

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

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SUCH AS WE HAVE

Jas. P. Miller

Almost two thousand years ago a beggar asked an aim of Two of God's great. They had been sent by the Lord of Heaven to preach the message of salvation. They had not been given money, but the power to produce belief through the miracles they could perform. Thus it was that Peter said to the lame man outside the gate of the Temple in Jerusalem in Acts 3:6: "Silver and gold have I none . . .".

The relief of needy saints was one of the first problems of the early church and down through the ages continues to be a problem. In preaching the gospel and in saving the souls of men it is impossible to keep physical matters in the background. As much as our Savior did to feed the hungry and clothe the naked he cried out many times against the importance of these things when compared to the spiritual goals he had in mind. In Matthew 8 and verse 22 when one asked to first go bury their dead Christ uttered these words, "Follow me, let the dead bury their dead." To those who followed him simply for the meat that perisheth He had this to say in John 6:26, 27, "Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed." The lesson of these words is very clear. There are things more important than filling the belly. There are things far more important than burying the dead. How hard it was for Christ to make men see this lesson. How hard it is today. The apostles lamented the time required for physical things in the church in Jerusalem in these words found in Acts 6:2, "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables." Then they gave instruction to the church to seek out men and put them over "this business," with this statement in verse 4, "But we will give ourselves continually to prayer and the ministry of the word." Again the lesson is clear. The hungry must be fed in the Kingdom, but prayer and the preaching of the word are more important.

THE LESSER PART

All of this means when brethren divide the church of the Lord by the introduction of unauthorized institutions

and made the support of these man-made organizations so vital to the operation of the Kingdom, they are dividing the body of Christ over something that the spiritual Kingdom of God only does because it becomes necessary in the carrying out of the far greater purpose and that is the saving of lost men. Paul puts it simply like this in Romans 14:17, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." I marvel that any child of God could lose sight of the higher and more noble goals of an institution that cost so much.

In the early church the apostles disposed of the question with just as much dispatch as possible. They recognized that the business had to be attended to and thought that others should see to the matter and leave them for the more important responsibilities. It never occurred to them that the church could not see to its own, nor did it occur to them to set up another organization to do the work.

DOES THE BIBLE TELL US HOW?

The argument is made over and over by the "institutional" brethren that the Bible does not tell us how we are to take care of the needy and the fatherless. They quote James 1:27 to prove that the widows and the fatherless are the responsibility of the church, and then cry that the Bible does; not give a pattern. Nothing can be farther from the truth. The New Testament tells us exactly how the early church saw to its needy. In the church in Jerusalem, there were those in need as recorded in Acts 4. Barnabas, together with other brethren, brought funds and gave them to the apostles, verse 36. Verse 34 tells us "Neither was there any among them that lacked—" and verse 35 says, "distribution was made unto every man according as he had need." WHY DOES THIS NOT TELL US HOW? If a human institution was needed to see to the needy, why did not the apostles start one in Jerusalem? In chapter 6 when the task of seeing to the widows became too great for the apostles, they asked the brethren, in verse 3, to look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." This business of seeing to the needy WAS DONE BY THE CHURCH. I Corinthians 16:1, 2 fixes the church so it can continue in *this business* without a special drive for funds. Now the question: WHERE IS THE HUMAN INSTITUTION?

THE SEVEN

As strange as it may seem, some brethren try to find one here. Years ago some argued that the seven men selected

in the Jerusalem church were the first "Missionary Society" and now brethren argue that they were the first "benevolent society." How hard-pressed they must be to find scripture for the lesser work of the Kingdom. Notice the following:

1. This was not a human arrangement but a divine one.
 2. It was done within the framework of the church.
 3. It therefore constituted no separate organization.
 4. It was simply the church at work seeing to needy saints.
 5. It was God's way and God's plan for ministering to the needy saints.

Therefore, in the words of Peter and John to the lame man outside the beautiful gate of the temple, (Acts 3), we need to announce to the world we have not been sent with silver and gold but with the wonderful story of redemption to the fallen of Adam's race.

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Editorial . . . J. P. Miller

In a Television Program called Presidential Countdown with Walter Cronkite, Senator Kennedy, the Democratic candidate, was asked what he considered the greatest qualification a presidential candidate should have. To this he answered, "A knowledge of and feeling for our historical past. It seems to your editor that this is almost paradoxical that this knowledge of the historical past is the very thing that may keep Mr. Kennedy out of the white house. The pages of history past and present are filled with the actions of the Catholic Church in regard to liberty and religious freedom. The persecutions of the Catholic upon minority groups in every country in the world where they have power thunders from the historical past. Nor are all the facts in the past. The present attitude of the Catholic organization toward the constitution of Italy which guarantees religious freedom is a present example. Our brethren time and time again have felt the wrath of the Catholic leaders who have no respect for their own constitution and for freedom in religion. The same is true in Spain where they are not hindered by a constitution and in many other countries.

Until the Catholic Church begins to practice freedom where she has the power it will be impossible to convince many Americans that she would be dedicated to freedom of worship in this country. As disappointed as Senator Kennedy may be that his assurances of separation of Church and State are not enough, he needs to remember the old slogan, "How can we hear what is said when what is done is thundering in our ears." We would have a difficult time convincing a young preacher who cannot even put a small sign outside the building where the Saints meet in Italy that the Catholic Church believes in freedom of religion.

Yes, as strange as it may be, the very quality that Senator Kennedy picks as the attribute most needful for a presidential candidate may be the very thing that will bring about his defeat in November: "A knowledge of the historical past."

COMMENTS ON JAMES 1:12

Donald P. Ames, Aurora, Ill.

"Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him" (Jas. 1:12).

Many good lessons could be gleaned from the above passage, and, as few other, it also presents the entire life of a Christian in a few short, but pointed, statements. Let us notice some of the ideas contained therein.

"Blessed is the man that endureth temptation." Have you ever really thought *why*? In this modern age of fighting for recognition, has the question of temptation even entered your mind? Where is the joy in any temptation? James tells us, "Whosoever therefore would be a friend of the world maketh himself an enemy of God" (Jas. 4:4). If we find no temptations besetting us, could it be because we have already compromised with the things of the world: the lust of the eyes, the lust of the flesh, and the vain-glory of life (I Jn. 2:16)? James does not say we are blessed if we yield—then it is no longer a temptation, but rather if we endure it. Having endured such, we come forth the victors, with new zeal and confidence to face the future. We are blessed because we are strengthened as a result. Once we yield (such as skipping services, etc.), it is always easier to yield the next time also. There is no blessing there!

Again, "for when he hath been approved, he shall receive the crown of life." That temptation was not put there without a reason. We just may yield and lose all. Note: when do we inherit the crown of life? "When he hath been approved." And how are we approved? By the way we endure temptation. Paul says, "I buffet my body, and bring it under bondage: lest by any means, after that I have preached to others, I myself should be rejected" (I Cor. 9:27). He also gives us the assurance that "there hath no temptation taken you but such as men can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way to escape, that ye may be able to endure it" (I Cor. 10:13). God will not prevent temptations from confronting us, nor make them impossible to overcome—but there *will be* temptations. We don't have to yield; there's means to escape. The man overcoming these then stands approved before God, and in confidence of obtaining the crown of life. Paul, before his death, said, "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but also to all them that have loved his appearing" (II Cor. 4:7-8).

Next, we find that this crown of life, which the one who has overcome temptations shall receive, is "promised to them that love him," as both James and Paul testified. This then might raise the question, what does it mean to *love the Lord*? John tells us, "If any man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen" (I Jn. 4:19-20). From this, one learns that loving the Lord is more than just a bond of affection without any actions entailed with it. What is the answer? Christ provides it in John 14: "If ye love me, ye will keep my commandments' (v. 15), "He that hath my commandments, and keepeth them, he it is that loveth me" (v. 21), "If a man love me, he will keep my word" (v. 23). Then he adds,

"He that loveth me not keepeth not my words" (v. 24). Our actions speak far louder than words. Do *you* love the Lord? What do your ACTIONS say ? ? ?

CHRIST'S COMING: ITS MATHEMATICAL PROBABILITY

Wilbur Hunt, Palmetto, Fla.

One of the many proofs that the Bible is the inspired, infallible, authoritative, and revealed word of God and that the Bible is Divine and Supernatural in its origin rather than human in its origin is the utterance and fulfillment of prophecies or the prediction of future events. By inspiration, the author means, first of all, that miraculous method by which God, through The Holy Spirit, guided and overshadowed His prophets or spokesmen in the revealing of His Truths, and enabled His prophets to do and say things that are beyond the human ability to do, say, and know about, such as the performing of miracles and foretelling future events. Second, it is the method by which God protected His prophets from making errors and following their own human knowledge, wisdom, and reasoning when they revealed by word and deed the Truths of God. Revelation from and guidance from God produced the Bible. It is a supernatural process from start to finish.

Many passages teach the inspiration of the Scriptures. Paul, for an example, teaches the following facts in II Timothy 3:16 and 17 and I Corinthians 2. First, the Scriptures are inspired of God, and are profitable and complete. Second, the Apostles were verbally inspired, which means that The Holy Spirit gave both the message and the words by which to express the message of God rather than giving them the general idea and letting them select the words to express the idea. Peter, in II Peter 1:19-21, makes the point that "the prophecy came not in old time by the will of man (that is, it did not originate and develop by Man on the basis of his own ideas and interpretations) : but holy men of God spake as they were moved by the Holy Ghost." David, in II Samuel 23:2, had the same idea when he said that "the Spirit of the Lord spake by me, and his word was in my tongue."

Thus the Bible teaches that God spoke through and supernaturally overshadowed, guided, and protected His prophets so as to give to Man the infallible Truths of God. This is particularly seen in those things that pertains to the Gospel Plan of Salvation in Christ His Son and Savior of the world. The foretelling of future events is included in what God has revealed to sinful Man for his benefit.

No one can foretell future events in minute details, especially the far distant future, unless one has supernatural power and the ability to do so, and is in touch with that "something" that is above Nature. But the human mind is so very limited and finite that it is impossible, by itself, to foretell the future in minute details and to have what is necessary to foretell the future accurately, namely, all knowledge of all things past, present, and future. From the human viewpoint, to foretell the future is impossible.

One of the characteristics of God is omniscient or having all knowledge. Another one is truth. Whatever God would reveal would be truthful. A third is living forever or being eternal as well as being unchangeable. Time, as we humans conceive of it, is non-existent as far as God,

who dwells in the Eternal Now, is concerned. Then, God is all-powerful.

All of this proves that God, being eternal, true, and all-powerful, has the ability to know what will happen in the future. The future and its events are certain as far as God is concerned because He sees the end from the beginning, knows His creations as to make-up and so on, and knows His laws of cause and effect. It is certain to God, but uncertain from the human viewpoint because of human limitations and fallibility; and because of the many alternatives that exists in a situation or problem, and the many choices as to what to do and so on that faces each person. Also, being all-powerful, God has the ability to reveal to His servants the future for the benefit of Man in human terms and language. His Revelations to Man will be the Truth because God is the Source of all Truth. In John 17:17 and 8:32, we have the ideas that "thy word is truth", and that "the truth shall make you free".

In order for a prediction to be true, it must fulfill the following requirements. First, the prophecy and its fulfillment must *agree* in every detail. Second, the time-period between the prophecy and its fulfillment must be long enough to make coincidences impossible. Third, the prophecy must have the elements of the supernatural in it, and must be such as to make its utterance impossible apart from supernatural aid and beyond the human ability. Finally, the prophecy must refer to a definite future event that can be verified.

A large number of the Old Testament prophecies have to do with the First Coming of Christ. The Old Testament, with its types and prophecies, looked forward to Christ. The New Testament looks backward to Christ plus looking forward to His Second Coming.

It is impossible for one particular person to fulfill each prophecy of Christ in detail. It happened when Christ came! According to Canon Liddon, there are 332 prophecies of Christ. The mathematical probability that all of these prophecies would be fulfilled in one particular and definite person would be a fraction having one as its numerator or top number, and 84 followed by 97 zeros as its denominator or bottom numbers. The chance of fulfillment in one definite person is, therefore, very remote (page 284 of Joseph P. Free's *Archaeology and Bible History*).

Among the many definite prophecies regarding Christ is the prophecy that He would be born of a Virgin or the seed of the woman. Genesis 3:15 and Isaiah 7:14 contains these prophecies.

What are the chances of probability of a virgin birth to happen from the mathematical viewpoint? According to *Lancet*, a leading British medical journal, and as reported in the April 1956 issue of *Fate Magazine*, it is scientifically possible. It would depend on the mother's ability to take a skin graft from a child without any breakdown, and on the graft's indefinite persistence. However, the chances are 1 in 131,072,000,000! If it does happen, the result would be a female or an abnormal male.

Now, who but God, through His unlimited powers, knowledge, and wisdom, can cause a virgin birth to happen? Surely, not by mere and purposeless chance! In short, a miracle happened, and united with and intervened in the natural course of things when Christ was conceived. The result was the birth of the world's greatest and perfect Man: Christ the Divine Son of the living God, The Promised Messiah foretold by the Old Testament prophets, and the Savior of the world.

In view of these things, let us respect God and His authoritative word better than we have done in the past. Furthermore, let us obey God and His word so as to take advantage of His blessings of salvation in Christ and His Church. The Bible is just as true in matters pertaining to the Gospel Plan of Salvation and the Divine Pattern to follow in the church as it is true in its evidences for its inspiration and Divine origin. Therefore, let us humbly respect and obey God and His authority and word as revealed through His Son Christ Jesus.

DOES GOD'S WORD TEACH DEPARTURES FROM THE FAITH WILL COME?

No. I C. L. McLean,

Romulus, Mich.

It is God's teaching that some would, "depart from the faith." Furthermore, God expressly states that the second coming of Christ will not be until there be a falling away first." Apostasy is evidenced by the divisions that exist in religion. As a result of this existing religious division, many inquirers after truth have assumed there is no true religion; hence they have played the proverbial Ostrich and have stuck their heads in the sands of the agnostic. Before a person should hide in agnosticism, it should be realized the Holy Spirit gave inspiration to the writers of the sacred volume and revealed to us that we could expect apostasy to come.

To prove the above proposition let us turn to God's word for the truth. It was our Lord that taught, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." Matt. 7:15-16. In these verses Jesus states there would be false teachers and tells us they would come pretending to be true teachers of God's word; he then reminds us how we could tell the difference between true and false teachers. The false teachers could be detected by their work or fruits. No true teacher would deviate from the revealed will of God. Again Jesus said in John 17:8, "I have given them the words which thou gavest me; and they have received them and have known surely that I came out from thee, and they have believed that thou didst send me." This verse states the fact the apostles received the words of God that Christ had. This means when we receive the words of the apostles we receive Christ and when we reject the words of the apostles we reject Christ's words. Let us look then to the teaching of the apostles on the subject also.

The apostle John teaches us, "Beloved believe not every spirit, but try the spirits whether they are of God; because many false prophets have gone out into the world." 1 John 4:1. Here an apostle of our Lord declares in clear language, that false teachers are in the world. Hence our attitude toward false religionists should be to try them by the word of God and not run hide in the sands of the Agnostic and compromise with false doctrine. Paul, another apostle of our Lord instructs us, "For this I know, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things that would draw away disciples after them." Acts 20:29-30. Paul states here that these wolves would draw away disciples after themselves. Hence we can see that Christ and the apostles taught that some men would depart from the faith and would take others with them. It is for this reason that we must try all religious teaching by the

word of God in our search of the truth of God.

In the next article we plan to examine some well known departures from the faith in light of God's teaching in order that we may avoid the false teachings of men.

I KNEW W. CURTIS PORTER

Jas. P. Miller

Yes it is true that I knew Curtis Porter, but it is also true that the way that I knew him was fundamentally different from that of any other writer who will take pen in hand to write about his passing. I knew Brother Porter through the men he had met in debate. As strange as it may seem I did not see Brother Porter face to face until two years ago when he came to the Florida Christian College lectures. This is evidence of how large the brotherhood is and how busy we both were in the work of the Lord. I knew him through the debaters of our generation that, much to their sorrow, had felt the sting of his lance. Such men as Barr, Gwinn, Garner and others. All of them had gone down in defeat at the hands of this great warrior of modern times who was so able to defend the ancient gospel. They would refer to him over and over in the course of the four or five nights allotted to the discussion. From them I gained an impression of brother Porter that I found to be true when I came to know him personally.

These men had suffered at his hands and yet he left with them the acknowledgement of his FAIRNESS. They seemed to recognize that Curtis Porter would not take an unfair advantage of his opponent just to make a point. He was too great a man for that. He was after truth and not just victory at any cost. In the men that I have debated I do not remember one of them saying, that Brother Porter was not fair.

Curtis Porter was SINCERE. The men would admit this great fact. I have heard them deride many of the brethren they had met. I remember on one occasion one of them proved, to his satisfaction at least, that the preaching and the practice of one of the so-called great debaters did not agree. Not so with Brother Porter. His concern for the truth was every where in evidence. His willingness to repeat and teach on any point not understood; his willingness to help young preachers after the sessions were over and two hard hours of debating had taxed his strength; his approach to the subject matter and the reverent way he handled the word of God; all of these things left their mark in the hearts and minds of the men who faced him in the years gone by.

Brother Porter was a SCHOLAR. Not in the eyes of the world that hungers for degrees with big letters and little meaning but in the true, deep, complete sense of the term. He sought to know the meaning of every passage used and came as near knowing the exact intent of the writer as any man of our time. If an opponent misapplied a passage he never could make it stand with Curtis Porter. He was a master at knowing the meaning of the entire chapter, the letter and for that matter the entire Bible.

The men of error that debated Curtis Porter, no matter how badly they were exposed, were, for the most part, proud men for they knew that they had met the best.

As I turn memory backward I remember at least three of them saying this very thing. It was in a peculiar way a mark of distinction with them. It set them apart from their fellows. Defeated though they might be, they had stood for

a few hours in the same arena with the best the Lord had to offer, Curtis Porter.

With the death of Brother Porter, we approach the end of a great era. An era when the church went forth to conquer. Proud and unafraid and yet humbled by the knowledge of the word of God, the giants came forth with the banner of the son of God. Time would fail to even call the roll. Campbell, Stone, Franklin, Lipscomb, Harding, Borden, Nichols, Wallace and the rest. Oh! what they accomplished in their time. Most of them are gone and the end of an era is upon us. Brethren who are the fruit of the work of these giants of faith have examined the church and proclaimed her to be in the best of health. They can see no trouble in her borders except that caused by men who want to remind them of danger. The great feats of faith of the past hold little meaning. Debating any one but our own brethren is going out of style. Step by step the bride of Christ grows more like the denominations round about her, and now the rider on the pale horse has stilled the voice of Curtis Porter. His arguments on Baptism, apostacy, sabbath-keeping, instrumental music, and soul-sleeping go unanswered. So do his great arguments of the all sufficiency of the church. Brethren who want the blood-bought church to do her work through human institutions could not answer his arguments in his life and they can not answer them in his death. They may continue the present course until they build hospitals in the cities, orphan homes in the suburbs, old folks homes in the country, youth camps by every river and colleges in every state, all to be supported from the treasury of the church of God, but they can not answer his arguments. When the final day dawns with all its splendor and the great and small stand before the judge of earth and the seekers of the "old Paths" are gathered, and the books are opened and the names are called, I think I shall know Curtis Porter, not by his opponent but by his friend, his savior, Christ the Lord.

THE SWORD OF THE SPIRIT

Harold Howard

When Jesus uttered the statement, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," He was using the only offensive weapon give by God to wage the warfare against Satan and his forces. Jesus repeated "it is written" on each occasion of temptation (Matt. 4), and resisted triumphantly every attack of the subtle deceiver. He knew that God was with Him and could be trusted to sustain Him. His only concern was doing the will of God, living by "every word that proceedeth out of the mouth of God."

Paul gave to Christians instructions concerning the putting on of the whole armour of God, and in these instructions there is but one aggressive weapon "the sword of the Spirit, which is the word of God" (Eph. 6:11-17.) Christians must accept and use this sword and this sword alone.

It is strange that so many use swords not ordained of God and fail to use the only one He commands them to use. Do we not believe that "the word of God is quick, and powerful, and sharper than any two-edged sword"? Do we feel that God's weapon will not get the job done, and that we must resort to other tools of our own devising to carry on the warfare against Satan and his forces? God's word, the sword of the Spirit, is the truth that will point out and slay error making men free (John 17:17; 8:32.) It is the seed of the kingdom, and it alone when placed into a good and honest heart will bring forth fruit (Luke 8:11-15.)

HOW TO BECOME A CHRISTIAN

D. W. H. Shelton, Tampa, Florida

Work out your own salvation with fear and trembling. (Phil. 2:12). Here Paul is writing to Christians, people who have heard, believed, repented, confessed Christ as the Son of God, and have been baptized into His name; they have worked out the salvation of their past sins, now he is telling them to work out their eternal salvation.

If one is not a Christian he must work out the salvation of his past sins before he can begin to work out his eternal salvation. In John 3:3 Jesus said, "Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (verse 5).

Again, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6:44, 45). One must hear and learn of God before he can have faith in Him, for faith cometh by hearing and hearing by the word of God. (Rom. 10:17.)

One must have faith for, "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). But when one believes he is not saved: "For with the heart man believeth unto righteousness . . ." (Rom. 10:10). One must repent: "except ye repent, ye shall all likewise perish" (Luke 13:3, 5). In Acts 11 we learn that Peter had preached to and opened the door of the church for the Gentiles at the house of Cornelius.

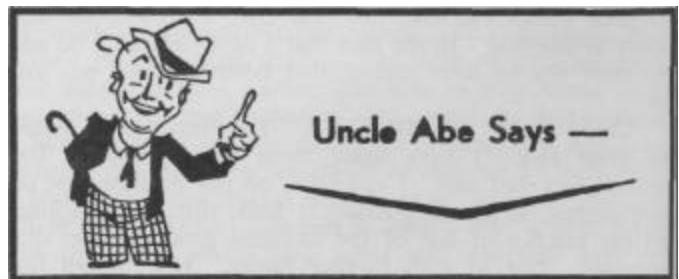
In making his report to the church at Jerusalem, he produced six witnesses, and when he told the church what transpired at the house of Cornelius, (v. 18) tells us: "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Jesus said: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." (Matt. 10:32). But when we confess we are not saved for, "With the mouth confession is made unto salvation" (Rom. 10:10). Notice: faith, repentance and confession are every one unto, toward, or in the direction of salvation.

Baptism is something else again. Baptism is not *unto* but *into*. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized *into* Christ have put on Christ" (Gal. 3:26, 27). Baptism is the last outward act by which we show to the world our complete obedience to the gospel. Baptism is the only commandment in the Bible in which the name of all three, the Father, the Son, and the Holy Spirit are invoked. Jesus said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20).

Again: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). In Romans 6 Paul not only admits that he was

baptized, he includes himself in baptism with all other Christians. Hear him in verse 3: "Know ye not, that so many of *us* as were baptized into Jesus Christ were baptized *into his* death? "Jesus shed his blood in his death. One must go there to contact the atoning blood. Paul repeats this in the next verse: "Therefore we are buried with him by baptism *into* death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Verse 5 compares baptism to a planting. When we plant seed we cover them. Hear it: "For if we have been planted together (covered up) in the likeness of his death, we shall be also in the likeness of his resurrection." These verses show that the death, burial and resurrection of Christ are the facts, the foundation of the doctrine of our Lord and Saviour. You and I cannot obey that doctrine in fact, but we can obey a form of that doctrine, something that not only resembles but is a death, burial and resurrection.

In Rom. 6:16-18 Paul is writing to Christians, people who have heard, believed, repented, confessed Christ and have been baptized into his name. Notice what he tells them: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." A death, a burial and resurrection in water—(baptism). "Being *then* (not before but after baptism) made free from sin, ye became the servants of righteousness."



UNCLE ABE SAYS

Of course everybody that has done read the Bible at all knows that in the Good Book, hell is connected with fire, and fire is connected with hell, and both are going to be connected with the sinner unless he obeys the gospel. There is one other thing however that the Lord saw fit to connect with both fire and hell and that is a long tongue. Must have been James that said the tongue was set on fire by the fires of hell. All of this means we should be mighty careful what we say and how we say it. All of us have a weapon that can destroy everything that is good in us and sometimes that is good in others. We reveal our true self when we speak, for the same book tells us that out of the heart the mouth speaks. Not much use then to go around part of the time singing like we can't wait to get to heaven and curse and gossip the rest of the time like we wanted to go to hell. This same brother James said a fountain does not send forth bitter and sweet water at the same time. Just to make it easy it seems to me that all of this means we ought to talk like Christians and live like we talk. Sure is a good way to stay out of that place that is like a long tongue. When we clean up our talk we will clean up our lives and as "Andy" says versie vasie. What about it?

GIVING THE ANSWERS FOR OUR HOPE

Address questions to:
2920 Tradewinds Trail
Orlando, Florida

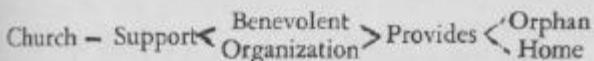
1 PETER 3:15

Marshall E. Patton

QUESTION: I have heard and read arguments made in defense of church support of the "Orphan Home" which compare such support to church support of the preacher's home. The conclusion is that if the latter is right, the other is also. Will you please give attention to this in your column? — R. C.

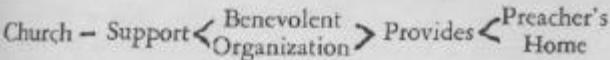
ANSWER: There are at least four major flaws in the argument (?).

First, it assumes a parallel between church support of the institutional orphan home and church support of the preacher's home which does not exist. In the former there is a benevolent organization *between* the church and the orphan home as illustrated below:



That the benevolent organization actually exist is evident to those who know and face the facts and from the charters of these homes. This organization "provides" the home and exercises control over it. Everything in the home is done at the discretion of the benevolent organization.

In order for church support of the preacher's home to parallel church support of the orphan home the following arrangement would be necessary:



Since there is no organization (controlling or otherwise) between the church and the preacher's home the two are not parallel and the argument has no merit in it. There is no objection to the church providing a home (place) for its needy and there is no objection to the church providing a home (place) for the preacher. There is objection to church support of a benevolent organization in *between* which provides such homes.

Second, the word "home" is usually used in different senses in such arguments as though there were no difference. This is sophistry.

The home as a divine institution involves the husband and wife relationship ordained of God in Gen. 2:18-24. In this sense only is the home a divine institution. The word "home" may also be used to identify a domicile or place where one dwells. This may involve an apartment where a bachelor lives. This, however, is not the divine home. The word "home" may also identify a legal relationship provided by law in behalf of dependent people that they may have the things necessary for their well being. This, too, is not the divine institution. Then there is the institutional home which is defined by Webster to mean an asylum for caring for the destitute. This, also, is not the home ordained of God in Gen. 2:18-24, but is a human arrangement.

If by "preacher's home" is meant the private home or the divine relationship, then it follows that there is no parallel between it and the institutional orphan home. One is a divine arrangement and the other is human.

Third, the preacher's home is not supported on the basis of benevolence or charity. Paul calls the support received by the preacher "wages." (2 Cor. 11:8) It is his living. (1 Cor. 9:14) As some men live of farming and others of school teaching, so the preacher "lives" of the gospel. This is not benevolence. Of the "wages" which he receives the preacher, like others, provides for his own. (1 Tim. 5:8) If a house be furnished by the congregation, it is part of his wages. The church may pay him wages in the form of commodities needed or pay money and let him purchase the commodities. So again the parallel between church support of the preacher's home and the orphan home breaks down.

In the fourth place, the church does not support the preacher's home as an institution. As we have shown the preacher receives "wages" and from this provides for his own. (1 Tim. 5:8) Furthermore, there is no divine authority for the church supporting another institution, other than a sister congregation—not even the private home whether it be the preacher's or anybody else's. If a saint is unable to meet his legitimate obligations—unable to provide for himself or his own—the church may help him to do so. The obligation, however, is to a needy saint and not to his home as an institution. When his needs are met he can then provide for his own. Consider: Acts 6:1; 11:29; Rom. 15:25; 1 Cor. 16:1; 2 Cor. 8:4; 9:1; 1 Tim. 5:16. Where is the passage that obligates the church to support another institution as such?

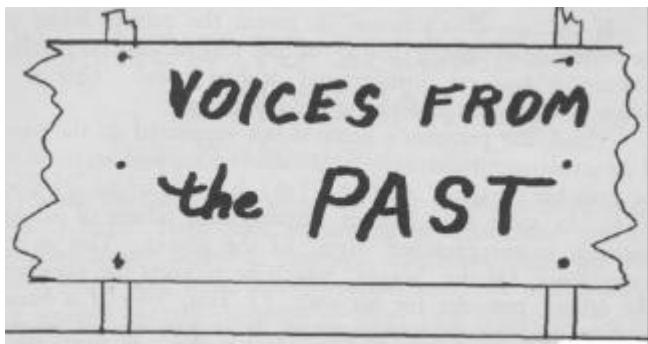
The very best effort that can be made by "institutional" brethren is one of mere *assumption*. They *assume* church support of another institution—the private home—then seek to parallel their institution to it and conclude that if one is right the other is also. However, until proof is given for that which they assume, and until a parallel is established the argument is nothing short of sophistry. Honest and discerning brethren will not be deceived by it.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8)

GOD'S MANIFOLD WISDOM

Harold Howard

The church that Jesus built, the one body in which both Jew and Gentile are reconciled, was in the eternal purpose of God. This church, when established in its completeness was the "fullness of him that filleth all in all" (Eph. 1:23), and made known the manifold wisdom of God unto the principalities and powers in heavenly places (Eph. 3:1-11.) How can man in his wisdom improve upon the one body that made known God's wisdom? Who will impeach the manifold wisdom of God in such a fashion as to say that the church Jesus built is not sufficient for modern society? The church that Jesus built, as revealed in the New Testament (God's rule book), when found today will be worshiping and working as they did then, according to the wisdom of God and not man.



CHRIST AND THE SOCIAL ORDER

By Edwin R. Erret

(NOTE: The following lecture was delivered by its author at a Conference called CHRISTIAN ACTION WEEK at Lake James, Ind., July 8-14, 1935. Continued

Now, my friends, that is Jesus—that is Jesus.
And what about the church?

I have something to say later on about the part the church can play in social reform. And I want to warn you as I am saying very forcefully some things it can not do, that you still hold your minds open for things I shall say later.

We have no business tying the church up with any particular form of social organization or social betterment. The church has never been tied up except to her loss. Look at the simple problem of human slavery. There was at least one slave to every freeman in the Roman Empire and some people claim there were three slaves to every freeman. If the Lord and His apostles had proposed to set out on a work of social reform there was a splendid opportunity just to take the leadership of an abolition movement. It was splendid; everything was set for it and there would have been an enthusiastic following. But the church let them alone and it was not long until slave and freeman were sitting down together around the Lord's Table. And the great apostle to the Gentiles was sending back to a master a redeemed slave—redeemed not only from his escape, but redeemed from his slavery to the world—and writing *between the lines*, "Consider him as a free man," because in the lines he was writing, "Take him as your brother." The church did not attack slavery definitely. No one in all that early day seems to have had the folly that I take some of our modern leaders would have if they had been back there, the folly to propose laws that slavery should be abolished. What did the church do under the Spirit of the Lord? It preached a gospel that bore down eternally upon the infinite worth of a human soul. And when you preach that, my friends, slavery has got to go. It can not stand under that.

The church of the early centuries might just as well have committed itself to the prohibition movement. Understand now, I am no more against the prohibition work than I am against abolition. The church might have turned itself to work for prohibition. It had plenty opportunity to do it. It did not do it. But the church preached a gospel that made this body a temple; and you preach a gospel that gives that and the change has got to come.

The church has no business being tied up to any particular kind of social reform. There were days, have been days, when the church has been tied up to some particular social arrangement. The time when the church got tied up to Constantine was the day when she began to go into her bad days. Constantine had good purposes, but the church has been weak ever since it got tied up with a particular form of government. Why is the trouble in Russia today? Because the church, such as it was, was tied up to the government. That whole idea of the church being identified with any particular kind of social arrangement, giving it the endorsement of any particular social order, means the hurt of the church. We have been talking against human creeds for a century and in many respects we have won the battle, but this effort to tie the church up to some social reform is the old fight; the effort to fasten a human interpretation of the Lord's purpose upon the church, and just as human a creed as any ever written with regard to those things we speak as doctrine.

There is only one creed and that is the Christ and we preach that creed. Let men have their own creeds as to the application of that creed to life and let other creeds alone as tests of fellowship. The church must not be tied up, because these things cause division. These efforts to tie the church up to some particular social order and reform are bound to occasion division.

Just to take a recent example: A few years ago we were all of us more or less guilty of tying the church up to prohibition. Yet I know some good men, sincere men, as good Christians as ever lived, who never were satisfied with the idea of prohibition. They felt that it was contrary to the gospel and particularly that the church should not be tied up to it. I know some who quit the church who might have stayed. The pressure of it tended toward division and injury to the church. We are not yet free from the reaction that came with the overthrow. Now, I am out and out a prohibitionist. I want nothing to do with the vile stuff. And the thing that irks me is the realization that a commission in Ohio made a report upon the administration of the State Liquor Stores and showed the governor how he could save \$50,000 in it, and not a word about saving humanity. And I am one of the citizens that own those stores. As a citizen. I protest, but I will not have my church tied up in the matter in any way.

The church is suffering today because many people feel I that the church has made itself an endorser of capitalism. The church has no business being involved in anything that is an out-and-out endorsement; and definite attachment to socialism or capitalism or anything else. The church has one business and in that business it can bring together people who believe in various schemes of society. It is divisive to bring the church into attachment to any particular form; and what is even worse, to do anything like that means for the church necessarily to lay aside her prime business. Just as surely as the church becomes attached to something like that, it lets [go of its fundamental business.

Ah, they are pretty things, these plans that the architect draws. I have always been enamoured of them. When I was a boy one of my entertainments was to get a big piece of wrapping paper and design cities. Some of the cities I designed would do honor to any place on earth. But when you come to making the cities, it doesn't work. I have seen some I beautiful plans of gardens and I would like to have them, but the lice will get on my roses and my evergreens and the black spot will take the leaves off my rose plants and I have the!

hardest time making it all fit into that plan that is laid out there. Why? Because I am dealing with life. And you can not take a plan and make it work. You have to change the life. And it is more true among men than it is among these plants. I never cease to wonder at the patience of God. You and I want things changed by putting up posters here and there and getting it done in a day or two. God takes years to make men; to build them. He takes years to make trees; He takes millenniums to build rocks. God is working it out in His way, slowly, steadily, patiently. The patience of Jesus is the patience of God.

I wonder if one of the dangers in our work, especially as we look out upon the world and see things as we do not like them, is not that we withdraw to ourselves? The church has always been susceptible to monasticism . . .

We have to live at war. God means us to live. This is the program in the Lord's Prayer—what Jesus said in that great prayer, "I pray not that thou wilt take them out of the world, but keep them from evil." We all must live in the world and must take cognizance of all the bad things about us, and, as citizens, do our duty.

When I was a boy my grandmother gave me a poem which my mother put into a frame. I can just remember one line, "In the rushing, heedless city full, keep a generous heart and pitiful." All through this depression the Lord has blessed me to the point where I have had the means to meet the daily needs. But I all the time have not ceased to marvel at the courage of some friends of mine who have families and little children and not any too much of means. How they do it I don't know and how they keep their hearts up and cheerful and how they go on I don't know. And I have a duty to try to help. We are to put forward every effort to change conditions and make it so that they will not have to go through that thing. I have a business not to neglect to do something to aid the poor. For He aided the poor; He aided the sick; He told us if we do it to the least of His brethren we do it for Him. I think the church ought to be about the business in a definite way; in the sense that I believe that some of our Ladies' Aids would a good deal better be out looking after the poor than sitting around making quilts to make a few dollars for the church. I honor their loyalty and disposition to try to help. Yet I think there would be more blessing from the Lord if they would use their talents in Christian benevolence.

The church must sound the general note of reform. All through history, the church has been powerful when the preacher stood up and labeled unrighteousness as unrighteousness and declared that dishonesty was dishonesty. Always, the church has been able to be a leader when she did not tie herself up to any particular reforms and gave herself to the proclaiming of that spiritual challenge that is essential when we call men to come back to the God who made them.

Mary and Martha are an old problem. Some people can not understand why the Lord would not put His blessing upon Martha. Mary chose the better part, He said, because the thing Mary chose was fundamental to the well-doing of everything Martha chose. The thing Mary did when she poured the ointment was fundamental, the loyalty necessary to do anything that needed to be done—in Bethany or anywhere else. Behold Savonarola. Remember Knox. Consider Livingston going into Africa and dying there with the souls of those people upon him and the crying to the whole world that this open sore must be closed.

The church has that responsibility and all the time the church must remember that she can not hope by changing the

laws to make a heaven out of earth; that the kingdom of heaven is a thing that must be founded essentially upon reborn men and that when those men are reborn they constitute a colony of heaven. Not until the day when that colony becomes the Kingdom in the New Day when the King shall come—not until that day have we any promise in the Scriptures that there shall nothing unclean enter; that there shall be no pain any more; that there shall be no sorrow nor sighing any more; in other words, that there shall be no poverty nor death any more. The promise of that day is based upon the fact that the Lord and the Lamb are the temple thereof.



There are those that feel man cannot accept the science of astronomy and the Bible. Some would say that this science is in conflict with the Bible and that if one is accepted then the other must be rejected. Such individuals are uninformed as to the truths of both or are in some way misled by the theories as these conflict with truth.

In the science of astronomy the "nebular hypothesis" held sway from the late seventeen to the early nineteen hundreds. It declared that the entire solar system started from a spiral nebula that was disc shaped, giving off much light and became denser as it contracted. Therefore, the claim was, Genesis 1:2 was false. However some forty-years ago dark nebulæ were found to exist and thus today they do not point the finger of falsehood to this inspired account.

If we look back as recently as forty years ago we see great points of differences between the theories of astronomy and the truth of the Bible. Many contended: "Genesis is wrong and the 'science' of astronomy is correct." Today, due to the advances in truth, many of these points of differences no longer exist. Why? Simply because as man learns more of the truth his hypotheses which are contrary to truth are discarded. Although the Genesis record is quite old, every reference to astronomy in Genesis 1 is upheld by the true science of astronomy today. On the other hand, textbooks in astronomy written as recently as thirty or forty years ago would not be used in a study of this science today due to the misinformation they contain.

What is the point here? Man said the Bible was in error. It opposed his hypotheses and must be wrong. As man gained more knowledge he found that his hypotheses were wrong and the Genesis record was strengthened by his discoveries. Man is often mistaken but it usually takes some time for this to be discovered and admitted. Notice this statement from Professor Edward Arthur Fath's book, *The Elements of Astronomy*: "The larger questions involving the structure and history of the universe are still farther from solution. It may be that the theories now emerging as working hypotheses are evidences of our ignorance rather than of our knowledge." This has been a case in point in earlier hypotheses as they were directly in opposition to inspired accounts. We have no reason to believe that the error will not continue to be on the part of man rather than God. Keep in mind that all "science", so called, is not necessarily truth!

The News Letter Reports

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

TOM O'NEAL has moved to Jasper, Alabama, to work with the McArthur Heights- congregation, just south of Jasper. His new address is P. O. Box 763, Jasper, Ala. . . . FRANK BEACH preaching at Ninth Avenue in St. Petersburg, Florida while JAMES P. NEEDHAM is in meetings in Kentucky and Tenn. . . . ROY COGDILL did the preaching in a meeting with the First Street Church in Lawrenceburg, Tenn. in August . . . JIMMIE TUTEN preacher for the Northside congregation in Fort Lauderdale, Florida and RAFORD PETTY of the Southeast church in Miami preached for the North Miami congregation in August in the absence of BOBBY THOMPSON . . . GENE ROBINSON the speaker in the Trussville, Ala. meeting in late July . . . HOMER HAILEY busy in meeting work all summer in many places . . . Wm. R. LAMBERT of Fultondale, Ala. preacher for meeting at Albany, Kentucky in mid-summer . . . Five baptized and 3 restored on August 7 at the MacDill Avenue congregation in Tampa, Florida making a great day for the church there . . . The West Hollywood, Florida congregation enjoyed a meeting with GENE ROBINSON in the middle of August . . . PAUL ANDREWS of the North Street congregation in Tampa, Florida spoke in a meeting at Bethel in North Florida August 21-31 . . . DENNIS REED spoke in his place at North Street. R. L. ANDREWS with this good church in a meeting November 13-20 . . . BILL HUGGINS with the Leonard Street congregation in Pensacola, Florida, August 21-31 . . . HAROLD HOWARD the preacher in a meeting with the Riverside Drive congregation in Nashville. ROBERT JACKSON the preacher there speaking for HOWARD at Academy Street in Dickson, Tenn. All of this the last week in August . . . More meetings in August, FRANK PUCKETT at Preston Highway in Louisville, Kentucky. A. C. GRIDER preaches and GEORGE JONES at Sheperdsville, Kentucky . . . DON PATTON preaching in the absence of J. W. EVANS at Par Avenue in Orlando. DON is the son of Question and Answer editor MARSHALL PATTON of this paper . . . EVANS did the speaking in a gospel meeting with the Spring Branch church in Houston, Texas at the end of August . . . E. L. FLANNERY of Lawrenceburg speaking on the Ohio Valley Lectureship at Newark, Ohio on the question, "Is the Church All Sufficient?" Earlier in the year he spoke on the lectures at Akron, Ohio and Berea in the same state . . . C. L. MCLEAN of Romulus, Michigan assisted the church at Crider, Mo. in mid-summer in a gospel effort . . . The church in Romulus offers a free Bible Correspondence Course as a part of their work . . . HARRY PAYNE busy in meetings through the summer. Como, Tenn. and Beaumont, Texas among the places . . . GROVER STEVENS in meetings at Tigrett, Tenn. and Chester, 111. in the middle of the summer . . . Reports show that J. O. WALTERS at New Bern, N.C. is baptizing and so are JOHN ALLEN THURMAN at Lenoir, N. C. and JOHN WITT of South Hill, Virginia. All three of these men are working in hard fields . . . FRED WESEMANN the preacher for the church in Chester, Illinois . . . LESLIE E. SLOAN has recently moved to Palmetto, Florida to work with the church there. C. W. SCOTT begins work with the Halde- man Avenue Congregation on August 28. SCOTT is well

known for his work with Florida Christian College and the Seventh Avenue congregation in Miami, Florida . . . FRANK JAMERSON now preaching for the West End church in Richmond, Va. . . . RONALD MOSBY the evangelist at Rantoul, 111. continues to make fine progress. Nine baptized there recently . . . NEAL B. SMITH preaching for the small church at Asheville, N. C. . . . JAMES R. COPE president of Florida Christian College preached in the Baytown, Texas meeting in mid-summer . . . HOMER HAILEY to be with Franklin Road in Nashville in October. CHARLES CAMP- BELL preaches for the Franklin Road congregation . . . EARL FLY held a July meeting at New Bern, Tenn.

Tampa, Fla., Paul Andrews—Four were baptized in a good meeting which I held at Betyl, near Bell, Fla. Dave Fraser is the very able preacher there. They are beginning a new building there very soon.

R. L. Andrews of Abilene, Texas will preach in our fall meeting here at North Street in Tampa, November 13-20.

For church supplies, work books, Bibles, tracts, communion and general church supplies, order from Andrews Book Co., 415 Park Ridge, Tampa 10, Fla.

GOSPEL MEETING—A series of gospel meetings will begin October 2 at Henderson Blvd. church in Tampa, Fla. H. E. Phillips will do the preaching. Everett Mann is the preacher with this church.

H. E. Phillips began work with the Forest Hills church in Tampa on September 18. Clinton Hamilton has been with this good church for the past five years. He is now working with a new congregation which began meeting September 18 near the new University of South Florida.

Earl Morris, Haines City, Fla.—I have just finished a meeting with the 16th Street church in Phoenix City, Ala Good was done in that two precious souls made things right with God by confession of wrongs. The meeting was held September 11-17. I had preached 9 sermons in my life be fore I began this meeting. But I am made to know that the Bible is all the pattern that we have; it is our authority. and it is high time that we who believe it had better be teaching it.

I receive a pension from the Railroad. I would be glad to preach and work for \$20.00 a week. If I do not find this kind of work, I am going to do all that I can without that amount. I am ready to teach anyone anywhere. I am 49 years old and worship at Dundee, Florida. Brother Hugh Davis is our preacher. Brother R. A. Ginn baptized me at Meridian, Miss, in 1954. My address is 401 19th St., Haines City, Fla.

C. L. McLean, Romulus, Mich.—We have just closed a meeting here in Romulus with Clark Elkins of Pikeville, Kentucky doing the preaching. There were three restorations and two baptisms. Clark did a splendid job in preaching the gospel in its ancient purity and simplicity.

Herbert Thornton, Trenton, Fla.—The S. Main congregation in Trenton averaged 120 for a new daily average in our Vacation Bible School. Irven Lee of Russellville, Ala. was with us in a meeting Aug. 8-17. There were six baptisms and good interest throughout the meeting. James P. Miller is scheduled to be with us in a meeting July 1961. James R. Cope the summer of 1962 and Homer Hailey Aug. of 1964.

BLESSINGS IN CHRIST

L. E. Sloan, Palmetto, Fla.

"Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3) The word of God abounds in many things wherein the individual is blessed IN Christ. Material blessings God showers upon all, but all spiritual blessings are in Christ. Consequently, the man who is not in Christ does not receive spiritual blessings. Let us now notice some blessings which are in Christ:

REDEMPTION IS IN CHRIST

Paul tells us in Eph. 1:7, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Redemption is not promised unconditionally. It is dependent upon man's being *IN* Christ, where redemption is located. Thus, it follows that those who are outside of Christ are without redemption.

MAN IS A NEW CREATURE IN CHRIST

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17) Here again we see that those who are *IN* Christ are said to be new creatures. One is a new creature who has been born again. Hence, Paul places the new born man in Christ. He also makes being *IN* Christ the condition of being a new creature. We are taught in Rom. 6:3-4 that we are dead to sin; that we were buried with him in baptism and have been raised to walk in newness of life. Thus we became new creatures in Christ.

SALVATION IS IN CHRIST

"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. 2:10) The wonderful blessing of salvation is here located *IN* Christ. This salvation which the apostle talks about is a thing of greatness. Paul thought so much of it that he suffered and endured all things in order that others might receive it. To those who are outside of Christ, this salvation they will never enjoy. It is only promised to those who are *IN* Christ.

MEN ARE CHILDREN OF GOD IN CHRIST

"For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26) According to the passage being children of God depended upon their being *IN* Christ. They had become children of God by being born again (Jno. 3:5) into the family of God (1 Tim. 3:15) and by the same process were made citizens of God's kingdom, being delivered from the power of darkness and translated into the kingdom of God's dear son. (Col. 1:13-14) Thus by complying with the conditions legislated by God they reached the relationship of being *IN* Christ where they are children of God. Those who are outside of Christ are not children of God.

Thus the Bible teaches that ALL SPIRITUAL BLESSINGS ARE IN CHRIST. To enjoy these, man must have his relationship changed from outside of Christ to that of being *IN* Christ. Necessarily, then, we ask the question "How do we get into Christ"? Notice what Paul says in Gal. 3:26-27, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ". We are Children of God by faith *IN* Christ having been baptized *INTO* him. We are children of God because we have reached the place where men are children of God. After being baptized, man is then *IN* Christ, his relationship has been changed. He now sustains the relationship of being *IN* Christ. That is the reason he is a child of God, a new creature, has been redeemed from sin and is a saved individual. The Bible teaches no other way to get into Christ.

INTO ALL THE WORLD

(NO. 3)

Connie W. Adams, Newbern, Tennessee

Few brethren, who have never had a part in taking the gospel into another nation, are fully aware of the many problems faced by those who go. In spite of extensive preparation on the part of those who go, there will always be unexpected problems to arise. The purpose of this article is to, at least in part, acquaint readers with some of the perplexing situations with which foreign workers must contend.

After the novelty of being in a strange land, surrounded by odd customs, wears off, in spite of how busy one may be in the work he came to do, there will eventually come that feeling of loneliness. No longer available are a host of loyal, faithful brethren upon whom he could depend in the states. Decisions must be reached without the council of wise and faithful brethren. How refreshing it is to be able to get in the car, and in a few minutes drive over to the house of some of God's elect to enjoy pleasant associations. The writer was not fully aware of the great blessing associated with assembling and singing in his own mother tongue,, the praises of God, until he had for a long time been deprived of it. This is one problem every foreign worker must face. Yet, while being separated from brethren who are his countrymen and lonely for their companionship, one who loyally serves Christ is never alone, but learns to draw strength from such statements as "I will never leave thee, nor forsake thee."

One of the greatest obstacles in the way of one who preaches in a foreign land is adapting himself to the customs of the people. This must not only be done by the preacher, but his family as well must do likewise in order to assure happiness and to be successful in the work. Paul said, "I became all things to all men, that I might win some." This did not mean that Paul partook of that which was wrong in order to influence some to obey the gospel. Neither can the worker in a foreign land today participate in any custom, however much it may be cherished by the local people, which would compromise that holy standard of conduct required of the righteous. But there are many customs in the realm of social amenities which might be different from our own. To take a belligerent attitude, and insist on being "an American, regardless," would hardly make it easier to gain the confidence of people and thus ultimately teach them the truth. Unless he is careful, the preacher may find himself criticizing

in his own mind if not openly, "these crazy foreigners." Overlooked is the fact that *he* is the foreigner, the outsider. *He* is the odd person. Every man needs to be aware of that when he enters another country.

There is a temptation for some to seek to Americanize the native people instead of trying to convert them to the Lord. If one has to wait ten days to get a suit cleaned and pressed, or two weeks for something which would be done in a matter of minutes here, it does not help the preacher's relations any to say, "Why over in America we do it a lot faster." This does not mean that we are to preach a changed message because we are in another country, for the gospel is "the power of God unto salvation" and is a universal message. In our work in Norway we had the worship period first on Sunday morning and then the Bible classes afterwards. That wasn't the American way to do it, but it was just as scriptural and was more effective there than having it first.

One essential ingredient for every foreign worker is a good sense of humor. Some may think this out of place in such a discussion. We do not mean that those who go ought to be frivolous or comedians. But when he first arrives on the streets of a foreign city, dressed in clothing cut differently from that of the local people, or creates a turmoil in a department store trying to buy a simple item, but is misunderstood by a native who speaks limited English, you can rest assured he will be laughed at either openly, or can well imagine that he will be the topic of conversation at the evening meal of the local people. On one occasion when meeting some Americans who had arrived on ship from America, a Norwegian lady near me laughed and said "it is so funny to see the American tourists come. See, there is a lady with blue hair." Many misunderstandings arise out of an imperfect knowledge and use of the language. A person who does not have the ability to take all this in stride, and even learn to laugh at himself, will have a hard time.

Oddly enough, one of the greatest problems for the foreign worker is that of maintaining his spirituality. He is so taken up in adapting to new customs, to a different language and other items of adjustment, that it is easy for him to neglect his own spiritual development. He constantly worships in another language. All the sermons are preached, prayers are offered and songs are sung in another tongue. He cannot draw spiritual strength from many devout, faithful members of the church such as he was accustomed to in the states. Consequently, it is easy for him to become bitter in his outlook, to find himself neglecting his own soul while trying to save those of others. That is a problem to which enough attention has not been given right here at home. Preachers become so busy trying to salvage others that they neglect the training of their own families and their own souls. They have lessons to prepare and often fail to study just for their own edification. To the writer, this is one of the major problems to be met in foreign work. Failure to overcome this will weaken efforts to save the lost, will harden the hearts of workers who thus fail and will turn them into bitter, disillusioned people who may finally give up the noblest work on earth, and lose their own souls. The writer is acquainted with several who have returned from foreign fields to make complete shipwreck of the faith. They have returned with a persecution complex, resentful of those who have not seen fit to go into foreign fields and even sometimes turn upon the very ones who were good enough to help support them.

We hope these remarks will create a better understanding toward the problems faced by those in foreign work, and

that those who remain here may do everything within their power to encourage and support those who labor in the far away places.

A CONSECRATED LIFE

Wilbur Hunt, Palmetto, Fla.

Psalm sixteen is a Messianic prophecy foretelling the Resurrection of Christ. In this Psalm, Christ, prophetically speaking, tells of His trust in God. What is the application of this Psalm to Christians when viewed as a description of a consecrated life? What things are involved in a consecrated life?

First, a consecrated life involves these blessings: being preserved and upheld by God; the presence of God in one's life and heart; pleasant and good things; and many other blessings found in Christ. Second, a consecrated life involves a life of sharing with and showing to others the goodness of God. Third, a consecrated life is a life that depends on counsel from God. Fourth, a consecrated life is a life characterized by steadiness of being unmoved, hope, joy, trust, blessing or praising God, keeping one's mind upon God and the things of God, and purity. Finally, a consecrated life involves following the path of life in Christ towards eternal life and salvation in Heaven someday.

In view of these things, let us continue to consecrate ourselves in service to God, and to present our bodies as living sacrifices. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

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