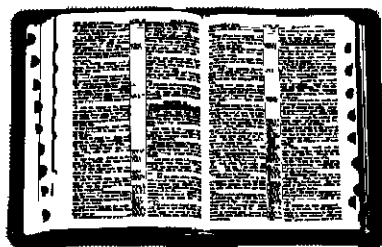


SEARCHING *the* SCRIPTURES

"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"

XXIV

OCTOBER, 1983

NUMBER 10

THINK ON THESE THINGS

H. E. Phillips

P.O. Box 1631
Lutz, FL 33549



THE "JESUS ONLY" DOCTRINE NO. 2

Those people who believe and teach that Jesus is the one and only God: the Father, Son and Holy Spirit, all in one person, have many problems with passages they cannot explain with any sense at all. They must do more than twist the normal use of words; they must ignore the many verses that speak of the relationship of Jesus Christ to the Father and the Holy Spirit. I want to present just a few of the arguments that cannot be answered by those who hold to the "Jesus Only" doctrine. If one has an explanation that he thinks will prove the position, I would like to hear from him.

First, the terms that express the relationship of Jesus to the Father clearly prove that they are two Beings of deity, but one in nature, purpose and work. The very terms "Father" and "Son" establish beyond question that two persons must be involved. In fact, either term is meaningless if there are not at least two persons understood.

I once heard a Holiness preacher in a debate explain the "Father-Son" relationship by saying that he was both a "father" and a "son" and yet he was just one person. He failed to see that as a "father" he had a relationship to another person. He certainly was not his own father! As a "son" he had a relationship to some one other than the one to whom he was related as a father. When he declared himself a "father" and a "son" at the same time, he necessarily spoke of three persons: himself, his son or daughter and his father. He could not escape that fact to save his life. No man can be his own

father or son; another person must be involved.

That well known passage in John 3:16 does not make sense if there is just one person in the Godhead. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." One Person loved and gave, and another Person came and died for sins.

Jesus gave some differences between himself and his Father. He said his Father was greater than he. "If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I" (John 14:28b).

Of his second coming Jesus said, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32), Surely no one would say that Jesus is saying that he does not know, but he does know. Yet this is the way it would have to be if the "Jesus Only" doctrine be true. They have a real problem with passages such as these.

The Pharisees denied the record that Jesus gave of himself and said it was not true. Now imagine Jesus before these unbelievers who had just rejected his word, and he is going to convince them by using proof that necessarily implies at least TWO persons, when in fact he is the only Person in the Godhead if this doctrine be true. He either had to lie about the matter, or these "Jesus Only" advocates are wrong. "Let God be true, and every man a liar" (Rom. 3:4). God cannot lie (Titus 1:2).

"The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me" (John 8:13-16).

These unbelieving Jews said, Your testimony of yourself is not true. Jesus replied, My testimony is true. But what is his proof to these Jews? "... for I am not alone, but I and the Father that sent me." "I am not alone" is the strongest affirmative that Jesus is not the only witness, and he says the other witness is the Father. But for further proof Jesus goes to the law of Moses

(Deut. 17:6) where the death penalty must be administered only upon the testimony of TWO or THREE witnesses; not upon just one. In fact, "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established" (Deut. 19:15).

I wonder if anyone would contend that the "two" or "three" witnesses of Deut. 17:6 and 19:15 could be the **same person** giving testimony upon different occasions? The "Jesus Only" advocates claim that Jesus was manifested as the Father upon one occasion, and as the Son upon another. This would have the same Person testifying upon different occasions rather than two Persons bearing witness to the same fact.

In the New Testament Jesus gave the same instructions concerning differences between brethren. He said, "Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established" (Matt. 18:15,16).

Why did he say take one or two, that in the mouth of two or three witnesses every word may be established? This could not be true unless the person taking the witnesses served as one witness. By taking one or two he could have two or three witnesses, including himself.

Now back to John 8. Jesus said, "I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true" (8:17). The testimony of TWO men would have to include more than ONE person! Now hear Jesus' application of this reference to the law: "I am one that bear witness of myself, and the Father that sent me beareth witness of me" (vs. 18). He is offering proof that his testimony is true by appealing to the law that said, "the testimony of two men is true." Then he said, "I am one that bear witness" and "the Father that sent me beareth witness" and that makes TWO witnesses, thus meeting the requirements of the law of Moses to establish a fact.

The "Jesus Only" folk cannot make sense of this argument of Jesus to the unbelieving Pharisees without admitting that Jesus and his Father are TWO Persons, thus TWO witnesses; otherwise Christ would be perverting this part of the law.

In John 5:31-37 Jesus again speaks of two witnesses. According to the law, "If I bear witness of myself, my witness is not true." Everything must be established in the mouth of two or three witnesses. "And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape."

Those who preach the "Jesus Only" doctrine cannot explain these verses with sense and hold to their position. The very point made by Jesus is that TWO persons must testify, and he said he was one and the Father the other. It follows that the Father and the Son are not the same Person. Each is a divine Being in the Godhead as is the Holy Spirit.

Searching The Scriptures

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Editorial

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HUMANISM AND HUMAN LIFE

Humanism purports to "provide the purpose and inspiration that so many seek; it can give personal meaning and significance to human life." (HUMANIST MANIFESTO II, p. 15). That sounds good and leaves the impression that humanism promotes what is best for human life. Yet those who are in the vanguard of humanistic causes have promoted abortion on demand, set the stage for euthanasia (mercy killing) and contributed to the alarming increase in the suicide rate. Any such high sounding statement as that with which this article began, must be considered in light of the following background principles all of which are quoted from HUMANIST MANIFESTO II:

"Ethics is autonomous and situational." (p. 17).

"Although science can account for the causes of behaviour, the possibilities of individual freedom of choice exist in human life and should be increased." (p. 18).

"The right to ... abortion ... should be recognized." (p. 18).

"To enhance freedom and dignity the individual must experience a full range of civil liberties in all societies... It also includes a recognition of an individual's right to die with dignity, euthanasia, and the right to suicide." (p. 19).

Now, place these statements against a background of atheism, situation ethics, values clarification, with no divine standard to direct human life, and you have the stage set for current practices of abortion on demand, euthanasia and suicide. Human life becomes not nearly so dear in the humanist program as they would have us believe. Consider the contrast in Biblical teaching as opposed to humanism touching the subjects of abortion, euthanasia and suicide.

Abortion

The Bible teaches that human life begins at conception. "Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived" (Job 3:3). The mother of our Lord was found "with child" (not with fetus) and what was conceived in her was called a "child" before it was brought forth (Matt. 1:18, 23). When Elizabeth was told by Mary of the impending birth of Jesus, "the babe leaped in her womb" (Lk. 1:41). John the Baptist was a "babe" before his birth. Paul told the Athenians that God is the giver of "life and breath and all things" (Acts 17:25). Compare

that with the assurance of the Psalmist "For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well" (Psa. 139:13-14). I charge that the practice of abortion on demand violates the very principle of "natural affection" and is "unmerciful" placing those guilty in the unpleasant company of those listed in Rom. 1:31 and 2 Tim. 3:3.

What is the present situation? Since the January 22, 1973 ruling of the U.S. Supreme Court, making abortion on demand legal, there have now been over 9 million known legal abortions. It is one of the most common surgical "procedures" in America today. That phrase sound so much nicer than "the slaughter of the innocents" or "infanticide." And we all thought Herod was a heartless wretch in his ordering of the killing of the babes in Bethlehem which left "Rachel weeping for her children!" The present practice is a far cry from the past dilemma of reputable physicians who agonized in cases where a mother's life was in danger. Therapeutic abortions now run something like one in every 1,000 cases. That means that 999 times out of 1,000 this "termination of pregnancy" results from a woman's choice not to bear her own child.

The defense for this has been that "a woman has a right to control her own body." That right of control should be extended to the practice of "fleeing fornication." That is the simple preventive for pregnancy out of wedlock. With very few exceptions where rape may have been involved, pregnancy results from personal choices of two individuals. The Humanist remedy is to provide more sex education. Just pour more gasoline on the fire! Nonsense! Let us teach the young to "flee fornication" (1 Cor. 6:18-20), to "flee youthful lusts" (2 Tim. 2:22), and "Nevertheless, to avoid fornication, let every man have his own wife and let every woman have her own husband" (1 Cor. 7:2). For good measure let us teach that "marriage is honorable in all and the bed undefiled; but whoremongers and adulterers God will judge" (Heb. 13:4).

I have difficulty understanding the logic of the same humanists protesting wars and capital punishment while stridently advocating abortion on demand. In the last eleven years we have allowed the deaths of over 9 million defenseless victims, more than all the deaths from all the wars in which we have ever engaged. The annual abortion rate is now one-fourth of total pregnancies. In our nation's capitol, abortions outnumber births.

Who has abortions? A few fear abnormal children. More than half are childless, with 2/3 of them between the ages of 15 and 24 and 3/4 of these are UNMARRIED. AND MOST OF THESE GROW OUT OF FORNICATION. The most basic form of birth control starts with the simple word "no." Yet our states are spending \$55,000,000 a year to subsidize abortions. A substance is now being tested for women to use to give themselves an abortion and some experts say it will be sold over the counter within ten years. But then, this is supposed to be the age of progress!

I certainly am glad my mother did not have an abortion and I am even happier that Mary, the mother of Jesus, did not decide to have one.

Euthanasia

This is the practice of killing the weak, the hopelessly sick or injured or the unproductive as an act of "mercy". Many families have agonized over whether to remove support systems which force heartbeats and recycle blood when all natural systems have failed and when the brain is already dead. But here we are talking about the right of others to decide to end a life for reasons of "mercy." School textbooks are already in place and being used in some parts of the country to lay the groundwork for this practice. In *SONGS AND STORIES OF THE NETSILIK ESKIMOS* (Student Edition, 44) and in *NETSILIK ESKIMOS ON SEA ICE* (Teacher's Manual, 21) students in grade 5 Social Studies are taught about how to handle the problem of old people. It is suggested that they role play what to do about them.

At this point we need to consider the standards of those who decide what is merciful. Is human life sacred? Is it a gift of God? Is it to be spared to the best of our knowledge and ability? Some have argued for abortion as a defense against a population explosion. Then why not euthanasia for the same reason? If evolution is true, and we only have the survival of the fittest, then why not just get rid of all the aged, the sickly, the handicapped who cannot be productive so that the "quality of life" for all the rest will be improved? That is what some believe. One of the values clarification strategies is called "The Bomb Shelter" in which students must decide on who gets to live and who must die for the good of all the rest.

My father-in-law, who died in April of this year was a bedfast invalid for 18 years. He could not wait on himself and had to have someone with him always. This greatly restricted my mother-in-law who lovingly and patiently cared for him at home all that time (with increasing help of my wife during the last few years). Never in those years did she consider obtaining a divorce so she might be free. Her attitude was "he is my husband." She had made promises and kept them until death parted them. Now what good came out of all that? His mind was badly impaired. His eyesight failed. He was totally dependent on her or others for his care. Well, plenty of good came out of it. It proved that love is stronger than disease. It proved that marriage vows can be kept even under the most severe trials. It proved the nobility and resiliency of the human spirit in adjusting to meet the needs of one who needed care and, more than that, love. It proved that love is more than physical passion. It brought out the best in friends and neighbors who found delight in stepping in to do things, both small and great, just to lend a hand. It set a wonderful precedent for the only daughter (my wife) and for all who knew of the situation. It showed the power of the truth of the gospel to conquer selfishness and to "esteem other better" than self. I learned more of the practical side of the religion of our Lord from the 18 years of my father-in-law's total dependency than I did from my

years of acquaintance with him prior to that time. What good are all the aged, infirm and helpless? Why they provide the occasion for the upright to demonstrate what love, compassion, devotion and commitment are all about.

Mark it well, readers, you are going to hear more and more about euthanasia as time passes. The groundwork is already laid. Humanist educators are already at work on it and we will be hearing more and more legal decisions touching the issue. Don't be asleep.

Suicide

If the Humanists are right in saying that freedom of choice gives women the right to end a life other than their own, and this same freedom of choice extends to ending the life of others out of "mercy", then it stands to reason that "power over one's own body" extends to the right to suicide. Indeed, that is stated in *HUMANIST MANIFESTO II* as quoted at the first of this article. Suicide is now so common among high school and college aged youth that it is sometimes called the "cap and gown disease." It is the number two killer of young people and the number one killer of those in the 18-24 year group.

Death education is now part of the humanist package being offered to more and more school children. "The Experience of Dying... the individual experiences a cosmic consciousness, characterized by a sense of unity with other people, nature, and the universe; a feeling of being outside time and space; and extraordinary feelings of contentment and ecstasy." (Student's Edition, p. 530 *LIFE AND HEALTH*, Random House, C. 1980, Grades 9-10 Health). One of the values clarification strategies offered involves a discussion of suicide and the best methods.

There are seven cases of suicide in the Bible, all involving people caught up in sins which overpowered them. Nowhere was their action approved by God. The account of their deaths simply points up the tragedy of sinful, rebellious lives. Suicide is murder and therefore comes under the ban of Rom. 13:9 and Matt. 19:18. People commit suicide for several reasons. Some do not believe in a hereafter and think dying is better than living. Some think it is heroic and want to be remembered as a martyr to some cause. Some see this as a means of escaping personal responsibility and obtaining the ultimate "freedom." The anxieties and cares of this world get the best of some. Some want to be united with a loved one. That involves two questions: Which way did he go? and Which way will I go after taking my own life? Some are deceived by false teachers. Remember the Jonestown, Guyana massacre?

There is no reason for a faithful child of God to even want to take his life. He has a reason for living. He has grace sufficient to all his needs. His life is of value to others as an example of godliness. He may not know why some things happen, but he knows who rules the universe, knows his origin, purpose and destiny. There was a near case of suicide in Acts 16 when the Philipian jailer in despair was about to take his life, assuming that his prisoners had escaped. Paul stopped him, taught him the gospel and to all his house, converted

them to the Lord and changed their lives for good.

Humanists have much to say about the "quality of human life" but when the facts are known, their philosophy leads to a gross disregard for life. Instead of enhancing life, it starts with no answers except evolutionary guesses, goes through life with no standard except what gratifies the individual and plunges into eternity with no hope and no preparation to meet the God they have denied all their lives. In contrast, the Christian views life as a creation from God having divine purpose. He sees it as a sacred trust for which he shall give account. He honors motherhood, reaches out in compassion to the innocent, the weak, sick, aged and infirm and lives with dignity and richness of meaning. Then he dies in hope of the resurrection. Humanism takes from us the true bread of life, robs us of the water of life, reduces life to a meaningless journey through a barren wasteland of dreary existence, and then tells us that when it gets to be too much for us, we can then just take our lives and end it all. And this is supposed to be the epitome of progress and intellectual advancement and to satisfy the yearnings of the human heart! Those who preach this tomfoolery in the name of education demand the exclusive right to the minds of our children and have their legal arm to sue us in the courts before judges who have been brainwashed with the same mental poison. There is great power in both righteous living and righteous indignation and we believe there is a place for both expressions.

PAUL ANDREWS

Our readers will be saddened to know that Paul Andrews, beloved gospel preacher of Tampa, Florida, passed away on Sunday morning, August 28. He was 62. Paul was highly successful as a preacher and his labors resulted in many souls being led to the Lord. We were fellow students in college and friends through the years since. He will be greatly missed. Our warmest feelings are expressed to his wife and children and all the family. James R. Cope, who helped conduct funeral services has written a more extended notice which will appear in the next month's issue of this paper.

—Editor

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"WORKING FUNDS"—NO. 2

The reader is referred to last month's article under the above heading. The former article pointed out two primary issues involved in a study of this subject, namely, what is included in the "wages" or "living" provided a preacher and the matter of congregational autonomy. This article deals with the latter.

Working Funds

Most preachers work out of a fund (the treasury) provided by the church where they labor. This they do as they prepare lesson materials, publish a bulletin, distribute tracts, preach on the radio, etc. They may even make use of a charge account of the church. In all such they are amenable to the church and act within the frame of authorization by the church. Surely, no one would call this practice in question—at home or abroad.

Whether the preacher worked out of such a fund provided by the church where he labors or by one far removed, would not alter the scripturalness of the practice. The preacher might even work out of more than one such fund as he worked with three or four churches in a given area, alternating pulpits from Sunday to Sunday. Such practice is not uncommon.

Unless this practice be called in question, it follows that a preacher overseas (or in any distant place) might work out of more than one "Working Fund" provided by more than one church, provided that he, like the preacher at home, worked within the frame of authorization of the respective churches.

The issue arises when a plurality of churches pool their funds for such purposes. The issue then becomes one of centralized control or congregational autonomy. When a plurality of churches provide a preacher a "living" while he preaches (See article No. 1) such becomes his own and for its use he is amenable to no one. However, when churches provide a fund above "wages" or a "living" out of which a preacher works, such is not his own and for its use he is amenable to the churches. Furthermore, when a plurality of churches pool their money there is centralized control. There is involved the matter of arranging for the "Working Fund," formulating and making known its purposes, soliciting funds for it, as well as oversight in seeing that it is used accordingly. This requires coordination of efforts and money. There simply cannot be coordination without a coordinator, hence, centralized control. And, brethren, such control has not been provided for in the Scriptures!

Autonomy

Furthermore, such control destroys congregational autonomy. There are many in the realm of religion—both in and out of the church—who affirm faith in congregational autonomy, but who deny it in practice. This is a clear indication that some do not understand fully what congregational autonomy means or involves.

The noun "autonomy" is defined by Webster to mean: "Quality or state of being autonomous; right of self-government; a self-governing state." The adjective "autonomous" is defined by the same authority: "Independent in government, self-governing; also, without outside control." "Congregational autonomy," therefore, means that each church manages its own affairs under the authority of Christ; that each church is free of "outside control" in the whole of its activities.

When two or more churches pool their resources to establish a "Working Fund" they thereby surrender control. To see that this is true, one has only to answer the question: Who has control of such funds? Is it one of the churches involved? Would not this be the "Sponsoring Church" arrangement? Would we not all oppose such funds being under the control of a board, an eldership, or even one man? Yet, what other kind of control can there be when two or more churches pool their funds for any purpose?

It does not meet the issue to say that each church involved voluntarily contributes into the working fund according to its own decision. Autonomy is still surrendered whether it be done voluntarily, by coercion, or otherwise.

I recently heard a preacher on the radio of an Independent Baptist Church oppose membership in the Baptist Association upon the grounds of such violating congregational autonomy. He was dealing with the argument of voluntary action and the freedom of each church to make its own decision—Missionary Baptists to the contrary notwithstanding. Those of the Christian Church have long since denied that the American Christian Missionary Society violates congregational autonomy by making the same argument on voluntary action. Liberal brethren have also denied that the sponsoring church arrangement violates the autonomy of churches by making the very same argument. All need to learn that autonomy can be and often is surrendered voluntarily.

Again, it does not meet the issue to say that there is mutual understanding and agreement on the part of all involved concerning the use of such funds. There is still control of such funds—somewhere. It is folly to talk of mutual control. In the "Sponsoring Church" arrangement, there is mutual understanding and agreement with respect to the funds involved. Nevertheless, there is one church in control. In the "Campaigns For Christ," there is mutual agreement concerning the use of resources, nevertheless, one church controls the funds, efforts, and individuals of the different churches involved. I say, again, that no provision has been made for such centralized control in the Scriptures!

When contributions were sent from Galatia, Macedonia, and Achaia for the "poor saints in Jerusalem"

(Rom. 15:25, 26; 1 Cor. 16:1, 2; 2 Cor. 8:1-4; 9:1-5) each church selected its own messenger and maintained control over its own funds until the object of charity was reached, namely, the Jerusalem church (1 Cor. 16:3; 2 Cor. 8:16-23). In the New Testament the churches in all of their work respected and maintained **congregational autonomy**.

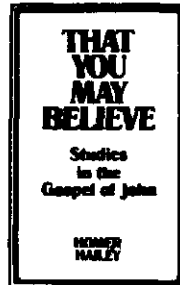
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Today there are preachers overseas and in difficult fields who are limited in what they can do, because they do not have a fund provided by some church out of which they may work as do preachers at home working with a local church. Churches need to realize that there is more work to be done than just providing a preacher a "living." However, in providing for such work let each church behold the need, provide the funds, establish the frame of authority within which the preacher works, and then maintain control over its funds as it carries on its work autonomously. If more funds are needed than one church can provide, let another church behold the field "white already to harvest" and do the same thing thereby maintaining its autonomy in accomplishing the work.

Remember, it is this principle of congregational autonomy that precludes centralized control, apostasy, or digression in the realm of church organization and work. It is our wall of protection.

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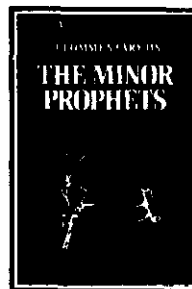
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CATHOLICS CAN'T SING

Mr. George W. Cornell, religion writer for the Associated Press, wrote an article recently under the heading, "Catholic congregations are 'feeble' on singing." He said:

"Congregational singing, once generally absent from Roman Catholic worship, now is a standard part of it, but a church music expert says it's 'sadly feeble' in most American parishes.

"To a large extent, it 'remains a dismal experience,' says Thomas Day, head of the music department at Salve Regina College in Newport, R. I. He adds that most congregations just don't put their hearts—and voices—into it.

"He says the unresponsive congregations create a 'strangely surrealistic impression—the assembled worshippers, mostly silent and not participating, despite the amplified exertions of a 'song leader,' leading virtually no one.

"Such a scene doesn't belong 'in the liturgy but in the theater of the absurd,' Day writes in the national Catholic magazine, *America*, published by the Jesuit order. 'Over the years this surrealism will cause enormous damage.'

"He says the 'tepid congregational singing' has various causes, but the basic problem is an engrained cultural streak, and it can't be resolved by artificially imposed techniques.

"A big push was given to active congregational participation in the liturgy, including singing, in the reforms launched 20 years ago by the Second Vatican Council, but Day says 'solid singing' has not yet taken root.

"He says there are exceptions—parishes where 'singing thrives'—but that in most cases it remains hesitant and strained.

"It is endured like some 'foreign intrusion,' he writes. 'It is so sad to watch these parishes go through the motions.' He says they greatly want the 'benefits of liturgical renewal' but haven't managed to bring hearty singing into it.

"To understand their reserve, he says it's important to remember that before the modern reforms, 'the silent Mass, untouched by a note of music,' was the common feature of most American Catholic worship.

"This was the mark of their distinction,' Day says, and it's 'still deeply embedded in American Catholic culture.' He says the attitude was that 'any music dur-

ing the liturgy, with the exotic exception of the High Mass,' was considered 'dangerously close to blasphemy.'

"He says that 'now, of course, most Catholics would concede there should be a little music here and there in a liturgy to brighten things up, but anyone with a child's power of observation can see that this same music is handled with tongs, as if it were radioactive.'

"For one thing, he says, congregations now offer a 'crazy quilt pattern of borrowed tunes and bland melodies,' many of them taken from the Protestant musical heritage and without roots in American Catholic culture.

"In contrast, he says that in German and Austrian Catholic churches, as in Protestant churches most anywhere, hymns begin 'with a surge of power that the people in the pews can almost feel'."

We don't have the solutions to all problems among our Catholic friends, but we think we know the cause of their problem in singing—a lack of practice.

History confirms that mechanical instruments of music were introduced into worship in the Catholic Church in about A.D. 670, but not in general use until some 600 years later. Thomas Aquinas, A.D. 1250, said, "Our Church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize." But our point is: with the introduction of instrumental music Catholics began to rely more and more on all kinds of musical instruments and programs in their worship, and therefore there was little if any singing.

If Catholics are returning to vocal music as the New Testament authorizes (Eph. 5:19; Col. 3:16; Heb. 2:12), they are to be commended, but it will take time for them to learn to sing as Christians have been doing for hundreds of years.

But, as little as some may have thought about it, may we suggest that the Catholic people are out of practice on many other things.

They are out of practice in worshipping the unseen God without some tangible object to see or hold, such as a statue, crucifix or beads.

They are out of practice in praying to God through Christ as the one mediator, for they have been taught to pray to Mary. Rather than praying "in the name of Christ," they have heard "Hail Mary."

They are out of practice in taking the Lord's supper for themselves, because that (at least in part) has been done only by the clergy.

They are out of practice in submitting to baptism on their own initiative and conviction. It is highly possible that more than half of all Catholics in the world did not know when they were baptized (?). The decision was made for them by someone else while they were infants or small children.

They are out of practice in thinking for themselves, for they have been taught to trust the pope's infallibility and follow their clergy and creeds.

This could go on and on, but we say in closing that we rejoice to see people returning to any scriptural practice even if they have to learn the hard way that "practice

makes perfect."

We must admit, in all honesty, that some among us cannot sing for the same reason many Catholics can't. They seem to think they can sit and look in the song book or stare at the leader and please the Lord. It isn't enough that the congregation is singing or engaging in any other act of worship. While we are to worship together and in fellowship, we participate in every act individually. That's where the meaning, feeling and beauty of worship is realized and becomes acceptable to the Lord.

Using the SWORD OF THE SPIRIT

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HEAVY ON THE CONSCIENCE

"When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me. My moisture is turned into the drought of summer. Selah." (Psalm 32:3,4).

The horror of sin is made manifest in many ways. But perhaps it is not done more dramatically than by observing the effects of sin upon the sinner. Sin weighs heavy upon the conscience unless one has tragically managed to stifle and strangle his conscience to death.

The Huntsville News, Dec. 4, 1982, carried the Associated Press release of a man whose conscience had not been silenced. Carl Johnson, a bank executive, disappeared in August, 1975. The next day, \$614,851 was discovered missing from the Albany Park bank in Chicago where he was employed. Seven years passed by. The F.B.I. was unsuccessful in their search. Mr. Johnson's ex-wife who had divorced him in 1975 to sidestep a lawsuit for the embezzled money had him declared legally dead in November, 1982. This enabled her to get a \$22,500 insurance settlement to supplement a small income from three jobs. She had three teen-age sons to support.

A month later, after seven years on the lam and three new identifies, Carl Johnson turned himself in.

"I've had enough," he declared.

There were likely other factors in addition to conscience that weighed heavy in Mr. Johnson's life. But conscience is something folks just don't count on. How often we hear of someone who gets away with some crime, except for his conscience. He finds that he cannot live with himself.

A few days after the above incident was reported, we learned that a plane crash had taken the lives of Carl Johnson and the F.B.I. agents who were accompanying

him back to Chicago. Truth is often more ironic than an O' Henry short story.

David knew how to deal with a wounded conscience.

He wrote: **"I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord: and thou forgavest the iniquity of my sin. Selah."** (Psalm 32:5).

There were a number of courses open to David when Nathan looked him in the eye and said: "Thou art the man."

He could have denied his guilt and claimed that Nathan was just trying to smear him. He could have said nothing and merely pointed his sceptre at Nathan. His attendants would have understood. Nathan would have been carried hence and executed posthaste. You just didn't point your finger at the king in that day.

Or he could have admitted guilt but pleaded extenuating circumstances. After all, Bathsheba had no business exposing herself at that time and place. He was only human. The pressures of the kingdom has been great. His wife had not been very understanding. He had gone temporarily insane.

But David chose none of those routes.

Our generation knows the value of confession. Sometimes you spell relief, C—O—N—F—E—S—S. Psychology has taught us this. But David is speaking of something more than this. He said, "I will confess my transgressions unto the Lord."

Confession of sin and acknowledgement of repentance should also be made to others one has wronged. But ultimately sin is against the Lord.

Only He can forgive and restore.

I'M INTRIGUED

An interesting note in the local paper states that the Mormons have published their own new edition of the King James Version of the Bible.

This work was seven years in preparation by scholars and researchers and contains in addition to the Old and New Testaments, 842 pages of appendix materials, including maps, cross-reference and topical guides.

Boyd K. Packer, a member of the church's ruling Council of 12, said the extra data provides the "most comprehensive compilation of scriptural information" about Jesus ever assembled.

He said "the work affirms an acceptance of, a reverence for and a testimony to the Lord Jesus Christ."

I find this intriguing for several reasons.

First, because of the Mormon attitude toward the Bible. The Book of Mormon declares:

"And because my words shall hiss forth—many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible. But thus saith the Lord God: O Fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people . . . wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that have not caused more to be written" (2 Nephi 29:3,4,10).

And more to the point:

"... thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away" (1 Nephi 13:26).

Orson Pratt, an "inspired Mormon apostle" and one of the great names in the history of that body, wrote:

"Who knows that even one verse of the whole Bible has escaped pollution, so as to convey the same sense now that it did in the original? Who knows how many important doctrines and ordinances necessary to salvation may be buried in oblivion in some of the lost books? Who knows that even the ordinances and doctrines that seem to be set forth in the present English Bible, are anything like the original? The Catholics and Protestants do not know, because tradition is too imperfect to give this knowledge. There can be no certainty as to the contents of the inspired writings until God shall inspire someone to rewrite all those books over again..." ("The Divine Authenticity of the Book of Mormon, 1851, p. 47.)

Mr. Pratt's statement is quite strange in view of the fact that a large percentage (one writer said, "one-sixteenth") of the Book of Mormon is direct quotation from the King James Bible.

It appears odd that the Mormon Church would undertake the expense of publishing a new edition of a book so imperfect and polluted.

Another reason this intrigues me is in contemplation of the Mormon doctrine of inspiration. The Mormons teach that God continues to lead them by direct inspiration. They maintain that the inspiration of God is to all men and women in the Church of Jesus Christ of Latter-Day Saints, and that God directs the whole church through revelations to the President of the church.

It appears that it would be a simple matter to restore the "plain and most precious parts" of the Bible which were deleted and lost and give the present generation the pure and perfect Bible once again.

In fact, surely the opportune time for such would be in the publication of this new edition of the Kings James Version.

Yet another basis for befuddlement is the steadfast refusal of the Mormons to acknowledge that their prophet and founder, Joseph Smith, completed what he called the inspired version of the Bible. While the Mormons have never admitted it as an official work, the "inspired" Bible was published by the Reorganized LDS Church in 1867 at Piano, Illinois.

Why have the Mormons not accepted it? Why would they spend the necessary funds to produce a new edition of the "corrupt and perverted" King James Bible when their own prophet was provided an "inspired" Bible?

I don't know the answers to all this. It just sort of intrigues me. Whoever said, "Some folks will swallow anything" may well have been thinking of the Mormons.

As for me, I'll accept the declaration of our Lord:

"Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

**Things Most
Certainly
Believed**

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ATTITUDE TOWARD PEOPLE

In this second of four articles from the Book of Philippians, we continue the focus upon matters pertinent to the theme "Attitude." Our initial lesson set the stage with attention being directed to Paul's attitude toward his circumstances. In this we explore the proper attitude toward people as impressed in the second chapter of this book. We must not lose sight of the fact that there is an overriding tone to Philippians of joy and rejoicing. From this we have suggested that the attitude of the child of God is to be ordered toward Jesus, others, and self. Only as such is the case is there to be the joy and rejoicing experienced by the Christian.

Attitude is defined as "position or bearing as indicating action, feeling or mood." While the word is not in the King James, the idea is common. Perhaps it is nowhere so forcefully defined and illustrated than in Phil. 2:5. "Let this mind be in you, which was also in Christ Jesus." As we therefore speak of attitude, we are talking of the "mind within you." Emphasis in this epistle to the Philippians is on "the single mind," set and unwavering, with Christ as the seat and center, the single object.

Now with these brief introductory observations, definition being established for our study, we focus upon attitude toward people, more specifically brethren. In the first four verses of this chapter 2 our study is framed. Thrust continues upon the single mind, centered in Christ and devoted to the doing of His will. Such will produce a special attitude within those so dedicated, an attitude of likemindedness. Our text says, "If there be therefore any consolation of Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." The obvious emphasis is upon agreement and agreeableness. "If" reflects not doubt; rather these are things proven by experience. They are not just theory but real. The beauty of Paul's relationship with these brethren shows through the expression, "fulfill ye my joy. that ye be likeminded," complete my joy by living in unity, in singleness of mind. "Likeminded" is to be "of one mind" and includes agreement as to doc-

trine. But, I submit it includes more than this, including also agreement as to methods and aims. The agreement results from working along lines of a common love. Love is the "bond of perfectness" (Col. 3:14). We might observe that just as hatred separates man from man, love produces harmony of feeling and interest that leads to unity. Let us not lose sight of the basis of love as here viewed, "For this is the love of God, that we keep his commandments; and his commandments are not grievous" (1 Jn. 5:3). The Philippians needed this reminder as disagreement existed. Specifically two women were at variance and their attitude had a detrimental effect on the whole church. They are identified as Euodias and Syntyche (4:2).

After this admonition to likemindness and unity there is the setting forth of certain deterrents to unity. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others" (v. 3). Unity among brethren is deterred by strife, faction or contention (cf. 1:16). Party spirit continues to be one of the greatest dangers among brethren. Such identifies as a work of the flesh (Gal. 5:20) and we are to remember the indictment levied against these things, "they which do such things shall not inherit the kingdom of God."

The party spirit, fruit of strife and a factious attitude, arrays men against one another. The party becomes more important than Christ and the gospel and the free course of the same is deterred. This problem prevailed at Corinth. "There are contentions among you. Now this I say, that every one of you saith, I am of Paul and I of Apollos; and I of Cephas; and I of Christ" (1 Cor. 1:11-12). This attitude and the fruit it produced is indicated and rebuked. Faction carries beyond discretion and rends the unity of brethren and the church. The writer of Proverbs 17:14 says, "The beginning of strife is as the letting out of water." How graphic, as water leaks out a hole in its container until empty, so strife is the letting of every admirable and commendable attribute and quality that is produced by the love that is to characterize the child of God. The end result is an emptiness, void of the spirit of Christ. Such is here identified with "vainglory," pride and self-conceit. Here is a projecting of self rather than Christ and the gospel.

Moving from this negative consideration, there is an offering of guarantee to unity, some positives, exhortations to cultivate certain qualities. "Lowliness of mind" or humility is initially offered. Actually, unity implies humility and is essential to it. Human ambition of necessity must be relegated to pleasing God. Then he says, "esteem other better than themselves." Hard to do? Certainly, but essential to the unity which must prevail among brethren. The best of us must admit to being sinners and the nearer one draws to the Sun of righteousness, the more he sees his own guilt and unworthiness. Such being the case, what makes any one of us any better than the other, since each is recipient of the same grace of God? We, perhaps, are tempted to magnify our own virtues and the faults of others. True wisdom reverses this, bringing an attitude which pro-

duces a looking on our own faults to correct and the good in others that we might imitate. True humility implies unselfishness. Christianity is intolerant of self projection.

Let not these conclusions within our consideration of "lowliness of mind" be seen inconsistent with duty to self. Proper attitude toward self cannot be attained unless and until one has proper concept of himself in relation to others. Acquiescence is the basis for unity and singleness of mind among brethren and is certainly consistent with "desire one another's good" (1 Tim. 2:1) and numerous other admonitions. Possibly a false estimate of themselves was the dividing element of Philippi. It is possible we may have the same problem.

Let us be aware that controversy may be carried on in the spirit of fairness and that parties may be necessitated by fidelity to principle. Separations among professed followers of Christ may be justified. Paul so instructed, "Come ye out from among them, and be ye separate, saith the Lord" (2 Cor. 6:17). Such would seemingly envision a severance from the ungodly, a persistent attitude and disposition out of harmony with truth resulting in sin from which no repentance can be effected. Where such is the case, those with mind centered in Christ must disassociate themselves from that which deters and prevents expression in truth. Admitting certain justifications for separation, let us be impressed nevertheless that self assertion is a prolific source of controversy, party and division. When our own opinions, ways, group, becomes more important than the cause of Christ, such is factious and sinful.

Problem stated, positive and negative considerations offered, we are then treated to the cure for this kind of situation. "Wherein does the cure lie? Quickly tell us," is the plea of brethren who have the right attitude toward the Lord, themselves and others. "Let this mind be in you, which was also in Christ Jesus" is the response of the spirit via Paul (2:5). He then proceeds to exemplify that mind as Jesus Christ is projected as the supreme example of humility. (Please read through verse 16). He became a man, "emptied himself." The suggestion is not that he ceased to be what he was, rather emptied in becoming another, became man while God, servant while Lord of all. Took the form of servant, being made in likeness of men, "being found in fashion as a man." He was perfect God and he became perfect man. As man he "became obedient unto death, even the death of the cross" (v. 8). The abasement of Jesus Christ is expressed in obedience. Not an obedience by natural obligation to himself but solely for others. His was voluntary obedience, an abasement involving the lowest of death, the cross. What an example to those claiming to be His, here is the cure to those problems reflecting lack of humility.

Exaltation (v. 9). "given him a name which is above every name." I do not perceive this to refer to the name Jesus, but the name Lord, Jehovah (v. 11) His name before incarnation and now returned to him. Not a new name, connoting first used but name and designation complementing his restoration to heaven on high, in keeping with his elevation to be the "blessed and only

Potentate, the King of kings, and Lord of lords" (1 Tim. 6:15). Right attitude toward brethren, presuming the proper basis, "mind of Christ," will result in the same exaltation.

People problems, attitude toward people, specifically brethren, as we consider this chapter, have always plagued Christians. In the majority of instances, as strife, dissension, and the party spirit become evident today it is because we do not have the right attitude, first of all toward the Lord and then toward each other. May God help me to grow out of this and my prayer is that the study of these verses will help you too.

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MILITANT UNITY!

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Upon seeing those words ones immediate reaction might be "What a paradox! Those words don't go together. Who ever heard of militant unity?"

Matthew Henry had the proper order when he said **Peace is such a precious jewel that I would give anything for it but truth.** Paul commanded, "If it be possible . . . be at peace with all men" (Rom. 12:18). Only truth can make us free. Therefore it is of the utmost importance. BUT, does this relegate unity to the bottom of the barrel—a place of little significance? No, unity runs close second place! The Bible commands militant unity.

Our Attitude Toward Unity

1. **Unity Is Not Optional.** We are to "endeavor (Give diligence, ASV; Make every effort, NIV; Continue with eager earnestness, Williams; Make it your aim, Phillips) to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). The Hebrew writer commanded: "Follow after (pursue, NASV) peace with all men... (12:14). Peace must be pursued as a hunter would seek prey. The Romans were told to "follow after things which make for peace and things whereby we may edify one an other" (14:19). Peace is necessary to edification! A close look at a concordance at the number of exhortations to peace can be quite revealing. It tells us that the unity God desires is not a multiple choice item in a category of options, nor is it of minimal importance. Unity of the brethren is a subject of great significance in the Bible. Reacting to false teaching on a subject (such as unity) causes us to oppose error, but we must also teach positively on behalf of the truth on that subject. Are we giving unity its rightful place? Do we diligently seek it? The Bible teaches militant unity!

2. **Unity Is Not Accidental.** The Christian cannot take a passive attitude toward unity—"if it happens, it happens. Whatever will be, will be." We cannot enjoy "the peace of God" until we obey "the God of peace" (Phil. 4:7,9). Paul said "I beseech Euodia and I beseech Syntyche that they be of the same mind. And I entreat thee also, true yokefellow, help those women..." (Phil. 4:2,3a). Beseech and entreat mean "to urge" or "to beg" (NASV, Williams). It must have been possible or Paul would not have urged them. You can't obey an accident!

3. **Unity Is Not A Mere Byproduct Of Christianity.** Some things come as a byproduct of being a Christian. My social and recreational life is enhanced by my association with Christians. But unity is not an after thought or a byproduct of anything. To imply such is to minimize its importance. The exhortations to seek peace, avoid division, to be of the same mind, same

judgment, one heart, one soul, and one accord are too numerous to list. Most of all, the significance of having the proper attitude toward each other is seen in Jn. 13:35—"By this shall all men know that ye are my disciples, if ye have love one to another." Take note that Jesus did not say the world would know we are his disciples if we teach baptism and oppose instrumental music. Should we do these? Certainly. I would not be a member of a congregation which did not do them. However, people often argue over those issues. Jesus presented a means by which ALL MEN would know we are his disciples—one that nobody can argue with! That means is genuine and wholesome love for one another. We should be sure that we present this strong argument for Christianity. Otherwise we become a spectacle to all men and are working against the Great Commission. Jesus implied the world would not believe if we are divided (Jn. 17:20,21). What a tremendous responsibility we have!

4. **Unity Is Not Perpetually Guaranteed.** The uniting of a man and a woman in a wedding ceremony does not forever guarantee that a divorce will never occur. Paul said "keep the unity (guard it, Amplified NT, Preserve it, NASV; Maintain it, Goodspeed)" (Eph. 4:3). Just as a marriage must be maintained daily so must the unity of brethren be fostered, nurtured, and kept intact. Christians must be continually conscious of the value of unity and the curse of division.

THINGS THAT HINDER UNITY

1. **Idleness.** When brethren cease working they are prone to devote their time examining each other with a magnifying glass. Finding some fault, it usually grows until a full-fledged battle is underway. The activity of the fight substitutes in the minds of the warriors for doings the Lord's work. Idleness has always been the devil's workshop. It is an evil in itself and the parent of almost every kind of sin. In scripture it is connected with busybodies, tattlers, and those who speak things which they ought not (2 Thes. 3:11; 1 Tim. 5:13).

2. **Strife About Words To No Profit.** Paul warned that this would subvert the hearers (2 Tim. 2:14). James said it causes confusion and every evil work (Js. 3:16). Sowers of discord are an abomination (hateful and disgusting) to God (Prov. 6:16-19). When brethren speak or write in innuendoes, insinuations, or implications, they stir up suspicion and are asking for trouble. They must share much of the blame for the results, for violating Eph. 4:1-3. "But if ye bite and devour one another, take heed that ye be not consumed..." (Gal. 5:15).

3. **Opinions.** Every brother should closely examine (hard and long!) any controversial view he may take to make sure that it is a matter of faith rather than a strongly held opinion (Rom. 14).

How Is Unity Maintained?

The answer precedes the exhortation—"With all lowliness and meekness, with longsuffering, forbearing one another in love, give diligence to keep the unity . . ." (Eph. 4:2,3a). Humility, patience and self-restraint are often the most lacking yet most essential to carrying out this duty. These exhortations are in the same Bible

which commands baptism. When these attitudes are absent, unity is impossible.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1). **"It is a wonder seldom seen, therefore behold it! ... Such sights ought often to be seen among those who are near of kin, for they are brethren Shall brethren fall out for trifles, like infidels?,"** (Spurgeon, **THE TREASURY OF DAVID**). Are we militant in promoting unity? Jesus said "A house divided against itself shall not stand" (Mt. 12:25).

Building Better Families

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MOTHERS IN THE MARKETPLACE

In our last article we promised to deal with the question: "What Happens When Mother Swaps Motherhood for Dollars in the Marketplace?" Implied in this, of course, is the assumption that the mother will small children either places them in a day-care center or hires a substitute who occupies the mother's domicile in her absence. Herein we also assume that the mother under consideration is not a widow or divorcee with reasonable child support at hand. While the ultimate effects of mother's absence from her children may be the same or similar as if she were married, there is a God-provided way for Christian mothers to avoid that particular absentee problem (James 1:27 covers that period for individual Christians and Acts 6:1-6 for whatever church responsibility may exist).

The mother who leaves her children behind for public work except in dire necessity is the woman in focus in this treatise. The mother who is convinced that the dollars she earns away from her children is of more value to her children, her husband and herself is the target before us. So—what happens when mama leaves her little children for the marketplace?

1. If mama spends every cent she makes on her children's physical, mental, social and spiritual needs she soberly declares to everybody that the money she earns is of more value to her children and to herself than her own presence and the tender, loving care she can give them. If her youngsters can be reasonably fed, clothed, sheltered, and mentally, morally and spiritually trained without their own fleshly mother's presence, such a woman deliberately declares her own children motherless to whatever degree and in whatever respects these training values are a part of a mother's direct responsi-

bility before God. If not, why not? From the child's viewpoint if she is not declaring them "orphans of the living," what is a proper description of her attitude as reflected by her actions? To be more specific, let the mother who hires a substitute for herself subtract her substitute's total wages from her own net pay and she can figure her own dollar net worth to her entire family for the time she is absent from it. Let her further ask herself: Can the money I make while away from the children I bore ever compensate for the greatest personal gift I could ever bestow upon them, specifically, **myself**? Young mother, God did not bless you with children that you might deny their God-given right to you by staying away from them during their most needful and meaningful years! Think again before selling their birthright for your mess of pottage!

2. If mother is going to be constantly and continually away from her children she must obtain a substitute for herself in one way or another or the civil court will put her in jail, fine her, or do both because of child neglect. Unless some person becomes her substitute there is no way the natural mother can escape her legal, much less her God-given duties. It is either perform personally or obtain somebody else unless, perchance, she can persuade her husband to take her place and permit her to be the chief breadwinner.

3. When mother moves from motherhood to the marketplace she necessarily spends less time with her children. This is axiomatic. Few, however, put a pencil to the clock to figure how much time they are away from them and how little time they truly spend in direct contact with their children.

Consider these figures. In the great population centers of America it is estimated that the average time consumed by the marketplace woman is two hours daily travel to-and-from work and not less than two hours personally "getting ready" before leaving for work and as one fellow said, "another hour for getting 'unready' after she's back home from work!" She spends eight hours on the job. These figures total 12 hours. Add another eight hours that small children must sleep if they are not to be ill at home or in a doctor's office or hospital. Two plus two plus eight plus eight equals 20 hours. Twenty-four hours less these 20 hours leaves only four hours per day five days each week that the mother spends with her own children even if she spent every moment with them! Every marketplace mother knows that enough things go undone around the house in her absence that Saturdays are "fix-up and clean-up" days. Part of Saturday and the same for Sunday may yield time enough for some play and some religious "goings out" as a family. There is a gruesome fact that remains, however, as only those who are or have been in the "grind" described here know. The problem of rearing religiously minded, morally clean youngsters does not occur accidentally or incidentally. When mothers are habitually away from home over long hour stretches their impressionable children are the losers. They need and deserve their own mother's care. **The very hours of five days each week that small children most need their mother, she is not available! She is not where she can**

intimately observe the child when such observations and proper reactions are most needed. How can she "train up a child in the way he should go" (Prov. 22:6) when her absence deprives her child of the "going" which is taking some direction for weal or woe? Don't forget: the child is "going" somewhere! Isn't "guiding the house" (I Tim. 5:14) the very role the Holy Spirit assigned young mothers? How can a young woman "guide" or "rule" little children when she is unexposed to them most of their waking hours?

4. The young mother who is away from her small children deprives herself of and therefore necessarily shares with a "rented mother" much of the love God intended for a child's own mother to be hers. A thousand-and-one little things enjoyed by a full-time mother from the growing child becomes largely the treasures of another woman! None knows or can enjoy and remember the rich experiences with the fruit of her own womb as can the young mother alone with her children. The little girl who once fancied herself as a make-believe mother when she played with her dolls comes to know the realities of her dreams only as she experiences them with her own children.

5. As the child develops and begins to tell its first mother about its happy experiences with the "hired" mother, the blood mother may, and often does, develop a resentment toward the woman she has hired to take her place in the life of her own child. This resentment may produce a jealousy toward the very woman for whose presence in the child's life the blood mother is wholly responsible. At this point the blood mother begins to develop serious emotional problems. Conscious of her child's growing attachment to the substitute mother, she looks for a way to recapture the relationship she strongly desires for herself alone. Financial commitments demand that she work to pay the bills while motherly instincts demand that she be acknowledged as the **only mother** of the child whose natural affections are gravitating toward the "other woman" in her child's life. What weapon does she use to win back what she is losing? The answer: she begins to purchase increasingly expensive gifts for the child! She would never admit it but realistically she is attempting to buy her own child's love! She is probably unconsciously **bribing** her own offspring! The child, of course, is not motivated by the value of material things at this early age. Giving anything except her wholehearted self to her child will never accomplish her desires for ownership of her own child's true affection. Only the supreme sacrifice of **giving self** can do this.

Time passes. The blood mother loses ground to the hired help. She cannot allow an open break with her substitute lest she lose her. What shall she do? The mother attempts to make the child's emotions her own as she pleads with the constantly developing child to recognize her as its only mother. The child, in turn, pays verbal respect to its blood mother but he has developed a dependence upon the surrogate mother which belies any verbal expressions of attachment to the ears of its own mother. The pressure continues from the increasingly distraught blood mother upon the child until the

child develops emotional problems which in turn calls for professional help. The blood mother goes to the pediatrician who immediately diagnoses the cause of the child's problem as the very woman who brought it into the world but walked out on her God-assigned responsibility. Professional medical help is quite expensive and becomes the climax of the money bills mama never anticipated when she went to the marketplace to give her children the "better things of life."

Lest some reader think the above conclusion extreme and unwarranted I suggest that you check with a pediatrician and see if he doesn't trace most emotional disturbances of children to the erratic emotionalism and resulting pressures of their own mothers. Many years ago I illustrated the step-by-step pressure development described herein before a congregation and used a row of dominoes to show how one's fall cause the entire string to fall. Following the service a very popular pediatrician came to me and said, "You hit the nail on the head. I deal with such problems every day. My experience says that the greater portion of children's emotional problems grow out of just such away-from-home and mother-substitute problems as you have described." He further stated, "If anything, the overall picture is worse than as you have presented it!"

In all candor, beloved reader, if the little child could vote its choice on who would care for it, how do you think the child would cast its ballot—for its own blood mother or the surrogate mother? When mothers go to the marketplace the little child gets "the short end of the stick!" In this world of "keeping up with the Joneses" to have "more-and-better" material things, has not the time long passed for professed Christian parents to think more as little children think and feel instinctively about life's true values? Jesus said, "Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein" (Lk. 18:17). One quality of the little child is its desire to learn. Another is to trust its parents. Still another is to be perfectly frank when it speaks. If all of us who are parents would be completely honest with ourselves and "become as little children," would we not say we should learn what God's word teaches about the role and scope of Christian mothers, (I Tim. 2:15) trust our heavenly Father to supply our material needs as the physical father "provides for his own" (I Tim. 5:8) and be frank to say with David, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Ps. 37:25)?

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**FINDING THE NEW
 TESTAMENT CHURCH**



Donnie V. Rader
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Suppose that you were to enter a shopping mall. And just as soon as you get inside, you see a lady who is greatly disturbed because she has lost her little boy. She needs your help. You need to find her little boy. Now, how would you go about doing that? You probably wouldn't just take off looking for any boy. Were you to do so, the lady would respond saying, "That's not my boy!" Would you tell her that one boy is as good as another? Obviously not. Though the world may be filled with little boys, there is but one that will please her. Neither would you set out to find a boy that you Eked. You wouldn't look for a boy with the color hair, the age, the height or the name that you liked. Though that might please you, that wouldn't please the lady.

What you obviously would do would be to find out some identifying marks and characteristics about the boy so you could easily recognize him when you see him. Suppose then that the lady tells you that her boy's name is John. He is about four foot in height, has black hair, was wearing a red shirt, blue pants and tennis shoes. With description in hand you seek to find her boy. Suppose you find a boy that looks about like the boy that she has described, but his name is Tom. Would you rush back and tell her that this one will do? Would you be bold enough to tell her that names don't make any difference? If you did, she would strongly disagree and say, "That's not my boy!" Again, suppose that you find a boy that has the name John and in fact meets all the characteristics but one. That being his hair is red. You could easily see that one thing is enough to tell you that this isn't the boy you're looking for.

When have you found her boy? Only when you find the one meeting every single identifying mark that his mother has described.

The Bible teaches that there is one body (Eph. 4:4). The body is the church (Col. 1:18). It is plain to see that when Paul says there is one body he means there is one church. Within that we see that there is only one body. Just as when he says there is "one God" he means there is only one God. We all should desire to be members of that one church, which is the Lord's.

How would you go about finding the church that we read about in the New Testament? Would you go about it in a way that appeared to be silly when it concerned looking for the little boy? Would you look for any church and be satisfied with it saying, "one church is as good as another?" Would you set out to find the one that pleased you? It is evident that you need first to

find out some identifying marks and characteristics so that you will know the one true church when you see it. And now as you seek to find it, you surely wouldn't think a church would be all right and pleasing to God if it merely met most of the characteristics found in the Bible. Surely you wouldn't think that names don't make any difference. Just one identifying mark that isn't there or is different is enough to show that it is not the one church. Just as there may be a lot of boys named John who aren't the right boy, so there may be many churches wearing a name that is authorized but are not the church of the New Testament. You have not found the church until you find one that meets all the identifying marks laid down in the pages of God's word. Let's consider briefly some of those marks.

1. **ORIGIN.** In this we ask the questions, by whom, when and where. Jesus Christ said, "upon this rock I will build my church" (Matt. 16:18). He established His church in the year 33 A.D. (Acts 2:47). The kingdom (church) was to come with power (Mark 9:1). The power came with the Holy Spirit (Acts 1:8) which came on the day of Pentecost (Acts 2:47). The kingdom (church) was to come with power (Mark 9:1). The power came with the Holy Spirit (Acts 1:8) which came on the day of Pentecost (Acts 2:1-4). These events took place in 33 A.D.. It was established in Jerusalem as the prophet Isaiah had foretold (Isa. 2:1-4).

2. **NAME.** I sometimes hear people say that the church doesn't have a name. And that is true as far as it having one name to the exclusion of all others. Yet it does have a name. A name simple means that by which a thing is called. So whatever the New Testament church is called in the Bible, we could say that is a name. I read of a number of local congregations being referred to as "churches of Christ" (Rom. 16:16). What would you call one of those local congregations? Would it not be a "church of Christ?" The church at Corinth was called the "church of God" (1 Cor. 1:2). Paul also used the expression "church of the firstborn" (Heb. 12:23). Can the name of the church of which you are a member be found in the pages of the New Testament?

3. **ORGANIZATION.** The term church is used in more than one way. Sometimes it is used to refer to the church universal. In this sense the church has no organization. Yet in the local sense it does. Paul said that the church at Phillipi had bishops (elders — Tit. 1:5,7), deacons and saints (Phil. 1:1). The elders are to oversee, feed (spiritually) and watch for the souls of the flock among them (Acts 20:28; 1 Pet. 5:2; Heb. 13:17). Each congregation is to have its own plurality of elders (Acts 14:23). The word "deacon" simply means servant. So their function is to serve under the oversight of the elders. When we find churches that have some kind of universal organization or a local group that is overseen by deacons we can easily see that we haven't found the church of the New Testament.

4. **WORSHIP.** The members of the N.T. church will be found worshipping God by (1) Singing—Eph. 5:19, (2) Praying—Acts 2:42, (3) Bible Study—Acts 20:7, (4) Partaking of the Lord's supper—Acts 20:7 and (5)


Giving—1 Cor. 16:1-2. The last two are limited to the first day of the week (Acts 20:7; 1 Cor. 16:1-2). Also these passages imply that they must take place every first day (1 Cor. 16:1-2 NASV). Compare these with "Remember the sabbath day, to keep it holy" (Exo. 20:8). When other items are added, that will not be the N.T. church.

5. **WORK.** Each local congregation has work to do. It is to (1) preach the gospel (1 Tim. 3:15), (2) edify itself (Eph. 4:16) and (3) relieve needy saints (1 Tim. 5:16; Rom. 15:25-31). In each of these, the church is all sufficient to do the work God gave it to do. There is no need for additional organizations to do the work of the church. When additional work is found in the budget of the church (i.e. recreation, entertainment, etc.) we have enough evidence that that isn't the N.T. church.

6. **TEACHING.** The teaching that the church of the N.T. endorses can be found in the pages of the N.T. Peter said, "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11). The church of the N.T. can put a finger on the book, chapter and verse for the teaching it endorses.

7. **PRACTICE.** The things that the Lord's church engages in can be found in the book of God Almighty. The people of God seek to do all things in the name of (by the authority of) Jesus Christ (Col. 3:17). They seek to do just what is found in the doctrine of Christ (2 Jno. 9). Thus they not only can, but will be happy to show anyone the verses that authorize what they do. If I find a church that will engage in things I cannot find in the Bible, I have found a church that is not the church of the Bible.

Let's think back about the little boy once again. If I find a boy with different hair, a different name, height, shirt, pants, etc. I haven't found the boy I want. I must find a boy just like the description I have in hand. Likewise I must find a church just like the one described in the Bible. If I find a church with a different origin, name, organization, worship, work, teaching or practice, I haven't found the church of the N.T.



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 God cursed the serpent from that day forward,
 And no man can deny,
 That the venom God placed beneath his tongue,
 Can cause a man to die.

Perhaps it's wisdom Divinely wise,
 Forever this reminder make,
 That the words of the Devil more deadly still,
 Than the bite of a poisonous snake.
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Beginning with the January, 1984 issue, all church ads will be billed at \$75 a year. We regret the necessity for this increase. It has been four years since we increased these ad rates. Other papers with much less circulation than we have, have charged higher rates for sometime. Many tell us that they use these ads regularly when traveling and congregations which use them tell us of visitors who found them through an ad in this paper.

THE NEWS LETTER REPORTS

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

Send all News Items to: Wilson Adams, 6334 Auburn Ave., Riverdale, MD 20737

FIELD REPORTS

GEORGE C. GARRISON, 1541 Marsha Ave., Modesto, CA 95350. After eight years in Grants Pass, Oregon my family and I recently moved to Modesto. Jim Hoff is the new preacher in Grants Pass. They now have a building that is paid for and during our stay some 40 people were baptized and elders were appointed. However, brother John Gravlee who had served as an elder in San Bernardino, California, and also served in Grants Pass the last six years of his life, died this past year. Brother Larry Whaley and I served until I left for Modesto, California. The work here looks encouraging. Brother L.L. Freeman who passed away last November at the age of 78 preached here for the last 19 years. The last 18 months different ones filled the

pulpit. The church has a comfortable building, paid for in a city of 115,000. The attendance ranges from 30 to 45 and we are self-supporting. We have recently baptized one and have three new home studies started. The congregation is made up of mostly elderly people with some younger ones. Olen Holderby of Fresno, California held a meeting here in April and Bobby Witherington will hold our fall meeting. We would be happy to have any visitors traveling through the area worship with us. The church meets at 3105 Carver Road in Modesto. Our services are: Lord's Day for Bible Study at 10 A.M. and Worship at 10:45 A.M. and 6 P.M. We are about three minutes from highway 99, Phone (209) 578-3300.

CHARLES F. HOUSE, P.O. Box 1031 Douglas, AZ 85607. One was baptized recently in Las Palomas on the Mexican border between Douglas, Arizona and El Paso, Texas. Also one baptized in Beaumont, Texas on June 7, 1983. We continue to be in need of a full-time preacher here at Douglas-Pirtleville. If interested please contact me. We are also in need of some financial help from individuals to help reinforce the foundation in front of the building washed away by recent rains. . We have received a bid to have it fixed at \$1,200.

STEVE WALLACE, Auf Der Hoell 12, 6791 Schrollbach, Niedermohr, Pfalz, Federal Republic of Germany. I have safely arrived here in West Germany and have gotten settled in very well. I have launched into the work here and many good things are happening, both at the church at Ramstein where my main work is, and at the churches in Stuttgart and Heilbronn, each of which I preach for once a month. Please come see us if vacationing in West Germany. Also, if you have a friend who is moving here we want to offer whatever help possible in finding a sound congregation with which to worship.

PREACHER NEEDED

EXTON, PENNSYLVANIA—The congregation here (about 35 miles west of Philadelphia) desires to contact a sound preacher who is willing to work in an area where the membership is widespread and the congregations are scarce. Attendance is between 35-40 and partial support will be required from other places. Please contact A. Wallace Hayes at 1413 Gypsy Hill Road, Gynedd Valley, PA 19437, or Everitt F. Wood at 1207 Farmington Lane, West Chester, PA 19380.

FROM THE ILLINOIS ATTORNEY GENERAL

SPRINGFIELD, IL: March 24, 1982, Illinois Attorney General Ty Fanner today issued what has become an annual advisory to the public stating that reports that an Illinois firm is making an offensive film relating to the "love life" of Jesus are absolutely false. Fanner said, "I understand the outrage that this report causes, but, fortunately, the story of such a movie is totally false. I wish I could respond to each person individually, but it's impossible. This kind of hoax causes a tremendous waste of energy and resources for everyone involved."

EDITOR'S NOTE: The story of this movie has made the rounds in some of the church bulletins. We appreciate the Illinois Attorney General's attempt to clear up any confusion that might exist.

FROM THE I.R.S.

MINISTERS: HOME INTEREST AND TAXES—In Tax News 267 we discussed the deductibility of home interest and taxes for a minister who receives a housing allowance. These rules were to apply starting no later than June 30, 1983. The IRS recently announced that, for ministers who owned and occupied their home before January 3, 1983 (or had a contract to purchase a home before January 3, 1983, and later owned and occupied that home), this ruling will not be applied before the earlier date on which the minister no longer owns that home or January 1, 1985. Therefore, for 1983 and 1984 these rules will apply only to ministers who (1) owned and occupied their home before January 3, 1983 or 1984, or (2) owned and occupied their home on or after January 3, 1983.

DEBATE

KEITH HAMILTON, 117 Moore Circle, Columbia, Tennessee 38401. There will be a debate here in Columbia during October (24-25 and 27-28), Brother Tom Oglesby will be representing the College-Vue church of Christ while Steve Hancock, a Pentecostal preacher, will be representing the Calvary Jesus Name Tabernacle in this discussion. The propositions will center around whether or not there are three distinct persons in the Godhead. If anyone needs a place to stay, please contact me before the discussion. Phone (615) 381-4567 or 381-5709.

FROM ITALY

VINCENZO RUGGIERO, Via Pendino, 16, 84010 S. Marzano Sul Sarno, Italy—The work at Poggiomarino is progressing and during the last year our meeting house is always crowded. More than a month ago I was given opportunity to speak to a denominational group of 500 in North Caserta. Two have recently been baptized here. We are enlarging the work as we are able.

FROM CHILE

EFRAIN F. PEREZ, Casilla 1317, Valparaiso, Chile—On June 27 three were baptized into Christ. It is winter here and the water was very cold, but we are not concerned with health at such a time. I have 8 home Bible classes underway, one with a family of 7. I am personally publishing a small paper ("Valor Y Fe") to teach and to carry news of our work. I have also prepared a "Slide Rule For Personal Workers" with 57 subjects giving appropriate passages.

FIRM FOUNDATION CHANGES HANDS

Buster Dobbs has bought the FIRM FOUNDATION and William Cline will now be the editor. Now that the change has taken place, many brethren in the liberal camp are bold to speak out against the drift toward the left which this paper has demonstrated for a number of years. It is interesting to observe that the same bulletin editors which praise the new owner and editor and lament the drift of the previous editor had little to say that amounted to anything while Reuel Lemmons was editor. While we expect to see the FIRM FOUNDATION take a more conservative stance under the editorship of William Cline, the fact remains that both Cline and Dobbs are fully committed to the defense of the sponsoring church and church support of private institutions. They are in fellowship with brethren who still think churches can supply facilities for recreational purposes. Buster Dobbs has just had a debate with Dale Smelser in Fort Wayne, Indiana on the benevolent work of the church. While these brethren may prune a few dead or diseased branches, they have left the root of the trouble untouched. We will watch the future with interest.—Editor.

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