

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

VOLUME I

JANUARY 1960

NUMBER I

WHAT DOES IT MEAN?

By H. E. PHILLIPS

Some very simple words can be made to signify very serious and ugly things. In religion the term *heresy* is a very bad word. It signifies a fundamental error in true religion. Sometimes the one in error uses this term to describe another who opposes him. If one should apply the term *heresy* to another who did not agree with his own "standard of true religion," that ugly implication would go to the man who may not be guilty of it at all. We must know what a term means and use it in its proper sense before others know what we mean.

Another term with a disgraceful significance is *communism*. In most of the free countries of the world this term signifies bondage and ignorance. But really the word in rightful usage means "to have things in common" — a practice now common in America, within understandable bounds, of course. However, because of the doctrine of Communism as taught by Russia the word now has come to mean "the doctrine of community of property" — all property owned by the state. This is not what we approve in democracy. All one has to do to place another under suspicion is to call him a *Communist*. But is one condemned because someone calls him a term that automatically brands him as a traitor? Certainly not. One is not really a communist because he might believe in people having things in common, or because someone accuses him of being a *Communist* in the Russian sense of the word. One must be proved guilty by the right standard of definition.

We hear some terms today among Christians that are as misused and have become as abusive as the terms referred to above. The term "anti" or "legal" describes something to be shunned in the eyes of many. The terms "pro" and "liberal" are terms which also describe something to turn away from. What do these terms mean? and what do we mean when we say, "John Doe is an *Anti*" or "James Henry is a *liberal*"? It must have some further terms before we can know what one is against, or whether he is an anti or not. Likewise, Pro means "for, in favor of." Unless we have some further terms we can not know whether one is a pro or not. Take, for example, the subject of "uninspired literature" as a help in studying the Bible. If one is "against" the use of such literature in connection with Bible study, he is *anti* uninspired literature in Bible study. It does not follow that he is "Anti-Bible study," or "Anti-newspaper." The man who favors,

the use of uninspired literature in Bible study as a help is Pro uninspired literature in Bible study. It does not follow that he favors *false* and *misleading* uninspired literature because he is "Pro." The whole point is this: when we say someone is "Anti" something or "Pro" something let us be sure we do not make him "Anti" or "Pro" what he is not.

It is very common today to hear one say of a certain preacher: "He is Anti-orphan home and Anti-cooperation." Does this mean that preacher is opposed to orphan homes and all efforts of cooperation? That is what the statement appears to say. Actually, that is not the case at all. We know of no one who is *anti* caring for orphans, even in "orphan homes." We know of no one who opposes cooperation. Then why call them "Anti"? The reason is because they do not agree with the organizational arrangements used in orphan care and cooperation. They are branded "Anti" something they are not, and the word carries a very bad significance.

Every Christian should be "Anti" something; he must be opposed to all that is wrong. If I should use the term "Anti" with reference to one of my brethren, would that imply that he is "against" everything? If not, would I not have to specify what he is "against"? Beloved, that is the honest way to deal with each other. Do not attribute a belief and position to someone which he does not accept, either by direct charge or the use of a term which does not convey the exact truth. One is dishonest and unfair who will do so, regardless of which side of a position he may take. Think on these things.

TRAIN UP THE CHILD

The inspired words of the wise man, "Train up a child in the way he should go: and when he is old, he will not depart from it," strike the hearts and lives of many parents today with a relentless force. It may not be until after the child is grown that the parents come to realize the full meaning of these words. If we can impress young parents that the time to "train up a child" is when he is a child, we will accomplish much. This word "train" does not mean to paddle a few times and cry "don't" to anything the child attempts to do. It means "to educate; to rear and instruct; to drill and discipline." To train up a child then means to educate and drill in all affairs that make him a good man. There is a wrong way and a right way to train. Inspiration says to train the child "in the way he should go" — that means the right way. To leave out spiritual training is to train in the wrong way.

Searching The Scriptures

*Published Monthly At
Gainesville, Florida*

Application pending for entry as second class matter at the U.S. Post Office at Gainesville, Florida, under the Act of March 3, -1879.

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Subscription: U.S. \$2.00 per year in advance
Foreign \$2.50 per year in advance

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124 S.E. 7th Street
Gainesville, Florida

Editorial . . .

A NEW PAPER IS BORN

Truth and truth alone can make men free. Our Master taught this lesson to the Jews that believed on him in John 8:32. With this issue of SEARCHING THE SCRIPTURES you hold in your hand a new paper that is born to do just that. The truth has a right to be heard from the pulpit, over the air lanes, on the television screen, and on the printed page. This is one purpose of SEARCHING THE SCRIPTURES. After almost two years of publishing the SOUTHEASTERN NEWS LETTER, your editors are broadening the scope of their activity by adding a major monthly to the list of periodicals in the brotherhood. We are not ignorant of the trials that are always present in such a work. No matter what may appear in these pages some will be dissatisfied. We realize the impossibility of pleasing all men and will, therefore, be devoted to pleasing God and his Son, Jesus Christ. We are trying to do good, not evil. We are determined to teach the pure gospel as it is taught in the New Testament, nothing more and nothing less.

We do not become obligated to personally endorse everything that may appear in this publication. Each writer will be responsible for his own writing. We have, however, selected a few men who are sound, loyal gospel preachers and teachers and invited them to write. No claim is laid to perfection. We have, and will, make mistakes. The pages of SEARCHING THE SCRIPTURES will be open to men of good faith. We will allow anyone who has something worthwhile to say to speak his mind. We will not, however, allow propagandists to sow seeds of discord. This paper will not be devoted to unfair controversy and personal sarcasm. That does not mean that controversial matters will not be discussed; on the contrary, they will be freely discussed.

We mean that this paper does not exist to wage any particular battle for or against a given issue. We intend to attack all forms of departure from the truth, and to contend for the faith once for all delivered. Certainly disputed issues will be dealt with. The apostles in the New Testament dealt with issues that opposed Christianity. The plagues of modernism, institutionalism, indifference, worldliness and such like, are matters that demand our attention today; we must deal with them to be faithful to the Lord. In doing this we do not have to manifest an unchristian spirit. We have no policy but to be scriptural, fair, sincere, and faithful in our work as editors of this paper. We know nothing more that could be asked of us in presenting this paper for your edification. Let us work together to stimulate more interest in "Searching the Scriptures" to know the truth, for it is only the truth of God that will make men free. We ask your help in getting subscriptions. The subscription price is \$2 per year.

H. E. Phillips
James P. Miller

WILL HE BE THE LAST?

James P. Miller

Every informed member of the church now knows that Pat Hardeman is no longer the gospel preacher, but is now Dr. Thomas P. Hardeman, pastor of the Unitarian Fellowship of Tampa, Florida. To grasp what this really means in the fullest sense, the following statement was recently published in the Courier-Journal by the First Unitarian Church of Louisville:

"What's your creed?" people ask. We haven't any. So they ask again, "What do you believe?" We haven't any required beliefs. Each member is expected to believe only what his knowledge and experience lead him to believe, but to remain open minded. A Unitarian may be a humanist or an atheist. He may be a Christian or Non-Christian."

Pat Hardeman's departure from the faith and the loss of his soul is the result of a kind of thinking that fills the brethren in far too many places today. When you hear brethren say, "We do not have to have authority for all we do;" or again, "Show me where God said it is wrong;" or "Let us forget the *how* and just get it *done*," you know that these brethren are on the same road. Everyone of this attitude have three great things in common: A lack of respect for the inspiration of the Bible, the authority of Christ, and the all-sufficiency of the blood-bought church of the Lord.

I believe that in some way every thinking person in the church knows that this is true. Our departures from the faith must be preceded by an attitude similar to that of Pat Hardeman. The attitude comes first, and the departure later. With hundreds of highly educated young men in the pulpit of the churches dependent on what they have been taught by sectarian teachers in denominational seminaries and universities, we cannot help but lift our voice to cry, **WILL HE BE THE LAST?**



like Paul of old, I am filled with wonder and astonishment at my brethren. He marveled that the Galatians could be so quickly removed from the pure gospel of the Lord Jesus Christ. I, too, stand amazed that my brethren can so quickly turn their backs on some of the great truths for which we have stood so long.

The Jews came to Pilate in Matthew 27:64 and asked him to make the sepulcher sure lest the disciples of Christ come and steal him, Christ, away. In answer, Pilate uttered these words: "Ye have a watch: go your way to make it as sure as you can." There was no way to make the tomb of my Lord sure, for they "fought against God." This passage, however, gave to the restoration a great text. In religion, we ought to "make it as sure as we can." To paraphrase the statement of the Roman we said, "We have the word of God, we need to make our salvation as sure as we can." This gave way to a great sermon preached by every old soldier of the cross on THE INFALLIBLY SAFE WAY. The message was plain and clear, always take the way that is conceded by all to be safe, "make it as sure as you can." We applied it to every phase of the worship, organization and work of the church. The cry was, always take the safe and sure course.

On the present day issues before the church, many of my brethren have forgotten this great principle. They are willing, like the digressives of another century to gamble with the salvation of souls. I marvel that they would say it is no longer necessary to take the infallible way. In matters of benevolence and co-operation, there are ways that the scripture teaches clearly and are admitted by all to be safe. No one questions the fact that they are sure and that if they are practiced by the people of God, we walk in the "things that are written." The trouble among brethren is not caused by these things that are in the Bible. They are not under question, and all men of good faith admit they are sure.

To provide for a needy person, widow or orphan, by those of blood or those connected by the blood of Christ, is admitted by all to be safe. The duty of the brethren to those in need has never been questioned and has been practiced for centuries. The right of the church to help those of her number who cannot find relief from blood and brethren has never been doubted and from the days of the first congregation on earth has been the rule and practice of the body of Christ. These things are infallibly safe. The trouble, as always, is over the means pressed upon the churches that are not found in the word of God. The *human institution* to do the work of the church is the issue. No man denies that the church can do her own work, the question is: Can she do this work through a man-made institution? This organization, whatever it may be called and however it may be organized, is the thing that is not found in the word of God. This man-created institution which all admit to be without foundation in the Bible,

is the organization that violates the ability of the saints to give answer according to the "oracles of God." That Christ founded a church as the "pillar and ground of the truth," is freely admitted. The fact that for centuries the true church of Christ had no human institution to support and work through is also freely admitted. The proper care of orphans in the churches under the direction of inspired apostles without the aid of any human institution on earth is "without controversy." THIS IS THE SAFE WAY.

I do not believe that the great majority of brethren are willing to give up the safe ground. I am sure, and am confident, that if faced with all of the facts they will say, let those in need be relieved first, by blood kin, (I Timothy 5:8 and 16); then by brethren, (I John 3:16); and if these means fail, by the church," let the church be charged (I Timothy 5:16). They want, as I, every mouth fed and every body clothed, but they do not believe that to feed the hungry and to clothe the naked, we need to build and maintain from the treasury of the church of our Lord man-made institutions unknown to the pages of God's book.

Brethren, let us walk together in the INFALLIBLY SAFE WAY.

DAY SPOILERS

J. E. Whigham, Tampa, Florida

All our training and experience convinces us that the beginning of any effort or thing is very important. The Bible relates over and over again the importance of starting right on any effort or undertaking.

During the life span of a man of 70 years, he is presented with over 25,000 "brand new" days which he can use, mis-use, waste or throw away. Each of these days comes fresh and new! They come one at a time and neither the millionaire nor the beggar can have more or less than one at a time. Neither can "cheat" on the proposition and get them two or more at a time or set any of them aside for future reference. None of us can call them back and do any of them over. Truly, the days that God gives us are precious blessings since God neither trusts nor burdens us with more than one at a time.

Any one of these days, standing alone as it does, can very easily be spoiled in its very beginning. We hear people say that some person or incident "spoiled their whole day." This may be true, but it should not be. Why should we be so fragile and so spiritually weak that we would surrender a single day and let it go to waste? We hear of people whose days are spoiled by burned toast, by the strength or weakness of coffee, by the weather, by sharp remarks of wives or husbands, by the driving habits of other people on the streets or highways, or by any number of other trivial matters. We suggest that such small matters are not of sufficient importance to spoil a single golden day of a person of character and spiritual depth.

Days are holy. They are essential parts of God's order. No man can mis-use anything that God made and escape the consequences. If we wrongly use these golden links in the chain of eternity, we shall most likely look back some day in bitter regret and wish we

could live the wasted days over again. We hear many people thus complain. It seems that many people spend more time in trying to call back yesterdays and in trying to live their tomorrows ahead of time than they do in trying to fill each day as it passes with dutiful work and conduct.

Each day is either a problem or an opportunity. But God hands each day to us in exactly the same condition, new and unspoiled. Therefore if we spoil our days, it must be that the fault is with us. God wills that we use all our days as opportunities to brighten other lives, to fulfill great duties, to practice humility and develop good will and to walk humbly in the paths of peace, love, joy, longsuffering, gentleness and patience, because against such there is no law — hence no burden of guilt of heaviness. A sufficient number of men and women have tried this way of life — all down the ages — to convince the searching heart that it is the only way of life which can ease the burdens of this life and finally fit one for eternal residence in the Beautiful Garden of God!

THE PATTERN OF MERCY

Oaks Gowen, - Bradenton, Florida

"Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting." (I Tim. 1:16). Attention is here called to the fact that Paul speaks of his conversion as a pattern." There are several questions which come to mind at this point: (1) What is a "pattern"? (2) Where can this "pattern" be found? (3) Is the "pattern" binding upon all men today?

In answer to the first question, a pattern is: "An original or model proposed for imitation; something used or worthy to be used as a copy: an exemplar." (Funk 8 Wagnalls Standard Dictionary). The long-suffering extended unto Saul and the mercy he received of the Lord Jesus Christ are proposed by Paul for our imitation in obtaining salvation from sin. Paul says his case of conversion is shown forth by the Lord "for a pattern to them which should hereafter believe on him to life everlasting." We answer the second question: This "pattern" of mercy can be found in the record of what Paul did in order to obtain mercy by which he was saved. Luke by inspiration gives us in detail what Paul did in Acts chapters 9, 22 and 26. Also Paul writes some things about it in Romans the sixth chapter. All we need to do in order to find the "pattern" is simply turn to these passages of scripture and study them for ourselves. Third question: Is the "pattern" of conversion binding upon all men today? God has but one plan of salvation for all men. Christ is the answer of God to man's need. No one can be saved out of Christ. The "pattern" of Paul's conversion shows how we get into Christ. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3). Christ died for our sins, shed his Blood. The only way you can get into the death of Christ is by duplicating the "pattern" of Paul's conversion in being "buried with Christ by baptism into death." (Rom. 6:4).

Sectarian preachers have through the years denied the binding force of the "pattern" of mercy set forth in the many cases of conversion recorded in the Acts of the Apostles. They are therefore divided on the question of what to do in order to be saved. On the other hand, gospel preachers have been contending earnestly for every item in the plan or "pattern" of salvation and have thus been united. If the "pattern" of conversion found in Acts is not binding upon us, then, what good purpose does it serve? What profit is there in it for us? Surely everyone can see "patterns" are binding upon us today.

LIMITATIONS OF THE CHURCH IN BENEVOLENCE

By Jerry Belchick, Orlando, Florida

The church of our Lord has a mission. That this is true cannot be denied. Part of that Divine mission is "the work of ministering." (Eph. 4:12). That the church of God has certain benevolent obligations is also not open to dispute . . . it is admitted by all. That this benevolent work has certain limitations imposed upon it is not, unfortunately, a matter of general agreement; for there are those who affirm that there are no limitations placed upon the charitable activities of the Lord's church. Others admit of some limitations, but are not generally agreed as to what those restrictions might be. It is our purpose, in this short article, to study certain cases of benevolence performed by THE CHURCH as recorded in the New Testament. From these Bible examples we should be able to see if there are any strictures placed upon the benevolent activities of God's church.

We are, of course, limited by space in such a study as this. We must, therefore, assume that the following tenets will be accepted as true:

1. The individual Christian is not restricted (except by resources and opportunity) in the "good" that he may do. (Matt. 10:42, 25:31-46, Gal. 6:10 and James 1:27).
2. The church does have certain benevolent obligations. (Eph. 4:12).
3. That the individual Christian is commanded to do certain benevolent acts that the church is forbidden to do. (I Tim. 5:6).
4. Authority for individual benevolence is not, necessarily, authority for the church to engage in those same benevolent acts.

Now to a study of the Sacred Volume: In Acts 6 we are informed that certain members of the Jerusalem congregation were in need. These, we are told, were widows and their needs were to be supplied by a "daily ministration." This "daily ministration" was a supplying of their physical needs each day and is referred to by the apostles as "serving tables." The church at Jerusalem was instructed to "look ye out among you seven men" . . . "whom we may appoint over this business." Without laboring the point may we conclude that this business was the church at Jerusalem providing for the needs of their own indigent widows.

During the reign of Claudius Caesar a great dearth plagued the earth. This famine worked a hardship on

the brethren that dwelt in Judea. In view of the pressing circumstances *the brethren* that dwelt in Antioch determined to "send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul." (Acts 11: 29-30). It is obvious that the "brethren" in Judea were in need and could not supply this need because of the present distress; therefore, sister congregations aided them by sending "relief." This adds up to the rather obvious fact that the church is obligated to provide for the needs of "its own" and when this is not possible because of circumstances the "needy" church has a right to look to sister congregations for assistance.

Paul teaches on this subject in yet other places when he declares that "it hath pleased him of Macedonia and Achai to make a certain contribution for the poor *saints* which are at Jerusalem." (Rom. 15:26). Also, now concerning the collection for the *saints* . . . " (I Cor. 16:1). From these two scriptural citations we are able to learn that churches came to the aide of their destitute brothers and sisters who dwelt in other places. When a congregation of the Lord's church is destitute and cannot provide for the needs of their own brethren, they have the right to ask for and to receive help from those of "like precious faith."

There are many references in the book of II Corinthians concerning the churches benevolent activities. In chapter 9:1, Paul speaks of "the ministering to *the saints*" and in chapter 8:14 the term "ministering to *the saints*" is used again.

If we are willing to abide by the scriptures referred to thus far (and others that teach the same thing) we shall be able to arrive at the following conclusions:

1. Each church provided for their own needy as per: Acts 6:1-7, Acts 2:44-45, Eph. 4:12 and I Tim. 5:15.
2. When the local church could not provide for the needs of its own membership, other congregations assisted as per: Acts 11:29-30, Rom. 15:26, etc.
3. The churches benevolent activities are limited to "brethren," "saints," "poor saints," "widows indeed" (those who "trusteth in God").
4. It is significant that every time the Holy Spirit speaks of the benevolent work of the church He uses such limiting terms as "brethren," "poor saints," "saints," etc.
5. To go beyond this is to go beyond that which is written.

To summarize: as a citizen, as a neighbor, as one interested in the well-being of my fellowman, my acts of charity are limited only by resources and by opportunity. The benevolent activities of the blood bought church of Prince Immanuel is limited, by God, to the "saints."

THE DIVINE NATURE OF THE CHURCH

James E. Gunn, Orlando, Florida

Anything that is made or built carries with it the imprint and design of the builder. The church of my Lord has the imprint and design of its divine builder upon it. The inspired record of its establishment and

functioning during the days of the Apostles shows us that it is of God and not of man.

Almost 700 years before the birth of the Christ, Jehovah said through the prophet Isaiah that "the mountain of the Lord's house shall be established in the top of the mountains . . . for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:2, 3). In the mind of man, God's plan for the establishment of the church in Jerusalem would have been ruined when the Jews rejected Jesus and crucified him outside the city. A divine imprint is seen in its establishment in that very city a short time afterwards.

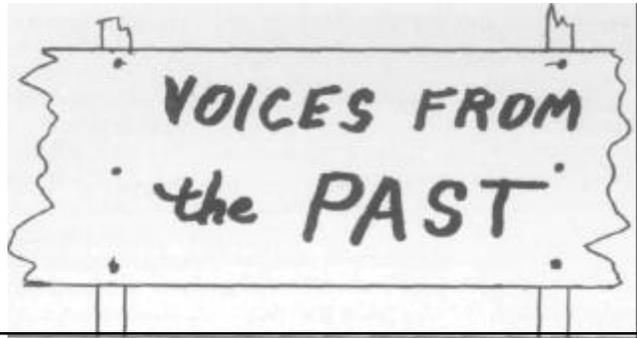
In the first proclamation of the Gospel the Apostles did not try to avoid those who had been responsible for the crucifixion of Christ but boldly pointed out that they by the hands of men without the law did crucify and slay the one whom God had raised up. (Acts 2:23-24). This truth, boldly presented, could not be denied. They realized their guilt and asked what was required of them. For the first time man was told what he could do to receive the remission of his sins. (Acts 2:38). The church which Jesus had said He would build was now a reality. When we realize that all of this was designed and became a reality by divine authority, we should certainly refrain from attempting to change or alter it in any way.

No other organization has for its head the Son of God, the Saviour of man. The establishment of the church was so dear to God that He gave His only begotten Son as a ransom for it. Today Jesus Christ is the Saviour of the body, the church. Nowhere in His last will and testament do we find a promise or a ray of hope extended to those who are outside that body. (Eph. 5:23). All who will obey His commands gain entrance into that body of which He is the saviour and have Christ as their representative in Heaven, ever interceding in their behalf.

The mission of the church is divine in its nature. It is given the obligation of saving souls by the preaching of the gospel. Many times the resources and energy of the church are dissipated into satisfying the fleshly desires of man. This, of course, is without the authority of its head. The church was chosen by God as the agency through which His wisdom be made known to the world and is the only organization spiritual, social, or fraternal through which God can be glorified.

The divine imprint manifests itself in the blessings that are obtainable in the body of Christ, His church. No rational person who believes in God feels that he can acceptably live here or receive a reward in the world that is to come without the blessings of Christ. The only place these blessings are obtainable are in Christ. (Eph. 1:3).

Efforts must not be made by any who love God and desire to have Him as their Father to attempt to change the divine nature of the church. We must strive to know His will to the very best of our ability and then obey His every command. When this is done we will then be a member of His body, the church (Gal. 3:26-27; Acts 2:41-47) and enjoy every spiritual blessing He has promised.



The following article from the pen of O. C. Lambert, over 37 years ago, is as timely now as when written. It appeared in the *Gospel Advocate*, September 28, 1922, page 916.
— Editor.

"THE SIMPLICITY THAT IS IN CHRIST"

By O. C. Lambert

More "everyday" people is the crying need of the hour — people without worldly ambition, in love with simple things and content in humble spheres. The laws in control of this universe seem to demand that one of the leading characteristics of everything great or good or beautiful be simplicity. The weakness of our modern civilization lies in the fact that it is so complex that we do not have time to really live. We have drifted away from the simple, wholesome ways, and the church, too, has been tainted with the spirit of the times.

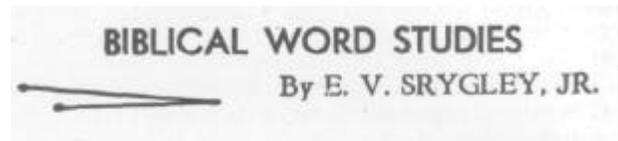
The simple ways are best. The most satisfying drink is water; all the glory of Solomon could not rival for one moment a simple dogwood blossom: the most beautiful bouquet is made of the plainest flowers and grasses; the artist searches for beauty among rustic scenes; the sweetest poetry sings the charms of common things; the songs that touch us most deeply and linger longest in our memories are the hymns our mothers sang. A man may gorge himself with dainties until his taste is perverted and he loses his relish for food; and just so the only religion worthy of the name, that will continue to satisfy the hungry, healthy, growing soul, is the simple worship of Christ and his apostles. All the embellishments of men simply rob it of its power. Expensive houses and fixtures, pompous ceremonies, instrumental music and the like, are adulterations which are fatal to the spirit of Christianity.

It is not because mother is possessed of any of those graces which mark one for distinction or renown that she is idolized in our hearts, but because we see in her the embodiment of simple virtues.

The wonderful things that God is doing all around us in the material universe we personify as Nature. She has a fashion of constructing the most beautiful things of the simplest elements. Refuse animal and vegetable matter comes forth from her fingers reanimated in other forms of life. She distills the crystal dew-drops from stagnant morasses and thrusts her worn-out garments into her magic loom, by which they are transformed into new fabrics of finest texture and daintiest colors. If a man attempted to teach the flowers to bloom, he could only mar and spoil; likewise, when men lay un-

holy hands upon God's doings in the spiritual realm, the results cannot but be disastrous. Hear the warning of Paul: "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11:3).

There is a danger, or else we would not have had this warning. So let us guard jealously the rich heritage of the gospel of Christ, and attack mercilessly every departure from its original simplicity. There is no-thing in the prayers, the Lord's Supper, the study of God's word, the giving of our means on the first day of the week, the simple singing of spiritual songs, that will ever appeal to the vanity of the human heart. Let us never become dissatisfied with this simplicity.

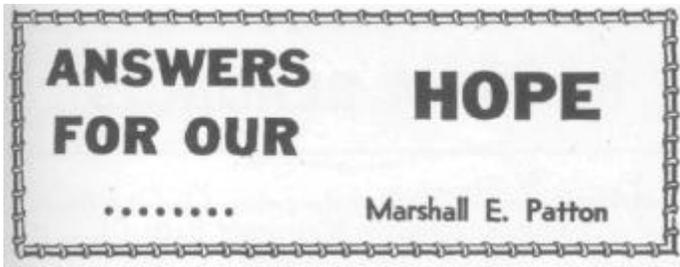


Isa. 7:14, " . . . a virgin . . . "

In the Hebrew, the term *almah* designates a "young woman of marriageable age." This "young woman may or may not be a virgin. The Hebrew *bethulah* designates one who is strictly a virgin. Isaiah's prophecy of the birth of Jesus uses the term *almah*; hence, the RSV translates the word "young woman." It cannot be denied that *almah* does not necessarily mean "virgin. But the point is, is the term *almah* ever used where it does not refer to a virgin? There are excellent Hebrew scholars who maintain that all seven occurrences of *almah* in the Hebrew text use the term to refer to one who is a virgin. Cf. Machen's *The Virgin Birth of Christ*, and Young's *Studies in Isaiah*. In the light of its use elsewhere, therefore, it would seem that *almah* in Isa. 7:14 refers to a virgin. In addition to this, Matthew, who quotes from the Hebrew, uses the Greek *parthenos* which does denote a virgin.

CHRISTIAN CHURCH PROGRAMS

I recently noted in a bulletin a report of some of the work of the Central Christian Church in Lexington, Kentucky. Ralph G. Wilburn, once a member of the Lord's church, is the preacher. One page of his bulletin lists the following church activities: Buffet supper for youth groups, prep basketball, Girl Scout Troop 5, Brownie Troop 106, Boy Scout Troop 4, Brownie Troop 98, Midget Basketball game, Buckskin Lads and Lassies meet in Fellowship Hall, Buckskin Beaus and Belles meet in Fellowship Hall, Dudes and Dolls Square Dance Group meets in Fellowship Hall. I often wonder how far behind the Christian Church some of us are. We are at the point of having our "Fellowship Halls," and only the Lord knows what is going on in some of them. Just give us a little time; we are on the way. Ed.—



JUDICIAL OATHS

QUESTION: Did Christ, in the sermon on the Mount, condemn the judicial oath? And also according to James 5:12, can a Christian consistently testify under oath? — L.B.

ANSWER:

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city, of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." (Matt. 5:33-37).

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation." (Jas. 5:12).

In the sermon on the mount our Lord corrects many perversions advocated by the scribes and Pharisees and generally received by the Jews. The contrast was not always between the law of Moses and the law of Christ. Primarily it was between their perverted and traditional views and the law in its purity. In some instances they took judicial law and made application to private conduct and thereby justified revenge. Practically "the whole of Matthew 5 from verse 21 on deals with this perverted use of the law. Lev. 19:18 reveals the law that applied in private life: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." Thus, in the sermon on the mount Jesus called them back to the law in its original purity. While he acknowledges a difference between the law of Moses and His own divorce (because of the hardness of their heart), he also shows that "from the beginning it was not so." (Matt. 19:8). So, again he calls them back to the law of God in its purity.

The same train of thought prevails concerning his teaching on oaths. God's original law on swearing forbade perjury (forswearing) — i.e., swearing falsely. (Lev. 19:12; Deut. 23:23). Every oath was to be performed unto the Lord. (Matt. 5:33). That the scribes and Pharisees perverted this law is evident from Matt. 23:16-22. These verses show that they had coined a number of oaths, used in common conversation, which did not involve directly the name, of God.

These they considered as "nothing" — not binding. Hence, according to their view they could swear by these things — heaven, earth, temple, Jerusalem, head, etc — without serious regard and without such oaths being unto God. In other words they thought that so long as the name of God was not used they could swear freely, lightly, and falsely without bringing themselves under condemnation or perjuring themselves. This abuse Jesus condemns severely and shows that such things ultimately involve God. Therefore, those who used such oaths thinking "it is nothing" were guilty of perjury (forswearing). Hence, Jesus says "swear not at all; neither by heaven; for it is God's throne; nor by earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King."

Concerning this prohibition *The Expositor's Greek Testament* calls special attention to the Greek conjunction "mete" translated "neither" and emphasizes the fact that it is not "mede." The former is used "to connect these different evasive oaths as forming a homogeneous group. . . . the latter add negation to negation, while the former divide a single negation into parts." Hence, it follows that the prohibition "swear not at all" refers only to the kind of oaths identified by the parts that follow. Such did not include judicial oaths — only the evasive oaths of the Jews which were used in common conversation. Thus, our Lord condemned their perversion and abuse of God's original law on swearing. Such use of oaths is forbidden altogether!

J. W. McGarvey says, "The universal prohibition, 'swear not at all,' is distributed by the specification of these four forms of oaths, and is, therefore, more strictly interpreted as including only such oaths. . . . What we style the judicial oaths of the law of Moses, then, were not included in the prohibition."

An oath is a solemn affirmation with an appeal to God for its truthfulness and imprecating his vengeance if it be untrue.

If Christ condemned judicial oaths and those made on solemn and important occasions, I find it impossible to reconcile such teaching with the following facts: (1) Jesus answered under oath in Matt. 26:63. Whether or not he answered using the particular expression "I swear" has nothing to do with the fact that he answered the question under the charge of an oath — and that without modification. (2) God swore by himself. (Gen. 22:16. 17: Heb. 6:13-18; 7:21). (3) Paul often called God to witness the truthfulness of his statements, which is what is meant by an oath. (2 Cor. 1:23; Rom. 1:9; Gal. 1:20; Phil. 1:8).

James 5:12 may be regarded as a parallel passage and the above observations apply with equal force. When James says, "lest we fall into condemnation," he would have them know that by swearing by the things mentioned ultimately involved God; that he who engages in such, thinking "it is nothing" and who acts accordingly, is guilty of perjury, and thereby brings himself under condemnation.

Swearing is a solemn, serious thing, indeed. All oaths are in reality unto God. He who at any time makes oath lightly or uses one in common conversation is in violation of the New Testament prohibition. The Christian's life and conduct should be such that a simple "yes" or "no" should suffice in order for him to be be-

lieved. If more than this is required "it cometh of evil" — it is because of untruthfulness on the part of a world full of falsehood. Then, it may be necessary to make oath, but only on solemn and important occasions. All oaths are unto the Lord and imprecate his vengeance if what we affirm be false.



A new work in a much needed field is **SCRIPTURAL ELDERS AND DEACONS**, by *H. E. Phillips*. This volume of over 300 pages covers the entire field of biblical study on this most important subject. Bound in blue cloth and stamped in gold on both the front and back bone it is a book that every Christian needs and that every Elder and Deacon together with every preacher should have. Brother Phillips has no hobbies to present but a full and safe investigation of the organization of the church of our Lord as God intended for it to be. There are 17 chapters in the book beginning with the "Nature of church organization," and ending with a chapter "Concerning wives of officers of the church." All through out the work truth is presented and error refuted. Chapter 4 deals with the "No Elder Theory," and chapter 8 teaches on the "Ordaining of Elders." The price of this fine volume is \$4.00 and it can be ordered from *Phillips Publications*, 124 S.E. 7th Street, Gainesville, Florida.

At last there is a syllabus of the evidences of Christianity that every preacher and teacher can use. It is published by brother Arlie J. Hoover who preaches for the Hyde Park church in Tampa, assisted by Eldon Lucas and Lawson Wallace. The work is devoted to the external evidences of both the Old and New Testament. Divisions are as follows:

- Part 1—The Integrity of the Bible Tracing the New Testament Back Critique of the Two Source Theory Tracing the Old Testament Back The Dead Sea Scrolls Critique of the Documentary Hypotheses
- Part 2—The Credibility of the Bible Evidences From Secular Historians Evidences From Archaeology

There are seven charts in the book to explain the contents. This is the work that preachers and teachers have been waiting for that condenses the very best writing of many that have given their life to proving that the Bible is the word of God. Brother Hoover and those with him are to be commended for this work.

— J.P.M.

An atheist cannot find God for the same reason a thief cannot find a policeman.

RANDOM READINGS

After a century of contending that John the Baptist was a Baptist, and even a Missionary Baptist it is refreshing to have the greatest southern Baptist of them all admit the truth. Billy Graham's answer to the following question speaks for itself. —JPM

MY ANSWER

By *Bitty Graham*

QUESTION: I have heard the argument that John the Baptist was a Baptist. Will you please tell me if he was, and if so, where do you find it in the Scriptures?

ANSWER: John was called "the Baptist" because he baptized with water. I do not think that many Baptists would say that he was the first member of the Baptist church.

The Baptists as a distinct denomination date from the time of the Reformation in the 16th century. The first Baptist Church in America was founded in Providence, R. I., in 1639 by Roger Williams.

Unfortunately, it is the tendency of some religious people to push back their origin to the Apostles of Christ, thus establishing that they are the "original" Christians, and the only real church.

The important thing, whether you be Baptist, Presbyterian, Methodist, or whatever, is to be a sincere follower of Jesus Christ. When we get to heaven, I don't think we will all have little "dog tags" telling which denomination we were members of on earth. When John saw in Revelation the great company of the redeemed, he asked who they were. The angel said: "These are they which have made their robes white in the blood of the Lamb." The question which will be asked on entrance to heaven is not: "Of what sect are you?" but, "Have you been redeemed by the blood of Christ?"

And some people do this at worship —

William Allen White, a staunch Republican, decided one day to look in personally on a local Democratic convention. The chairman spotted him, and just to be devilish, opened the meeting by saying: "Since no minister is present, I am asking my good friend, Mr. White, to step up and deliver the invocation to Almighty God." White arose, glared at the chairman, and replied: "Really, sir, you must excuse me — for two reasons: first, praying publicly for Democrats is out of my line, and second, I much prefer the Lord not to know I am here."

— *The Scrap Book*, 1950

The more a man is addicted to vice the more he doesn't care for advice.

Uncle Abe Says —

I have heard it said that preachers have an easy job. All they have to do is to speak about 30 minutes twice a week, teach one class Sunday morning and another Wednesday evening, preach a funeral now and then, say the marriage ceremony a few times a year, see a few sick people during the week, and the rest of the time he is free to do as he pleases. Yes, a wonderful and easy job. Besides this he makes a good salary and receives a lot of extra "gifts" during the year.

From the viewpoint of a working preacher the picture might be entirely different. It would be better to be a doctor. Now he has an easy life. All he has to do is examine a few people a day, prescribe a few pills or administer a treatment to the worst cases, and the rest of his time is his own. He makes from \$25,000 to \$50,000 a year. Now that is an easy job. Or what about being a farmer? That is a wonderful life! All he has to do is feed a few cattle, ride around all day on a tractor and sell his products for a good profit. The rest of his time is free to hunt and fish. That is the life.

Another easy job is clerking in a store. All they have to do is walk around and meet good people, sell them what they want and take their money. The rest of the time is their own. Working in a bank is also an easy job, and what pleasure to handle that money all day! They have short hours and get off every holiday. They make so much money, too. What about the building business? Now that is a good job. It takes a few more hours than some other jobs, but the pleasure of climbing ladders and driving nails. When their work is finished for the day they are free to do anything they want to do. Another easy job is the office worker. They get to sit at a desk all day in air-conditioned rooms, with coffee-breaks and such like. They only have to write a few letters and fill out a few forms and- their work is done. Most of them make good money. What easy jobs all these are!

Those who work at these jobs know the other side. They know that all is not as it appears to the stranger; there are obligations and problems that only the workers know. The same is true of preaching the gospel. The preacher knows that only about one fortieth of his work is done in public. The hours and days spent in private study, teaching, consoling, encouraging, counseling, admonishing and ministering to people of all classes is a part of the work of preachers that does not appear to the average church member. Much of this is not really the preacher's work exclusively, but it must be done and most church members expect preachers to do it. He is usually ready to do whatever called upon to do as a Christian, and that is exactly what he should do. But why do not some other Christians do some of these jobs? Well, the preacher has the time and it is his job I suppose.

"WORSHIP GOD"

By James P. Needham, St. Petersburg, Fla.

These are the words of an angel to John in Revelation 22:9, its final chapter. It is one of the most solemn commands and hence one of the most imposing duties of the human race. Of the word "worship" (Greek *Proskuneo*) Thayer's Greek Lexicon says, ". . . . hence in the N.T. by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication." (p. 548). A command to worship God, therefore, is a command to do Him homage and express respect for Him in His appointed way. Homage paid in any other manner becomes vain. (Matt. 15:9).

God's Appointed Ways

From a study of the New Testament we discover 5 ways by which we are to pay our homage to God today: (1) Teaching and learning God's word, (2) Giving of our material possessions for spiritual ends, (3) Eating the Lord's supper, (4) Prayer, and (5) Singing. The first church ever established participated in all of these acts. (Acts 2:42,47). Each of these acts constitutes a way in which God has appointed that our homage and respect shall be paid. Some question has arisen through the years as to whether teaching is worship, but of this there seems to be little doubt. Jesus said of the Pharisees, "In vain do they *worship* me *teaching* for doctrines the commandments of men." (Mt. 15:9). Their worship was in vain because they taught "commandments of men" and this is equal to an affirmation that had they taught the truth their worship would have been true.

Some Acts Limited — Others Unlimited

Of these five acts we have examples of the Lord's Supper and "laying by in store" being limited to the first day of the week and engaged in when the church was assembled. (Acts 20:7; I Cor. 16:1, 2). The other three were practiced in the public assemblies, but were not limited thereto.

The Christian Duty

The fact that the Bible teaches us how to worship shows that it is our duty to worship, both publicly and privately. Concerning the public worship we are admonished, "not forsaking the assembling of ourselves together . . ." (Heb. 10:25). With reference to our private devotions we are told to "pray without ceasing." (I Thess. 5:17), to "preach the gospel to every creature" (Mk. 16:15), and "to sing psalms" when we are "merry" (James 5:13). One of our great failings is our indifference toward our duties along this line. There are those who contend that they worship at home, hence feel no need to participate in public worship. On the other hand there are those who attend faithfully to their duty in public worship, and feel that this dispenses with the need for private worship. God, having made us, knew our needs better than we, and hence designed the manner of our service to Him in the

way most suitable to our nature. As seen, we have an obligation to worship as individuals in a private way, and in company with other individuals, in a public way. No child of God can dispense with either and please God.

And though we have presented the worship of God as a solemn duty, we think it necessary to impress upon the reader that any service rendered to God solely out of a sense of duty is a very inferior way to serve God. Beside being a duty, worship is the Christian's exalted privilege. "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God . . ." (I John 3:1). When we think of the depths of misery out of which we have been "raised . . . and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:6, 7) we should eagerly anticipate and thankfully accept every opportunity to express our homage and respect to Him who has so abundantly favored us with his matchless grace.

In these times of indifference and worldly mindedness worship is almost a forgotten duty to many children of God. Much teaching and admonishing is needed along this line. When people have to be begged and even threatened with the damnation of hell in an effort to get them to discharge this obligation, spirituality and true devotion to God has reached a low ebb. There was a time when it was not unusual to witness tears of appreciation and devotion as they flowed from the eyes of those who worshipped "in spirit and truth" (John 4:24), but today many occupy pews time after time who never really worship. Some carry on conversation, write notes, come late and leave early. Some do not sing, participate in the prayers, or give attention to what is taught. These are serious situations, and the longer they are neglected the worse they will become. May we all make studious efforts to worship God "in spirit and truth: for the Father seeketh such to worship Him." John 4:23).

HUXLEY AND HEAVEN

Charles M. Campbell, Nashville, Tennessee

Sir Julian Huxley, a celebrated British scientist, while speaking before a group of noted scientists in Chicago recently, attributed the origin of Christianity to ignorance and superstition, and declared its demise to be very imminent. His father, Thos. H. Huxley, also a noted agnostic, was an ardent advocate and staunch supporter of the Darwinian theory of organic evolution. However, the son has evidently exceeded the father in the field of infidelity and has elected to accept atheism, with all of its blighting destructiveness, at face value and in full force. Of course he occupies an unenviable position, for he is obligated, logically, to prove his own theory as true and trustworthy and, at the same time, to disprove the Bible as unscientific and false.

However, the Bible, not biology, has revealed the only sane, sensible and satisfactory origin of man. And science and scientists are greatly in need of being found in harmony with the Scriptures, rather than the situation being vice versa, as Sir Julian seems to think.

The authenticity of the textbook of Christianity has been corroborated repeatedly by the scientific explorations and excavations of qualified and unbiased archaeologists, and no one has ever been able to establish concrete evidence of one truly unscientific statement being contained within it. Moreover, men whose disinterestedness qualified them as reliable and trustworthy witnesses, testified to the miraculous powers exhibited by its central figure — Jesus of Nazareth — in confirmation of his deity, and, in turn, the divinity which he ascribed to the Old Testament, including the Mosaic account of creation, the record which the British professor would belie by his very modern theory.

While the advocates of the evolutionary process of reproduction and variation clamor against the Bible and its supposed contradictions, they are constantly contradicting themselves as well as one another. They do not agree with either their contemporaries or their predecessors. And their constant attempts to reflect upon the miraculous element in the Bible really reflect upon their lack of logic and proves how utterly unreasonable and irrational they actually are.

The Bible nowhere supposes nor proposes a miracle as difficult to accept as the very postulate of the theory of evolution. That is, that something evolved from nothing, and that effect exists without cause. Surely, it is easier to accept the belief of the universe and its wonders existing as the result of the self-originating, self-sustaining, infinitely wise and all powerful Creator than to give credence to the hypothesis of their having evolved from a non-existing source.

Truly, Sir Julian may be celebrated in the school of scientists, but he will never be acclaimed in the room of the prophets. For when his widely publicized prediction of the removal of religion from the face of the earth has been forever forgotten, and his name has been obliterated from the memories of men, the name of Moses will be heralded as the inspired author of Genesis, and the name of the Son of God will be proclaimed among the nations of the earth and the isles of the seas, of which he is the Lord and Master.

Six feet of the silent sod of God's green earth may appeal to this man of many letters, whose learning will not allow him to accept the simplicity of ancient Christianity, but there is a spark of divinity within the being of those who have not been too depraved by the irrationality of infidelity to reason about God's revelation, that longs for a final release from the tears and tolls of time, and the dignity of immortality in that city which hath foundations — the beautiful home of the soul.

TAKING BACK SEATS

Lawrence Gould, a consultant psychologist, was asked this question: "It is modesty that makes a person take a back seat in church?"

He replied, "I very much doubt it. Any preacher who knows psychology has realized that the reason why so many do this is a fear of committing themselves too completely to what the church stands for. After all, nobody takes a back seat at a ball game if he does not have to, because there you are expected to be no more than a spectator. Usually those who take front seats in church are those who work the hardest and give the most, although there are some exceptions.

The News Letter Reports |

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

MILLER-GUINN DEBATE

Brother Curtis Porter suffered an accident just three days before his debate with L. Chester Guinn in Clute, Texas. Hurried arrangements were made for me to take Porter's place and the debate of five night's duration, Dec. 14-18, came to pass as planned. Clute is fifty miles south of Houston, Texas on the Gulf of Mexico. Guinn is the dean of the Texas Baptist College at Henderson, Texas. Vernon Barr moderated for Guinn and brother Oliver Murray who preaches for the church in Clute helped me. Three propositions were discussed. The necessity of baptism, falling from grace and the establishment of the church. Fine order prevailed on all of the five nights. We are happy to report that brother Porter was not injured seriously and will be all right. The following report from brother Murray at Clute will tell about the good accomplished.

"The debate is now history and time and eternity will make known the lasting good that has been accomplished by this fine discussion. As Brother Miller stated, a discussion like this gives an opportunity to reach hundreds of souls with the truth that otherwise would never attend a gospel meeting or other services of the Lord's body where the truth is presented. I have attended several debates and this one is the best one in many respects that I have had the privilege of hearing. Both men conducted themselves as gentlemen throughout the discussion. Brother Miller did an excellent job of holding forth the word of truth and exposing the errors of Baptist doctrine and for his untiring labor we are grateful sincerely from the heart. The truth has prevailed, as it always will under any and all circumstance. Truly, the church has been strengthened and Baptist doctrine has received a telling blow from the hammer of God's word so ably administered by our beloved Brother James P. Miller."

NEW CHURCH AT TALLAHASSEE

On January 3, 1960 a new congregation will begin meeting in Tallahassee near the University. Several members from the Gadsden Street church will form this new church. Plans for this work have been in the making for several months, and the work is beginning with the help and support of the Tallahassee church which meets on Gadsden Street. Yarbrough Leigh is the preacher for the older church.

JACKSONVILLE, FLA.—Jesse P. Tunes preached at Riverside Park in Jacksonville on Sunday night, December 13.

COCOA BEACH, FLA.—A loan for the construction of a building at Cocoa Beach has been approved and construction will begin soon.

NEW CHURCH AT WOODVILLE

On January 3, 1960 a new congregation will begin meeting in Woodville, near Tallahassee. Some families who have been meeting there on Wednesday nights from the church in Tallahassee, plan to begin a full program of work in that community beginning the first Sunday of this year. These brethren from Gadsden Street church in Tallahassee are in full fellowship as they begin this new work.

TRENTON, FLA. — Herbert Thornton reports that four have recently been restored to faithful work. A gospel sing was conducted in the meeting house. December 13, at 3 p.m. Brethren from surrounding congregations assembled for this purpose . . .

ORLANDO, FLA. — James P. Miller presented two lessons at the Pine Hills building in Orlando on Monday and Tuesday evenings, December 14 and 15 on the subjects: "Who Hath Made Us To Differ?" and "The Bride That Never Fails."

JACKSONVILLE, Fla.—Hubert A. Moss has announced his plans to move from the Lake Shore church in Jacksonville about the first of the year. He plans to help some congregation in the northeast, but has not as yet made definite arrangements.

FORT LAUDERDALE, FLA.—John W. Evans of the Par Avenue church in Orlando preached in a five night meeting here in November. This is a new congregation and Jimmie Tuten is the preacher.

DUTY

By R. A. Ginn, Meridian, Mississippi Duty — what awesome responsibilities are bound up in that small word, those few letters! How little does it mean to modern folk. How seldom does it bear upon our minds and weigh upon our consciences. "Duty" has been largely eliminated from the vocabulary of many. And yet, how great is the common need for more real sense of duty on every hand!

Our Boy Scouts have pledged their eager devotion to noble principles of life for many years as they vow: "On my honor, I will do my duty . . ." No doubt they and their world have been better as a result. Those who answer duty's call cannot help but serve as a blessing to all around them. Every relationship of life suffers when men turn a deaf ear to it.

Our young people need a greater sense of duty in their school life — duty to learn while opportunities abound; duty to prepare well for positions of leadership that will some day be theirs. Our fathers and mothers must awake to their duty in the home circle — duty to their children that cannot be discharged via baby sitter and television set. The child needs more than clothes on his back and food in his mouth. Our citizens lack a consciousness of duty to make each community a decent place in which to live.

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Neglect of duty is perhaps most keenly felt in the church. All too few of God's people recognize that theirs is a spiritual duty to be discharged at all cost. Even then, only God's mercy will see us through the judgment. "So likewise ye, when ye have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (Luke 17:10).

Most of our church problems would be solved by a sense of *duty* to do what God wants done. Gentile saints supplied the want of their Jewish brethren in Jerusalem because they recognized that "their duty is also to minister unto them in carnal things" (Romans 15:27). So it will ever be. Attendance will be poor at our church services until we see our *duty* to attend each service. Contributions will falter until *duty* impells us to liberality. Interest and progress will drag so long as there is in us no sense of duty — personal duty — to increase our efforts in every good work. Most of

the strife within our ranks will continue unless more of us learn that our duty to other men cannot be fulfilled with a check sent to some man-made institution. How long will it be until God's truth dawns in our hearts that God's blessings to his people are only to be measured by their response to the clarion call of duty? "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Eccl. 12:13).

A TEEN-AGE PARTY

(From *East Hill Edifier*, Aug. 27, 1959 of Pensacola
Sam Binkley, Jr.)

The local newspapers have given a great deal of publicity to a teenage party held in a cottage at Hickory Shores near Gulf Breeze most of last week. According to the newspaper reports about 20 or 22 teenagers began the party on Monday of last week and it continued until it was broken up by police officers on Friday night. According to the reports about one-third of the teenagers present had been drinking. There were no chaperons, the reports said.

Three teenage boys who were at the party, but not among the 17 whose names the officers obtained when they rounded them up, said they were just socializing. Apparently in justification of their party, the three asked, "What can we do?" The three youths were implying that sufficiently planned activities were not provided for them.

This alarming report should awaken those of us who are parents of teenagers to a realization of the need of providing them with wholesome recreation and training which will build them up morally and spiritually. It is evident that teenagers who think they have nothing to do but "roll cannon balls down Palafox Street or wax the railroad tracks" do not realize there is much that can be done which will develop their character and make a contribution to the world. David was but a young man when he tended his father's sheep, Joseph was still young when he was sent out on an important mission by his father Jacob, Timothy was a young man when he began to know the "holy scriptures" which are able to make us wise unto salvation by faith in Jesus Christ and Solomon wrote, "Remember now thy Creator *in the days of thy youth.*" (Ecc. 12:1).

When young people want to know where they can go and what they can do, my advice is to go home, help with the house-cleaning, dish washing, lawn mowing, help keep your, clothes straightened out as well as your room and the rest of the house, spend some time studying the Bible every day. It is also good to read other good books. I do not mean to imply that no time should be spent in such wholesome recreation as swimming, ball games, etc., but that more time than is now being spent in helping about the house will be very beneficial.