

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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NUMBER 1

PERVERSIONS OF THE LORD'S SUPPER

James P. Needham, St. Petersburg, Florida

The Lord's supper is the most expensive memorial the world has ever known. It cost the blood of the son of God, heaven's most precious jewel—"For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). Men have perverted the Lord's supper as they have practically every other part of God's plan. Let us study some of these perversions.

I. ADMINISTRATION

In the Presbyterian confession p. 154, we find this: "Baptism and the Lord's supper . . . neither of which may be dispensed by any but by a minister of the word lawfully ordained." The Baptist Manual by Hiscox p. 20, says, "Both ordinances (baptism and Lord's Supper JPN) are ordinarily and properly administered by ordained and accredited ministers." In the Catholic church only the priest can "serve communion". Among us there are some few who believe that only the elders, or the deacons should administer the Lord's supper. Some think the fact that the seven brethren of Acts 6 were chosen to "serve tables" is authority for making the deacons the exclusive administrators of the Lord's supper. But, a closer reading of this passage will reveal that the word "tables" is used to represent the physical needs of the needy widows.

All such ideas are perversions of the administration of the supper. One will read his New Testament in vain to find authority for any exclusive class of brethren ordained to administer the Lord's table. I know of no passage which attaches any official capacity to those who serve at the table. So far as the scriptures are concerned, then, any faithful child of God has the right to administer the Supper.

II. ELEMENTS

(1) Transubstantiation, which was introduced at the Lateran council in 1215 by Pope Innocent III is a perversion of the elements of the Supper. This theory claims that when the priest blesses the bread and fruit of the vine it becomes the literal body and blood of Christ. "The blessed sacrament is not bread and wine; it is not bread and wine and Jesus Christ. It is the Body and Blood of Jesus Christ. Although to the senses it seems to be only bread and wine" (Parish Catechism p. 70). This doctrine is based upon the words of

Jesus in Matt. 26:26-28 where he said of the bread: "this is my body" and of the cup: "this is my blood". A literal interpretation is placed upon these words. But those who do such here will not allow such an interpretation in similar cases. In John 15:1 Jesus said, "I am the vine . . ." but does that mean that he is a literal vine, with branches and fruit? He said, "I am the door . . ." but does that mean he is a literal door with a knob, lock, etc.? certainly not! Such expressions are figurative. To make them literal is to pervert them.

(2) Consubstantiation, which was introduced by Martin Luther says that the elements of the Supper are not literally the body and blood of Christ but the literal body and blood of Christ are in them. "The body of Christ . . . is really and substantially present in, with and under the supper, even as the divine nature is in the human as warmth is in the Iron" (Bavink, Geref. Dogm. IV, 318, quoted in ISBE p. 1926). This, too, is a doctrine that is not taught in the scriptures. The elements of the Supper are representative of the body and blood of Christ, but no scripture teaches that the literal body and blood are in any way present.

(3) Fermented wine: Some contend that the Supper cannot be scripturally observed without fermented wine. Where this idea originated and that upon which it is based is not clear to this writer. I am unable to find any passage in the Old Testament or the New where the word wine was used in connection with the Passover at which the Lord's supper was originated, and certainly there is no passage where it is used in connection with the Lord's supper. I have ever been unable to understand the reasoning of those who argue for fermented wine on the Lord's table, and yet at the same time vigorously oppose leavened bread. A little study will reveal that leaven in a solid is the exact same thing as fermentation in a liquid. Why, then, would it be wrong to have fermentation in the bread, but right to have it in the fruit of the vine?

(4) Anything other than the bread and fruit of the vine. ". . . it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory . . ." (Doctrine and Covenants p. 154, sec. 89, v. 5,6—Mormon faith). This would mean, then, that corn-bread and buttermilk would be acceptable as elements in the Lord's supper if those partaking had the proper attitude!

III. PARTICIPANTS

There are many who would pervert the Lord's supper from the standpoint of those who participate in it. Note the following:

(1) Only the priest can take the cup among Catholics. "Catholics do not receive the Chalice because of the risk of spilling the contents and the danger of spreading infection" (Parish Catechism p. 73). Isn't it quite strange that the Lord didn't think of this? And even the Catholics didn't discover it until 1414! Jesus gave the cup to the disciples and said "all of you drink of it" (Matt. 26:27).

(2) Unbaptized: For the following reasons it is a perversion for the unbaptized to partake of the Supper: (a) The supper was given to the disciples (Matt. 26:26), (b) Only the baptized continued in it (Acts 2:42), (c) The disciples came together to partake of it (Acts 20:7), (d) One cannot partake of the table of devils and the table of the Lord at the same time (I Cor. 10:21), (e) Only brethren were considered as participants at Corinth (I Cor. 11:33), (f) The table is in the kingdom (Matt. 26:29) but only the baptized are in the kingdom (I Cor. 12:13; John 3:5), hence only they can partake.

(3) Partaking unworthily: This is defined by Paul as failing to "discern the Lord's body" (I Cor. 11:27-30). This means that those who partake of the supper without thinking of that to which it is a memorial are perverting it.

(4) Partaking of the supper while living unrighteously. Paul said we cannot partake of the table of the Lord and the table of devils (I Cor. 10:21). He who refuses to live in harmony with the law of Christ perverts the supper when he partakes of it. It is a mockery and a sham to claim to be in subjection to Christ by purporting to commune in his body and blood while flagrantly violating his law as to righteous living.

(5) The doctrine of closed communion as taught by the Baptists. This perverts the supper because it sets up the church as an examining body to determine who among brethren can partake of it. Paul said to the Corinthians "But let a man examine himself, and so let him eat . . ." (I Cor. 11:28).

IV. TIME

The Catholics say, "Ye must receive Holy communion at least once a year during the Easter season" (Parish Cath. sec. 318). And again, "You should receive Holy Communion as often as possible. Many converts . . . receive Holy communion every Sunday, some every day" (Ibid.). The Baptists say, "Our churches have very generally come to observe it on the first Sunday of each month" (Hiscox Manual p. 20). The Bible says, "And when the disciples came together on the first day of the week to break bread . . ." (Acts 20:7). This is when it is done by those who respect the New Testament.

V. CUP

Many pervert the cup by making it refer to the container. Mark 14:23-25 and Luke 22:17,18 show conclusively that Jesus referred to the contents and not to the container when he instituted the supper. The cup is the fruit of the vine, not that which contains it. Jesus said nothing of the container, hence, those who would bind one container on the Lord's table are guilty of binding where Jesus loosed, and pervert the Lord's supper.

VI. SEQUENCE

Some would pervert the sequence of the supper. The sequence as given by Christ in the institution of the supper is as follows: BREAD: blessed it, brake it, gave it to the disciples, FRUIT OF THE VINE: gave thanks, gave it to

(Continued on Page 9)

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Editorial

H. E. PHILLIPS

Our second year of publishing SEARCHING THE SCRIPTURES begins with this issue. As we knew and stated in the first issue, all sailing would not be smooth, all problems would not be solved with a single stroke of the pen, nor would all recipients of this journal receive it and read what is said. But as we look back over the past year we are thankful for the blessings that have come from our Father which have made it possible to publish lessons of truth from His word in this paper, and for the many, many faithful and loyal brethren who have given us support and encouragement. Many have sent in large clubs of subscriptions from their own community, while others who could not do this have encouraged us by letters and cards. It would indeed be difficult to put forth such an effort as this without the help of loving brethren. We owe to them a deep debt of gratitude for all the encouragement and support they have given us in this effort.

While we have had a few problems, as all editors have, we have enjoyed what we believe to be a remarkable success with a paper of this type. We have almost doubled in paid subscribers since the first issue was mailed. We have adhered to our policy of avoiding unfair controversy and personal sarcasm and slander, while dealing directly with issues of controversy in as objective manner as possible. Where names are attached to errors they hold we are following Paul as he named some in error concerning the faith (I Tim. 1:19,20). Error must be condemned "with all authority" of God's word, and when men are associated with the error they must suffer the consequences both here and I in eternity. We pledge ourselves to follow the same course during this second year as we followed in the past year. This course was stated in the editorial of the first issue: "We have no policy but to be scriptural, fair, sincere, and faithful in our work as editors of this paper. We know nothing that could be asked of us in presenting this paper for your edification. I

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."

If you have been receiving this journal for the past year, it has been at the expense of a friend or relative who paid your first year's subscription. Will you now send us \$2.00 for a renewal for the coming year? We do not want to lose you as a reader, and we feel that you have received something worth while in reading the issues that have come to you. Better still, send us two names with your own and \$5.00 and we will renew your subscription for a year from the date it expires and send it to your friends for one year. In this way you can help us study the word of God with many friends and brethren. Do not delay; get your subscription off in the mail today.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

HAMARTANO, "I SIN"—NO. 3

Further classical usages of *hamartano* may be observed with profit. The verb occurs in the sense, "to miss one's way or road." See this poetical selection from Aristophanes:

Pray, have we really reached, you dear old men,
The very dwelling where this new God dwells? Or
have we altogether missed the way (*tes hodou . . .
hemartekamen*)? [*The Plutus* 961].

The verb occurs in the sense, "fail of one's purpose," "go wrong," in this interesting passage from Herodotus: "But as it is, to say that the Athenians were the saviors of Hellas is to hit the truth (*ouk an hamartanoi to alethes*)" [*Herodotus* 7.139].

In classical Greek *hamartano* is further used in the sense, "fail of having," "be deprived of," and in the sense, "fail to do," "neglect." The verb is even used in the sense, "do wrong," "err," "sin," but it is to be noted carefully that these usages refer to negative failures; not to positive transgressions. It is not "sin" in the Biblical sense of failure to conform to God's standard.

AUTHORITY IN RELIGION - IV

Thomas G. O'Neal, Jasper, Alabama

(Articles 1, 2, 3 appeared in the July, August and September issues of SEARCHING THE SCRIPTURES. This fourth and final article on *Authority In Religion* by brother O'Neal was misplaced and should have appeared in the October issue. We suggest that you go back and read again the other articles in this series.—Editor).

In this article our purpose is to find *Bible* authority for some practices. In an article such as this one, there can not be space enough to establish Bible Authority for every religious practice. However, we can by establishing Divine authority for some practices show how to establish Bible authority for other practices.

With just a word or so, let me emphasize again, as I have done in another article, the necessity for Bible authority of our practices. If the statement, "we do many things for which we don't have Bible authority" be true, then we need

to stop those things NOW! Whatever is not authorized in the Bible, to engage in such constitutes sin in the sight of God.

Mark 16:15-16 records the words of Christ, when He said, "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." In these words, we have the command to "go" preaching. The Lord did not specify the method of going. When one travels on a boat, horse, mule, automobile, train, airplane, he is doing what Christ commanded, he is going. One thing needs to be kept in mind: whatever is necessary to obey a command is authorized! Some means of transportation is necessary to go, therefore, the means is authorized. Then we are commanded to "preach". Whether one writes the message or speaks the message, he is just doing that which is authorized, he is just doing that which is authorized, he is preaching. When a congregation buys time on some radio or TV station and one preaches on the program, they are still doing what has been authorized, preaching. Also, baptizing is authorized. Remember that whatever is necessary to obey the command is authorized. When one baptizes in a pond, river, or pool, he is still doing just what Christ commanded. If by baptizing in any of the above is wrong, try baptizing without a place to baptize.

Some person questions the authority for a building in which to meet. They charge that no church had a building in which to meet in New Testament days. This charge needs to be proved, i.e., Jerusalem, Ephesus, and other congregations had no building of their own in which to meet. In John 4:19-24, Jesus shows that the place of worship is not the important thing. The thing we must be interested in is to worship God "in spirit and in truth." When the Jerusalem church met, Acts 2:42, was she not responsible for providing the place to assemble? Then look at Acts 20:7 when the church in Troas came together. Did not the Troas congregation provide herself with a place to worship. The Corinthians, I Cor. 11, came together. Who provided the place for them, if they did not themselves? James writing to the "twelve tribes which are scattered abroad" said, James 2:2, "For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;" Did not the "Twelve tribes" provide this assembly? If they didn't, who did?

For the above practices we have generic or general authority. Whether a congregation meets under a shade tree to "break bread" or in a meeting house; whether a man goes by walking or by airplane; whether one baptizes in a lake or pool inside a meeting house; whether the gospel is preached orally or in tract; all of these being generally authorized are left up to the local assembly.

God hasn't left all things generically authorized. Sometimes people confuse that which has been generally authorized with that which has been specifically authorized. Much of the confusion in the religious world has arisen because some one thinks that which has been generally authorized has been specifically authorized and that which has been specifically authorized has been generally authorized.

Heaven has authorized music in worship. However, of the two kinds of music, vocal and instrumental, Christ has specified the kind of music. Hear Paul in Eph. 5:19, "Speaking to yourselves in psalms and hymns and spiritual songs, SINGING and making melody in your heart to the Lord" (Emphasis, mine, T.G.O.) Cf. Col. 3:16. God has specified the kind of music—vocal.

Jesus through the approved example has specified the day of "breaking bread." It was "upon the first day of the week" that the Troas church came together for this purpose, Acts 20:7. By the first day of the week being specified, any other day is excluded. Observing the Lord's Supper on any other day than the first day of the week would be like observing the 4th of July on December 26.

Much confusion is seen in the religious world concerning the organization to use. This the Lord did not authorize generally but authorized it SPECIFICALLY!! Where? Acts 14:23, Phil. 1:1, Acts 6:1-5, 11:27-30, II Cor. 11:7-9, Phil. 1:5, 2:24-30, 4:15-30. What is authorized? Nothing but a local assembly, church or congregation. Anything bigger, smaller, or other than the local congregation is not authorized by CHRIST. This local body has the responsibility to preach the gospel, edify herself, care for her own in a benevolent way (Eph. 4:12). In the New Testament this local body *never* turned her resources over to another congregation or to a human institution for them to do her work! This needs to be impressed upon the mind of the religious world and the body of Christ in particular!

The word of God is the seed of the kingdom (Luke 8:11). Sowing the seed only produces the kingdom or church. Like begets like! Kingdom seed never brings into being congregations tied together organically or human bodies.

The reader needs to study for himself the Word of God, the only final standard of religious authority, to determine what has been generally authorized and what has been specifically authorized.

DIVISION: ITS CAUSE AND CURE

H. F. Sharp, Conway, Arkansas

In our present time the Old Ship of Zion has been on the crest of troubled waters. The Lord's Body has been bleeding at every pour before the gazing eyes of an unbelieving world. All who love the church, above every thing in this world, abhor the condition we have allowed to exist. I am sure that we all realize the Lord, in the shadow of the cross, prayed for unity among his people. Paul taught unity to the church at Corinth and the brethren at Ephesus. Every inspired man has pleaded for unity among the disciples of Christ. What then is the cause for our divided state?

1. Division may be had over matters of human judgment. In Acts 1 Paul and Barnabas were divided over a matter of judgment regarding the choice of a preacher to go with them to preach the word of God. Paul did not want to take Mark because he had turned back on one occasion. Barnabas thought it well that he go. There arose a sharp contention between these two fine Gospel preachers, so, they parted from one another. This division did not, however, cause either of them to forsake the Truth and it did not affect their love for one another, or, for the truth. Later. Paul thought, because of evidence undisputable, that he was wrong about Mark and wrote Timothy, "When you come bring John Mark for he is profitable to me in the Gospel." The actions of both these men in their division was commendable. This is not the cause of our division today for my brethren now write about the antis, Johnny come lately, termites, etc.

2. Division may be caused as a result of following human leaders. Paul rebuked the Corinthian church for following men. They were following Cephas, Apollos, Paul and Christ. Paul told them they were carnal. They were following human

leaders thus elevating human wisdom above divine revelation. I feel sure much of our trouble today is here. We have followed many preachers, maybe, because of our love for and confidence in them.

Many members of the church believe a thing just because some preacher says so. Brother Ward Hogland once told me of a preacher who actually said, "I probably look upon bro. --- as a God." As a younger preacher I feel sure some older preachers had more influence on what I believe than they should have had. I know now that one cannot follow men but must follow the Book.

3. Division is caused by an attitude toward the Bible. One is an attitude called a constructive attitude. A case in point here is the materialistic doctrine of Premillennialism. I shall not attempt, in this article, to refute this erroneous doctrine. All who know the nature of the church realize Premillennialism is not compatible with Christianity. Another attitude is an intrusive attitude—a corruption of the organization. Here is the greatest danger we face in the church today. In the Hardeman-Boswell debate one may thrill for the Truth as it stood out in the hands of Bro. Hardeman. He begged over and over for Mr. Boswell to give up that which he, (Boswell), said was not essential to salvation, and shake hands on the truth and see God's people once again united. This had telling effect on Mr. Boswell as well as for Truth. But also, Bro. Hardeman ought to go to the grave of Mr. Boswell and apologize, for, he now is guilty of the same thing he accused Mr. Boswell of doing, even to the disruption of the unity of the church. No one says the institutional homes, Herald of Truth, many unscriptural cooperative arrangements are essential to salvation. Herein is another cure for the division—leave the troubling things not essential and come to the Truth.

PERSONAL OBLIGATIONS

Gene E. Watson, Lynn Grove, Kentucky

The scriptures teach that we are to work according to our ability. God expects us to do our best but does not expect more of us than we are able to do. We must not encroach upon the rights of others by asking them to turn their resources over to us that we may be able to do more. We assume superiority over others when when we ask to control their resources for them. The trouble with many people today is that they feel the Lord has placed such a load upon them, that they must have the help of others to carry it. We need to remember that the Lord has placed responsibilities upon each one of us according to our ability. Those who try to gain control of the resources of others are afflicted with covetousness, and we are told in no uncertain terms to beware of covetousness (Eph. 5:5; Col. 3:5). We should help others when they are in need of the necessities of life, but never beyond our ability. If all will follow the teaching of the scriptures everything will be done that the Lord wants done.

SCRIPTURAL ELDERS AND DEACONS

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THE PREACHER'S WIFE

Mrs. J. P. (Bobbie) Miller, Tampa, Florida

(Sister J. P. Miller prepared this talk to be given to a class of girls about four years ago at Florida Christian College. Copies were made and given to each girl at the time. Because of its sound advice and the great need for sober thinking wives of preachers and elders, we would like to give it for your consideration. For nineteen years "Bobbie" Miller has been a preacher's wife and is qualified by experience to speak on this subject.—H.E.P.)

By no stretch of the imagination would I consider myself an authority on what is desired of a Preacher's Wife simply because I was invited to share with you some insight nineteen years of being one has given to me. I do believe, however, that by thinking together we may come to more fully understand and appreciate the great scope of the happy and profitable life of a preacher and his family—much of which depends upon the preacher's wife.

The wife was created of man to be a help meet for him (Gen. 2:19). In order to truly be a help meet, she must then be "one flesh" with her husband, and only upon a full and complete understanding of the scope of his work could one hope to be a good help meet, "one flesh," with a preacher husband. Therefore, our first task is to call to mind some of the things required of a preacher. The commission under which he labors is, "Go ye therefore, and teach all nations, baptizing them in the name of the father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world," (Matt. 28:19,20) or as Mark records it, "preach the gospel to every creature." He, then, is to teach and preach wherever he can most profitably work. How could he be free to do this though, if his "so called" help meet refuses to live more than twenty miles from her mother?

In some ways a preacher's work might be likened to that of a doctor in that each is a life dedicated to SERVICE. A doctor's work is one of service to humanity—to save their physical bodies of misery and suffering. A gospel preacher helps relieve needs of the physical body, but in addition, administers to the spiritual needs of humanity. His service, then, is two fold—to man and to God. What higher, more noble calling could one seek than this place of service in helping man save his soul in this life and the life here-after. The Bible recognizes this to be true, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things (Rom. 10:15). As a mother with a pain-racked baby breathes a prayer of thanksgiving when she hears the sure steps of the feet of the doctor as he comes up the walk to heal her sick child, so those who are racked with sin say how beautiful are the feet of the one who administers the saving gospel to them. We as women cannot aspire to be preachers, matters not how noble a work it may be, for such is forbidden by the things bound by Paul. But what more noble service could a woman aspire to than that of becoming a helpmeet to a gospel preacher? A preacher's work is a selfless work, one which requires its master to give rather than receive, or that of putting the needs of another before self.

Now, having set forth the work of the preacher, we then, can better understand what would be expected of his help meet. We know that man and wife are to become "one flesh," that is, one in purpose, plans, interests, desires and a mutual sharing of love and work toward a common goal. If the husband is a gospel preacher and his life is dedicated

to SERVICE to others, so, too, if they are one flesh, must his wife dedicate herself to service—to husband, to children, to God, and to all humanity. What a big order this surely must be! The important thing is to keep her eyes set on the common goal, willing always to do that which is necessary to reach it. This means that we as preachers' wives must be as selfless as must be the preacher. One of the first and hardest lessons for such a wife is that her husband's time is not always at her disposal. There may be times when he must needs be away from home—yes, helping others, when you feel lonely and need him yourself. Especially, is this true if he is an evangelist spending much time away in meetings. Evening, approaching night, twilight, is a happy time of the day and I like to think of it as a time when families gather in from busy day's activities and share their experiences. After the dinner dishes are finished, how pleasant it is if the family can go to sit on the front porch as twilight falls and share in pleasant communion with each other, neighbors, and nature's early evening panorama. But for a preacher's family there are few such evenings, and with the falling of twilight is the falling of loneliness as a covering for the wife left to keep "home fires burning." I early found this experience a place to make adjustment and lift again my eyes to the mission of service. Likewise, special days—anniversaries, birthdays, yes, even the birth of our own children are joys meant to be shared by husband and wife though we may not always find it so. Our only child was born in Philadelphia, 1100 miles from my home, while my husband was preaching and saving souls in a meeting in Detroit, Michigan. However, a good preacher's wife must be cheerful that she may encourage her husband in his work and understand its demands on his time and attention, never nagging or demanding too much of him. There is no room for self-pity and regrets over "what might have been."

But let us here point up some of the many wonderful and abundant advantages to be found in the being a preacher's wife. She is blessed above all others with family and friends—whole congregations are her brothers and sisters in the Lord. She enjoys the admiration and esteem of all those with whom she is associated. What ends people of this world would go to gain a measure of the esteem and recognition that is that of a preacher's wife. She is appreciated and loved for the good work that she does—grant that she seek always to conduct herself in such a manner as to be worthy of this esteem, not expecting it merely because she is a preacher's wife. She is fortunate also in that her associates are of the finest, highest type people on earth. She is not of the drunken brawl and base living, low moral type people. Her associates are of higher intellectual accomplishments, lives in atmosphere of books, cultural activities, and broadening experiences in travels. Hers can be the very best and highest type of circumstances on earth. What is more, she enjoys the security and peace of mind knowing of the daily partitions of the members of the congregation on her behalf. What other kind of wife would be half so fortunate and blessed?

Let us now see if we can put together a composite picture of a good preacher's wife. First, she must recognize and respect the fact that the husband is head of the wife (Eph. 5:23) and that she is to submit herself unto him (Eph. 5:22). I am troubled to hear girls, perhaps teasingly,

say that they would not be willing to promise to "obey" in the marriage ceremony. Surely such is lightly spoken, for how could we hope to exemplify the teaching of the Word if we would be unwilling to recognize the husband as head of the wife. Perhaps it but speaks her lack of complete trust in him, fearing that he would or could expect things un-reasonable of her by such a promise. However, we are as-sured that "so ought men to love their wives as their own bodies . . . (Eph. 5:28), "for no man ever yet hated his own flesh." Upon mutual trust in this principle, who then would be unwilling and afraid to promise to obey?

Furthermore, a good preacher's wife is a good mother, bringing up children to respect and honor the work their father is doing. This could scarcely be true if the only reason for denying them certain activities is that they are a preach-er's child. Such would but drive them to resent, yea, hate the fact that their father was a preacher.

She is affectionate, well-adjusted, adaptable, possesses a desire to grow and mature with her husband. Her back-ground is similar to her husband's environment, tastes, and education. Ideally, she is college trained and has had some business experience. She is an intelligent listener when her husband shares his problems and experiences with her. When asked, she offers her objective counsel and viewpoint. She never commits the unpardonable act of betraying a confi-dence her husband has shared. It even means that every member of the congregation is treated alike, showing no favorites, choosing no special confidantes. Members of a con-gregation like to feel there are no favorites with the preach-er's wife. Good business for the smart wife is to see that they live within his income. Together, they will plan the general outlay of the budget and cheerfully accept that as a challenge to her best efforts. It may mean that fine silver, china, and expensive clothes will not be hers, but what dif-ference does that make if she knows and understands what she is looking for in life. Skill in sewing and home economics, hence, are a vital part of her training before marriage.

And if all that were not enough, she will still need to be a maid, the chauffeur, nurse, a secretary, a handy man, laundress, governess, educator, and willing and able to en-tertain hospitably anyone at most any time.

We have included only some of the more essential out-lines in our picture of the preacher's wife. The filling in of the details will be different with each person, but then, we aren't seeking to make a stereotype. What we are is simply an outward expression of inner attitudes and ideals and it would be difficult to *change* ourself or order ourself to be that that befits a preacher's wife simply because we decided to be one without firmly believing every precept we would live by. To be a good preacher's wife, then, *should* call for no change of behavior on our part. I like to think that I am the same as if I were a plumber's wife. It, like that of an elder, is an office to be desired. I am thankful that in the providence of God I am privileged to be a preacher's wife. I would not change it if I could. I would like to believe often I am a help and seldom a hindrance to my husband's work, and will say with Ruth, ". . . Whether thou goest, I will go; and whither thou lodgest, I will lodge; thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried; the Lord do so to me,' and more also, if ought but death part thee and me."

If I can but inspire some of you to desire to be the true help meet a preacher must have to do his work with joy and thanksgiving, then will I count with gladness every minute of the time away from my family tonight. With apologies to Kipling's IF:

A PREACHER'S WIFE

If she can devote a selfless life
 And not a martyr be, If she
 can live a righteous life
 And not feel self-righteously, If
 she can be a friend to ALL
 Not choosing any more near and dear, If
 she can find joy in others joy
 And weep with them in tear, If she
 can look to treasures stored above
 And not the earthly things of life, Then, my
 ladies, she is a jewel much to be admired
 As a PREACHER'S WIFE.

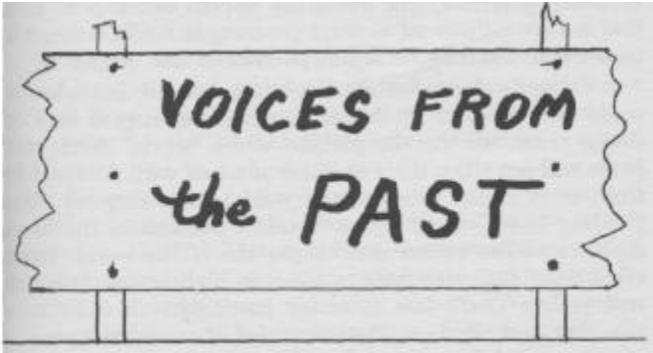


Why are so many people ready and willing to accept the theory of organic evolution? This can be answered by many and varied answers. The answer at any one time will depend upon the individual questioned and the circumstances at the particular time. Before the work of Charles Darwin the general belief was in the creation of plants and animals as we have them today. The theory of evolution was not original with Darwin. Such men as Buff on and Lamarck had advocated this theory many years before Darwin. Since the conflict was so great between this theory and the Genesis record it was generally rejected. However, when Darwin's *Origin of the Species* came forth in 1859 both philosophers and biologists took this opportunity to oppose the Genesis record and those who accepted this as the truth.

Some believe in evolution as set forth by Darwin to avoid accepting anything supernatural. This is of course illogical since this theory does not explain the origin of life. With a theory to explain the many and varied plants and animals the evolutionist must again resort to another theory as to how life originate. Both origin and development must rely upon assumption.

Others believe in the theory of evolution because so much has been, and is being, written on the subject. These individuals are so impressed by the amount written that they refuse to notice or fail to understand what is said and just accept it on the basis of quantity instead of quality. Many textbooks teach this theory as fact and many find it impossible to even consider the possibility that a textbook could be in error. So with eye and mind closed many accept the theory and yet have little or no real understanding as to what the theory really says.

Still others accept the theory in order to be "up-to-date" in their thinking. In our public and private schools today there are teachers that will ridicule those who accept the Bible account of creation. This is, the student is told, old fashioned and does not meet our present day advances in I science. Then the theories are put forth as accepted facts and the students are to swallow them without questions. If I the student should question these theories the wrath of the opposition is often brought down upon him. This is not unusual. Those who have had the courage to contend for the truth have always been ridiculed whether the truth opposed error in science or in religion. Regardless of the price, "buy | the truth and sell it not."



THE SPIRIT OF REBELLION

D. Lipscomb

(NOTE: This article was found on page 820 of the August 28, 1924 issue of the *Gospel Advocate*. Because it deals with an attitude of man found in every generation, it is timely to reprint it here for the benefit of this generation -Ed.)

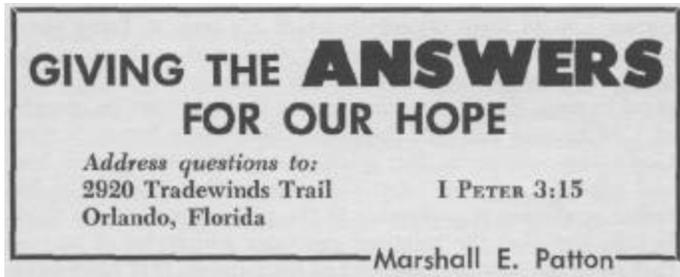
God created and has the right to govern the world. He cannot surrender the control of the world without destroying his own throne, his government, and turning the demon of confusion and destruction loose in the entire universe. Man is in rebellion against God, and has led the whole world into this rebellion. In that rebellion he is lost, ruined, undone, doomed, and damned. He is a poor, helpless, dying creature. Left to himself, he sinks downward in sin and ruin and degradation to still lower depths of woe. The world by his rebellion is out of harmony with the universe and its laws. The evidence of it is found in the mental, moral, and material ruin and confusion that affect continually all that pertains to this world, presaging a more widespread and fearful destruction yet in the future. God, the Ruler, proposes to rescue this, his fair domain, from the ruin into which it has plunged by man's treason to him, and to bring it back to its primeval and harmonious relations with him and with the universe. He, in mercy to man, proposes that if man will conform to the divine will and cooperate with him by obeying his laws, he shall be saved and restored to that state of immortality, of freedom from pain, sorrow, sickness, and death that pertains to every being that is in harmony with God and his laws. He only accepts true heart service. He knew what was in man. He gave testimony in reference to his claims and the claims of his Son to satisfy the demands of every honest heart willing for God to rule over it. Human hearts and human minds vary within certain narrow limits. Divine testimony is diverse and so varied as to meet the varying demands of every heart willing for God to rule over it. If this be so, and God says it is, it is treason against heaven alone that causes man to reject that testimony. The failure to believe is the evidence of treason in the heart. God, as a skillful architect, has exactly adjusted this testimony to meet every demand of the true heart and to leave those hearts that are rebellious without excuse in rejecting him, yet free to refuse him as their Ruler if they do not wish him to rule over them. So it is the will that decides the faith and the course of man.

The evil spirit of rebellion that led our fore-parents away from God and his service lingers still in human hearts. It still prompts man to rebel against God; it excuses him to go his own way, to exalt his own nature, to follow other authorities than God; it exalts his own or some human conscience or reason into a rule or guide instead of God; it

causes him to form organizations of his own to bring good to the world instead of trusting God and seeking in the institutions which God has ordained the only true and perfect good to man. Even when man enters the kingdom, or church, of God to seek his own happiness and God's honor in this, God's own institution, this spirit of rebellion enters with him and whispers into his heart that this or that practice of his father or mother is preferable to the plain commands of God. It tells him that the religious practices and styles of service that were the stay and comfort of his parents, that have been sacred to him through childhood and youth, will be a safe guide through the toils and trials of manhood, a stay and support through the decrepitude of age, a solace and a comfort in sickness, a staff and a rod through the valley and shadow of death; so he need not trouble himself to obey the exact commands of God. It is the spirit of rebellion that prevents those gray-haired fathers and mothers "walking in all the ordinances of the Lord blameless before God." These characters appeal tenderly to our sympathies, and that same spirit of rebellion prompts us to declare: "Surely such characters cannot be lost in hell." Ah, friend, God must rule. Rebellion must be destroyed out of the universe. Its fell spirit dragged the angels that stood nearest the throne of God down to the dark hell of despair. It changed the paradise of God on earth into an abode of sorrow and death. It will carry every soul that cherishes it to depths of eternal ruin. Religious devotion, with deeds of charity mingled with it, cannot save it. God must assert his authority and vindicate his right to rule, must destroy the last enemy, else the whole universe becomes a hell of confusion, disorder, and eternal horror.

That same spirit of rebellion tells him who undertakes to do the will of God that the improved ways and inventions of men in these years of enlightenment and progress are more effective for saving souls and glorifying God than a strict conformity to the methods God ordained in a past age for an ignorant and undeveloped people. It tells him that common sense—a sanctified common sense—may be relied upon to alter, to modify, to devise new ways of serving him. Remember that the end, the supreme end, is obedience to God; remember that the object of the enemy is to beguile and lead away from obedience; remember that it is the spirit of rebellion lurking in the heart that spreads its poison through the feelings, thoughts, desires, and purposes of the soul and vitiates the life and character of man. Many are willing to give all that they possess and their bodies to be burned to build up their religion, but are not willing to obey God. God rejects the most devoted service that is not prompted and directed by the supreme end to obey him. He is a jealous God; he will accept no divided fealty. The heart that comes with singleness of purpose, desiring to know and do the full will of God, with no divided fealty, God leads into the fullness of his knowledge that he may serve him with a true and honest heart; and all who come with this singleness of purpose will see his will alike and "will be like minded, and will with one mouth and one voice glorify God our Father."

Then "charity," as the world calls it, divorced from faith in God, is heaven's armor used to build up Satan's kingdom and to destroy the throne of God. Religious zeal, devotion, and self-sacrifice that do not spring from an undivided confidence in God and do not lead to implicit obedience to him are themselves prompted or vitiated by the spirit of rebellion, and, under the garb of religion, foster the rebellious spirit in man. Rebellion must be destroyed out of the universe, and every being, religious or irreligious, indissolubly wedded to that rebellion, must be destroyed with it. The will of God must be done, "as in heaven, so on earth."



QUESTION: What is the world in I John 2:15, and how can one know whether or not he is in love with it?—C.P.

ANSWER: The word "world" is used in different senses in the Bible. (1) Sometimes it means the physical universe (Rom. 1:20). This world includes the towering mountains, crystal streams, beautiful forest, rivers, hills, valleys, fruitful fields, and all the scenic beauties of the universe. Concerning this world we read in Gen. 1:31: "And God saw every thing that he had made, and, behold, it was very good." Upon this world we all look with admiration, thrill to its beauties, and in a sense love it. This is not wrong. It is not the "world" of I John 2:15. (2) Again, it is used to identify the people who dwell upon the earth (John 3:16). In this sense we are commanded to love the world—all people, even our enemies (Rom. 13:8; Matt. 5:44). This cannot be the forbidden world of I John 2:15. (3) The word "world" is also used to identify a sphere of iniquity. This realm includes all things contrary to the spiritual. The verses that follow our text make this clear:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:15-17).

"All that is in the world . . . is not of the Father, but is of the world." The world under consideration in these verses includes everything which does not proceed from God, or meet with his approval. This world is identified further by the three following things: "The lust of the flesh, the lust of the eyes, and the pride of life."

The word "lust" means "inordinate desire." An inordinate desire is one not regulated or kept within bounds. Hence, lust is a desire out of harmony with God's order or law. The desires of the flesh are not necessarily evil. God has provided for legitimate satisfaction. But when these desires become unrestrained and satisfaction is sought out of harmony with God's law, they become "lust" and are, therefore, of the "world". If we love the things by which the desires of the flesh are satisfied out of harmony with God's law, then we are in love with the world condemned in our text. It is well to observe that "lust" seeks satisfaction only for time and without regard to eternity. That is why John says "the world passeth away, and the lust thereof." In Gal. 5:19-21 Paul names some of the sins that result from unrestrained desires. These come from "lust of the flesh" and are of the "world". Dancing, petting, immodest dress (shorts, etc.)—all incite and satisfy desires contrary to God's law and are included in the term "lasciviousness" in the above reference and are, therefore, of the world forbidden to the Christian.

There are many things which appeal to us through the eye—"pleasant to the eyes" (Gen. 3:6). These may not of

themselves be evil, but when the appeal becomes so strong that we are influenced in ways contrary to God's order, it becomes lust whereby we again partake of the "world".

Of some things we may rightly be proud, but when our pride influences us so that we are without regard for God's divine order, we thereby partake of the "world". Some men's pride will not allow them to stand alone or with the few when truth is at stake. Hence, they yield to the majority. "Such yielding is sin"—it is of the "world". Sometimes the fear of social ostracism causes men to partake of the world. Parents often want their daughter to move in high social circles, and will violate God's law in many particulars in order to attain that end. Pride is their downfall. Love of the praise of men has moved many to compromise the truth. Such praise ministers to their pride unduly. This was the sin of the chief rulers (John 12:42). Some have such a craving for power (because it ministers to their pride) they will wreck and ruin churches of our Lord rather than give up their high positions for the sake of peace and harmony that might otherwise prevail. This was the sin of Diotrefes (III John 9). This, too, is of the "world". The desire to be like others often becomes so strong that we are without regard for God and His word. Our pride moves us to "keep up with the Joneses." This was the sin of ancient Israel (I Sam. 8:19,20).

These three things—lust of the flesh, lust of the eyes, and the pride of life—are the only avenues of temptation. Close the door in the face of lust in these three ways and we bar the door to all temptation. Satan tried all three on Eve (Gen. 3:6) and, again, on Christ (Matt. 4:3,6,8). He tries to reach us through one or all of these avenues. Let us restrain our desires and seek satisfaction in harmony with His holy will—"love not the world"!

EXPERIENCE OF HISTORY 40 YEARS IN THE WILDERNESS

A. E. Baird, Deland, Fla.

(Editor's Note: A. E. Baird was an elder in the Christian Church for many years before coming into the Lord's church. These are his observations of conditions over the years and the attitudes that have caused trouble.)

In the year 1900 I, a Methodist, was baptized into Christ at the age of 20 and fellowshipped with an old historic congregation of Disciples of Christ of the restoration movement located in Ohio of the Western Reserve. And for 40 years after being delivered from the bondage of sin I wandered with the congregation of God's chosen, having His law to guide us and lead us to the promised land. But there was a continual disturbance caused by many leaders arising with their plans which looked like better traveling for many of us, so we began traveling this way and that in what seemed to be progress, in trying out the many things such as organizations of men, societies, instrumental music, and many other things that God had said nothing about *not to do*. In wandering we made progress in numbers, but we made no headway in gaining the promised land as we had left the straight and narrow way of truth that had been given to us. Many fell by the wayside and never reached the promised land, but I was one of a very few that, in the providence of God, in the year 1940 by accident I ventured into a strange camp one Sunday evening and discovered that they were teaching the same plan of truth that I had started to travel on 40 years before. I was not long in coming out from among the wanderers and again aligned myself with the way of truth, and have during the past 20 years been laboring in my

feeble way, after having spent my best working years in error and vain worship.

As history has always repeated itself after many new starts of progress and many get started in the truth, Satan will find those whom he can influence and there comes a falling away by the sins of indifference, coldness, neglect, and idleness. Sins that show up and slow down God's elect so that the work goes backward and all progress comes to a standstill. The fight is one to keep out all innovations arising among us. In the last few years I see these conditions arising more and more each year, like missionary work done by sponsorship, children's and old folk's homes, T.V. programs, etc., all of which call for organizations of men causing divisions of destruction. If T.V. church programs were conducted by individual congregations and made scriptural on that point, they would all be contrary to God's plan for worship, for his plan calls for the assembling together where they have the fellowship of studying the word, singing songs of praise, partaking of the Lord's supper, united prayer and giving as prospered. Such worship by T.V. programs would destroy all of the main factors of worship, even if the controlling censorship of T.V. would allow the sword of the Spirit to be used.

Perversions of the Lord's Supper . . .

(Continued from Page 2)

the disciples. Some say it doesn't matter whether one blesses the bread before he breaks it or not, but how do we know this? Which scripture would one use to prove it? Wouldn't it be much safer to keep matters as they are revealed?

VII. PURPOSE

Others would pervert the purpose of the Lord's supper. Some believe that partaking of the Lord's supper is how the Christian obtains forgiveness of his sins. But no passage of scripture indicates this. The purpose of the supper is remembrance of Christ: of his body, of his blood and of his second coming (I Cor. 11:24). I Cor. 11:30 indicates that spiritual strength or life is received in the supper also, but nowhere is it indicated that we obtain remission therefrom. Remission of sins for the Christian is obtained through walking in the light (I John 1:7).

VIII. NATURE

The Lord's Supper is perverted in the Catholic doctrine that Christ is sacrificed in it. Mass is said daily, and the "Lord's supper" is a part of it, so that means that Christ is sacrificed every day—"Christ through the priest offers Himself to God the Father in the Mass today" (Parish Cat. sec. 331). But this is a direct contradiction of the Heb. letter—"Who needeth not daily, as those high priests, to offer up sacrifice . . . for this he did once, when he offered up himself" (Heb. 7:27).

IX. NAME

Some would pervert the name of the Lord's supper. In the religious world it is called the sacrament, the eucharist, etc. But in the scriptures it is referred to as the Lord's Supper (I Cor. 11:20), Communion (I Cor. 10:16), and Breaking of bread (Acts 20:7). To call it by other names is to pervert it.

CONCLUSION

May men learn to be satisfied with the Bible as God it. May they learn to speak as the oracles of God II Pet. 4:11). To do otherwise is to place ourselves under the condemnation of God (Gal. 1:8,9).

"THE ELDER AND HIS ONE CHILD"

Charles Boshart, Rogers, Arkansas

Under the above title brother Jimmy Tuten Jr. of Fort Lauderdale, Florida wrote in the November issue of SEARCHING THE SCRIPTURES. The thesis of his article was that the Scriptures teach that, in order for a man to serve as an elder in a local congregation, he must have more than one believing child. He may have all the other qualifications listed in I Timothy 3:1-8 and Titus 1:5-9 but if he does not have more than one believing child he is not qualified to serve as an elder. This is based, primarily, on the claim that the term "tekna" is susceptible only of a plural application. As we do not believe the Scriptures teach this conclusion we dissent and accept his invitation to be heard from in the spirit of love. We hope that we are as successful in maintaining a tone of brotherly love in our article as he was in his.

I. THE ISSUE DEFINED AND ARGUED

The issue is *not* the *form* of the word "tekna" used in I Timothy 3 and Titus 1. It is plural as to form.

The issue is *not* whether the translation of "tekna" should be the plural English form "children". It should be. Both the Greek term and its English equivalent are plural as to form and the testimony of the scholars to whom brother Tuten referred on this point is accepted.

The issue is: Does the New Testament use this plural form "tekna" so as to include a singular application? This is the issue and our position is that the use of this term (tekna) in the New Testament shows that it can not be legitimately limited to a plural application only but that a singular application is also proper. Following are three proof-texts that we give in support of this position.

A. Luke 14:26. "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children (tekna), and brethren, and sisters, yea, and his own life also, he cannot be my disciple." A "man" is under consideration here just as surely as a "man" is under consideration in I Timothy 3. If "children" (tekna) here does not admit a singular application then that man who has come to Christ hating his own father, mother, wife, brethren, sisters, and his own life also, *but only one child*, cannot be the Lord's disciple.

B. Matthew 3:9. ". . . and think not to say within yourselves, We have Abraham to our Father: for I say unto you, that God is able of these stone to raise up children (tekna) unto Abraham." If the use of the plural here does not admit a singular application at all then the verse would be teaching that God is able to raise up more than one child to Abraham but is not able to raise up just one child to him.

C. I Timothy 5:4. "But if any widow hath children (tekna) or grandchildren, let them learn first to show piety towards their own family, and to requite their parents: for this is acceptable in the sight of God." If the plural term does not admit a singular application then this verse would not apply in the case of a widow with only one child.

These three passages all use "tekna",—the very same word used in I Timothy 3:4 and Titus 1:6. Its use in these passages shows that this word does not demand a plural application only. Hence, brother Tuten's claim that this word demands a plural application only in I Timothy 3:4 and Titus 1:6 has no basis in fact.

II. THE USE OF OTHER PASSAGES

Brother Tuten's remarks on this point were rather surprising. He says, "Invariably, in a discussion of this nature,

a number of other passages are brought up. The writer fails to see how this helps our study of I Timothy 3:4 and Titus 1:6." Then, why, in his study of these passages, did he bring up I Timothy 3:12, I Timothy 3:1, and John 3:3-5? These are "other passages." If brother Tuten "fails to see how" bringing up "a number of other passages" "helps our study of I Timothy 3:4 and Titus 1:6" he should not have brought these up.

But, the use of other passages is in complete harmony with the legitimate rules of hermeneutics and the process of exegesis. In Milligan's *Reason And Revelation*, pp. 287 and 288 he submits the following correct principle of hermeneutics: ". . . every part of the Sacred Word should be interpreted in harmony with every other part; and that the Bible should, in all cases, be made its own chief interpreter." On pp. 305 and 306 of the same work by the same author in regard to "Rules for Ascertaining the Meaning of Single Words and Phrases" we find, "Consult parallel passages, and especially verbal parallels." The afore-stated valid and legitimate principles of hermeneutics find their embodiment in the appropriate and proper process of exegesis by the use of other passages showing that "tekna" is not limited to a plural application only but may also be singularly applied.

The application of these principles in showing the proper application of a word may be illustrated by our controversy with the Sectarians on the meaning and application of "eis" in Acts 2:38. They have insisted that this term means "because of" and not "in order to" and that, therefore, baptism in this verse is because one already has remission of sins and not in order to obtain remission of sins. In refuting this claim we have, through the years, gone to other passages to show that their use of the word in Acts 2:38 is an incorrect use and that they will not so apply the same word in other passages. For example, in the Porter-Tingley Debate, p. 99, brother W. Curtis Porter said about the English translation of "eis": "Just here I want to say a little about the word 'unto' in that connection. Let me read from the Revised Version. 'Baptized unto remission of sins.' We find that word 'unto' used a number of times. Romans 10:10—Paul informs us, 'With the heart man believeth unto righteousness.' First the belief and the righteousness follows—'unto righteousness.' In Acts 11:18, God hath granted unto the Gentiles 'repentance unto life.' First the repentance, and that followed by life. Romans 10:10, 'With the mouth confession is made unto salvation.' That shows the confession first, and then the salvation. I Peter 1:3—the Lord 'hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.' 'Begotten unto a lively hope.' First the begetting, and then the lively hope. We have the same thing in Acts 2:38 in the Revised Version, 'Baptized unto remission of sins.' First the baptism, and then the remission of sins to follow." Cannot brother Tuten see that the use of "other passages" "helps our study" of Acts 2:38 in regard to the correct application of the word "eis"?

Further along this line, brother Tuten says, "In my desire to know the meaning of baptism in Mark 16 I do not go to such passages as Colossians 2:12." We do not see why. We suggest to brother Tuten that if he is in the process of proving that immersion is necessary to salvation one of the best arguments he could use is to show: 1) Baptism stands between the sinner and salvation (Mark 16:16). 2) In baptism one is immersed for he is "buried" and "raised" (Col. 2:12). 3) Therefore, immersion stands between the sinner and salvation. Of course, defining the word in Mark 16:16 is proper also but no more proper than the process just used. The light of other passages where baptism is used or men-

tioned will keep one from concluding erroneously that baptism is sprinkling in Mark 16:16. And, likewise, the light of other passages where "children" (tekna) is used will keep one from concluding erroneously that it can have only a plural application in I Timothy 3:4 and Titus 1:6.

III. THE SAFE COURSE

Regarding this point, brother Tuten says, "I feel that the safe course is for a man to have a plurality of children if he desires the office of a bishop." I used to feel the same way, but it dawned on me that this reasoning would apply to other cases also. For example, because Luke 14:26 uses the plural, "tekna", is it safe to say that a man can be the Lord's disciple if he has left more than one child but unsafe to say he can be the Lord's disciple if he has left *only one child*? Because Matthew 3:9 uses the plural, "tekna" or "children", is it safe to say that God can raise up a plurality of children to Abraham but unsafe to say that he can raise up only one child to him? Because I Timothy 5:4 uses the plural is it safe to say that these instructions apply when the widow has more than one child but unsafe to apply them when the widow only has one child? If this reasoning works in the case of I Timothy 3:4 and Titus 1:6 it will work in the other cases. We are persuaded that it will work in neither.

IV. SUMMATION AND CONCLUSION

In attempting to uphold the contention that a man must have more than one child in order to serve as an elder, brother Tuten has:

A. Submitted material that is off the issue. He introduced evidence to prove that the form of the Greek term tekna is plural whereas the issue is: Does the plural use of the term tekna in the New Testament allow a singular application? We have shown that it does.

B. Departed from the legitimate principles of hermeneutics. He denies that other passages may be introduced showing how "tekna" is applied. We have illustrated the validity of this process.

C. Used reasoning that proves too much. We have paralleled the "safe course" reasoning he used with other cases and have shown that it proves too much and, therefore, proves nothing.

We hope this material has been presented in the spirit of love for which brother Tuten asked. This has certainly been our desire. We thank brother Miller and brother Phillips for opening the columns of SEARCHING THE SCRIPTURES to both sides of this issue.



Almost 2,000 years have gone by since the Lord made an inventory of the conditions of the seven churches in Asia in the book of the Revelation. In the second chapter the first congregation to be examined was the church at Ephesus and among the many things that the Son of God commanded we find this simple statement in Rev. 2:2 "and thou hast tried them which say they are apostles, and are not, and

The News Letter Reports

"... **THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM** . . ."—Acts 14:27

GLEN R. SHEUMAKER'S new address is 827 Crestview, Lakeland, Florida—The following men were speakers at Myrtle Grove congregation in the Pensacola area last month on the general subject, "Ancient Church in a Modern World." They were: JOHN HOLLIS, FRANK INGRAM, A. B. McKEE, WARREN RAINWATER, A. H. STAGGS and CLYDE WILSFORD. . . . PAUL HUTCHESON, HARRY PICKUP, T. T. CARNEY of Jackson Heights in Columbia and REAVIS PETTY of Mooresville Pike in Columbia all speakers for the new West Main church in Woodbury, Tenn. in recent weeks. . . . The North Miami congregation where BOBBY THOMPSON preaches although only two years old already has fellowship with four preachers and plans in the near future call for this to be increased to five. . . . JAMES L. YOPP, preacher for the church that meets at 703 Harrison Street in Kennett, Mo., had the following note in the bulletin published there:

NOTICE—If you are receiving this paper and desire to have it stopped, let us know. We are not trying to force the truth on anyone. We can use the postage in a better cause."

JAMES P. MILLER will do the preaching with the downtown Church in Lawrenceburg where E. L. FLANNERY preaches March 19-26. . . . EDWARD HUDSON, CHARLES CULP and HARRY JOHNSON all new deacons at North Street in Tampa where PAUL ANDREWS preaches. . . . E. C. Koltenbah has moved from Cayahoga Falls, Ohio to Bremerton, Washington. . . . GROVER STEVENS spoke at Valley Station in Louisville, Kentucky in December on Premillennialism. Too many brethren think this error is dead. They are in for a rude awakening. . . . OAKS GOWEN has completed four years with the church in Bradenton, Florida that meets on 10th Avenue. . . . JAMES R. COPE, author

of new tract, "Parents and Children—Natural and Substitute". Five cents a copy or \$4 for 100. Address, 505 College Place, Tampa 10, Fla.

THOMAS C. HICKEY has moved to Owensboro, Kentucky to work with the Central congregation in that city. . . . HERBERT THORNTON has moved from Trenton, Florida to Baton Rouge, Louisiana. . . . MARSHALL PATTON question and answer man for SEARCHING THE SCRIPTURES now with the Par Avenue congregation in Orlando. . . . FRANKLIN T. PUCKETT moving to Dyersburg, Tenn. to be near his aged father. . . . ROBERT WELCH the new preacher for the church in Nacogdoches, Texas. . . . ROY COGDILL will make his home in Oklahoma City and hold meetings.

DENNIS REED will begin work with the Berney Points congregation in Birmingham, Alabama in February. He has been with the San Mateo congregation in Palatka for about three years and has done a good work there.

HERBERT THORNTON began work with the small congregation in Baton Rouge, Louisiana the last of December. This is a new and small congregation of about 25 members. Brother Thornton demonstrated a great faith and love for the church by moving to this small congregation lacking nearly \$200.00 per month in his support. He is a loyal gospel preacher and deserves support in this work. He is 31 years of age, married and has three children. He attended Florida Christian College and has been with the church in Trenton, Florida for about two years. For further in formation concerning the work in Baton Rouge write to B. Hall Davis, 9474 Oliphant Road, Baton Rouge, La., or to the church in Haynesville, La. in care of brother Hart-selle. Brother Thornton may be addressed at 4279 Perkins Road, Baton Rouge, La.

hast found them liars . . ." I marvel that so much can be found in such a statement. Consider for a moment the following things.

1. The wonderful teaching of Paul that this congregation was able to put a false apostle to the test. Paul told them that he had kept back nothing and how right he was. How wonderful it would be if churches could be taught like this today.

2. How able the word of God is to meet any problem. The test of an apostle has been forgotten with the centuries that have gone by but taught by inspired men the church was equal to any emergency.

3. We also learn that there are no apostles today for they passed into history along with the test by which they were proven true or false. If we had the office today we would also have to know how to test them. No test, no one to test, I it is just that simple.

4. The complete autonomy of the church is taught in this half verse. The brethren at Ephesus just made the test themselves. There was no central headquarters from which they could gain the information. They were in charge of their own affairs and they tried those who came their way.

5. Our example of courage from these brethren in the long ago. They did not say, "just look the other way and the false apostle will soon leave." They said, "try him."

6. Consider the attitude of the church for the truth. They were not willing to turn the teaching of the flock over to men that were not true.

Yes, all of these lessons and more come from the simple statement, "thou hast tried them that say they are apostles, and are not, and hast found them liars." There is still a greater lesson than any of these and it is not found in the second verse. It is found in the 4th verse in the 2nd chapter in these words, "Nevertheless I have somewhat against thee, because thou hast left thy first love." Oh: dear reader, what did all of the rest profit if "first love" was forgotten. What good are works, labor, patience and soundness if we have lost our love and zeal to do the Master's will? Too many churches in our time are in danger of having their "candlestick" removed from its place. This is the very thing that was about to happen to one of the finest Churches of Christ on earth. Let no man misunderstand, not only can a child of God be lost but an entire congregation can fall, and this a church bought by the blood of Christ. How wonderful it was to be able to try an apostle, but how necessary to keep first love as strong as it was at the first.

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THEME: *"Ancient Faith and Modern Thought"*

Monday, March 6, 1961

- 7:30 P.M. "The Faith vs. Atheism" -- C. L. Overturf, Tampa, Fla.
8:30 P.M. "The Faith vs. State Religion"-- C. D. Hamilton, Tampa, Fla.

Tuesday, March 7, 1961

- 9:00 A.M. "Stealing and Lying" W. C. Sawyer, Bowling Green, Ky.
10:00 A.M. "Cycles in Church History" -- Harry E. Payne, Tampa, Fla.
11:00 A.M. "Protestant Thought Today" -- Ed Grantham, Tampa, Fla.
2:00 P.M. "Individualism vs. Collectivism in Benevolence" -- E. L. Flannery, Lawrenceburg, Tenn.
3:00 P.M. Panel: "Difficult Bible Passages" _ Osby Weaver, Chairman, Dallas, Tex.; Byron Conley, Bartow, Fla.; W. E. Coffman, Corpus Christi, Tex.; J. W. Evans, Port Arthur, Tex.; John Gasaway, Gordon, Ga.
7:30 P.M. "The Faith vs. Intellectualism" -- Ed Harrell, Kingston Springs, Tenn.
8:30 P.M. "The Faith vs. Communism" -- James W. Adams, Oklahoma City, Okla.

Wednesday, March 8, 1961

- 9:00 A.M. "Coveting and Adultery" -- Earl Fly, Tampa, Fla.
10:00 A.M. "Purity of the Bible Text"-- Edgar Srygley, Tampa, Fla.
11:00 A.M. "What is Happening in Protestant Thought?"-- Ed Grantham, Tampa, Fla.
2:00 P.M. "Individualism vs. Collectivism in Evangelism" -- Harold Dowdy, DeLand, Fla.
3:00 P.M. Panel: "Aids, Methods, Organizations" -- Osby Weaver, Chairman; M. E. Patton, Orlando, Fla.; A. C. Grider, Louisville, Ky.; Hiram Hutto, Pleasant Grove, Ala.; Robert Atkinson, Miami, Fla.;
7:30 P.M. "The Faith vs. Secularism and Humanism" -- Hubert Moss, Indiana, Pa.
8:30 P.M. "Supernaturalism and the Resurrection" -- James R. Cope, Tampa, Fla.

Thursday, March 9, 1961

- 9:00 A.M. "The Gospel in White Africa" -- Gene Tope, Detroit, Mich.
10:00 A.M. "The Christian and Materialism" -- Bob. F. Owen, Tampa, Fla.
11:00 A.M. "The Christian and Modern Evolution" --Forrest McCann, Gainesville, Fla.
2:00 P.M. "The Gospel to the Negro in Africa" -- James Judd, Macon, Ga.
3:00 P.M. Panel: "Meanings and Applications of Bible Words" Charles Bland, Chairman, Houston, Miss.; Dale Smelser, Jessup, Ga.; Arvid McGuire, St. Louis, Mo.; Hugh Davis, Lake Wales, Fla.; Dave Bradford, Cortez, Fla.
7:30 P.M. "Why Florida Christian College?" -- James P. Miller, Tampa, Fla.
8:30 P.M. College Program

Friday, March 10, 1961

- 9:00 A.M. "Honor Thy Father and Mother" .-- Bennie Lee Fudge, Athens, Ala.
10:00 A.M. "Dissolution in the Family" -- Roland H. Lewis, Tampa, Fla.
11:00 A.M. "With Malice Toward None" -- Franklin T. Puckett, Akron, Ohio
2:00 P.M. "Individualism vs. Colelctivism in Capitol and Labor"-- W. C. Hammontree, Chattanooga, Tenn.
3:00 P.M. Panel: "Marriage and Divorce" -- Tom Butler, Chairman, Lakeland, Fla.; Robert Bunting, Hueytown, Ala.; Earl Kimbrough, Waycross, Ga.; Bobby Thompson, Miami, Fla.; James P. Needham, St. Petersburg, Fla.
7:30 P.M. "God in International Affairs" -- Homer Hailey, Tampa, Fla.
8:30 P.M. "The Triumph of Faith in Trying Times" -- Roy E. Cogdill, Oklahoma City, Okla.