

SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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VACATIONING AND RETIRING CHRISTIANS

by Gary Ogden

About twenty-four months ago I moved to Asheville, N. C., a medium-sized community nestled in the Great Smoky Mountains. The area is unquestionably beautiful and draws thousands of vacationers, and its moderate climate encourages some folks to go no farther south in their search for retirement living.

There are several joys working with the church here. Among them is meeting many people from various parts of the country who come to visit. We are the only church in the city which opposes institutionalism and the social gospel, and our attendance swells during the summer.

But there are some things that are a disappointment to the church here, and I believe that a self-examination by those on vacation will cause them to be more careful.

1. The majority of our visitors only come to one hour of worship. These no doubt are people who at home are regular in attendance to all the services. There may be several reasons for not attending all the services while on vacation, but the main one seems to be that they "headquarter" at a place that is "just too far" to conveniently come to all the services. In the first place the truly faithful serve the Lord whether it is convenient or not; and, secondly, those who are spiritually thoughtful will see to it that they are "close-in" when times for worship arrive.
2. Often the visitor comes to the morning service with the intention of leaving thereafter for home (which may be several hours or days away) without attending an evening service along the way. "We must be back in time for work on Monday morning." Can the Lord be truly pleased with such neglect of "weightier matters"?
3. Here is another problem I hope never arises again. A business convention, composed primarily of Christians, came to town for the

week-end. One family came early and visited our Wednesday night services. We were apprised that this large group of Christians would be coming in and there was concern as to whether we could handle all of them for worship. I assured them provisions would be made, even to the providing of transportation. We baked extra bread, bought more juice, paper cups to serve them, etc. All things were ready! We looked forward with great anticipation to the filling of our building and the good singing. Imagine our dismay when only a small portion showed up. I inquired into the matter. "Oh, several met together in a hotel room and broke bread at 8:30 this morning. A well-known Florida preacher conducted the service. They needed to get started early on their trips back home." I learned that this is a common practice for this group. Often times, they will convene in cities or exotic places where no faithful congregation exists. So they hold service. But as in our case, they held their own service when a local congregation was only 3 miles away. Brethren, where is the scriptural precedent for such activity? Someone might say, "What about Paul?" I say that what Paul and his companions were doing is far different than a business convention. Paul had to meet with companions because there were no congregations, which situation he was going about correcting. When he found himself in a community where a church existed, he worshipped with it (Acts 20:4-7). And Paul was in a hurry to get home, too (Acts 20:16)!

I maintain that if one group of Christians can meet on their own when traveling, they can do it anytime; and if one group or family can do it, then all can do it, and in principle the local congregation has just been abolished.

When will we recognize the importance of planning for spiritual activities as well as physical when we plan our vacations?

Another problem closely connected with this is the problem of Retirees moving to this area. Churches of Christ are scarce in North Carolina, and ones that stick to the Bible even rarer. Travel in this area is not the easiest in the world, and people are just not

careful to find retirement homes near the meeting house. In fact, some locate where the nearest sound congregation is 2 1/2 hours away. These people barely make it to one service and are absolutely of no further help or encouragement to the local congregation. People who much of their lives have been faithful stalwarts (or so we are led to believe) retire from duty in a resort area. They deliberately (though probably not premeditated) put themselves in a position of being little help to the church.

We want people to move to North Carolina, but we want them to move close enough to be a source of strength to the local congregation. Preachers can help. When a family gets ready to move, help them find out about the local church in that community. There might be some situations where a family could move in and "start the church" in their home. But for many Christians it would be spiritual suicide to try.

I sincerely hope that these remarks will cause Christians to think and to examine their actions.

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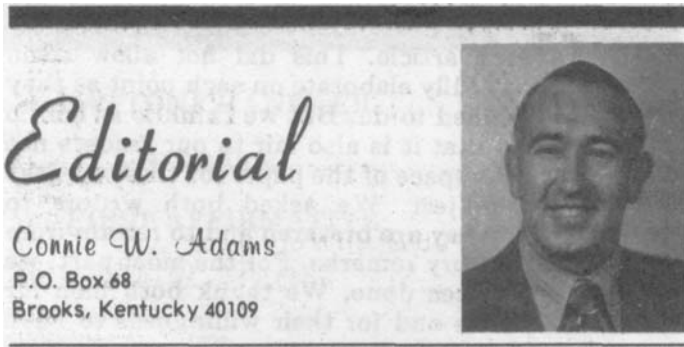
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Second Printing for July Special
 We did not dream that the July special entitled "The Family Under Fire" would be sold out within 10 days of the date that issue was mailed. As soon as people received their copy, had time to read it and show it to others, the orders started coming by mail and long distance calls. We have ordered another printing to take care of those we had to back order plus what we think is adequate to fill other orders. If you did not get a bundle to hand out where you live or worship, try us again. We think this indicates something of the need people feel for help when the family is, indeed, under fire.



ELDERS IN EVERY CHURCH

"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 14:23). "And for this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Titus 1:5).

These verses show that it was the practice of inspired men to appoint elders in every church, in every city. Paul had the same order for all the churches. Touching marriage in a time of distress, he wrote "And so ordain I in all churches" (1 Cor. 7:17). His practice in this established a rule or norm to be followed by others for he wrote "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). They were all to "walk by the same rule" (Phil. 3:16).

Pattern Authority

The verses just cited establish "pattern authority" in spite of the fact that many today are saying that there is no pattern. Milo Hadwin recently wrote a book on apostolic examples which was published by Firm Foundation and given editorial endorsement by Ruel Lemmons, in which he advocated that apostolic examples do not form a binding pattern for the church of the present. He said there was no reason for brethren to get shook up about that, for after all, not a great deal was involved in accepting that premise. He said the only practices at stake were the first day of the week observance of the Lord's Supper and a plurality of elders in every church. Well now,, that sounds like a lot to me! This amounts to saying that the worship and organization of the church are really not important anyhow. That is a little larger pill than I am prepared to swallow. What think you, my fellow brethren?

Men are not prepared to be elders when they first become the children of God, for no novice is to be appointed (1 Tim. 3:6). Neither is one an elder just because of his chronological age. Paul "ordained" elders in every church. Men get to be older whether you "ordain" them or not. Time takes care of that. In 1 Timothy 3 and Titus 1, divine qualifications are set forth in order that men prepared for this work might be recognized and chosen in keeping with

divine wisdom. When such men are found and ordained, they are made overseers by the Holy Spirit (Acts 20:28). That means they have met the standard determined by God and revealed in the scriptures by the Spirit. They then are to "take the oversight" of "the flock of God among them" (1 Peter 5:1-3). They have a "rule" for which they shall "give account", hopefully "with joy" (Heb. 13:17). God's order then is a plurality of elders in every church, exercising oversight of that flock and no other. They are not to be overlords, supplanting the authority of Christ who is "the chief Shepherd" (1 Peter 5:4), but are to be worthy examples before the flock in doing the work of the Lord. It is known by all that some men chosen as elders are far from qualified and that others have perverted the Lord's plan for the function of elders. But that does not mean that God's plan was wrong and that elders should be abolished. When the storm door on your house needs fixing, you don't tear down the whole house—you fix the door. Certainly, situations develop which need correction. But in the process, let us not throw out God's arrangement which he ordained for all the churches.

A Great Need Today

We have heard much in the last few years about a preacher shortage. There is one, and it is serious. Brethren need to ask "Why"? But there is also a serious shortage of qualified elders. Again, we need to ask "Why"?

How is it that a congregation exists fifteen or twenty years and never has at least two men in it qualified to serve as elders? Are the elders known by younger men such poor examples that those younger men have no desire to prepare themselves for this work? Have gospel preachers failed in their teaching to train and inspire younger men to equip themselves to serve? Are younger men so preoccupied with earning a living and the pursuit of material goals that they fail to rear their children to be faithful to the Lord and thus rule themselves out of consideration because they do not have "faithful children, not accused of riot or unruly", though they themselves may finally awaken to their own need for spiritual growth?

Is it that preachers in congregations without elders enjoy having things in a rather fluid state so they can run things more easily? Or, is it that there are some brethren in these congregations who know they could never be appointed, but who, at present, have much influence on congregational decisions? Are they afraid of losing their voice? Have some brethren read more into the qualifications than God put there and acted arbitrarily in rejecting qualified men? Have some who claim to "speak where the Bible speaks" decided that they have gotten along for all these years without elders and therefore do not need them? Beware brethren, for this assumes that we know better how to carry on the Lord's work than he knew. God's order is not to be perverted, subverted or supplanted.

Unscriptural Substitutes

Some congregations without elders have settled for majority rule and speak freely of "voting" to settle questions. Surely, some means must be found to determine a consensus of judgment to arrive at workable plans. But to speak of "voting" to settle every matter leaves the impression that the church is a democracy to be ordered by popular opinion. It is the language of Ashdod. It also presents the temptation to play politics to line up enough "votes" ahead of time to carry the desires of selfish and ambitious men.

A few years ago, a northern Ohio congregation had no elders. When they tried to appoint some, it was found that none were qualified. So they selected seven men who were empowered to make decisions for the congregation. These men were styled "the board of governors." They had no elders, but they had "governors"! I had a session once with the preacher for that congregation and with one of those "governors" and both defended the practice.

We learned recently of a congregation which has been in existence for a number of years without ever having elders appointed, which conducted one of those meetings with enough "votes" in the pocket to appoint a committee of four men to function on behalf of the congregation in lieu of elders. If anyone knows the scripture for this practice and will send it to us, we will surely print it for all to see!

Hope For Tomorrow

On the brighter side, we know a number of younger men over the land who have told us that they are trying to grow spiritually, work harder for the Lord and rear their families with a view to someday being prepared to tend the flock of God. Last month a fourteen year old boy told me that he would like to prepare himself to serve one day as an elder in the church. Surely, this offers hope for the future.

THE PATTON-CHANDLER DEBATE

Elsewhere in this issue we carry the first of three exchanges between Marshall E. Patton and Darwin Chandler on the issue of the right of Christians to collectively teach the Bible through a service type organization such as Florida College. In several parts of the nation this question has been heating up the last few years. Cecil Willis and Jesse G. Jenkins had an oral debate on the subject in the Houston area last year. In certain places it appears that feelings are pretty strong on this matter. The editor and those who write regularly for this paper are persuaded that such organizations have a right to exist and to teach the Bible as a part of the service they offer for sale. An editorial in this paper in November, 1974 prompted Brother Chandler to write offering to debate this question. We now have in hand all the material from both writers and will proceed with the publication of it in the September and October issues.

We limited the disputants to six pages double-spaced for each article. This did not allow them enough room to fully elaborate on each point as they might have wished to do. But we think it is fair to both sides and that it is also fair to our readers not to occupy all the space of the paper for three months on this one subject. We asked both writers to remember that they are brethren and to refrain from personal derogatory remarks. For the most part, we think this has been done. We thank both men for their work in this and for their willingness to have their views tested in open controversy.

Now, we ask the reader to consider what they have said, make up his own mind and act accordingly. Both of these brethren stand opposed to church contributions to schools or publishing foundations. Personally, we see no reason for this issue to become divisive, since it concerns individual conviction and practice. You will want to keep this issue of the paper for checking and double-checking on points made in other articles than the one you may presently hold in your hand.

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PATTON-CHANDLER
DEBATE
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PROPOSITION: "The Scriptures teach that Christians may collectively teach God's word through service organizations, such as Florida College."

For the sake of brevity I shall dispense with preliminaries. Elsewhere in this issue Brother Adams will have properly introduced this exchange and solicited the right attitude toward it.

Proposition Defined

By "The Scriptures teach," I mean the word of God authorizes generically or specifically by either direct statement, approved example, or necessary inference. By the expression "that Christians may," I mean those who have obeyed the gospel are at liberty to act or not act at their discretion within the realm authorized. By "collectively teach God's word," I mean impart knowledge of both the Old and New Testaments in association with others and as part of a whole. By the word "through," I mean agency or means. The word "organization is defined: "1. Act or process of organizing. 2. State or manner of being organized; organic structure" (Merriam Webster's Collegiate Dictionary). The word "organize" is defined: "1. To give organic structure to. 2. To arrange or constitute in interdependent parts, each having a special function or relation with respect to the whole" (Ibid.). In the light of these definitions, by "organization," I mean the arrangement of individuals so as to constitute interdependent parts of a whole, and who function harmoniously under common direction in behalf of the whole. By "service organization," I identify the type of organization involved in our proposition. The word "service," in our proposition, is used in the following sense: ". . . 13. Act or means of supplying some general demand, esp. of conducting some public utility; as, gas or water service" (Ibid). In the light of this definition, by "service organization," I mean an organization that supplies a product or service that meets the demand or need of individuals or churches on the basis of the same being purchased. Just as the utility company supplies the demand of its customers on the basis of their commodity being purchased, so with the organizations of our proposition. They are really business organizations. While their business (at least one aspect of it) is that of teaching God's word, they are, nevertheless, a business enterprise. They supply a product or service which is purchased by

individuals or churches which product or service is then used by the purchaser in the fulfillment of his or her divine mission. It is this particular point (the fact that they are service organizations — selling their product or service) that distinguishes them from the church as an organization. In fact, if the church were to so function, it would be wrong! Because of this difference, I affirm that such organizations do not supplant nor in any way reflect upon the all-sufficiency of the church of our Lord. They are in a different category! By the phrase, "such as Florida College," I mean that such organization is one illustration of that which is under study. To this might be added: "Searching The Scriptures." If objection be made to this as an example, let Brother Chandler tell why, and then name some organizations that are. The proposition says "service organizations" (plural).

Clarifying the Issue

For the sake of clarity and with a view to saving both time and space, let it be understood that I am a firm believer in the all-sufficiency of the church. I stand unalterably opposed to any organization that would supplant the church or in any measure reflect upon its all-sufficiency whether it be established, subsidized, maintained, and controlled by individuals or churches. This means that I am opposed to a missionary society maintained by individuals apart from the church. I do not believe that God has given individuals the option of doing the same thing through a human organization or a divine organization. If so, I think I know human nature well enough to know just which one the human being will favor.

Historical Perspective

This issue has a historical perspective conducive to a proper evaluation of its gravity, as well as a more objective, sincere, and prayerful study of the matters involved.

"Sommerism" with its baleful effects, largely in Illinois, Indiana, and Ohio must be accounted for, among other things, upon the grounds of the failure of Daniel Sommer to understand the **true nature** of colleges in which the Bible is taught, until in his latter years. Perhaps he was more right in his opposition to abuses than he was given credit for in his day. Nevertheless, it is to be regretted that harmony between him and those who affirmed their right to exist as individual enterprises was not attained in his earlier years. Earl West made this interesting observation: "It is difficult to escape the conclusion that if men of like thought of Daniel Sommer understood the true nature of the colleges, they would oppose them less" (Search For The Ancient Order, Vol. 2, p. 396).

Later, W. Carl Ketcherside opposed such colleges upon the grounds that their work was the work of the church; that they, therefore, reflected upon its all-sufficiency: "I am here defending one body for the purpose of doing the work of the Lord, while he

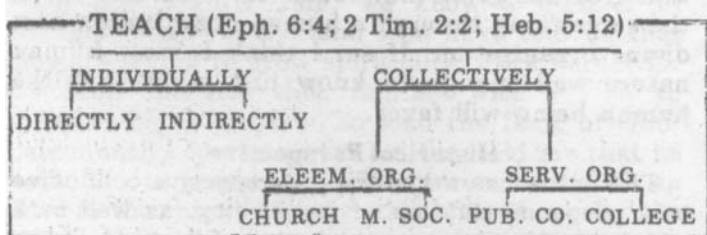
is here defending two bodies. The Book that I read says there is one body. I believe that body is thoroughly capable of doing all that God expects to be done. . . But my brother feels there must be an additional body, another organization" (Wallace-Ketcherside Debate, p. 187).

Leroy Garrett opposed such schools upon the same ground: "We are discussing whether or not Christians may start an organization through which they do what the church itself should be doing. . . Friends, the Lord gave us one body, and that is all he gave us. It is rather interesting to sit back and watch a gospel preaching try to defend more than one body" (Humble-Garrett Debate, pp. 121, 125).

Of course, I believe in the one body and its all-sufficiency. But to confuse it with a service organization is simply to fail to "approve things that are excellent" (Phil. 1:10), or "distinguish between things that differ" (Marginal reading). I am prepared to show that the aforementioned men, at one time in their life, misunderstood the true nature of such schools. Furthermore, the proposition signed by Brother Chandler implies that he, too, is guilty of the same misconception,

Scriptural Authority

The Scriptures authorize the Christian to teach God's word (Eph. 6:4; 2 Tim. 2:2; Heb. 5:12). This authority is generic as to how the teaching may be done, until we come to a certain kind of organization. The following chart will illustrate this matter:



Individually, the Christian may teach directly his children, neighbor, and others, or he may teach indirectly by use of purchased lessons either written or oral. Collectively, the Christian may teach through service organizations by acting in association with those of a publishing company or by teaching in an educational institution, such as Florida College. He may also teach collectively through an eleemosynary organization—one that is supported by contributions and which in turn makes free distribution of its product or service.

I realize that the word "eleemosynary" might, from one viewpoint, apply to a service organization, e.g., when contributions are made to it in order to keep it in business, but such contributions would not change its basic and true nature—it still would be a business enterprise or service organization. I use the word "eleemosynary" on the chart as defined in the above paragraph. In this sense, such organizations are indeed different from service organizations. "Eleemosynary" and "service" organizations are co-ordinates as to kinds of

collectives, but subordinates of the genus collective teaching. Co-ordinates are things on the same level, of the same order, subordinates of the same genus.

In order for Brother Chandler to sustain his side of the proposition, one of two alternatives face him. 1) He must deny that collectives or organizations fall into different categories; that they differ in nature, and, thus, make all collectives co-ordinates in relation to each other. If he should do this, then he denies a distinction that is factual and at the same time involves himself in consequences unacceptable to everybody, including himself. This we are prepared to show, should he choose this position. 2) He must show specific authority for "eleemosynary organizations" as to kinds of collectives. This would exclude all co-ordinates as to kinds—even "service organizations." However, specific authority for only one kind of collective would not only exclude all other kinds, but would include every subordinate of the genus specified, hence, all "eleemosynary organizations." This would not only authorize the church but the missionary society as well and all others the same in nature. Which horn of the dilemma will he take?

The truth of the matter is that God has made specific the church which excludes all its co-ordinates—the missionary society and others the same in nature. Observe, however, this specification of the church cannot exclude the "college" which is not a co-ordinate of the church, but rather a subordinate of another genus. Thus, the service organizations of my proposition stand.

I look forward to Brother Chandler's reply and to the remaining articles in this exchange.

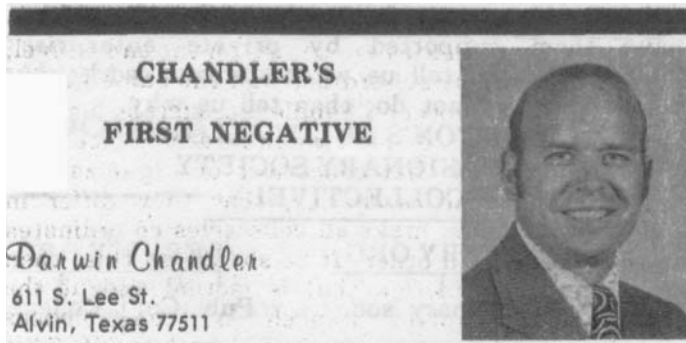
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Brother Patton admits we are discussing collective action of individuals, and that the college and church are doing the same work in teaching God's word, so I pass on his definitions. His organizations "supply a product or service . . . purchased by individuals or churches", which service is "teaching God's word." No objection is made to service organizations as long as they function only "within the realm authorized." We are not discussing the right of service organizations to exist, but their right to offer the same service that God designed the local church to provide. The church legitimately buys a utility service because her design is totally outside that realm. But what spiritual service does the church "demand or need" which she is not fully sufficient to provide for herself? Teaching God's word is her special function. Why would the church or an individual buy from a human institution what God specifically designed the church to give away? The liberals made the "service organization" argument famous by trying to equate their orphanages with utility companies. I can only express dismay and chagrin that brother Patton resorts to a renovation of that old fallacy. Brother Patton, tell us plainly if the local church is capable of providing any and all spiritual services which the saints need.

As to **SEARCHING THE SCRIPTURES**, the "statement of ownership" (vol. XV, Nov. 1973, no. 11) lists Connie Adams as the sole owner, publisher, editor and managing editor. Brother Adams wrote: "This paper shall continue to be an extension of the work of a gospel preacher" (Editorial, vol. XIV, May 1973, no.5, emph. mine, D. C). Again: "The editor . . . alone decides who writes for it, what goes in it and business judgment concerning its operation", (Editorial, vol. XV, Jan. 1974, no. 1, emph. mine, D. C). This shows that STS is not an "organization of individual Christians". However, for the sake of argument, let us suppose that STS is parallel to the college Bible department. Make the point you have in mind on that and we will be delighted to deal with it.

Clarifying the Issue

Brother Patton's efforts to exclude a human organization for evangelism (a missionary society), while including his own human organization for edification (teaching God's word) is highly instructive. I can hardly believe that he says: "I do not believe that God has given individuals the

option of doing the same thing through a human organization or a divine organization," when he signed his name to prove that individuals have been given that very option. The college Bible department is a human organization. When it teaches God's word it does "the same thing" which God's "divine organization" does. I am the one in this debate who is denying that individuals have that "option".

Historical Perspectives

Remarks about "Somermism" facilitate this debate in much the same way the epithet "anti" facilitated discussions on the institutional question years ago. I will leave that game with those who delight to play it. Earl West's present stand on institutionalism shows the uselessness of his observations on the same in Sommer's day. West was just as wrong about the college then as he is about institutionalism now. As to the difference between the church and service organizations, I admit as much. Yet God designed the church to give away the same thing which men designed the college Bible department to sell. God authorizes the one. Men authorize the other.

Scriptural Authority

Here we are in for a treat of rare sorts. We are learning something new about establishing authority. We shall call this "PATTON'S RULE for obtaining collective action from passages authorizing individual action." The liberals will love it. They have sought it diligently for years. They tried it with Js. 1:27; Gal. 6:10, etc. Brother Patton merely changes the argument to fit his own institutional requirements. Basically, "PATTON'S RULE" states: "If you can't find authority for your human organization, just say 'it is a different kind' of organization than the local church." Thus, as if by magic, all problems are solved. Brother Patton cannot use collective passages because ever one of them refer to the local church. Thus having no scripture for his human organization, he must formulate a method of deriving collective action from passages authorizing individual Christians to teach. His every argument has its counterpart in institutional controversy of past decades. All of them arose directly from lack of Scriptural authority. And he talks of "historical perspectives."

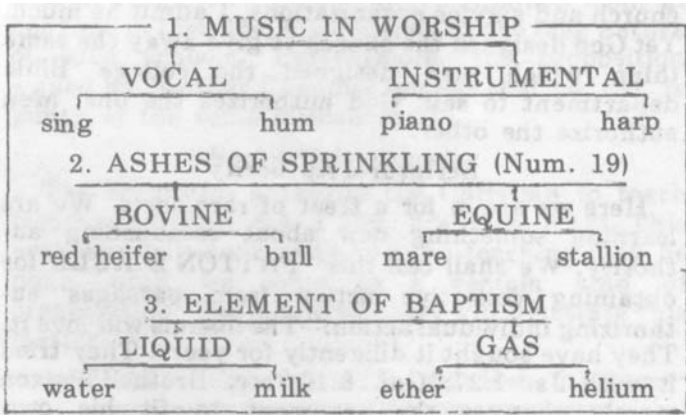
His three passages, by his own admission authorize individuals to teach God's word, then says: "Collectively, the Christian may teach through service organizations." (Emph. mine, D. C.) No proof is offered—just his bare assertion. All the scripture he can offer authorizes individual action, yet he says: "the Scriptures teach that Christians may collectively teach . . . through service organizations." (Emph. mine, D. C.) His whole attempt at justifying this remark is no more than an off-shoot of the "no-pattern" argument of recent vintage. His argument admits that God spoke nothing about such organizations, yet we are to believe them "scripturally authorized" anyway!!!

On the one hand he says "the scriptures teach", then makes an argument based on the **silence** of Scripture. He says:

1. There are two **kinds** of organization, eleemosynary and service.
2. The local church is specific **only** as a subordinate of eleem.
3. Since **nothing** is said of the other **kind**, it is authorized.

Brother Patton, how can **scriptural** authority exist for something **never mentioned** in **Scripture**? Specification of the local church eliminates all other **subordinates** and all other **kinds** as well. We cannot have other **kinds** of organizations because God "spake nothing" concerning them (cf. Heb. 7:14). God's silence does not authorize, it **prohibits**. Surely all of us "anti's" realize that fact.

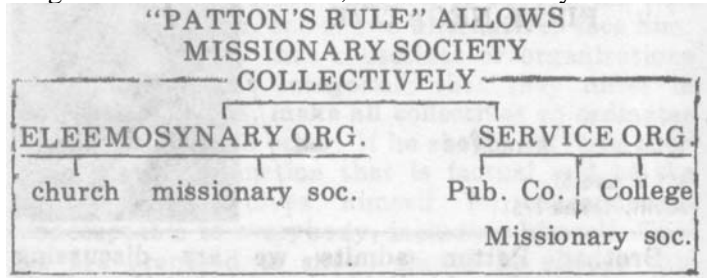
THE SOPHISTRY OF THIS ARGUMENT ILLUSTRATED



1. "Sing" specified as subordinate of "vocal". This can't affect a different **kind** of music, thus all different **kinds** are scriptural. Must I find "specific authority as to **kind**" of music before I can say all other kinds are unscriptural? Who can believe it?
2. "Red heifer" specified as subordinate of "Bovine". This can't affect other kinds of animals, so all other **kinds** were scriptural. Must I find "specific authority as to **kinds**" before I can say all other **kinds** of animals were excluded?
3. "Water" is specified as subordinate of "liquid". This can't affect other kinds of elements, so all other kinds of elements are scriptural for baptism. Must I find "specific authority as to **kind**" of element before I know water alone is scriptural for baptism? "PATTON'S RULE" says: "you must show specific authority . . . as to **kinds** of collectives . . ." before I can "exclude all coordinates as to kinds—even service organizations." If so, then the same rule allows all kinds of music in worship, all kinds of animals for the "ashes of sprinkling" and all kinds of elements for baptism. Wonderful rule that is! The truth is that when God specifies, that specification is restrictive, period!

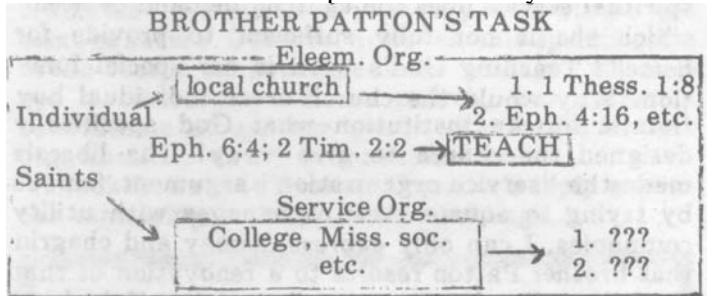
If service organizations are authorized (though in total absence of Scripture) to teach God's word, then said organizations can also hire, support and fire evangelists. Is the difference that we can't have

individually supported missionary societies but can have them supported by **private enterprise**? Brother Patton, tell us what spiritual work your organization **cannot** do, then tell us why.



His argument authorizes ". . . the missionary society as well as all others the same in nature." Tell us how you will eliminate the "Private Enterprise Missionary Society" brother Patton.

I accept the difference in the church and other organizations. I need show authority for nothing but the local church, as that is the **only organization of any kind** authorized in Scripture. **You** must show authority either for another **kind** of organization, or any of its subordinates. Until you do, your organizations "stand" exactly where human institutions have always stood in the spiritual realm—without a shred of scriptural authority.

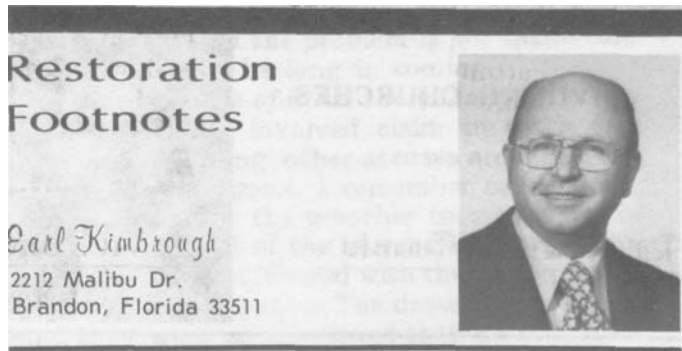


We can show passages authorizing individuals to teach. We can then show passages authorizing individuals to teach collectively in the local church. You signed your name to demonstrate the passages that authorize individuals to teach through other organizations. Listing every "individual" passage in the Bible will not help you. Bible authority is established by the presentation and proper exegesis of Scripture. Will you do this, or will you continue to list passages authorizing **individual** action, then twist those passages into **collective** action? Will you attempt to show that such organizations as you defend were **COMMANDED**? Will you show that the New Testament gives **EXAMPLES** of such? Will you show what passages **NECESSARILY INFER** the scripturalness of such? As of now your proposition stands upon the sum total of absolutely no scripture. Your entire first article goes for naught. Your human organizations are still undefended by God's word. [see second installment next month]

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LOOKING FOR A "PHILIP" IN THE ALABAMA WILDERNESS

R. W. Officer was an ordained Baptist preacher when, from his study of the New Testament, he learned the difference between Baptist doctrine and the teaching of the apostles on the plan of salvation. This was soon after the War Between the States and New Testament Christians were few and far between in the North Alabama wilderness where he labored. It, therefore, became a difficult matter for him to find someone to baptize him upon a simple confession of faith in Christ for the remission of sins.

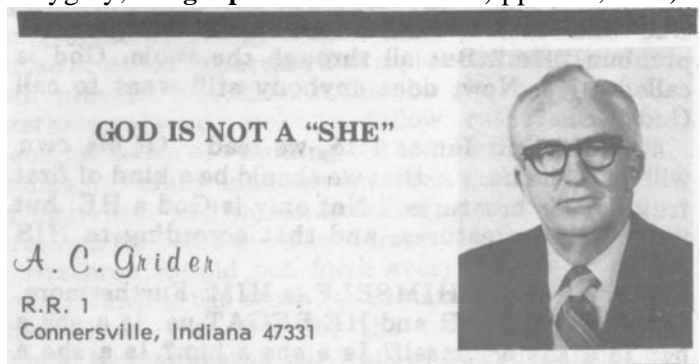
At that time the then 25 year old preacher had never heard anyone preach the gospel as it was proclaimed by the apostles in Acts, and he was unacquainted with the work of Barton W. Stone and the Campbells. He was limited in his search for one to baptize him mainly to Methodist and Baptist preachers. The Methodists wanted to sprinkle him after asking some questions gotten up by men, and the Baptists wanted to approve some "Christian experience" of his before immersing him after the Baptist manner.

On one occasion he heard a Methodist preacher deliver a stirring sermon on the resurrection of Christ. At the conclusion, Officer arose and said, "I believe with all my heart that Jesus Christ is the Son of God, and I want to be baptized." The preacher, according to Methodist custom, produced a copy of the Discipline and prepared to ask the questions prescribed therein, but Officer told him he had the wrong book. When asked for an explanation, the young seeker made what he later said was his first effort to preach. He talked several minutes about the cases of conversion in Acts and concluded by saying, "I am in the condition of mind the Ethiopian eunuch was in when Philip preached unto him Jesus. I want to find a man who will be as kind to me as Philip was to the eunuch. Can I find him here tonight?"

Several preachers were in the audience, but none of them responded to his request. So he said, "Is there no convert here to the gospel which Philip preached to the eunuch? Then I will have to convert some one." For the next six months he searched without success to find a preacher to baptize him after the example of Philip and the eunuch. Finally, he persuaded a Dr. Barris of Franklin County, Tennessee to meet his desire, and so he was baptized like the man from Ethiopia upon a confession of faith in Christ. This was in about 1870.

After his baptism, not having yet learned the way of the Lord more perfectly, Officer served for six years as a missionary for the Liberty Baptist Association in Limestone County, Alabama. "He traveled extensively and labored continuously in word and doctrine publicly and from house to house in the mountain region of North Alabama. He quoted scripture readily and copiously from all parts of the Bible, and the people so far exaggerated his familiarity with the Holy Scriptures as to think he could read the whole Bible from memory. The tenacity with which he adhered to the Bible, and the vigor, and even recklessness, with which he assailed everything in the way of religious work or worship not found in the New Testament, attracted much attention, drew large audiences, and caused no small stir in the denominations wherever he went. . . . His work was disintegrating to all denominational institutions and ecclesiastical organizations, and for that reason the whole machinery of denominationalism was against him."

When Officer broke with the Baptists, he united with the brethren dedicated to restoring New Testament Christianity, and proclaimed the gospel free of all denominational dogmas and interpretations. He thus became a "Philip" to many wayfaring sinners, preaching to them Jesus and baptizing them upon a confession of faith in Christ for the remission of sins. (Quotations from F. D. Srygley, **'Biographies and Sermons**, pp. 309, 311.)



Several months ago when Helen Reddy was receiving some kind of an award for a song she had recorded, she expressed thanks to those whom she said were responsible for her good fortune. Included in her benefactors was God, she said. In expressing thanks to God for helping her she referred to God as a "She." "She made it possible. . . .," said Miss Reddy. That made me want to rise up and say and do something. But, I charged it up to Helen's profound ignorance and let it pass. Now, recently a Catholic Nun appeared on "The Today Show" and declared that God was a "She." It is time we set the record straight.

It is a pity that people with enough intelligence to appear on national television could be so ignorant of things spiritual. We know that, in general, recording stars and Catholic Nuns have very little knowledge of and many times less regard for the Bible. Oh, they may have a "form of godliness" but they "deny the power thereof."

I could call attention to the fact that the words for God, in the Bible, are uniformly masculine in gender. But since I know very little about the Greek and since Helen and the Nun know absolutely nothing about it, I want to approach this thing in a way that ALL can understand. I want to suggest, before I come to the proof, that, since people don't seem to know the difference between masculine and feminine, between he and she, between father and mother, it is little wonder we have so many "gay" people in the world. No wonder there is so much perversion among the sexes. But to the understandable proof that God is not a "She."

1. God is a FATHER! Jesus said, "After this manner therefore pray ye: Our Father which art in heaven. . . ." (Matt. 6:9). Now, come on, Helen, are you "Reddy" to answer me one thing? Is "Our Father" a she? Not only did Jesus tell us to say "Our Father" but in Matt. 6:14 and also in verse 15 Jesus said, "Your Father." And so we could go throughout the Bible and find God referred to as FATHER.

2. God is a HIMSELF! Jesus said, ". . . the Father hath life in himself" (John 6:26). Jesus also said, "And the Father himself which hath sent me . . ." (John 6:37). And so we could go throughout the Bible finding God referred to as HIMSELF. I don't believe Helen is "Reddy" and I think the Nun should be DONE with this blasphemous business of calling God a "She."

3. God is a HE! In Acts 17:30-31 Paul referred to God and then FOUR times used the personal pronoun "He." But all through the Bible, God is called a He. Now, does anybody still want to call God a She?

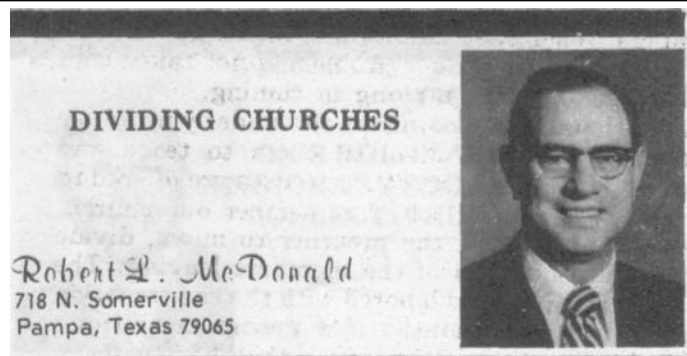
4. Finally, in James 1:18, we read, "Of his own will begat he us. . . . that we should be a kind of first fruits of his creatures." Not only is God a HE, but we are HIS creatures, and that according to HIS will!

God is a HE, a HIMSELF, a HIM. Furthermore, God is a FATHER and HE BEGAT us. Is a she a he? Is a she a himself? Is a she a him? Is a she a father? Is a she able to beget a child? Nonsense? That's exactly what I said when I heard these "Misses" refer to my God as a, She.

But that's not all. Christ is a He, a Him, a Himself, a man. And the Holy Spirit is a He.

Some women are not satisfied that God made man first and that the woman was in the transgression (1 Tim. 2:13-14). Some women are not satisfied that God said for women to learn in silence (1 Tim. 2:11). Some women are not satisfied that God said for them to submit themselves to their husbands (Eph. 5:22). Some women are not satisfied that God made them feminine. God pity such women.

Women are in a position where they can influence everything and everybody if they will stay on the high plane where God placed them. She is not going to influence anything or anybody for good if she insists on disregarding everything God has said relative to the sexes and as long as she wants to be a man.



"Is Christ divided?" was a question asked of the Corinthians in arresting their attention to the situation among them as displeasing to the Lord. They still met under the same roof, in the same assembly—but they were divided! They were speaking different things; there were differences in judgment; they didn't think alike. These brethren were divided!

Every student of the Bible knows, without a doubt, that division of a congregation is sinful. Someone is at fault! Dividing the church of the Lord will be the cause of many losing their souls. Division of a church cannot be justified in any way.

When division is referred to in this article, I have in mind the situation which results in the rupture of a local fellowship. The *peaceful* move of brethren leaving one fellowship to a different locale in the furtherance of the cause of which all Christians are truly concerned is not to be confused with the thrust of this article. Brethren everywhere, and especially in a congregation where the need is seen to "swarm" to another area, rejoice with the starting of new congregations. Not only are Christians caused to rejoice but our Lord is well pleased.

Sometime sin is allowed to continue among the members of a local church to the point that brethren can no longer worship and work in that situation. Possibly the elders have determined to set the course of the congregation in digression so that when brethren go along they also will depart from the faith. Knowing what their end will be if they continue, leave that fellowship because of sin condoned. These brethren should be commended for their love for and faith in the truth by taking their stand for the right. Even this situation is not to be confused in the article under consideration.

I know of several congregations which have divided over the past few years. I have served as local evangelist for two of them and am naturally greatly concerned with their past and future. (Let me hasten to explain that these two congregations divided either after or before my labor with them.) In observing the events leading up to and the actual division, I have noticed the underlying cause is the same in each instance and am convinced this will hold true in every division of a congregation. This is *pride of life!* Some are ambitious and determined to rule or ruin—completely ignoring the welfare of their brethren. This struggle for power in the church may come from preachers, elders or other influential

members. When their ambition is challenged, unrest usually follows and if the problem is not taken care of, division will not be long in coming.

Even though *pride of life* is the underlying cause of division when all involved claim to teach and practice the same thing, other excuses are offered to *justify* the division itself. I remember one church, which saw fit to ask the preacher to move, divide with, about one third of the members leaving. The preacher involved had labored with the congregation approximately six months. The departing brethren claimed they were *so concerned* that he had been asked to leave and treated so shamelessly, in their estimation, they just couldn't fellowship the remaining members any longer. Without any notice at all, the faction "walked out" in a preplanned move. The underlying cause? Some of the brethren had tried to take control of the congregation but their forces were too weak, so they just "walked out" to "start a new congregation."

Another congregation was divided for the same cause— *pride of life*. Some of the younger, progressive (?) members wanted to construct a new building for a congregation of about 150 members. The estimated cost was \$250,000. The majority of the congregation were agreeable to constructing a new building—but not for this cost. Instead of working to make plans for a more modest structure, the young preacher set his sights on appointing additional elders. You see, the eldership was divided two to one on the building. So, if additional elders could be appointed to help the "lone elder", then the eldership could be neutralized and force the action by a majority of the church. But this move backfired! Objections were submitted by some of the members and the "elder candidate" was rejected. The move was then made to replace one of the elders who had faithfully served the congregation for several years. Two of the elders, realizing the cause of the developing trouble was traceable to the young preacher, gave him notice (in writing) that his services were terminated with that congregation. What happened? Three nights later at the beginning of a midweek service without any previous notice, approximately one third of the congregation, upon a planned signal, arose (having assembled only about five minutes) and walked out. Why were they leaving? They said they wanted to start a new congregation! No, no. they were dividing the church of our Lord because someone's pride was involved.

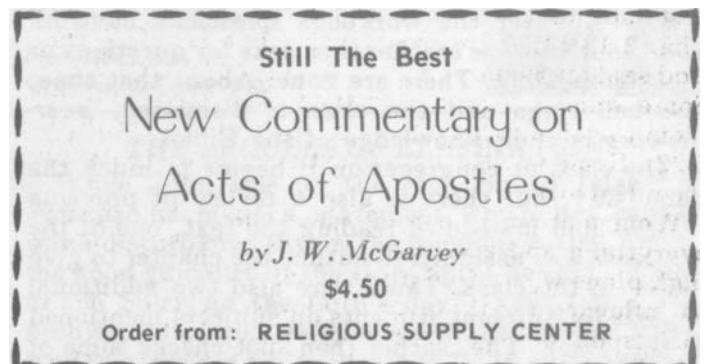
The sad thing about these divisions is preachers in other places will be contacted by these factions to hold meetings for them. Not knowing all of the facts, neither have they taken the time to try to find out, many of these preachers respond, thinking they can lend some help for good. It is sad to say, but these preachers are giving encouragement to brethren in their sin. If these preachers would refuse to preach for factions until the necessary corrections were made so as to re-establish a proper fellowship with the brethren involved, many of the problems among brethren could have been resolved.

In regard to the divisions referred to, if preachers outside of the immediate difficulty would have kept themselves from being *used* in any way by the factions, the brethren, now alienated, could have been reconciled. But as long as preachers allow themselves to be *used* by these factions and respond by giving them comfort and aid in their sin, those brethren are in danger of losing their souls.

When a situation exists in a congregation and a number of brethren feel they can no longer maintain a proper frame of mind by working and worshipping with that congregation, can nothing be done? I believe there is an answer and one which will avoid the bitterness, proselyting and other ungodly actions which usually follow a division.

Let us suppose there are several brethren who are no longer happy where they worship. There are "personality differences" (?) or other matters which hinders their fellowship. These brethren, having talked among themselves, want to sever their membership with that congregation and start another. Can they avoid the bitterness and heartache which is so common in division? Most assuredly! Let these brethren call a meeting with the elders and explain their plans and at the same time let it be known they want to continue a pleasant relationship with the congregation. They have no intention to try to destroy the congregation where they presently worship and will make no effort to try to entice brethren to leave to the new work. I am firmly convinced the brethren, remaining with the congregation, will give their hand of fellowship to those brethren departing and a pleasant relationship will prevail. Should not this be the course that brethren should seek to follow rather than a demonstration of "walking out in a huff", wounding feelings of many innocent brethren and building up of bitterness and misunderstanding and alienating brethren for years to come? I know it is!

Brethren should put forth every effort, short of compromising the truth, to maintain peace among themselves. Our love for the truth of our Lord should be manifest in our walk of faith and labor of love. And surely each and every one will put forth every effort "with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:2-3).



YOUTH RALLY

By Ronny Milliner

A great interest has been manifested in the past few years among the denominational churches and many of the more liberal churches of Christ for what is termed as a "youth rally" or "youth revival." Usually one finds stress being placed just as much, if not more, on the physical man as on the spiritual in these meetings. Cook-outs, baseball, camping, swimming, and other types of recreation have been joined to the study of the Bible, and all under the support of churches. Much has been written, and rightly so, showing the error of such rallies. The gospel alone is God's power to salvation (Rom. 1:16), and the church has no business in the entertaining field.

But Webster in defining "rally" gives as one of its meanings, "2a: to arouse for action." With such an understanding of the word, I certainly believe that in many places there should be a "youth rally." Far too many of the young people today have little or no part at all in spiritual matters, and they need to be "aroused for action."

Let us observe two local congregations located in Anytown, U.S.A. They both have a good number of young adults, about forty in number. Of this number congregation A has only 44 % who are members of the church. Over half of the young people of this congregation are not Christians. On the other hand congregation B has 89 % that are members. In looking at the two congregations I believe we can see why the great difference in numbers.

Bible Classes

Both congregations have regular Bible study classes for different age groups on Sunday and Wednesday. A typical class period for congregation A might go like the following. The teacher calls on one of the boys to lead the class in prayer. They then begin to read the text for that particular lesson, each reading a verse. After the reading, the teacher then begins to ask the questions found in their workbooks. About one-fourth of the class do not have their answers filled in. The questions consist of some fill-in-the-blanks and some with short answers, as "How many 'ands' are found in the first seven verses?". After the workbook questions have all been answered the teacher then asks for questions or other comments. There are none. About that time, the bell rings and the class is dismissed, *overflowing* in their knowledge of the Bible!

The class at congregation B begins in much the same way, but there is also a review of previous lessons and instead of reading the text, one of the students was assigned to outline the chapter to give orally to the class. There were also two additional reports by different students on subjects mentioned in the lesson. The teacher then spot-checks some of the questions in the workbook, asking what he

considers to be the more important ones. He observes that only one has not filled in his lesson. He will speak to him privately after class. After a discussion of the lesson and questions, the teacher then lists the main points learned in today's lesson on the blackboard. A discussion follows by the class on how these points would help them live the life of a Christian. The class ends with this discussion. Also the teacher occasionally gives tests as a means of review and to observe how well the students are learning. The results of such tests are always reported to the parents.

But these regular Bible study classes are not the only periods of study which have been set up by the elders of congregation B. They also each year have a week of Bible Study in the summer. Also they have occasionally set aside a week-night or Saturday afternoon to study questions submitted by the students before hand in dealing with their specific problems as young people. They are also encouraged to take part in distributing tracts or visiting the sick and the shut-ins.

In the Assembly

One of the most outstanding differences of the teenagers of these two congregations occurs when all the members assemble together to worship God and edify one another. In congregation B *all* of the young folks are sitting near the front, while in congregation A only a few sit near the front with the majority located on the back pews. The young of congregation B participate in the singing. Some of its younger men are called on to lead in prayer or singing, and to give short talks. While their parents and other members of congregation A are engaged in worship, one will find their young talking, laughing, writing notes, or carving their initials in the pews!

Congregation B also has special training periods for their young men. They are always being used in the services and are always encouraged by the members when they do so. They have had several young men devote themselves to the preaching of the gospel. While on the other side of town the participation of the young people of congregation A in the services consists of helping to pass the emblems of the Lord's Supper. Congregation A has never had one of its members devote himself to preaching.

Association Together

The extent of the association of the young people at congregation A with one another consists of about four or five hours a week. Even though they attend the same school, their close friends are not Christians, but those of the world. The truthfulness of 1 Cor. 15:33 has been exemplified in the lives of these teenagers. The American Standard Version reads, "Be not deceived: Evil companionships corrupt good morals." The young at congregation A, even some who are supposed to be Christians, have the appearance, speech, and action of their non-Christian friends.

The association of the young at congregation B does not end with the last "amen." Their close association continues in school and other activities. As a matter of fact they prefer to associate with their Christian friends. Their closeness with one another is seen by their many "get-togethers" which are arranged by either themselves, their parents, or other concerned Christians (not the church). Also this closeness which they have is seen as when one might go astray or be tempted to engage in some sinful act, he is corrected by his Christian friends out of love and deep concern.

Conclusion

About eight or ten years ago the average attendance of these two congregations was around 130. Since that time congregation B has doubled in size, has had six of its young men to begin the work of gospel preachers, and continues to be a strong congregation under godly elders. On the other hand, congregation A's attendance has dropped down into the sixties. It no longer has men qualified to serve as elders. Its members have little zeal in the work of the church. What will the next ten years reveal if these congregations continue along the same road they are now?

It is often said that the young people will be the church tomorrow. But that statement is true, if, and only if, they are a vital part of the church *today*¹.

320 Oak Street
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"A GOOD SOLDIER OF CHRIST JESUS"

by Norman E. Sewell

The apostle Paul compared the life of the Christian to a life of soldiering. In writing to Timothy (II Tim. 2:3), Paul urged this young gospel preacher to *"Suffer hardship with me, as a good soldier of Christ Jesus."* He further instructed him not to become entangled in the affairs of this life but to please the one who enrolled him. In the Ephesian letter, 6:10-20, Paul infers that all Christians are soldiers and thus must take up the whole armor of God. Most of us haven't really done a very good job of putting on the armor of God, or of practicing with the only offensive tool given, ". . . the sword of the Spirit, which is the word of God"(v. 18).

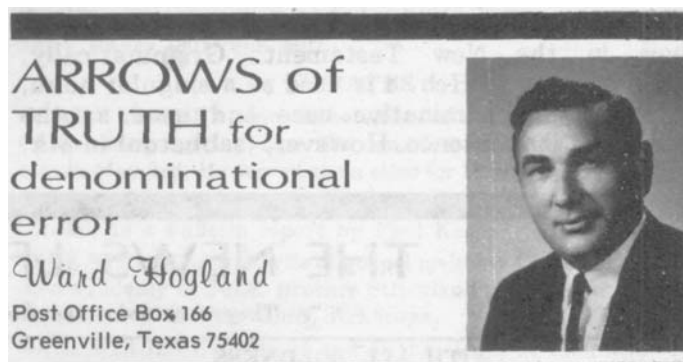
Sometimes soldiers go AWOL. When such happens in the military, the missing individual is counted as disorderly, or out of rank or place, and efforts are begun to find him and return him to his proper place. After a long time he may be counted as a deserter. When a soldier of the Lord goes AWOL, and some do, what is to be our course of action? *"Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted"* (Gal. 6:1). Our duty then is to restore this one, being careful not to fall into the same trap.

The result of finding and restoring a brother or sister thus overtaken is stated by James (5:19-20), *"My brethren, if any among you err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins."* When we let a brother or sister go AWOL and try to do nothing to restore that one, we have done wrong, just as the erring or wayward individual.

Some have argued that when one separates himself, from the Lord's church, or withdraws himself from assembling with the saints that we have no way of dealing with him. In other words, it is said by some that if one withdraws himself from work and worship with the church that we cannot withdraw from him. The scriptures certainly do not teach such a position. In II Thess. 3:6, Paul told those brethren to *"withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."* Nothing is **said** to indicate whether or not the individual was still associated with the saints in worship or had withdrawn himself. If he was disorderly he was to be withdrawn from. The object of the **withdrawal** as taught by Paul was *"that the spirit may be saved in the day of the Lord Jesus"*. It was also obviously necessary that the bad influence be removed **from** among the saints (I Cor. 5:5-7).

As good soldiers of Christ Jesus, let us not go AWOL. And when our fellow soldiers do go AWOL, let us do our duty and go out and find **them**, restoring them to the Lord through teaching, reproof, correction and instruction in righteousness. If the AWOL soldier will not repent and return, **we** must then, after a time, withdraw from him according to the command of the Lord. Brethren, **our** own souls are at stake if we do not obey this command of the Lord!

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THE PROCESS OF ELIMINATION

While John was on the rock ribbed Island of Patmos, he made a statement which has caused some disturbance within the religious realm. Under the good guidance of the Holy Spirit he said, "I was in the Spirit on the Lord's day" (Rev. 1:10). The problem with most religionists is they do not know how to ascertain which day it is. It is quite obvious

that one day out of the seven has to be the Lord's day. Since we only have seven calendar days, we must, through the process of elimination, find which it is. The Bible nowhere hints that the days of Monday through Friday would be the Lord's day, so we can eliminate them immediately. To my knowledge, I have never heard anyone in the religious world claim that any day between Monday and Friday would be the Lord's day.

However, when one hits Saturday, problems begin to arise. Sabbatarians claim that Saturday is the Lord's day and Christians claim that Sunday is the Lord's day. This must be solved on the basis of scripture. One of the arguments Sabbatarians use for their position is Heb. 4:4-9. The writer says, "For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all His works. And in this place again, if they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief; again, He limiteth a certain day, saying in David, to day, after so long a time; as it is said, to day if ye will hear His voice, harden not your hearts. For if Jesus had given them rest, then would He not afterward have spoken of another day. There remaineth therefore a rest to the people of God." It is argued by Sabbatarians that the word "rest" in all these verses except verse 9 comes from "katapausis" and means rest after fatigue. However, they claim the word "rest" in verse 9 comes from "sabbatizmos" and means the Sabbath or Saturday rest. Thus they claim Saturday is the Lord's day. The context shows "the rest" under consideration in verse 9 is not the Sabbath rest but the rest Christians anticipate in Heaven. The expression "there remaineth" conveys this idea. Sabbatarians also slip a cog in their reasoning by saying the "Sabbath comes from the Greek "sabbatizmos." The word "Sabbath" in the New Testament always comes from "sabbaton." As a matter of fact, the word "sabbatizmos" is used only once in the New Testament. Grammatically, (sabbatizmos) in Heb. 4 is used as a singular noun, third person, nominative case and used as the subject of the sentence. However, (sabbaton) in Mk.

2:27, "The Sabbath was made for man" is used as a singular noun, third person, nominative case and also the subject of the sentence. The big difference comes in gender. Since our word "Sabbath" in the New Testament comes from "sabbaton", we find it is neuter gender but the word "sabbatizmos" is masculine gender. They are two entirely different words.

Paul also refutes the Sabbatarian concept in Col. 2:14. He says, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross;" He goes on in verse 16, to say, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days." Thus Paul with the process of elimination is showing us that the Sabbath has been nailed to the cross with the other prohibitions and inhibitions of the Mosaic Law.

Since the Sabbath law has been abrogated, it leaves only one day which could be the Lord's day and that is the first day of the week. This day is enhanced by the fact that our Lord was raised on this day; the early church observed the Lord's supper on this day and gave as they were prospered on this day (Acts 20:7; 1 Cor. 16:1-2; Mk. 16:9).

One might ask, why didn't the Lord say "I was in the spirit on the Lord's day which was the first day of the week?" I am not sure that I know the answer to that question. However, one thing is sure, the process of elimination demands that we do some study. It could be that God wants us to study these problems to their conclusions based on Bible authority. It seems that God gives us the food but he wants us to chew and swallow. It is obvious that some things in the Bible could have been made simpler, but no doubt God has a purpose in all that he does.

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

WITH ALL BOLDNESS

Apologies are offered to Brent Lewis for not having reported his new paper, WITH ALL BOLDNESS which began in January, 1975. This 34 page monthly has excellent appearance and layout. A number of capable and able writers have contributed material for the first several issues. Brent Lewis is an excellent writer himself and his material is always worthwhile. We do not believe WITH ALL BOLDNESS was started to chase any special rabbit, but will be a paper of balance and substance. It should appeal to all brethren whether preachers or

not. The west coast needs a good paper and we heartily recommend it not only for that area, but for brethren every where. Subscription price is \$7.00 a year. The address is P. O. Box 2061, Cypress, California 90630.

GOSPEL GRAPHICS

This quarterly, edited by the talented Bod West (creator of the Theophilus teaching strip), is designed as a "how to" paper for more effective visual and printed communications in the local church. You will find ideas, information and inspiration,

methods, equipment, materials and sources. Help for church bulletin design and production is offered, also helpful hints and tips for more effective use of overhead projection transparencies. You can learn how to improve your advertising. The first two issues will be sent free to all requesting them. Then, the annual subscription rate is \$2. Write to Bob West, GOSPEL GRAPHICS, 6121 Hudson St., Orlando, FL 32808.

J. M. KENNEDY, Box 50 Williams, Indiana 47470. After 3 years with the church at Williams (near Bedford) I desire to relocate with another congregation this summer. I am 47 years old, married and have four children, three of them still at home, one yet in school. I have been preaching 29 years. Any interested congregation may write me at the above address or call (812) 855-4565.

WILLIAM C. SEXTON, 2219 South Glenn, Wichita, Kansas 67213. The Westside congregation began in Wichita, Kansas on June 8, 1975, meeting temporarily at 2016 South Elizabeth, Building 1000.1 will be preaching for the new work. We shall be looking for a permanent place to meet. If you have friends or relatives we could contact please get in touch with us. Look us up in Wichita or call (316) 943-3332.

CLARENCE R. JOHNSON, P. O. Box 98, Springhill, Louisiana. After almost 5 years with the church here I am moving to La Porte, Texas to work with the Broadway Street church. The church in Springhill is looking for a sound gospel preacher. They are self-supporting and have a three-bedroom house for the preacher. Anyone interested should contact either of the elders, A. M. Sanders (318) 539-4985; or Alvin Powell (318) 859-4693.

VERNON LOVE, Clermont, Florida. A NEW CONGREGATION is now meeting in Lady Lake, Florida. Known as the Central Church of Christ, they are meeting in the home of G. J. Robbins, P. O. Box 215, Lady Lake, Florida 32659. Phone number is 753-2699. They need a full-time preacher. If anyone knows of members in the area who should be contacted, please write or call Brother Robbins. Worship with them when in that area.

LARRY A. BUNCH, 5475 Cole Rd., Beaumont, Texas 77708. I have moved back to Texas to work with the Rosedale church located at the north end of Beaumont. The building is easily reached by taking the Sour Lake exit (Hwy. 105) off the Eastex Fwy. (Hwy. 69, 96, 287) and going about two blocks east. B. G. ECHOLS, 7 Ridgewood Ave., Glen Ridge, NJ 07028. I recently completed my seventh year of work with the church in East Orange, N. J. It was a year of peace and progress. We had eight baptisms and four to be identified with us. We lost one by death and had two more. We began supporting Azuonye Udugwu in Nigeria.

STEVE BOBBITT, 119 Eze Ave., Waverly, TN 37185. Faithful brethren will be encouraged to learn of the progress of the Court Square congregation in Waverly. Beginning in June of 1974 with a nucleus of 18 we now average 45-50. We have a daily radio program and send out an eight page monthly bulletin. Also useful have been a weekly newspaper column and correspondence courses. The Oak Ave. church in Dickson supports the local preacher and buys time for a second daily radio program, this a call-in format in nearby Camden. We are thankful to God for this increase. Bobby Witherington will preach in a series of meetings in August.

GARY FISCUS, 825 W. Second St., Bloomington, Indiana 47401. ATTENTION INDIANA UNIVERSITY STUDENTS — In the county where Indiana University is located there are 17 churches of Christ. The two closest to the campus are quite liberal. Others, except for Ellettsville, ten miles west are "fence riders", or extreme "right or left winged." The church meeting at 825 West 2nd St. in Bloomington is one of the few conservative churches in the area. We are located 11 blocks west of the campus, six buildings west of the Bloomington hospital, or 1.9

miles east of Highway 37 by-pass on Indiana 45 (2nd St.). If we can help incoming students in any way, please contact me at the above address. On Sundays we meet at 9:45, 10:30 and 6. Wednesday nights we meet at 7:30.

JAMES P. MILLER, 1111 Hickory Lane, Cocoa, FL 32922. On the nights of May 13-16 I debated J. D. Childress of the United Pentecostal Church in Jacksonville, Florida. The discussion was held in the National Guard Armory at 609 St. Johns Bluff Road. Mr. Childress is an experienced debater and made all the arguments for the "Oneness" position. I was called for this work by the Southside congregation where Harold Dowdy preaches. They not only supported the debate but Brother Dowdy worked many hours to bring it to bear. Following the discussion I preached in a meeting for the brethren in Marietta, a suburb to the west where Jamie Rhoden labors. As the result of the advertising given the meeting at the debate the house would scarcely hold the people.

There is a young preacher in Jacksonville who is well spoken of by the brethren. He preaches nearly every Sunday somewhere in that area of northern Florida. He is married to the daughter of one of the elders at Southside and they have one child. He could be persuaded to enter full-time work if brethren are interested. If brethren will write to me I will see that they are put in touch with this man.

OTIS JORDAN, P. O. Box 414, Perry, Florida. After 5 years with the Spring Warrior church, I begin in August with the church in Mayo, following Frank Andrews. We have enjoyed seeing some 115 responses to the gospel call during our time at Spring Warrior. 56 were baptized here and 13 away in meetings with 40 restorations here and 6 away in meetings. My last meeting was at Orange Park (Jacksonville), Florida in which 9 responded. Though some of the above number have returned to the world, we rejoice over the many who remain faithful.

PREACHERS NEEDED

BELLE GLADE, FLORIDA. Frank Ingram moves to Miami Shores, Florida the first of September where his address will be 22fi N. W. 111th St., Miami Shores, FL 33168. The church at Belle Glade therefore will be in need of a preacher. Anyone interested should call Graham Mole (305) 924-7225 soon.

MEMPHIS, TENNESSEE. The Trezevant Street church is seeking a full-time preacher to work with this self-supporting congregation. L. E. Sloan, the previous preacher for a number of years, is moving to Preston Highway in Louisville, Kentucky. Anyone interested in the work in Memphis should call either Tom Evans (901) 386-3747, Richard Jackson (901) 388-6187 or Jerry Hayes (901) 358-9607.

DEATHS

GRADY TURNER, one of the elders of the church at Hardies Chapel congregation near Gordon, Georgia, died of a heart attack May 3rd. He served as an elder for 18 years. **WILSON COON**, gospel preacher in Texas, died recently according to a bulletin report by Paul Keller. **INEZ STRICKLAND**, wife of gospel preacher Clyde Strickland, died suddenly in June. Brother Strickland preaches for the 6th Ave. church in Pine Bluff, Arkansas.

BILL WELIEVER, son of one of the elders at Plainfield, Indiana and brother of gospel preacher, Ken Weliever, died recently of injuries received in an auto accident in Illinois. He was active in the work at Joliet, Illinois and also did some preaching. He was a personal friend of the editor.

We weep with those who weep. May the promises of the gospel strengthen the hearts of all who mourn.

IN THE NEWS THIS MONTH	
BAPTISMS	318
RESTORATIONS	156