain with some links missing, but rather as a tangled vine whose tendrils

loop back and forth as species interbred to create new varieties, most of which died out."

I believe I'll just stick with "In the beginning God created the heaven and the earth." It is much easier, and I find it far more credible than any theory ever postulated by man. Concerning the origin of man, the only thing that evolutionists are SURE of is that God had absolutely nothing to do with it.

SLIDES WITHOUT HAIR

I'm sure that visual aids (slides, film strips, pictures, etc.) are profitable in teaching the truth, especially in homes and personal work. I do wish that someone would prepare some material which did not portray Christ and the apostles as the long-haired hippies and rebels of our time. All that I have seen are disgusting to me. It is inconsistent to teach against long hair on men and boys and then show "pictures of Christ" with hair hanging down his back.

FADED JEANS

We all know that blue jeans (along with long hair) have become a symbol among many young people. Question: Who wears them WHEN THEY ARE NEW? All that I see are faded, patched (or need it), pockets half off and with images of billfolds, tobacco cans and cigarettes showing, and the legs looking like they had been chewed off by a calf. When I was a boy I would have been ashamed to pick cotton in them. Many young people (both boys and girls) don't care how they look and act—nor what you think about it.

NATIONAL HEADQUARTERS

A writer for the Associated Press has published a series of articles in the ARKANSAS GAZETTE concerning "religious faiths in America." In one of them, entitled, "Campbell Beliefs Still Evident in Branches," he discussed the Christian Church and Churches of Christ. Concerning who does or does not have national headquarters, he said:

"Perhaps the nearest thing to a Church of Christ 'center' is Abilene, Texas, where thousands of members gather for an annual lecture series at Abilene Christian College, and where the Highland Church of Christ sponsors a nationally-broadcast radio-TV program called 'Herald of Truth'."

Isn't it amazing that men outside the church can see things which many brethren and preachers in the church cannot or will not see? We have tried to show them that such centralized arrangements as the Herald of Truth will activate the church universally in principle if not in practice. If two thousand churches can work through the Highland elders, every church on earth can.

DEBATE ON SMOKING

Due to his objection to what he called my "pot shots at smokers" in this column, Rolf Miller, a preacher in Ventura, California, and I have arranged and are

participating in a written debate on smoking. He is affirming the proposition: "The Scriptures teach that a Christian may smoke." It has been very interesting from the beginning, and we are about half way through it. I will let you know when it is in print for distribution.

"FELLOWSHIP"

I have just received the first issue of a new magazine called "Fellowship" which is edited by Leroy Garrett, Wilford F. Lown and Robert H. Mulkey. Watch for a review of it next month. I can tell you now that it is another effort to agree to disagree agreeably.

WEDDINGS AND FUNERALS — REVIEW NO. 2

Ralph D. Williams

Brother Weldon Warnock and I agree the church is not in the business of providing for weddings and funerals. I'm sure we'd agree that such is an individual and family responsibility (1 Cor. 7:2; 1 Tim. 5:8). Yet, when the meetinghouse is used for these affairs, **who** has provided the place? The individual didn't spend his money to build the facilities. The building, seating, etc. were purchased from the Lord's (church) treasury. If a church were renting a meeting place would it be all right to use church funds to rent it an extra hour or another evening for a wedding?

Combing the hair and clipping a hangnail, like using the rest-room or drinking fountain, need no specific authority. These are individual personal needs which are merely INCIDENTAL to the reason for being at the building. To have a parallel with a wedding one would need to announce that brethren were invited to gather with combs and clippers at a certain time for a special service of clipping and combing.

I'll stand upon my statement that Jesus told us how to use the meeting house when He revealed the "church's authorized work." Obviously the Lord said nothing concerning "a temporal structure" per se. Yet places of assembling are recorded in the N.T. (Acts 20:8,10). And the work and worship required of the church necessitate a place (1 Cor. 11:18-22; Heb. 10:25). Therefore when a place is rented or purchased with the Lord's funds to do His authorized work, the question of HOW to use the place should be self-evident!

How shall we use the communion trays? Some seem uncertain about the building itself, but what about this aid to the Lord's Supper? Would a sister decide to take the bread plates home to serve sandwiches at a bridal shower since the trays weren't being used anyway? The reasoning of some would permit it. The question then is will we use an expedient (building, trays, baptistery) only for the use for which it was purchased with the Lord's funds? In the business world one who takes company property for his own personal use without authority is guilty of misappropriation. We

don't wish to spiritually misappropriate the Lord's funds or property. That's the very heart of this discussion.

Brother Wamock calls my view absurd because he carries it out to an "extreme and untenable" conclusion, which he thinks is necessary. He says no congregation practices keeping off the church's premises everything not related to church activity. (Is our standard of right and wrong to be what churches practice?) Certainly we can't police the grounds or put up barbed wire to stop children from riding their bicycles or playing on it. But the fact remains the parking lot wasn't built as a playground. Neither was it designed to aid shoppers and business men. Such uses are **INCIDENTAL**. If it's a problem put up a sign: "church parking." That states the purpose of this private property. If people violate it, we can't control that nor would it be wise to make a scene over it. Because we can't completely control what outsiders do on the premises doesn't argue or justify planning and using church facilities in nearly anyway anyone may desire.

True, socializing before and after services is parallel to weddings in that neither are the function of the church. But they are not parallel where it would be significant in this discussion. "Socializing" or visiting is not a planned activity. Time is **not** set apart for it. Announcements and invitations are **not** extended for participation. A special service is **not** scheduled for that purpose. A request is **not** made of the elders that the building might be borrowed for such use. I've never heard an outsider speak of our "visiting" as they've been heard to speak about a "church of Christ wedding."

The careful attention given the word **INCIDENTAL** is important and appreciated. It means "a chance or undesigned feature of something; casual; hence, minor; of secondary importance." Surely this is part of the key in resolving some of the seeming difficulties in this inquiry. "Incidentals" are a fact of life; something we must live with. They are even found in the Bible. For example, in connection with baptism, who administered it and where were merely incidentals (1 Cor. 1:17; Acts 8:36). However, it's a little hard to believe many brides would be satisfied with an "unplanned" (incidental) wedding. While "socializing" may be "incidental" much of that which I hear is an expression of "care one for another" (1 Cor. 12:25) and courtesy toward visitors (Gal. 6:10). The content of such visiting is indeed a matter of judgment. But this is not the same and I would object if the men wished to meet at the building one evening to talk about and show slides of a hunting trip.

Is it wrong to use the facilities purchased with the Lord's money only for those things for which they were needed in the first place? Should the wishes of the public determine their use? I don't find it narrow to kindly and politely tell folks that the church premises aren't designed for general public use. Tell them (with a smile) if they want to park there to come Sunday at 9 a.m.! Right thinking people, respectful of private property, shouldn't become offended at this

truth. Of course the first consideration ought always to be whether our practice and attitude is offensive to God.

Again, if the word "sanctified" causes misunderstanding, substitute the words "ear-marked" or "reserved" with regard to the use of the facilities. Clearly none believe the building is like some shrine in which we must remain silent or whisper in hushed tones. The meeting place is "set apart" for the special work of the Lord. The worship that is rendered therein is truly "sanctified" in the strictest Biblical sense of the word.

In response to the three questions: the telephone, like the rest-room, exists not specifically for "church work" but to facilitate those who assemble or are at the building at other times (cleaning, bulletin, studying). It serves one's needs while there spiritually or secularly. I wouldn't object if one phoned to check with the baby sitter, called a taxi or ambulance, etc. I would oppose a member coming to the building solely to make social or business calls. If one were at the building legitimately the use of the phone would be merely incidental. If a brother didn't have water or bathroom facilities at home, I'm sure he'd be welcome to come to the building at any hour there was need. In such trying circumstances he'd no doubt classify as a "needy saint" anyway, thus an object of church aid. But if one has utilities at home, why would he make a special trip to the meetinghouse? The telephone, water, rest-rooms all serve the incidental needs of those who have reason to be at the building, during services or any other time.

Again, brother Wamock and I agree when he writes in his next to the last paragraph, the meetinghouse "was built for the worship and work of the church." Is it improper or "absurd" to ask brethren simply to apply that truth in practice? The building wasn't built for public use by the Garden club, Rotary, 4H-club, Boy Scouts, ad infinitum. Therefore the list of five rules or someone else's ten rules aren't needed to determine what activities may be permitted on the premises and by whom. The church has a work and worship to attend to. A place was necessary to accomplish it. Therefore let us be content to use the facilities for which they were originally acquired and authorized.

While some may consider this a superfluous issue, others are concerned enough to investigate and discuss it calmly and brotherly in the interest of doing only what is right. Let us help ourselves and our brethren never to depreciate a question to the extent we fail to fulfil 1 Thess. 5:21.

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Arnold Bennett, in his valuable little volume, "How To Live On Twenty-Four Hours a Day," penned these pungent and logical lines: "All I urge is that a life in which conduct does not fairly well accord with principles is a silly life; and that conduct can only be made to accord with principles by means of daily examination, reflection, and resolution."

I've often heard the witticism, "If I couldn't preach a better sermon than I can practice, I would quit preaching." That may sound clever, but the fact is that if one does not constantly strive to close the gap between what he professes and what he does, then he ought to stop preaching.

Nowhere does this find greater application than in the principles and practices of Christians. Jesus admonished us to "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

How do your works stack up against your principles? There may be several reasons why many who wear the name "Christian" live ungodly lives wholly incommensurate with that Holy Name. Here are two:

1. Some have no Christian principles. They belong to a church like they belong to a civic club or a fraternity. It's just something else that they belong to. They feel no obligation and have no relish for true spirituality. They're carnal with no desire to be otherwise.

It's almost impossible to reach people who possess this attitude. Sermons won't do it because when they are present, they pay little attention to the sermon. Articles such as this won't hit home, because they either do not subscribe to religious journals or they scan them like one scans the evening newspaper.

If the regulations of the New Testament are enforced as the standard for fellowship and they are personally approached, they will be shocked and tell you in no uncertain terms that they've been "members of that church for (ever-how-many) years but-it'll be a cold day in July before ..."

Overseers who recognize such members by their infrequent and spasmodic attendance or by persistent rumors of their worldliness should try to teach and admonish them in love. If that fails we must be faithful to the rules (1 Cor. 5:3-7; 2 Thess. 3:6, 14, 15) and withdraw from the disorderly.

2. Some Have Not Considered: I believe that some are not mature enough in their Christian growth to see certain inconsistencies in their lives.

Balanced and healthy portions of the word of God in our preaching and teaching will produce good results in the lives of those with honest and good hearts. They desire the sincere milk of the word that they might grow thereby (1 Peter 2:1, 2). They utilize this word as they utilize a mirror, beholding their character as seen through the pure and holy eyes of God (James 1:25). They examine themselves (2 Cor. 13:5).

"... the Father seeketh such to worship Him" (John 4:23).

AN OPEN LETTER

Mr. Ed Carter, Mission Committee
Central Avenue Church of Christ 304
East Central Avenue Valdosta,
Georgia 31601 Dear Sir:

Your mimeographed letter and questionnaire of March 28, 1973, received, and I am authorized to reply for the church here. We are not returning the questionnaire, first, because it seeks to pry into the internal and financial affairs of the church in Perry, and to obtain information which concerns no person associated with the questionnaire. Secondly, it implies that churches of Christ may scripturally receive contributions from other churches for evangelistic work, for which we have no New Testament precept or example. And thirdly, it solicits information to be made available for a "state-wide meeting of elders, preachers and church leaders" to be held at Olive Street church in Marietta, Georgia, on May 19, 1973.

THIS UNSCRIPTURAL MEETING IS APOSTASY

We find no scriptural authority for any person or church to call such a meeting, whether world-wide, nation-wide, area-wide, state-wide, county-wide, city-wide or community-wide. In the absence of any duly elected earthly head for churches of Christ, either in the form of a single person or a representative body, the only way such a meeting could be called would be by some self-appointed person or group of persons. The Roman Emperor, Constantino, who was not even a member of the church at the time, called the first General Church Council at Nicea, in 325 A.D., and he was self-appointed. Obviously, any self-appointed man or group of men has the same authority to call a General Council as he or it would have to call a "state-wide meeting." The calling of any such meeting which involves more than one church of Christ is a violation of the autonomy of the local church.

WHAT JUSTIFICATION FOR IT?

To say that such a meeting is not a "conference" or "council" is to attempt to beg the question with double-talk. A "state-wide meeting" called to "ex-change ideas which can help in completing the evangelizing of Georgia and North Florida" is "the same old woman with another dress on," whether you call it a "meeting," a "Conference," a "Council," a "Workshop," a "get-together," a "confab," or some other name. Truly, "a rose by any other name would

smell just as sweet;" but the reverse is also true, a Church Council by any other name is just as unscriptural. There is not a forty-second cousin to it in the New Testament!

To say that its purpose is good is to argue that the end justifies the means, and Paul said he did not preach any such (Romans 3:8). To say that attendance is voluntary, does not make it right. Bank robbers are volunteers, also!

A FORCED DILEMMA

The simple act of calling such an unscriptural meeting places every church of Christ in Georgia and North Florida in a dilemma. Either they must bow to the will of the callers of the meeting, fill out the questionnaire and attend; or they must refuse to do so and bear the stigma of "not believing in co-operation!" Regardless of how scriptural their reasons may be for not co-operating in this state-wide conference, they are never heard, and the vicious supposition is that they are "opposed to co-operation" under any circumstance. Hence, they are branded as "anti's," whispered about, and ostracized. This breeds suspicion, false-accusation, alienation and broken fellowship among brethren in the Lord, and the promoters of such go on their way toward restructuring the churches of Christ into a denominational "Church of Christ" to take its place among all the other denominations.

WHO SHALL PRESIDE?

In such a meeting there must be a presiding officer to conduct it. Regardless of whether he is chosen by majority vote, by the promoter of the conference, or is a volunteer; he exercises authority over other churches whose representatives attend and occupies a position of ascendancy above his fellows. This is the ecclesiastical "Patriarch," "Presiding Elder" or "Archbishop" in action and the "clergy-laity" relationship in embryo. The historical fruit of this is the ecclesiastical hierarchy of Roman Catholicism.

A LESSON FROM HISTORY

Note the following from the *Visualized Bible Study Series* by Jule L. Miller and Texas H. Stevens, Lesson Five, frames 44-46: "But soon after the death of the apostles, uninspired men began exalting one elder above others and reserving for that elder alone the title of 'bishop.' From this seemingly innocent beginning, a dangerous trend developed which ultimately triggered a struggle for power among church leaders. In spite of Christ's Teaching, soon individual 'bishops' were presiding over several congregations within a district which came to be known as a diocese. Eventually, these so-called 'Bishops' within certain regions started meeting together to discuss mutual and current problems. By the third century formal meetings were taking place attended by the bishops within a given Roman Province. These meetings, innocent at first, soon gave rise to the formulation of human rules and doctrinal statements to be used by the churches. These church laws, however, were doctrines and commandments of

mere men, not those of Christ and His apostles. Then came the first human creed designed to govern all Christians. Known today as the Nicene Creed, it was written in 325 A.D. by bishops from the western portion of the Roman Empire when they met together for the first worldwide council at Nicaea, near Constantinople. This council was called together, not by divine authority, but simply by the Roman emperor, Constantine. These men assumed to themselves the authority to make and bind religious laws upon God's people, a power which belongs only to Jesus Christ, the only Head of THE CHURCH. . . Ultimately a worldwide council also was accepted as part of the changing organizational structure of the church. This was another departure from God's way which paved the path for the development of papal power some years later."

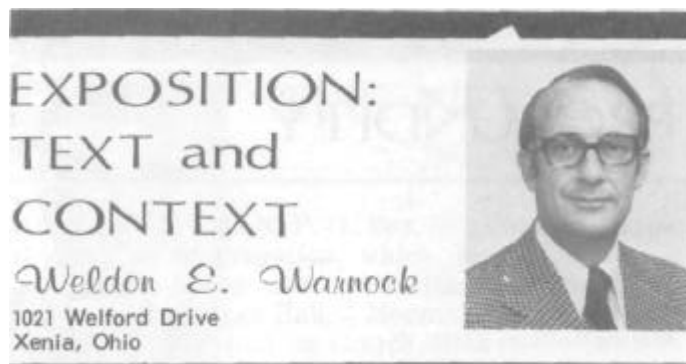
IS HISTORY REPEATING ITSELF?

It took nearly 300 years after Nicea to crown the first Roman Pope. The digressive brethren of the 1800's devised and restructured the Christian Church denomination in about a hundred years, so that now they are a full-fledged denomination. How long will it take you brethren who are promoting these "state-wide meetings" to arrive at complete apostasy? It may be later than you think! In the space of the past ten years "city-wide campaigns" borrowed from the Christian Church have been promoted. The Herald of Truth has called numerous area-wide and national conferences or "workshops." City-wide and area-wide "rallies" for youth, evangelism, benevolence and education have been called, and "World-wide Mission Seminars" have been held. Now comes your "state-wide" conference attempting to draw information and representatives from Georgia and half of Florida to the Olive Street church in Marietta, Georgia. Less than three years ago this same Olive Street church reported in its bulletin that it had been given permission by some other churches to oversee the work of the church of Christ in Cordele, Georgia. Where is scriptural authority for the elders of one church to oversee the work of another church, or for other churches to give them such permission to do so? Upon what meat have the elders at Olive Street been feeding that qualifies them to oversee another church 200 miles away, or to call a "state-wide" conference (if they did) on evangelism? It so happens that the church in Cordele over which they were given oversight is an institutional-minded faction which pulled out of the church there when they were unable because of a legal clause in the deed to take possession of the building. Why do those elders not stay at Olive Street and attend to their own business as Peter commanded (1 Peter 5:1-4)?

These are some of the reasons we have for not returning your questionnaire and for not attending your conference at Marietta.

Yours for scriptural action,
J. Edward Nowlin

(for the church, Perry, Florida 32347
714 N. Calhoun Street)



THE CHRISTIAN'S WARFARE

"For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:3-5).

Various figures and symbols are used in the Bible to depict the life of a Christian. In our text the apostle borrows the imagery of war to portray the struggle against sin. The passage under consideration may be divided into three major thoughts: (1) the warfare, (2) the weapons, and (3) the victories.

THE WARFARE

It Is A Spiritual Conflict. Paul said that "we do not war after the flesh" (v. 3). The same apostle also wrote, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). There is no place in the kingdom for carnal struggles like the Crusades in the eleventh, twelfth and thirteenth centuries or the rampages of the Mohammedans in the seventh century. The kingdom of Christ is spiritual (Jn. 18:36), and its warfare is a spiritual conflict between truth and error, righteousness and wickedness.

It Is An Essential Battle. We must fight or die, conquer or be conquered. There is no place for neutrality (Mt. 12:30). Soldiers of Christ must be strenuously involved. I have been disappointed over the past twenty years with some of my fellow-preachers who have refused to get into the fight for truth on institutionalism and centralized control. Churches have been led into digression, and thereby ruined, but these preachers thought the fight was unimportant. The fruits of this are now being seen in ultra-liberalism.

It Is A Vigorous Endeavor. All military battles imply an intensive exertion. This war is no exception. We cannot relent for one moment toward sin, error and worldliness. Jude wrote to "earnestly contend for the faith." Vine says that "earnestly" is added to convey intensive force. Truly we are engaged in a most arduous conflict.

It Is A Most Important Struggle. Eternal interests are involved. The immortal souls of men are at stake.

The momentousness of this struggle is further seen by the fact that God, angels, demons and men have an interest in it. Great and decisive battles have been fought among men, but the greatest of all is the one the Christian is fighting.

THE WEAPONS The Weapons Of

Our Warfare Are Not Carnal (v. 4).

Christianity is not promoted or defended by the physical sword. The kingdom has no geographical boundaries to maintain. The kingdom is within the hearts of regenerated men (Lk. 17:21). Isaiah, foreseeing the spiritual nature of the kingdom, said, ". . . and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4).

But there are other carnal weapons, besides the sword, that the church of the Lord or the Christian may not rely on. Such things as sophistry, prejudicial statements, misrepresentation, etc. are nothing more than fleshly in nature and have no place in the panoply of the Lord's army. Social functions, gimmicks and exploitation of professional people by the church are simply carnal measures to accomplish spiritual ends. These means may gain us numbers, but have they conquered the hearts for Christ? Not at all! Only the gospel can do this. Albert Barnes fitly wrote in connection with this scripture, "We do not depend on eloquence, or talent, or learning, or wealth, or beauty, or any of the external aids on which the men of this world rely. They are not such as derive advantage from any power inherent in themselves."

Our Weapons Are Mighty Through God. (v. 4). The weapons God has provided are powerful and mighty. They are the only weapons that will subdue the enemy. Read Eph. 6:13-17 where Paul enlarges upon the Christian's armor. Trusting in God and relying on his armor will bring us victory. Gideon slew the Midianites with 300 men because he did it God's way. In like manner, we too can overcome if we do it God's way.

THE VICTORIES

Strongholds Are Pulled Down (v. 4). A stronghold is a fortress, citadel or anything on which one relies. Thayer says on the word, "strongholds," that it means "arguments and reasonings by which a disputant endeavors to fortify his opinion and defend it against his opponent" (p. 471). For example, a person has an opinion that faith only saves the alien sinner. He proceeds to fortify his opinion by reading "only" into John 3:16 or he makes the meritorious works of Eph. 2:9 works of righteousness or gospel obedience. The truth of God will pull down this stronghold as well as all other doctrines of men.

Imaginations And Every High Thing Are Cast Down (v. 5). "Imaginations" would be those reasonings that are hostile to the faith. They are the philosophy, vain deceit, tradition of men and rudiments of the world listed by Paul in Col. 2:8. The "high thing" would involve false religious systems, such as Judaism, paganism and denominationalism, as well as

the anti-Christ forces of a more secular nature. These elements serve as a barrier, rampart or bulwark against the truth. But the mighty weapons of God shall expose them and demolish their fallacious positions.

Thoughts Of Men Are Brought Into Captivity (v. 5). G. Campbell Morgan stated it well many years ago when he said, "The purpose of the church's warfare is the capture of the inspirational centers of human life. Behind all our speaking is our thinking. The church's warfare is aimed at the capture of these inspirational centers, in order that they may be possessed by the ideals and purposes of Jesus Christ. The purpose for which the church fights, and must forever fight, is that she may bring the thinking of men into harmony with the thinking of Christ. . . . The church's business is to create opinion; to capture the thinking of men, and compel it to the thinking of Christ" (Therefore Stand by Smith, p. 483).

You will notice that the strongholds of error must first be destroyed before the hearts of men can be captivated. God told Jeremiah, "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (Jer. 1:10). So, brother, when you hear the preacher reproving and refuting error, he is just getting things ready in order to win the souls of honest people.

In conclusion, may we fall in behind Jesus Christ, the captain of our salvation, lifting high the royal banner, marching on to war. Victory is assured!

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I didn't know what it meant, either, until I looked it up. Essentially, it means to be deep, and intellectually, to have depth of knowledge. Unfortunately most who speak and write profoundly end up by being confusing. In my bygone salad years, I can remember being very profound once or twice. Even my listeners thought so. We were all drunk, and they were as confused as I over what I was saying. And perhaps this confusion was what the Lord had in mind in Isaiah 35:8 and 2 Corinthians 11:3. After listening for an hour to a very brilliant (I think) speaker, one of the elders in that audience turned to me and said, "He sure is a good preacher! Wish I could understand what he said."

Paul came preaching Jesus Christ and Him crucified (1 Corinthians 2:1-4). He did this BECAUSE HE WANTED THEM TO UNDERSTAND CHRIST'S TEACHING, not **how** well educated **he, Paul**, was. When I read from brethren who are so profound I must follow "finger under the line," and looking up every other word in my dictionary, and am still left wondering what was said, I doubt their effectiveness in teaching. Likewise when writers must explain the explanation they made to explain what they first wrote, or by their involved reasoning leave me "a dollar short, a mile behind and a day late" in trying to determine where they stand on any particular issue, I find myself toying with the idea they are not really trying to be understood, rather to confuse.

There is a way we can tell all what we mean. We may speak where the Bible speaks, and be silent where it is silent (1 Pet. 4:11). I can say pretty plainly that I am opposed to what passes under the general definition of institutionalism, that I stand against denominational doctrines and practices as being opposed to God and the followers of Carl Ketcherside with their "one fact and one act" theology of fellowship are in fellowship with the devil and not God. Now you may not like what I say. but you will have little trouble understanding it.

I submit, we need a good deal more plainness, and an equal amount less profundity.

Or, do I need to explain what I mean?

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THE NEWS LETTER REPORTS

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

JOHN W. PITTMAN, P. O. Box 784, Camden, Maine 04843—The congregation which formerly met in Thomaston, Maine now meets in Camden in the Megunticook Grange Hall, 7 Mountain St. If traveling this way you will find the church listed in the Camden Herald or the Courier-Gazette, in Rockland. We had a gospel meeting in October with Jim Sasser of Rogersville, Alabama. Two other meetings were held in June and July. Howard See, of Nashville, Tennessee and Roger Rutter of Richmond, Ohio came for these meetings. There are job opportunities here for Christians and the air is clean and fresh.

LARRY R. DEVORE, Box 86, Roseville, Ohio 43777—Due to the illness of C. D. Plum, Bob Dickey of West Lafayette, Ohio will hold our meeting Nov. 26-Dec. 2. A new congregation has been established in Cambridge, Ohio. They are few in number but rich in faith. At Roseville the attendance is 35-40. Two were withdrawn from here recently. Sidney Yoder and Don Roush serve as elders.

RICK SMITH, 807 S. Fenner Ave., Cleveland, Texas 77327—In the past two years the church here has grown from 75 to over 120. 32 have been baptized and several have confessed wrongs. Ernest Finley preached in our July meeting with five responses to the gospel. Home Bible studies have been rewarding.

ALICE DIESTELKAMP PASSES—With sadness we report the death of Alice Diestelkamp, beloved wife of Leslie Diestelkamp and mother of Karl, Al and Roy Diestelkamp, all faithful gospel preachers. She fought gallantly against cancer. The influence of this good family has spread far and wide. Her passing leaves not only a void in that family circle but in the kingdom of God as a whole.

ARMONDO ORTEGA MATA, Lista de Correos, Ojinaga, Chihuahua, Mexico—A new congregation began to worship God June 17 of this year in a suburb called Colonia Porfirio Ornelas in Ojinaga City. We are ten Christians. There is another church in downtown with forty Christians where Catarino Lujan preaches. Ojinaga is across from Presidio, Texas on the Mexico-USA border.

LIBRARY NEEDS BOUND VOLUME I OF SEARCHING THE SCRIPTURES

ANNIE MAY ALSTON, Librarian, Harding Graduate School, 100 Cherry Road, Memphis, Tennessee 38117—Here in the library of Harding Graduate School we would like very much to have a complete file of SEARCHING THE SCRIPTURES for the use of our students now and for those who will come later. At

this time we lack Volumes 1-2, 1960-1961. Would any of the readers of this paper who might have Volumes 1-2 be willing to part with them for the wider use of this library? If so, contact the librarian at the address above.

(Editor's note—We have had several requests lately for bound volumes of the first 4 years of this paper. We do not have any. Only 200 are printed each time and these soon become collectors items. Religious Supply Center has a few volumes left from Volumes 5-6 to the present but they are dwindling. The editor will personally pay \$25 for any copy of bound volumes 1-2. We are soon going to be binding Volumes 13-14, 1972-1973. If you want one you should get your order in even now to Religious Supply Center, Inc., P. O. Box 13164, Louisville, Ky. 40213. Since only 200 bound volumes are printed, they in reality become good investments to say nothing of the good teaching material)

BOBBY J. DOBSON, 3004 N. Garden Ave., Roswell, New Mexico 88201—I am now working with the church at 13th and Richardson St. in Roswell. There are 30 members in this town of 42,000. Opportunities for preaching the gospel are great. I previously worked two years with the church in Mira Loma, California during which 19 were baptized and 39 restored. The church there is sound and anticipates a new building. Tony Hamon followed me in the work there.

DUDLEY R. SPEARS, 6554 Meisenheim / Glan, Burgermeister-Kircher str 9, West Germany—To all brethren everywhere who are concerned about the cause of Christ in Germany we send the following information concerning our new location. For the past few years the brethren here have been meeting in the chapel of the U.S. Army Hospital. In order to be more available to German people we hope to reach we have rented an empty grocery store in an excellent location. It needs lots of work and is a bit expensive, but we all feel this is a move forward for the Lord's church in this city. We have translated into German a series of correspondence lessons being used by the Expressway church in Louisville, Ky. We also have translated James R. Cope's tract of "The One True Church" and L. A. Mott's tract on "What Is the Church of Christ." We will advertise our services and meeting place in the local papers and offer the free correspondence course and tracts. There are probably a number of Christians in this area who do not know of our meeting place and are looking for a sound congregation. Please contact either Dudley R. Spears, telephone 06753-2026 or Charles Nietro, telephone 0671-33228. The address of the meeting place is 137a Rudesheimer Strasse. It is highway 48 in the direction of Rudesheim and Saar-

brucken. It is easy to find. Bible Study is at 9:30 a.m. and morning worship at 10:30 a.m. each Lord's Day. We meet Lord's Day evenings at 6 p.m. and Wednesday evenings at 7:00 p.m. Our work is showing progress already and we anticipate much good from the effort here. It is the first time the brethren here have made an effort to preach to the German community. Please remember us in your prayers.

MARIO BALSAMO, 115 Park St., Grinnell, Iowa 50112—1 have moved to work with the church in Grinnell. Attendance averages 25-30 with contribution of \$75-\$100 a week. The church here can only provide \$250.00 support per month. If any reading this would like to have fellowship with us in this work have them contact me at the above address. For verification of this need contact Robert W. Bennett, Box 26, Reasnor, Iowa 50232, phone 515-793-2359. Also, if any individual or congregation not using their Jule Miller film strips would like to sell them, please contact me.

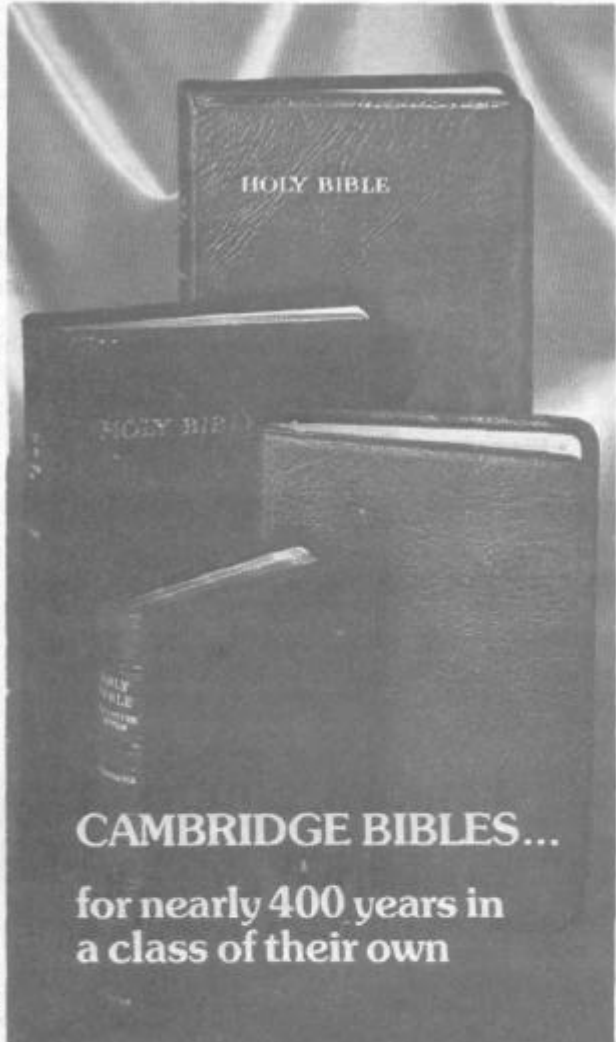
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SUSANVILLE, CALIFORNIA--The church of Christ in Susanville is in need of a faithful gospel preacher. If interested, please write to P.O. Box 283 (zip 96130) or call 916-257-3870.

CONNIE W. ADAMS, P.O. Box 68, Brooks, Kentucky 40109—During the recent meeting at Westwood in Glasgow, Kentucky, 11 responded. 2 were baptized, 2 placed membership and 7 were restored including 3 from one of the liberal churches. After five years Everett Hardin continues to do excellent work there. The new Hebron Lane congregation is off to a good start. The first Sunday we had 96 in the morning and 100 that night. We are running in the 90's now on Sundays and the 80's Wednesday nights. The contribution is leveling off near \$450 a week. Some visitors from the community are beginning to come.

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Americans have complained much lately of the continual rise in the cost of living. Yet, recent figures published in U.S. News and World Report show that our rate of inflation is the lowest by far of any major nation today. But some of our brethren laboring in foreign fields are really under pressure with the tremendous rise in prices. The American dollar has taken a beating in many of these places. If the dollar was devalued 10% in a country, as it was in several places, then that means the preacher there living on wages from the U.S.A. took a 10% cut in pay while prices were still rising at a rapid rate. Also when a man is preparing to go to another country to preach and appeals for support, before turning him away because you think he is seeking too much, first investigate the state of the dollar there and the cost of living. Many brethren in other lands today preaching the gospel are badly in need of a raise in support. Think it over brethren as you plan your work for 1974.



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VOLUME XIV

DECEMBER, 1973

NUMBER 12

Editorial

Connie W. Adams
P.O. Box 68
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MATURE OR ROTTEN?

Robert D. Wood, president of the Columbia Broadcasting System, spoke in Nashville, Tennessee on October 16 before the Better Business Bureau. His speech was entitled "Remarks For a Mature Audience." According to the NASHVILLE BANNER story on October 17, his speech was a defense of the bolder programming now so much in evidence. He complained that in the past television had been too much oriented to the "conventional minded and traditional bounded" public. Now, he says, they are trying to reflect a growing "maturity" in the viewing public. He reports that the average family spends about six hours a day viewing television.

It is his contention that bolder programming is less offensive to today's audiences because such shows as "Who's Afraid of Virginia Woolf?", "In Cold Blood" and "The Lie" provoked only a few thousand critical letters. He then said "My point is that we should be careful not to over-react to a relatively small number of critical letters." He warned against listening to a small, vocal and organized group trying to determine programming, and said this might lead to censorship. He defended retaining in programs words, phrases, scenes and situations which are offensive to some segments of society on the ground that to remove them would destroy the artistry of the work. He said the critics of such presentations are "self-appointed guardians" who want to "make everyone else a copy of themselves. No individual, no group should exercise

such power in a democratic society" and added that CBS would "resist censorship of the media."

Certainly, we should all defend freedom of speech. Obviously, it is not possible to cater to the tastes of everyone in programming. But was our guarantee of freedom of speech ever intended to become license to say and do anything in public which depraved minds think is artistic? Are there no subjects too bold nor speech too coarse to pipe into the private homes of citizens? I do not watch television very much. But on occasions when I have tried to do so, I have found it necessary to turn it off more this season than ever before. My family has done the same thing several times when I was not home.

More and more programs are using profanity. It has come to be expected. Many scenes are suggestive of the vulgar and some leave little to the imagination. Drinking, fomication, sodomy, incest, rape, not to mention an endless parade of murders are daily piped into millions of homes. This poses a dilemma for every Christian in the land who owns a television set. What shall we do? Shall we expose our minds and those of our children to this daily menu of filth and mayhem? What are the spiritual consequences of this? How many are discriminating enough to select only that which is wholesome? How many have the courage to get up and cut the thing off? What guidelines, if any, do you have at your house as to what the children are permitted to watch? What do they watch when you are not around?

How can any of us hope to be any better than the thoughts upon which we feed? "For as he thinketh in his heart, so is he" (Prov. 23:7). "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). If we are not careful we shall fall into the same trap as those described by Paul in Romans 1:32 "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." In the New Testament there are several catalogs of sin given, all of which are opposed to God, antagonistic to the life of


the saint and which lead ultimately to eternal damnation. One such catalog is styled "works of the flesh" with the warning that "they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21). Paul said "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit" (Rom. 8:5).

Try this out the next time the whole family plans to spend an evening at home together: leave the idiot box in the corner. If the temptation to turn it on is too strong, throw a quilt over it. Get the Bible out and let each member of the family who is old enough, take a turn reading a passage. Discuss it briefly. Then let each member of the family lead a prayer. If you have some time to spend together after that, get out some innocent game which all can enjoy and watch the fun you and your children will have. Families certainly need to do things together, but surely there is something better than all exposing their minds day after day and night after night to whatever the sophisticates of this world think will gratify the tastes of "mature audiences."

Nothing has interfered with neighborliness, family chores, personal evangelism, good reading habits, private devotions, and family fun as much as television. Our letters are not going to stop them from catering to the carnal minded. Now would be a good time for us to re-discover our families, our neighbors, good books and especially our Bibles. We need to do that anyhow. Unless protests roll in by the millions, the networks are not going to pay much attention. You might get the attention of some sponsors by telling them you will not buy their products as long as they promote such fare, but even that has its limitations. What we need more than anything else is the moral courage to turn it off and get our minds on the things which will build us up and not tear us down.

Much of what we are being given on television today is not mature - it is just plain rotten!

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Published Monthly at
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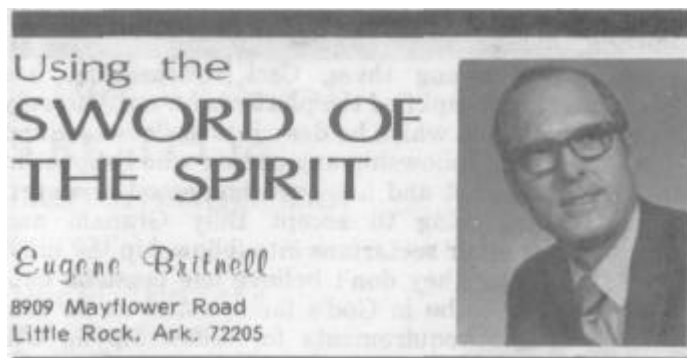
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WILL FELLOWSHIP" ADVOCATE TRUE FELLOWSHIP?

Certain men who claim to be heirs of the Restoration Movement and representatives of "the three major wings of our heritage" are making a determined effort to "move the stakes and lengthen the ropes" of the tent of fellowship. They feel that many, particularly of the "non-instrument Churches of Christ," are guilty of "exclusivism, narrowness, and self-righteousness."

The latest effort toward this broad and re-structured concept of fellowship to come to my attention is a magazine called "Fellowship". It is edited by Leroy Garrett, Wilford F. Lown and Robert Hayes Mulkey. It is mailed from Dallas, Texas with their office in Salem, Oregon. The first issue contains articles by Mulkey, Garrett, A. T. DeGroot, Richard Crabtree of First Christian Church, Canton, Ohio, and Robert W. Shaw of First Christian Church, Miami, Florida.

This is not intended to be a full review of all articles. I desire only to present statements which will reveal the purpose of the paper and what its influence may be. I realize that quotations lifted out of context can be misleading and amount to a misrepresentation, but I shall endeavor to be fair and honest. I shall say very little, for the statements which I give will accomplish the objective of this article.

"The W. E. Garrison 'Fork in the Road' address at the Detroit convention in 1964 delineated his position in reference to our future. In brief, he said we can choose (1) to become a **tight little denomination** efficiently controlled by a centralized leadership, or (2) aim to achieve in our own life the kind of church with variety of forms and theology such as history teaches us will have to be allowed for world-wide unity to be achieved—a **unity amid diversity**." (From DeGroot's article.)

"The most sophisticated of these journals is MISSION, which has the reputation, right or wrong, of being the most 'liberal' influence ever to arise in our ranks, is courageously bivouacked in Dallas, which is our citadel of orthodoxy, if we have citadels. It is something like William F. Buckley, Jr. pitching tent and podium on the Berkeley campus.

"The journal is edited by a recent graduate of Union Seminary and is underwritten by a board of 40-odd business and professional people that would do justice

to any enterprising corporation. They do mean business, **spiritual** business to be sure, and it is evident that they are playing for keeps and intend to be around for awhile, intimidation notwithstanding. And these are all main-line Church of Christ people, albeit not necessarily all orthodox to recent traditional patterns."

"Especially noteworthy is that these brothers, some of them editors and leading ministers, are remaining with their people even though their own views have broadened. By conviction they remain not-this or pro-that, but they now recognize a larger brotherhood than before and no longer allow their opinions or preferences to draw the lines of fellowship. An increasing number of our folk in all our groups are recognizing the difference between believing one is right and in believing that he is the only one that is right . . . The 'rebels' are mostly our young princes, products of our own institutions, who have gone on to graduate schools and now teach in our colleges (several have been dismissed), serve as editors, and fill pulpits in an increasing number of **freer** churches."

"The turn toward renewal is even stronger at the grassroots level, evidenced by the growing subscription lists of maverick publications, prayer groups, and house churches. Many a minister refrains from saying all that he believes, fearing that the reigns of orthodoxy are yet too tightly drawn in his church; and not a few of our preachers minister to two groups in one church, the 'institutional' group that continues to run the show, and, somewhat clandestinely, the 'underground' group that had rather hold hands and pray in a house church than to watch the Dallas Cowboys and talk about the stock market. It is surprising that the larger group can be so ignorant of the smaller one, and it is heartening that the latter can be so loving toward the former. One Houston church shows rare wisdom in having two Sunday morning services, an earlier one for the more creative and daring souls, and the ordinary hour for those more inclined toward the ordinary."

"At a unity meeting in California there was not only the Pat Boone family on the program, who were warmly received despite the disfavor that their charismatic experiences have brought them among our people, but there was also a presentation on ecumenicity by the president of a Franciscan seminary. So moving was the testimony of his own struggles toward a deeper sense of brotherhood that an audience of some 600 people gave him a standing ovation. Ovations, standing or not, are rare in our churches, but one for a Roman Catholic priest seemed unreal. It was surely the first time most in the audience had ever listened to a priest, and certainly in one of their own Churches of Christ."

"We do, after all, have a common heritage, not only in Jesus, but in the great Campbell-Stone tradition. Part of that heritage is the conviction that free men in Christ can pray and share together, and that out of it all will come that unity in diversity that is the fellowship of the Spirit, born of love, nurtured of hope,

and centered in the truth that is in Jesus and his holy Word. If we cannot stand together here, then we cannot stand separated anywhere."

The above statements are from an article by Leroy Garrett. A few brief observations are in order at this point.

First, one may believe that he is right without believing that he is the only one right. If one believes that he is right, and has the proper concept of truth, he must believe that all others who are right believe what he does. Two people cannot believe and practice different things and both be right, for truth does not contradict itself. (1 Cor. 14:33.)

Second, he doesn't need to refer to the "Campbell tradition" for Campbell championed the idea of UNITY in matters of faith. The slogan was: "In matters of faith, unity; in matters of opinion, liberty; in all things, charity." And such issues as the church or denominationalism, instruments of music in worship, modern miracles, sprinkling for baptism, the deity of Jesus and acceptance of the pope are in the realm of faith. If not, what on earth is?

The plea of the apostle is that we endeavour "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). The "fellowship of the Spirit" is NOT "unity in diversity". "Can two walk together, except they be agreed?" (Amos 3:3) Perhaps this refers primarily to God and man, but it implies the same for man and man. (1 John 1:6,7.)

"Searchings which are arrogant or become blindly romantic do not bring the desired unity. Our generation searches for the Spirit of Christ expressed in His life and teachings and authentically recorded for us in the New Testament as that which alone can discipline our desires and bring oneness in His Body. Loyalty to His Lordship is desired more earnestly than conformity to someone's opinion or tradition. And to the religious world, our 'brotherhood's' pratings about being 'born to unity' must have appeared ludicrous. While busily building partitions and nailing shut doors to separate our own family into proper rooms (denominations), we have rushed about town circulating petitions decrying the evils of backyard fences and urging their removal. My mother and father taught me that brotherhood should be so deep as personal loyalty to the Lordship of Christ and so broad as was personal obligation to accept the family which God alone could 'father'."—Robert W. Shaw

In many ways, this is a good statement. The important questions would concern what loyalty to His Lordship entails, and who is in the family over which God is father. Let us remember that Jesus said, "If ye love me, keep my commandments." (John 14:15) And he doesn't teach different things to different people!

The principle plea or slogan of these men is "unity amid diversity." To them, doctrine is of little significance. How else could they hope to unite the denominations with their doctrinal differences? But this stance is in direct conflict with many clear and simple statements in God's word. Consider the teaching of Matt. 7:13, 14, 21, 22; Mark 7:3-8; John

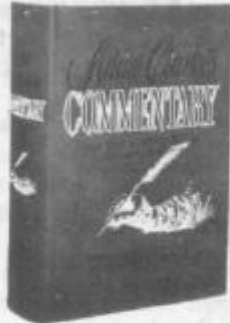
8:31, 21; 1 Cor. 1:10; Gal. 1:6-9; Col. 2:8; 2 John 9-11 and Jude 3.

One voice among them, Carl Ketcherside, has condensed and simplified the platform for unity to only two requirements which he describes as "one fact and one act." He can fellowship any person who believes in the deity of Christ and has been immersed in water. But if he is going to accept Billy Graham and thousands of other sectarians into fellowship, he must drop the **act** for they don't believe one must be baptized in order to be in God's family. And as he continues to drop requirements for fellowship he will eventually want to accept the Jews for his love for everybody will not allow him to alienate and condemn them—and there goes the **fact!**

This proves again that once you leave the Bible and God's standard of authority, conditions of salvation, and basis of fellowship, there is no logical stopping place short of total rejection of truth and complete apostasy.

According to the Bible, there are seven points in God's plan for unity and they are of equal importance (Eph. 4:1-6). It is just as wrong to deny the one faith and the one body as it is to reject the one Lord or the one God. In our faith, teaching and life, may we never "think of men above that which is written" (1 Cor. 4:6).

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INSTRUMENTAL MUSIC NOW WITH US

My friend and brother, Leon Odom preaches for the Austin Street church in Midland, Texas. In his September 30th bulletin, he tells a sad story which I feel needs to be shared with the brotherhood. It makes known to all of us that it is later than we think. I might add the preacher for the congregation under consideration, Lester Hathaway, for years objected to having Bible classes. Look how far he has gone in the other direction. It seems that extremes beget extremes! Now, here is brother Odom's article in its entirety.

"Even though I was totally unprepared for the effect it had on me, I saw it with my own eyes. I got out of the automobile and stood before the sign which read, "CHURCH OF CHRIST." As I looked through the doors of this neat little country town church building I saw it. It was sitting at the front next to the pulpit—a new piano. That piano was purchased recently in Pampa and the man who sold it was heard to say, "I did something today I never thought I would do. I sold the church of Christ a piano!" Well, I've got news for you—I never thought he would either! But he did.

As I stood there looking at that sight, it was like looking into the open casket of a loved one. I stood gazing in amazement; stunned, and I confess, broken-hearted, as I literally fought back the tears. This was not a so-called "conservative wing" of the Christian Church. As far as I am concerned, the Christian Church by any other name is still the Christian Church denomination and has no scriptural right to exist. But this was where the body of Christ meets in MOBEETIE, TEXAS, twenty miles east of Pampa.

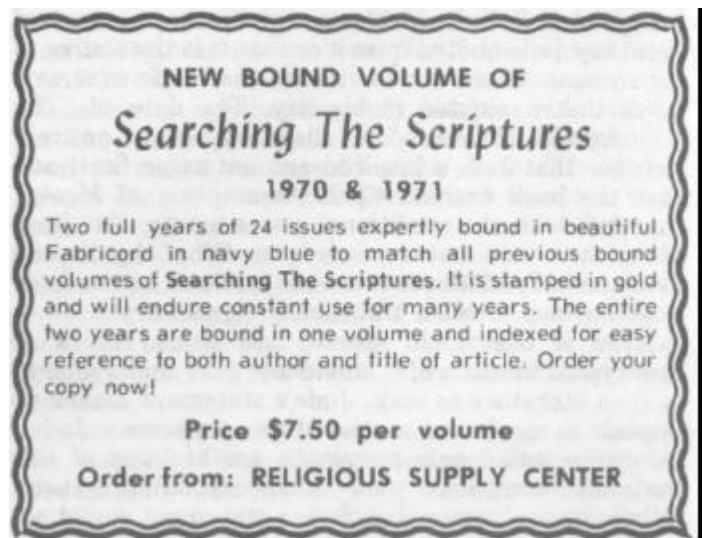
It is hard to imagine how I felt having been raised "in the church" and hearing those old hard hitting preachers of the past thunder warnings against apostasy. Preaching **against** the use of instrumental music in the worship, and challenging all advocates of the Missionary Society for debate. My, how the preachers have changed, and I might add, the churches as well.

While I stood there looking at that gloomy scene, I heard a voice from the past as though it came from over my shoulder that very moment: "Leon, at the rate the church is going now, brethren will have the

instrument in the worship in your lifetime." That famous prophecy was uttered by the uninspired man, J. L. Hines in the year 1951. I was just a young man of twenty-five then, and paid little attention to his point on that. Brother Hines missed one thing: that apostasy came faster than he thought—he is still alive and living in Abilene. It came in HIS lifetime!


I have had time to ponder a little since I visited that deplorable scene in Mobeetie, Texas. I have asked over and over again, "What happened?" That is a good question. How could the church of Jesus Christ go so far into apostasy so fast? In two decades we have seen brethren form societies that they fought the Christian church over. Now we see them bring the instrument into the worship. The Highland church has divided the churches of Christ over the HERALD OF TRUTH organization that is supported by thousands of congregations over the country. Now this same big Abilene church is plagued, in that her present elders are endorsing TONGUE SPEAKING, and preachers who deny the need for Divine authority etc. The Mobeetie, Texas church has a rank modernist, Lester Hathaway, preaching for them, and he likewise fills in at the Holiness crowd in Pampa. What is the matter? I think I know, dear reader, brethren are reaping what they have sown! They have maintained that they did not have to have authority for their practice and sure enough some of them got to really believing them and especially some of the younger people and now they have gone down the broad way that leads to destruction.

The final question is, "How far and how many will go?" The answer to that is simple. They will go just as far away from God as they can as long as they continue to ignore the New Testament. They will take just as many in the churches as are willing to be led into apostasy. The question is, will you go with them or will you return to Him who stands grieved at the present lack of respect for His Word. Remember these words? Do they still mean anything to us? "If any man speak, let him speak as the oracles of God." (1 Peter 4:11)



ANSWERS
for our hope

Send Bible questions to:
Marshall E. Patton
806 Muriel Dr., S.E.
Huntsville, Ala. 35802



QUESTION: Why do the inspired New Testament writers refer to apocryphal literature of their day much in the same way as they appeal to the inspired Old Testament? Two examples that come readily to mind are Jude's referral to "The Assumption of Moses" in Jude 9, to the "Book of Enoch" in Jude 14, 15, and Paul's reference to an unknown work, or maybe an oral tradition of the Jews in 2 Tim. 3:8. All kinds of upsetting conclusions come obviously to the fore when confronted by these examples. May we, following apostolic example, also appeal to apocryphal literature? (Heaven forbid!).—J.K.

ANSWER: It is obvious from the question submitted by our querist that he recognizes a difference between apocryphal and inspired literature and the use to be made of each. Nevertheless, he has a problem, namely, Why did the New Testament writers refer to such literature in much the same way?

In the first place, there is no evidence in the passages cited that a New Testament writer referred to any apocryphal literature, much less make a use of it similar to the inspired. Such an idea is an assumption. Let's examine the passages in the order submitted.

Concerning Jude 9, evidence points to the existence of a book in the days of the church fathers entitled "The Assumption of Moses." I understand that a fragment is yet extant, but that part which tells of this event is partially destroyed, so that a full comparison is impossible. Three of the church fathers, Clement, Origen, and Didymus, refer to this book, but none of them say Jude quoted from it or that it is the source of his account. There is no evidence that Jude ever saw it, or that it existed in his day. The date of "The Assumption of Moses" is disputed. It is entirely possible that Jude's inspired account came first, and that the book entitled "The Assumption of Moses" together with the traditional views among the Jews about the whole matter came later. What the dispute over the body of Moses was about, I don't know. Jude does not say. Jewish traditional views vary.

Even if one could prove that Jude refers to apocryphal literature, it would not give endorsement to such literature as such. Jude's statement makes no appeal to such for authoritative purposes. Jude's reference would only prove the truthfulness of this particular traditional view in apocryphal literature. Others might be true, but Jude's statement would not

prove it. Paul made reference to what certain Greek poets said (Acts 17:28) and paralleled it to the *truth* (that revealed under the power of the Holy Spirit), but that does not mean that everything Greek poets say is true. Whatever men of note in the world may say, may serve as corroborating evidence, but *of itself* it is not proof. In the final analysis the appeal must be made to what the Holy Spirit has revealed (1 Cor. 2:11-13).

Concerning Jude 14, 15, notice that Jude did not appeal to some quote from any book, but rather simply stated what the prophet Enoch said. There is among apocryphal literature a writing entitled "The Book of Enoch," which contains a similar passage. However, the date of this book is also unknown. If it were written after the book of Jude, it is only natural to assume that this prophecy, in some form, would appear in it.

No doubt, many prophecies were given by God's prophets in the Antediluvian world (and at other times, too) which were not put in writing at the time. Perhaps some of these were never put in writing, but came down among the Jews by oral tradition. Some were put in writing at a later date by Moses and other prophets as they wrote (by the Spirit) of the past. There is no record in the Old Testament of Enoch's prophecy, but I have no doubt that he made it. Jude said so by the Spirit. Again, there is no evidence that Jude quoted or referred to the apocryphal writing, "The Book of Enoch."

In 2 Tim. 3:8, we notice again that no appeal is made to anything written by men. Two names are given of men who opposed Moses. While tradition among the Jews holds that these are the names of the Egyptian magicians (Ex. 7:11,12), there is no evidence that Paul appealed to such as proof of what he said. Rather, his statement serves to confirm the truthfulness of the tradition. As already observed, such does not give endorsement to all traditions. The truthfulness of spiritual matters depends upon that which the Holy Spirit reveals. If the writings and traditions of men accord therewith, well and good. If not, we have no proof of their truthfulness.

In all these instances the apostles relied upon that revealed by the Holy Spirit for *truth*. In this their apostolic example is worthy of imitation.

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ICHABOD

It has been well said that the man who is ignorant of history is very likely to repeat it. How true this is when one church is lifted up above all others. The Roman Catholic Religion came out of this system. One church became the leader for a valley or a providence and gradually expanded its power until one church in Rome became supreme.

At the time I debated Wallace and Wood, in the middle sixties, Highland in Abilene, was at the height of its power. It had literally hundreds of members and a large group of elders that ran its every affair. These elders were said to read every word that went into a sermon on the Herald of Truth broadcast to see if it was scriptural and would present the gospel in the best possible light. This point was made with effect and liberal brethren went out from the debate saying the program is safe because it is in the hands of the elders at Highland.

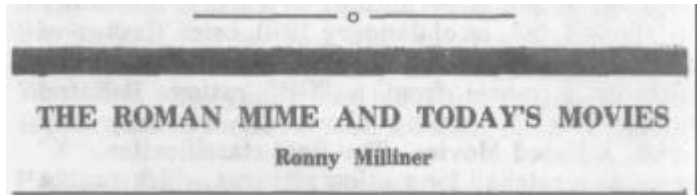
To speak against the Highland church was like speaking against the church at Jerusalem, and they thought nothing of spending thousands of dollars to see that their interests were protected. In the Wallace debate they flew one of the deacons to Tampa and in the first discussion I had with Wood they had Harper, Caywer and the entire first team there.

God made all Christians alike and He did the same with the churches. No church has the right to differ from any other church in any way. Titus was left in Crete to appoint elders in every city. The opposite to the Herald of Truth which was a centralization of power and money that made the Highland church different from the rest. If one church could supervise a program like the Herald of Truth and dispense funds for hundreds of churches it could do all the Radio and T.V. work for the brotherhood.

Now we see the folly of elevating one church over another. Highland has been brought low, and if you did not read it take the time to read it now, brother Bill Cavender and the Imhoff Bulletin make startling revelations.

In 1 Samuel 4, a series of events brought Israel to one of the lowest ebbs in its history. The Philistines had captured the ark of God. Eli who was 98 years old, fell from his seat and broke his neck for he was very heavy and all of this caused Phinehas and his

daughter-in-law to name her child ICHABOD, saying, *the glory has departed*. The glory has departed from the liberal cause and mighty Highland is fallen. From this day forward it will be a simple case of history repeating itself.



"Should a Christian go to movies? What about PG-movies? Could some R-movies be okay?" If some of the older adults realized that these questions and others like them were going through young peoples' minds, I believe there would be more teaching on the subject. I believe it is drastically needed; if I did not I would not have spent my time studying the subject. The things which will be said in this article are my own personal beliefs. There will be those who disagree with what I have to say, but I plead with the reader to consider the matter with an honest and open heart.

In the days of the early Christians there was a type of drama which is similar to many of our modern day movies. This was the Roman mime. The mime had its beginning in Greek drama. The **Encyclopedia Britannica** tells how it entered into Roman life. "The presentation of mimes was a traditional feature of the annual Floralia festival, which being licentious in spirit, opened the popular stage to naked mime actresses." (The Floralia festival was the celebration and worship of the Roman god, Flora.) In **History of the Theatre** on page 62, Oscar G. Brockett wrote, "During the Christian era, the mime appears to have reverted to a non-literary type, although its popularity increased until it virtually drove all other forms from the stage. Under the Empire, it became increasingly elaborate, spectacular, and obscene. Adultery was a stock theme, and Heliogabalus (Emperor, 218-222 A.D.) ordered that sexual acts be realistically portrayed on stage. Violence and cruelty also abounded, and Domitian (Emperor, 81-96 A.D.) had a real crucifixion inserted into one play." Do these things sound familiar?

One can not say that the early disciples of Christ did not know of anything like our modern "flicks". Mr. Brockett stated on page 69 of his book, "Under the Roman Empire about 125 permanent theatres were built." The Christians were in every sense of the word knowledgeable about these productions. I ask the reader if he can find one instance in the Word of God or secular writings of a faithful child of God going to such an occurrence. On the contrary, in secular writings you will find that they condemned such practices.

In our society today there are four types of movies. The **Report of the Commission on Obscenity and Pornography** describes how these movies are classified into their different ratings. "G-Rated

Movies—Films rated "G" must be sexually pure. Little beyond conventional embracing and kissing is allowed. No "G" film may contain anti-social themes. GP-Rated Movies—Motion pictures are rated "GP" with the maturing adolescent in mind. Moderately explicit indication of sex is permitted. Originally, no nudity was allowed, but, as of January 1970, brief 'flashes' of partial nudity in a 'long shot' did not automatically disqualify a movie from a "GP" rating. R-Rated Movies—The "R" rating allows for virtually any theme. X-Rated Movies—The final classification, "X" serves as a catchall for motion pictures which cannot be rated "G", "GP", or "R". These are the types of movies that some professing Christians are going to see.

It is true that a place exists for wholesome recreation in a Christian's life, and some G-rated movies may fall into this field. However, we need to realize that it is of small profit (1 Tim. 4:8), and be more concerned about godliness and righteous thinking (Phil. 4:8). Let's not be accused of being lovers of pleasure more than lovers of God (2 Tim. 3:4).

Paul wrote in 1 Cor. 4:9, "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels and to men." The Greek word translated here as "spectacle" is the word THEATRON. Guess what word we get from that? Let us become theaters of righteous lives to show the world the greatness of God.

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THE NEWS LETTER REPORTS

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

FRED STACEY, 1901 Frankfort Ave., Louisville, Kentucky 40206. Ten were baptized into Christ during my recent meeting at Hairston Avenue in Conway, Arkansas. Jack Hobby is now preaching for this congregation.

FLOYD SMITH, Star Route, Shepherdsville, Kentucky 40165. A new congregation is now meeting in the school lunch room in Mt. Washington, Kentucky with twenty-four members. Gene Ward preaches for this congregation.

ED LEWIS, 213 Spartan Road, Wilmington, North Carolina 28401. Since February, 1973, five have obeyed the gospel in the new work in Wilmington. Jim Poppell moved here from Lake City, Florida to work as full-time evangelist. Harold Dowdy and Grover Stevens have each held meetings here since the work began with two baptized in each meeting. About thirty are now in attendance and home Bible studies are being conducted almost nightly. Please note our ad in this paper.

BOB BUCHANON, Pekin, Indiana 47165. In September, I preached in a meeting at Tenth Street in Columbus, Indiana. Attendance reached a high of 268 with better than 200 average each night. Day services Monday through Friday dealt with "How to Study the Bible." A special class for young people was held on Saturday morning with 82 present. Four were baptized and three restored in the meeting.

WILLIAM C. SEXTON, 2332 South Hiram, Wichita, Kansas 67213. In October, a fine gospel meeting was conducted here by Derrel Shaw of Dalhart, Texas. Each lesson was filled with scriptural quotations with immediate application of the principles found therein. The work at Southwest looks good. By spring we should outgrow our meeting house and will either have to build or start a new work. Our next meeting will be with Billy Moore.

PREACHER WANTED

VANDUSER, MISSOURI. The church in Vanduser in the bootheel of Southeast Missouri, near Sikeston is in

need of a preacher. We have about 35 in attendance and will need for a man to find some outside support. If interested contact John Engram, Vanduser, Missouri 63784 (phone 471-2026); or Lloyd Boley, Route 1, Bell City, Missouri 63735.

JAMES LOVELL, 24 Bramhope Rd., Bramhope, Port Elizabeth 6001, Republic of South Africa. In September we had a gospel meeting with Gene Tope of Pretoria, S.A. preaching. During the meeting twenty-nine visitors attended who were not members. Each of these is being contacted for further study. There are thirty-three townships which make up Port Elizabeth with need for gospel work in each.

PREACHER NEEDED

FREMONT, OHIO. The church in Fremont, Ohio needs a full-time preacher to work with this nine year old congregation. The meeting house is two years old and two-thirds paid for. Attendance averages about 60 on Sunday morning. We are able to furnish full support. We will only consider someone who is opposed to the liberal trends in the church today. Write or call: Leo Bowen, 679 Pemberville Road, Woodville, Ohio 43469. Phone (419) 849-3686.

RAY SMALLRIDGE, P.O. Box 866, High Springs, Florida 32643. I began work with the Santa Fe Hills church west of Alachua in January of this year. During the year C. L. Overturf, Jr. and Ken Thomas held meetings here. Harold Dowdy is to be with us in a meeting next spring. Four have been baptized and three restored here.

JEFFERY KINGRY, 5 Mohawk Ave., Glen Burnie, Maryland 21061. After two and a half years with the church in Kirkland, Illinois, I moved to Glen Burnie. Kirkland is still looking for a preacher. The church there is self-supporting and anyone interested may contact William Beasley, Kirkland, Illinois (815) 522-6148. Maryland, like most northeastern states has a paucity of churches. There are some sound churches in the area but they are few and far between. Anyone coming into the Baltimore-Washington area is encouraged to look us up. Cecil Willis was recently with us in a meeting and James P. Needham will be here next spring. If you have friends or family here who would profit from a visit or personal work, please let us know.

ROBERT TURNER AND HARRY PICKUP, JR. have been in Australia the past three months during which time they conducted eighteen meetings in Queensland, New South Wales, Victoria, Western Australia and Tasmania. Many brethren are anxious to hear the reports of their work there and their impressions of that done by both American and Australian brethren who reside there.

HERBERT BRASWELL, Box 190, Richlands, Virginia 24641. The fields are white to harvest in southwest

Virginia, especially in Russell, Tazewell and Buchanan Counties. I moved to Richlands in March of this year and have been working with the church not only in Richlands, but also in Wardale on Wednesday nights and in Corn Valley every third Sunday. There are many congregations without a preacher. Dover D. Stacy, Jr. is now working with the church at Wardale and so I help at Corn Valley on Wednesday nights. Why don't some young men move to this area. Surely support can be found for such a fruitful field.

PAUL WILLIAMS, 56 Maud Street, Florida, Transvaal, Republic of South Africa. The Johannesburg church is in the process of buying a house in the section called "Brixton." It is a six-room brick structure at the back of a 50x100 ft. lot with room to park eight cars in front. We plan on changing the front of the house to look like a church building, and will remove at least one inside wall to provide a small auditorium seating about fifty people. The location is quite good. It is on a quiet street just IV2 blocks from the South African Broadcasting Company Tower, a landmark easily seen from all over Johannesburg. Brixton is easy to get to from all sections of the city.

GARY D. WHITE, 7067 Fontana Drive, Columbia, South Carolina 29209 (Phone 803-776-6318). Ever since I was forced to return to the USA in 1969, due to being fired by the liberals because of my stand against the sponsoring church arrangement and institutionalism, my family and I have never lost the desire to return under scriptural means to preach the gospel in its purity and to establish sound churches in that place. We believe that enough time has elapsed to have established the necessary confidence in us by conservative brethren to ask their help in returning us to that country. I am happy with the progress the church has made in foreign fields, but it is a sad fact that the continent of South America has hardly been touched by sound brethren. How long will this continue?

We entered Caracas, Venezuela in November, 1966, as the only two known Christians there. From September, 1967 to December, 1968 we helped to establish four churches in Venezuela, the largest in Caracas with 25 members. During that period 743 persons from all over the country enrolled in the Bible correspondence course. Ten percent had completed the course, which I visited and baptized more than 20 of them. At the peak of such progress we had to leave this work. Within a month after we left 3 more were baptized. After a two year lapse the liberals finally sent someone to replace us in 1971. I understand that two of the four churches are still there. All of those we converted and left behind in Caracas are still there. Some are even preaching. I must return soon to try and pick up where I left off. People there are seeking the truth. While there I was in contact through the Bible Course with several people from every major city in Venezuela. I truly believe that there is much and steady growth for the Lord's kingdom in this Spanish speaking country of over 10 million

population. Caracas, the capitol, has over 2 million people.

The urgent work there calls for a great amount of support. Based on recently gathered facts we will need the following financial assistance for existence there on a monthly basis: House without utilities - \$450; English school for two children - \$325; Personal support - \$750. A travel fund of \$6,200 will be needed to move the necessary household goods. Having lived there I know it is much cheaper to take these things than to buy them there. This amount also includes tickets, passports, visas, duties, etc. This also includes the devaluation of the American dollar. I will be glad to meet with any church interested in helping to discuss this work.

Brethren, we are not planning a two to four year stay, but an indefinite one. We realize that this undertaking is a very serious task. We will do everything within our ability to honor that trust and commitment to both those who support us and to the Lord. Will you not make a place for us in your new 1974 budget so we might be ready to leave by July, 1974? Phone 803-776-6318.

WILLIAM B. MURRELL, 500 Chandler Dr., Athens, Alabama 35611. The Lord willing, we plan to move just after the first of the year to Tunbridge Wells, England, which is about 35 miles south of London. Brother Fred Melton, the only faithful American evangelist in England, has been there about two and a half years. Soon after we arrive, he will move about 200 miles west to work with the Bedminster congregation in Bristol.

England is about the size of Alabama but has thirteen times as many people. It is one of the most densely populated places in the world with over 800 people per square mile. They have about 35 small but very conservative congregations of the church there. The need for gospel preachers is great.

We will need \$200 per week support plus about \$200 per month house rent. We also need about \$1,200 travel and shipping expenses. After December 16th, our mailing address in the states will be: % Wm. B. Murrell, Jr. 500 Chandler Dr., Athens, Ala. 35611. Bill will do our banking for us while we are in England, so all contributions can be sent to him.

We plan to spend the month of January traveling among the churches raising support. Then on February 4th, fly from Birmingham to London. Brethren, will you support us in this great work?

BOIL IT DOWN BRETHREN, BOIL IT DOWN—Readers would like to know about the work where you preach. It offers encouragement to others. But please, make your reports brief. A news report should not be an article. A good short paragraph for a news item stands a much better chance of being printed. If it is too long, it may have to wait longer to be printed until enough space is cleared. Send your reports to the editor at P.O. Box 68, Brooks, Ky. 40109

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