

# 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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## THE WHALE AND THE TOMB

*Jas. P. Miller*

It has long been truthfully said there is no middle ground in regard to the word of God. We either take it all as the very inspired word breathed out by God himself, or we reject it and are lost. There is no better example of this in all of the Bible than the statement of Jesus to the Pharisees in Matthew 12:39, 40.

"But he answered and said unto them, An evil and adulterous generation seeking after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

In this wonderful passage, the Son of God connects the story of Jonas with the great truth of his resurrection. The paradox to the modernist is very clear. If you are to believe one you must believe the other. The story of Jonah and the whale has long been the target of all skeptics. Of all of the truths of the word of God, it is the most doubted and laughed at. To the modern mind, who can not explain his own birth from his mother's womb, it is inconceivable that a man could live three days and three nights in the belly of the whale. As the result of this kind of thinking, preachers long ago decided that they too would agree that it is a fable. Teachers in the Sunday Schools in thousands of churches explain to children five and six years old that the whale did not really swallow Jonah but this is just a story to illustrate the truth of man's obedience to God. The entire book of Jonah has long been the object of "higher criticism" and everything in the book has been denied save the existence of the city of Nineveh itself.

Our Savior must have had this in mind when to an evil generation that demanded more than was necessary for faith, he simply said, one is like the other.

### THE LESS AND THE GREATER

By this statement the Lord connects what is considered the most insignificant fact in the Bible with what all must agree to be the most important. Jesus says to the Pharisees who wanted to see a sign, you already have a sign, which is Jonas and the whale and that my resurrection will be like it, and if you cannot believe one, you *will not* believe the other.

Let us look at some of the great lessons in these two verses. First, Jonah was an inspired prophet of God and the book of Jonah is inspired. Jesus recognized him as a prophet and called him that. Let the modernist teach, if he will, that

there was no such man as Jonah. Jesus says there was, and not only this, but that he was a prophet. Let the skeptic deny that the whale swallowed Jonah, Jesus said it did. Permit the liberal mind to attack the importance of the book of Jonah and its inspiration, Jesus said it was inspired. Secondly, notice the divine purpose of God in all that he does. Little did Jonah know that our Lord would use his experience with the whale as a type of his resurrection. But God knew, and had a purpose. God never wanders with aimless feet, but his paths always lead to his purposes. Why should it be necessary for us, who have all spent far longer than Jonah in our mothers body, demand of God additional proof of the deity of his Son. The sign of signs, the resurrection of Christ from the dead, is sign enough. Listen to the apostle Paul in Romans 1:3, 4.

"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

The third lesson is fearful in its consequences. It is this: the preaching of Jonah was good enough to produce faith on the part of the men of Nineveh and they repented. Read verse 41;

"The men of Nineveh shall rise in judgement with this generation and condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."

What a sad commentary this is on the world in the time of Christ and indeed it is no better in our own world. As wicked as Nineveh was, they were better than the Pharisees who had a greater than Jonas and would *not* believe. Over nineteen hundred years have passed since the Lord left the "heart of the earth", after three days to prove that he was the very son of God with power and yet the world will not accept him in his deity. The world is filled with modernism and doubt. Man has not yet learned that no other sign will be given. There is no middle ground.

### ENSNARING ONCOMING GENERATIONS

*Hugh W. Davis, Lake Wales, Fla.*

Are we leaving a snare for the next generation? God's people of old did. Concerning their occupation of Canaan, God charged Israel, ". . . ye shall make no covenant with the inhabitants of this land; ye shall break down their altars" (Judges 2:2). But the people found it easier to form unholy alliances and to tolerate the false worship of the people around about them. Therefore, God said, ". . . they shall be as thorns in your sides, and their gods shall be a snare unto

you" (Judges 2:3). That generation soon passed the way of all flesh ". . . and there arose a generation that knew not Jehovah . . . they forsook Jehovah, the God of their fathers, . . . and followed other gods, of the gods of the people that were round about them" (Judges 2:10-12). And so we see one generation leaving undealt-with evils behind to be a snare for the oncoming generation.

There is a much needed lesson here for us! The temptation to allow error to continue in the church is great indeed. It is so much easier to tolerate evil than to gird for battle, contend for the faith, and carry the scars of spiritual conflict that invariably result from extirpating religious wrong. It is so much more pleasant to build up than to tear down! Yet, as the alters of the false gods were to be broken down by Israel, so it is that things may arise in the church which must be overthrown. In waging his relentless fight against error that had arisen in the church at Corinth, the apostle Paul wrote, ". . . though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong-holds;) Casting down imaginations, and every high thing that exhalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:3-5). This was Paul's attitude, in spite of the fact that there were those who would criticize, belittle, and smear his good name. But not many of us have the courage of Paul. And so we wink at evil and turn our attention to those things pleasant and lovely in the sight of all.

But while we busy ourselves in the more pleasant pursuits of serving God: playing "hands off" when it comes to error, we not only fail in our duty, but we may be bloodying our hands with the souls of oncoming generations. The unextirpated evils of this generation may well be the snare of the next. Brethren, our children and children's children will have enough problems of their own without inheriting our too. Let us therefore arise to the task before us and break down every "idol".

## BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

The religious sense of *hamartano* is seen in a Hellenistic papyrus on which is recorded an illiterate appeal from Antonius Longus to his mother entreating her to be reconciled to him. He makes his daily prayer to Serapis for her: "I know that I have sinned (*oida hoti hemarteka*)," BGU 3.846, from A.D. 100. This is reminiscent of the Biblical: "Father, I have sinned (*pater, hemarton*)," Luke 15:18.

At this point it is interesting to observe the pagan temple inscriptions that employ the verb *hamartano*. The incidents related on these inscriptions tell of some fault which caused guilt or impurity in the eyes of the god. In some cases it is merely expressed in general terms by some part of the verb *hamartano*. In other instances the fault is described in detail. One such inscription has: "When Phoebus sinned (*hemartesen*), Great Artemis required of him an offering," (This is an inscription of the Katakekaumene.)

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## Editorial . . .

H. E. PHILLIPS

### INDIFFERENCE

Indifference of the American people is becoming more alarming every day. Unless something is done about it we will find ourselves completely destroyed by the forces that are around us. Most people are indifferent about their own health. Their habits of eating, sleeping, working, etc., are destroying the general health, but the average man is indifferent to the warning he receives from his physician. Many are indifferent toward family responsibilities. The children are being lost to society, and parents are being warned about it, but they ignore the warning. Homes are breaking up at an astounding rate, but most of us are indifferent about it.

The national safety of all of us is threatened by international communism and infidelity, but the average American gives only lip concern about it. We are making little effort to teach and practice what we call "Americanism". We just drift along with an indifferent attitude; and this is a matter of concern to those who wish to preserve our cherished liberties.

Far more important than our physical and civil well-being is our spiritual health and destiny. It seems right and reasonable to suppose that one would be concerned about his eternal destiny if he were concerned about anything. But our practice indicates that we as a people are less concerned about our spiritual welfare than anything else. The only real desire of most people is to get wealth and power.

The evidence of indifference or lukewarmness in spiritual matters is shown in our attitude toward the Bible. Few really show an interest in learning more about God's will. Few really read the Bible with a view of learning what they must do to please God and be saved. Some denominations have been offering prizes to those who read a certain amount from the Bible in a given period. Some read the Bible through so many times in a lifetime, thinking that the amount of reading will pile up righteousness which will save them. Even in congregations of the Lord's church special rewards are sometimes promised for certain amounts read from the Bible. The desire

for the reward is more desirable than the good that comes from the reading. What we need is BIBLE STUDY—diligent study to learn and live.

The attitude toward the church is evidence of growing indifference. Today we may fill a large building at the morning hour of worship on Lord's day, but seldom at any other time. People are not really too busy to attend worship. We can prove that by pointing to the ball stadiums, golf courses, race tracks, theatres, etc. The truth is that people are indifferent toward the church and the work the Lord gave it to do, and they prove it by neglecting their responsibilities along this line.

Jesus said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30). Every indifferent person is against Christ. He destroys rather than builds. To the church of the Laodiceans Christ said: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:15, 16). Could language be stronger? Could it be plainer?

I am concerned that brethren are indifferent toward efforts like *Searching The Scriptures* to help teach the truth of God and encourage in spiritual growth. The same is true of gospel meetings. Whether the gospel be preached by the printed page or from the pulpit, brethren should show an interest and stand by the truth. If this is not done, Jesus says we are scattering abroad. Some will not even read such efforts as this to teach the truth of the gospel. Neither will they listen to gospel preaching from the pulpit. This is an alarming sign of indifference toward the gospel of Jesus Christ.

Just as many will not put forth the effort to go to the meeting house during a gospel meeting, many will not spend one thin dime to receive teaching through the printed page such as this. If persuaded to go to the meeting house or subscribe for some teaching through the printed page, they often do not listen or read. The only explanation of this condition is INDIFFERENCE.

The only solution to indifference is teaching the truth about it and persuading people to repent. To the church of Ephesus Jesus said: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2: 4, 5). It is time to repent of lukewarmness and indifference. It is time to turn again to our first love and do the works we did when we first became servants of God. We should show interest and love for the truth in our own lives. We should be helpful as far as is possible with us in carrying the gospel to others. One way to do this is to send tracts and papers like *Searching The Scriptures* to some who need to learn the truth. Do not be indifferent about your own soul; why not subscribe or renew your subscription to the paper today? More than that, read it and "search the Scriptures daily, whether those things were so" (Acts 17:11).

## WORLDLINESS IN THE CHURCH

*Earl Fly, Orlando, Florida*

*Worldliness* is a broad comprehensive word which includes many soul-condemning affections, attitudes and acts disapproved by God. Since affections and attitudes determine actions, God gives the following command: "Set your affections on things above, not on things on the earth" (Col. 3:2). This is necessary that we may "seek those things which are

above" (Verse 1). We seek that which we love. If we love the world we will seek the things therein and be lost. Hence we are instructed to "love not the world, neither the things that are in the world" (I John 2:15). Demas forsook the apostle Paul because he loved this present world (II Tim. 4:10).

There are many specific acts which demonstrate love for the things of this world, such as lascivious living, covetousness, drunkenness, extortion, et cetera. Lack of space forbids a study of the multitudes of specific acts which could be named. In this article I want to present a few manifestations of worldliness in the church, which pervert preaching, weaken the mission of the church, hinder Christian growth and endanger souls.

### (1) WORLDLY WISDOM IN PREACHING

It is reliably reported firsthand to me that a prominent teacher in one of the colleges operated by brethren instructed preacher students in his class to 'learn and use big words in your preaching to impress the audience'. Such preaching might indeed impress some hearers with the education and ability of the preacher and gain praise and popularity for him from those who are ignorant of or disobedient to God's teaching on the subject.

But is it the purpose of preaching to *impress* the audience with man's ability, or to *convict* and *convert* the lost? Can the gospel be effectively preached by using big words of worldly wisdom not understood by many of the hearers? The apostle Paul did not preach "with wisdom of words, lest the cross of *Christ should be made of none effect*" (I Cor. 1:17). He said, "But as we were allowed of God to be put in trust with the gospel, even so we speak; *not as pleasing men*, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: *Nor of men sought we glory . . .*" (I Thess. 2:4-6). The apostle further said, "And I, brethren, when I came to you, *came not with excellency of speech or of wisdom*, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. *And my speech and my preaching was not with enticing words of man's wisdom*, but in demonstration of the Spirit and of power: *That your faith should not stand in the wisdom of men*, but in the power of God" (I Cor. 2: 1-5). Gospel preaching is designed by God to exalt Christ, not the preacher; to produce faith in God, not man; to convict the lost and edify the saved, not impress the audience with man's ability.

This worldly desire to receive glory of men by impressing the audience with excellency of speech and enticing words of man's wisdom results in faith standing in the wisdom of men and makes the gospel of Christ of none effect. Preachers should not become menpleasers because of this desire but resist the devil. Neither should they bow to the lukewarm spiritual weaklings in the church who clamor for a soft gospel of flattering words, so as to have the favor of the world in financial, social and political matters. But we should speak as the oracles of God with great plainness of speech so that all may understand. As one preacher expressed it, "Let us put the hay down where the calves can get it and the cows will take care of themselves".

### (2) UNDUE EMPHASIS ON MATERIAL BUILDINGS

When brethren build a glamorous building of beauty to impress the world and satisfy their pride of life at an exces-

sive cost, they are manifesting a spirit of worldliness. When they have so much foolish pride in the beauty of their fabulous building that they object to the use of a chart or blackboard by the preacher, who is laboring hard to clearly present the gospel as effectively as possible to convert the lost, they manifest a greater love for worldly beauty than the salvation of souls. When such worldly minded brethren with their warped view of Christianity have this much foolish pride in and love for their temple, it comes dangerously close to becoming an idol, and it is high time for a change of attitude, affections and actions. Their affections are clearly set on things below. They should realize that no soul can be drawn to God, converted from sin and kept pure in God's sight by any building, regardless of its location, design, cost or beauty. The gospel is still God's power to draw, convert and keep (John 6:44-45; Rom. 1-16).

### (3) FUN, FOOD AND FROLIC

It is worldly love for this life and its pleasures that causes brethren to "sit down to eat and drink, and rise up to play" in the church. They build Recreational Camps, Church Kitchens, Play Rooms, Youth Hobby Shops, promote Social Functions, Entertainment Programs, et cetera, *with money from the church treasury*, as if the Bible gives authority for it. But they cannot produce one scripture to justify such.

Christ did not die to establish a church through which to provide worldly pleasure. The church is a spiritual institution with a spiritual mission, not a Sanctified Cafe, Holy Theater or Glorified Recreational Camp. Those who misuse God's money to promote these worldly activities are not abiding in the doctrine of Christ. They need to re-study and accept the authority of the Bible and the true mission of the church.

This spirit of worldliness in the church is doing great harm therein. When its time, efforts and money are diverted to pleasure programs and other unauthorized activities, however worthy they might be, its mission is greatly hindered. There is a time and place for wholesome recreation, but neither the time nor the place is in the church. Let us be content to let the church be the church, doing the work of the church authorized in the Bible, nothing more, nothing less and nothing else.

In this age of growing emphasis on materialism we must give diligence to make our calling and election sure. We must fight to maintain the purity of the church and not allow it to become a social club to provide for the worldly desires of its members who love this present world. Let us take heed lest after we have preached to others, we ourselves should be cast-aways because of worldliness in the church.

## DOWDY-MORRIS DEBATE

*By Marshall E. Patton*

On the nights of September 11-16 brother Harold Dowdy of DeLand, Florida, engaged brother J. M. Morris of Holly Hill, Florida, in debate in the church building at DeLand. Three propositions (two nights each) were discussed involving the scripturalness of the DeLand church in organization, doctrine, and practice; church contributions to orphan homes, and the Herald of Truth issue.

### THE DeLAND CHURCH

In his efforts to prove the DeLand church unscriptural brother Morris, to the surprise of nearly all brethren present, took a unique position; namely, that a congregation without

elders is unscriptural. Upon this basis he sought to prove his proposition. Brother Dowdy pointed out that while a church fully organized must have elders, it is also scriptural for a church to exist without elders, e.g., when there are no men in the congregation possessing the divine qualifications (I Tim. 3:1-7; Titus 1:5-11). Brother Morris found himself involved in hopeless difficulty in reckoning with the divine condition "IF" in Titus 1:6 and the fact that New Testament churches existed for a while without elders (Acts 14:23).

This radical, unscriptural position lost for Morris the confidence of brethren in general including some who stood with him on the other issues involved. In an effort to save face he charged, without submitting proof, that the DeLand church was run by a board of directors (referring to the men of the congregation as they met in business meetings) and that it was governed by majority vote. Dowdy denied the charges and said they were plain falsehoods! He made it clear that he and the DeLand church were opposed to such; that he had taught against such while there, and that Morris was obligated to produce proof of such charges. Morris admitted that he was told this by a brother whom he never identified. Thus, it appeared that Morris had received the tale of a tale-bearer without establishing it in the mouth of two or three witnesses and sinned more grievously by making it public without submitting proof. A man never suffered a more crushing defeat than Morris in this matter.

### ORPHAN HOMES

On the orphan home issue Morris argued that when the church contributed to an individual saint, it was contributing to his *home*. Dowdy showed that the issue was not *who* or *what* benefited from the contribution to the saint; that it might be his home, the grocery store, some finance company, or even the government (when taxes are paid) as the individual met his legitimate obligations, but such was not proof that the church had contributed to such institutions. Furthermore, Dowdy submitted all the scriptures of the New Testament involving church action in benevolence and showed that every time it was to "saints"—never to an institution—not even to a private home.

Brother Dowdy made a clear distinction between the individual and church action. Morris, however, continued to use Gal. 6:10 and Jas. 1:27 to prove church action. He also appealed to I Cor. 9:13 in an effort to show church obligation to those other than saints. Dowdy very ably exposed his error and caused truth to stand out clearly.

Brother Morris argued that since the collection of I Cor. 16:1, 2 was for "poor saints" Dowdy had no authority to take his salary from the church treasury if he were going to follow the example exactly; that if he could get his salary out of it, then it was right to take money out of it for those other than saints. Dowdy replied that if I Cor. 16:1, 2 were all we had on the use of church funds then it could be used only for "poor saints"; that II Cor. 11:8 authorized a salary for preachers out of the church treasury, and upon that basis he received his salary from it.

On Thursday night Morris placed on the board within a circle the nine scriptures used by Dowdy involving the church in benevolence. Over this circle he wrote the word "saints". On the other side of the board he placed within another circle the passages in which the word "cup" appears in relation to the Lord's supper. Over this circle he wrote "cup" and underneath he wrote the word "singular". He then argued that in order to be consistent, since Dowdy says "saints" means "saints only", he would have to take "cup" (singular)

to mean only one container, and this would make him a "one-cupper". Again he tried to make Dowdy appear to be in the class with the Anti-Bible brethren. Brother Dowdy showed that he accepted what the Bible said in both instances; that he was a "one-cupper" in the sense that the word "cup" was used in the Scriptures; that the word "cup" meant the element in the container—not the container itself (Matt. 26:27, 28); that in order to have a plurality of cups in the Bible sense one would have to add other elements, e.g., coffee, orange juice, etc. Dowdy then showed that Morris' argument was the very one made by the "Anti-Bible Class, One-Cup" brethren. Morris never recovered from this colossal blunder throughout the rest of the debate.

Brother Dowdy showed that one of the basic errors on the part of Morris and those with him is that of stretching the Scriptures to include what they want. For example, Morris thought the Scriptures authorized "cup" (singular), but he stretched them to mean many cups. He knew the Scriptures said "saints", but he stretched them to mean those not saints. He knew that the collection of I Cor. 16:1, 2 was for "poor saints", yet he stretched it to include his salary, unaware of II Cor. 11:8 which authorized it.

Brother Morris had much to say about the "love of God" and the "spirit of Christ", and that to limit the church in benevolence was to limit the love of God. Dowdy did a very effective job in answering this showing that God's love was not limited when he forbade the church to help him who will not work in II Thess. 3:10; when he said "let not the church be charged" in I Tim. 5:16; and again, when he said "saints" in Acts 2:44, 45; 4:34; 6:1-6; 11:27-30; Rom. 15:25-27; I Cor. 16:1, 2; II Cor. 8:1-4; 6:1, 12; I Tim. 5:16, but that God's love had provided for all worthy objects of charity. He then challenged Morris to name one object of charity for whom God's love had not provided! Dowdy showed how that all were covered by the obligations placed upon the individual himself, relatives, the church, or other individuals; that it was simply a question of following God's plan or one of our own. Morris never made any reply to this.

Morris also argued that when the church "relieved" the needy by providing a place, food, clothing, nurse, guardian, etc., that such became a home and the elders were, therefore, over two organizations—a church and a home. Dowdy showed that this was the same mistake made by the Anti-Bible class brethren, for they argue that when the church "teaches" by providing a place, teacher, literature, etc., that such becomes another organization and the elders, therefore, are over two organizations—a church and a school. Dowdy showed, however, that both were functional arrangements of the church and not organizations separate from the church.

### HERALD OF TRUTH

On the Herald of Truth issue the discussion was confined primarily to the arrangement of some churches in Central Florida with the Jefferson Street church in Orlando whereby contributions are made to Jefferson Street who in turn makes the arrangements, signs the contract, and bears the responsibility for maintaining the Herald of Truth film on a local TV station.

While several stock arguments of the liberal brethren were used by Morris and ably answered by Dowdy we conserve space in this article by examining the main burden of proof offered by Morris. He argued that the churches of Macedonia contributed to Philippi and Philippi in turn sent to Paul at Corinth (Phil. 4:15; II Cor. 11:8, 9); that this made Philippi a supporting church, and, therefore, contributions to a sponsoring church is Scriptural.

Brother Dowdy took this argument away from him completely by showing that the two passages could not possibly refer to the same instance for the following reasons:

1. They are not the same in *language*. II Cor. 11:8, 9 says "churches" (plural) and Phil. 4:15 says "ye only" (Philippi, singular).

2. They are not the same in *place*. Phil. 4:16 says "For even in Thessalonica", and II Cor. 11:8, 9 shows Paul to be in Corinth.

3. They are not the same in *time*. Phil. 4:15 says "in the beginning, when I departed from Macedonia". Even if we grant that this refers to a time after he left Macedonia (which it does not) it still would not put Paul at Corinth but in Athens. Dowdy also pointed out that the tense of the Greek word translated "when" will not allow the conclusion that it means "after" necessarily; that in the light of the context (next verse) we are forced to accept Thessalonica as the place, and, therefore, not when he was at Corinth. It was also pointed out that Morris' conclusion demanded a violation of I Pet. 5:2 which limits the function of elders.

On the last night of the debate Morris conceded that the matter of whether or not churches of Macedonia contributed to Philippi was a question of debate; that he could not prove that they did and Dowdy could not prove that they did not; that he, therefore, had as much proof as Dowdy. Morris, however, overlooked the fact that the only doubtful position was his own (since he could not prove it) and that Dowdy's position (Philippi sent to Paul) was unquestioned! One is revealed and the other is not.

Brother Dowdy showed that no church in New Testament times sent to another except when the receiving church was in *need*; that it was God's plan for each church to act independently to the extent of its ability in accomplishing its mission. When this is done all that can be done is accomplished and that without loss of energy, time, and overhead expense, all of which necessarily inheres in any centralized system. Furthermore, it maintains congregational equality, a fundamental Bible principle.

The debate did much good in DeLand and the surrounding area. The church in DeLand was unified in greater measure in the truth, strengthened in the faith, and a much better spirit prevails now than before the debate. There have been several additions to the church there since the debate, some as a result of it.

While this was brother Dowdy's first debate, faithful brethren were well pleased with his efforts. He is worthy of all commendation and proved himself to be an able defender of the faith.

It is to be regretted that it is becoming more and more difficult to get liberal brethren to debate. In this matter they are becoming more and more like he denominations—and for the same reason. They operate best from behind closed doors.

The writer moderated for brother Dowdy and brother Ross G. Embry of Holly Hill moderated for brother Morris. Brother Jerry Belchick was time keeper for brother Dowdy and brother Paul Breakfield was time keeper for brother Morris.

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I PETER 3:15

—Marshall E. Patton—

QUESTION: Are infants in the kingdom? What is their relationship to God and Christ?

ANSWER: These questions can best be answered by determining the condition or state of the infant in the sight of God.

The Bible does not teach the doctrine of "total depravity" as affirmed by Calvinist. Every appeal to the Scriptures to sustain this doctrine places a forced meaning upon the passage that is out of harmony with its context. Such is "wresting the scripture", and results in condemnation to the soul (II Pet. 3:16).

The Bible teaches that infants are innocent! God is the "Father of spirits" (Heb. 12:9). Every soul, therefore, is the "offspring of God" (Acts 17:28). Since "like begets like", it necessarily follows that souls are born innocent. No doubt, Jesus had such innocence and purity in mind when he said concerning little children, "of such is the kingdom of heaven" (Matt. 19:14). This does not teach that infants are in the kingdom, but that those in the kingdom correspond in nature to little children—they are innocent, pure, holy. They have been made so through the atoning benefits of the blood of the lamb appropriated by their obedience to the gospel. Infants are pure because they have never sinned. Those in the kingdom have sinned, but have been made pure through conversion.

Sin is the thing that separates the soul from God (Isa. 59:1; Ezk. 18:20). Sin is a transgression of the law (I John 3:4). However, God's judgment against man is based upon accountability (II Cor. 5:10; Deut. 1:39). Therefore, one is not a sinner in God's sight until he becomes accountable and transgresses God's law. Then he is in need of the grace which God provides that he might be saved.

This grace includes a redeemer—even Jesus Christ. To redeem is to recover or buy back. Christ purchased our redemption with a price that is precious, indeed (I Pet. 1:18, 19). Infants are not redeemed. You cannot buy back that which has never been away or separated from the original owner. Infants are not in need of redemption. They are yet with the original owner, and are, therefore, safe!

This grace includes the church. The word "church" (ekklesia) means "the called out". Its membership is composed of those who have been "called" by the gospel (II Thess. 2:14) out of darkness and the kingdom thereof (I Pet. 2:9; Col. 1:13) through their obedience to truth (John 8:32; Acts 2:41,47). It is a relationship for the saved. Infants are not in it. They cannot hear, believe, and obey the gospel by which souls are called out of the world into the church. Furthermore, you cannot call one out of something he has never been in. The infant has never been lost, therefore, is not saved—but *safe!*

Since the church and the kingdom are the same (Isa. 2:2,3; I Tim. 3:15; Matt. 16:18,19), and since infants are not in the church, it necessarily follows that they are not in the kingdom. Furthermore, citizenship in the kingdom is not established by physical birth, but by a spiritual birth (John 3:5).

Since infants are not accountable, they are not subject to the law of the king either in becoming a citizen or as a citizen in the kingdom. They, therefore, are not subjects in the kingdom.

While the infant is with both God and Christ (having never been separated) and shall be with the redeemed throughout eternity, his relationship to God, Christ, and the kingdom differs from that of the accountable soul saved by the grace of God.

**I MARVEL**

GAL. 1:6

—James P. Miller—

Many good brethren are disturbed over the failure of gospel meetings to reach the masses as they did a few years ago. There can be little doubt that there is some basis for their concern. No matter how hard the brethren try, and no matter how good the preaching, many "meetings" go today without a single addition or at best with very few. I think that there may be two answers to the problem. One is the fact that the good congregation today seeks to save souls all the year long. I know that where I preach in Tampa many time I stop the invitation and say just a word by way of additional encouragement. The day is gone when all that are to obey the gospel wait until the "meeting" to do so. The second reason is found in the times in which we live. It is almost impossible today to get outsiders to come with regularity to a series of sermons. Modern life leaves at best only a free night or two in the week. School activities, clubs, work and other things occupy the minds of those who are not children of God. Twenty five years ago it was not this way. An outsider would come early in the meeting and become so interested that he would come back each night until he would obey the gospel. Preachers would start the very first service to "lay the foundation" and before the meeting was over would teach the entire unfolding of God's plan. It must have been hard to convert men in the days of the early church. We should not be discouraged. Just make the gospel meeting a part of the overall teaching program of the church and follow through on all that do come. Remember that the church of the Lord is in the work of saving souls every day and that our series of meetings is a wonderful opportunity to accelerate our efforts. NEVER DECIDE THAT A MEETING IS NOT WORTHWHILE. Use it to sow or to reap but use it with all of its power for good.

I marvel that so few people are sought out by their fellowmen as counselors in time of personal trouble. If the reader will pardon a personal example, as I write this column in the evening I can hear a young girl pouring out her heart to my wife in the living room of our home. Someone said recently there are only two kinds of people. Those who are the problem and those who are the solution. Christians need to be the solution and not the problem. How long has it been since someone in trouble sought you out and asked for a helping hand?

#### INN BUT NO HOSPITAL

Some of the leading brethren among us have affirmed that the example of the "good Samaritan" in the 10th Chapter of Luke is all the authority the church needs to build and main-

tain a hospital. In preaching on the wonderful example of individual responsibility not long ago, it occurred to me that it would be better for them to teach that this passage justified the building and support of hotels by the Church. After all, there is a hotel in the narrative. Read verse 34, "And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." They can find an inn but no hospital. There would be one draw back however. They would have to stay and take care of the needy man for the last part of the verse said, "and took care of him."

### THE AGE OF THE EARTH

The word of God does not tell us how old the earth is. The very fact that the scientists disagree to billions of years is proof enough that the age of the earth is not known. God asked Job in the long ago in Job 38:4 this question; "Where wast thou when I laid the foundations of the earth?" Job was not there and neither were the experts on such matters today. The story is told about the old fellow who went to sleep at the science lecture and missed a statement about the end of the world. He punched the man sitting by him and said, "what did he say?" His fellow listener said, "The speaker said the world would give out and be burned up by the sun in 4 billion years." The old man let out a sigh of relief and exclaimed, "thank goodness, I thought he said in 4 million."

### EDOMITES, MIDIANITES AND OTHERS

It has been suggested by those who seek a human explanation for all things divine, that the Israelites were in a position by their close ties to work out the Bible and give it to the world as the word of God. Of course this makes the Bible of human origin and the product of the Jews alone. The question arises however, about why some of the tribes and nations kin to Israel, were not able to do so as well. The very best they could do was to worship idols and even sometimes offer human sacrifices to them. For example the Edomites were the descendants of Ishmael while the Midianites were from Midian the son of Abraham by Keturah, and therefore closely related to the Hebrews. The Ammonites descended from Ben-Ami who was the son of Lot. The Moabites came from Moab also the son of Lot and they too have a connection with the chosen of God. If the Bible is the product of human minds why did not some of these related tribes produce a Bible also. I am reminded of the story of the little girl who when told by the college professor that man came from monkey very pointedly inquired, "why are some not turning now?"

## "GOD DID NOT GIVE THE HOW"

H. E. Phillips

One of the oldest arguments to introduce and support unauthorized practices in the church is that one which says: "God commanded the church to do it, but did not tell us how, hence, any 'how' is scriptural". This was one of the arguments to support the missionary society. One thing we note about this rule is that it is usually applied only to the issues that the one has in mind. It will not be applied to the many things in the word of God that the advocate of it accepts as written. For example: "God commanded us to be baptized, but He did not tell us *how*, therefore, any *how* is scriptural." From this we could conclude that the Red Cross, Community Fund, Summer Camps, etc. are scriptural institutions to baptize people into Christ. But the advocate of this argument would object to this on the basis that we are jumping from the *action* to the *institution* when the "how" is applied, and rightly so.

Yet, those who argue that any "how" is scriptural because God did not designate the exact action of some requirement, rush to substitute an institution for the action when evangelism and benevolence is the subject.

There are three big questions to answer in connection with the argument we are considering: (1) Does God really command it? (2) Did He tell us how? (3) What does the "how" involve?

### DOES GOD REALLY COMMAND IT?

There are many things which have been bound upon us to do that God really did not command. Some of these involve the rituals many go through when worshipping God; some of them involve the individual responsibilities in human relations; some of them involve personal conduct of Christians. For example: the singing of three songs, a prayer, another song, preaching, invitation song, Lord's Supper, contribution, announcements and closing prayer. God authorized these things to be done decently and orderly, but He did not command us to follow this form. If one says (assumes) that God has commanded this form, he is saying that God commanded us to do something which He did not command—the form or ritual of worship on Lord's day.

Again, in human relations it may be said that God commanded us to visit people in prison (criminals of all kinds). If one says God commanded us to make visits to jails on Sunday afternoons, he is arguing from something which God did not command. The Bible does require us to visit (supply the needs) to brethren or saints who are imprisoned for the gospel, and Jesus says we do such to him when we do it to one of the least of these his brethren (Matt. 25:36-40). But this is in no way a command to visit all jails and prisoners as the duty of a Christian.

Once more, in personal duties it may be said that God commanded us to provide recreation and training for our children. If one says God commanded us (the church) to provide proper training for our children in recreation, he is making a command of God which is not given in the Bible. This is the responsibility of fathers and mothers, not the church.

Now, applying this to the care of orphans, widows and aged people, we are told in definite and uncertain terms that God has commanded the church to do this work. Before we can proceed to arguments about the HOW, we must first determine if God really commanded the church to do such. Widows of a certain age, qualifications and destitute are definitely the charge of the church (I Tim. 5:16). There is no dodging this; God has commanded THE CHURCH to care for "widows indeed" who have no one to care for them. Other widows are as definitely NOT the charge of the church. They are to be "refused" and their care to be supplied by the family of the widow (I Tim. 5:9, 11, 16). The "poor saints" are to be cared for by the church. This is a "command" of God. Other than these, where is the command of God for the church to care for the physical needs of mankind? Christians have the individual responsibility of caring for the needs of "all men, especially unto them who are of the household of faith", but this does not prove that "God commanded the church to do it". If we are permitted to shift our personal and individual duties to the church and say "what the individual is to do the church is to do", then I Tim. 5:9-16 has no meaning. Here a distinction between church and individual responsibility is clearly drawn.

Without being overthrown by emotion, let me inquire: Where does God command the church as a body to relieve orphans? We cannot just assume this if we are to walk by faith, and not by sight. The answer would have to be found in James 1:26, 27 because this is the only place the word "fatherless" (or-

phan) occurs in our English translation of the New Testament. Throughout the first chapter of James the emphasis is on the individual. Beginning with verse 26: "If ANY MAN among you seem to be religious . . ." Is this a personal, individual matter or is it a congregational action ". . . and bridleth not HIS tongue, but deceiveth HIS own heart, THIS MAN'S religion is vain." James is speaking of the individual as such and not congregational action. He is also speaking about the man's RELIGION—the difference between vain and pure. Vain religion, is this: self-deception, hypocrisy and an uncontrolled tongue. On the other hand, pure religion is visiting (supplying what is needed) the fatherless and widows and keeping self unspotted from the world. Who is to keep himself unspotted from the world? THE MAN who is practicing pure religion. Who is to care for the fatherless and widows in their afflictions? THE MAN who is practicing pure religion.

In the very next chapter (James 2:15, 16) we have some information on benevolent responsibility. "If a brother or sister be naked and destitute of daily food, and ONE OF YOU say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit"? This forcefully points to the individual responsibility to help those in need.

We ask again, Where did God command the church as a body to care for the fatherless and widows in general, or anyone else except "poor saints" and "widows indeed"?

#### DID GOD TELL US HOW?

Assuming that the church as a body is to care for the orphans and widows of the world without further classification, did God leave us a pattern or example of how it is to be done?

In Acts 4:34, 35 we find that "neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." This is the HOW! This is "how" the early church cared for those of its members who were needy. In Acts 6 we have the problem of widow care in the Jerusalem church. The apostles told the multitude of people composing the church there 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 is the HOW—within the framework of the congregation. In Acts 11:29, 30 we have the matter of needy saints in the country of Judea being helped by another church. "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea; which also they did, and sent it to the elders by the hands of Barnabas and Saul." This is the HOW—they sent it to the elders of the congregation in need.

In I Tim. 5:16 we have the problem of widows indeed being relieved. "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed." This is the HOW—the individual to take care of his own benevolent responsibility and the church to take the charge of widows indeed.

The matter of who is to do the relieving, who is to be relieved, and the independence of each congregation in doing its own work is clearly taught, and if this involves the HOW, it is given in the word of God.

#### WHAT DOES THE HOW INVOLVE?

Usually when the matter of "how" is brought up the procedure is not thought of, only the agency. Our use of the

word *how* involves two separate things: the agency (person or institution) and the procedure (the methods used in accomplishing the work). Now which one is under consideration when we say "God did not tell the church how"?



How does God reveal Himself unto us? Well, what do we mean by the "how", the *agent* or *action* in revealing Himself? To know this is important in answering the question properly. If we have in mind the agent or person, it is Jesus Christ and no one else. Peter quotes what Moses said of Christ: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3:22, 23). The opening verses of Hebrews tell us that God spoke before to the fathers by the prophets, and "hath in these last days spoken unto us by his Son . . ." (Heb. 1:1, 2). If the agent or person is meant by the "how", God revealed Himself only through His Son in these last days. The Bible gives us the "how".

But if the action or procedure is meant by the "how", the question would have to be answered differently. Christ being the agent, God gave him all power and authority. The Holy Spirit was employed by Christ to reveal the word to the apostles (John 14:26; 16:13; Acts 1:1,2,8; 2:1-4; I Cor. 2:10; I Pet. 1:12). The apostles, being moved by the Holy Spirit, wrote the things revealed in what we now call the New Testament (I Cor. 14:37; II Pet. 3:15,16). This is the "how" concerning the action or procedure.

Now with regard to orphan and widow care, has God given us the "how"? If no "how" is given, it would follow that any "how" is scriptural, providing of course He commanded us to do it. Are we speaking of the *agent* (person or organization)? If so, the church or the individual is the only "how" revealed in the word of God. Just find the verse that shows any other agent or organization and we will have some place to begin in reviewing our position. God has specified the organization or institution when He required the *church* in certain circumstances and *Christians* in general to do benevolent work. If not, then why cannot the Red Cross, Community Fund, Salvation Army, etc. be the agent through which the church works in this field? They can if God did not give the "how", meaning the agent or organization for caring for the needy. But it is said that *the church* is commanded to do this work. Then the "how" (organization) is given by God. It is the church.

But if the procedure or action is meant by the "how", i.e., God did not tell us exactly the action to follow in caring for the needy, then institutions have nothing whatever to do with the question. It is simply a matter of procedure in getting the work done. Sometimes this is called "methods". There would be no question at all about whether food was given to the hungry or whether money was given to him to buy food. That is not what the problem is all about, and most people who argue this matter know it. The *agent* or *institution* is what is objected to on the grounds that God specified who is to do this work. When the argument is presented the agent is the only thing under consideration in the "how". Did God tell us how? He certainly did: the church under given circumstances and each Christian according to his ability and opportunity.



## A STATEMENT CONCERNING GOSPEL PRESS, INC.

*Earl Fly, Orlando, Florida*

I understand that the *Firm Foundation* editorial of August 29, 1961 says that *Gospel Press* does not solicit funds from churches and that those who had written and spoken about it "did not know what they were talking and writing about relative to the activities of *Gospel Press*".

Inasmuch as I was one of those who talked and wrote about its activities, I publish the following to set the record straight. I have the two original letters from *Gospel Press, Inc.*, signed by Vice President Paul Hunton.

When the Belmont Heights church of Christ in Tampa, Florida, received a letter from *Gospel Press* signed by Paul Hunton, postmarked Sept. 26, 1960, asking for a contribution from the church to *Gospel Press*, the brethren considered it in a business meeting conducted October 3, 1960. They instructed me to write the following letter, which was read and approved in a special meeting October 5, 1960.

"Mr. Paul Hunton  
Gospel Press, Inc. 3813  
Hillsboro Road Dear  
brother Hunton:

"The Belmont Heights church received your letter post-marked Sept. 26, 1960, in which you request the fifth Sunday contribution in October for *Gospel Press*. The letter was read and discussed Monday night, October 3, in the regular business meeting of the church, and the decision was made that I be authorized to write this letter to you, which was read and approved in a special called business meeting, Wednesday night, October 5.

"Some of the brethren here, Wendel Strickland, John Langford, Gerstle Slatton and others, remembered favorably your preaching in this area, and an interest was expressed to hear what you might have to say further about some questions regarding *Gospel Press*.

"The brethren here have always rejected and opposed church contributions to the Missionary Society to enable it to preach the gospel on the grounds that there is no Bible authority for it, that the church is sufficient to preach the gospel without contributing to and consequently working through human organizations. We believe that *Gospel Press*, with its Board and Chairman, President, Vice President, is an exact parallel with this missionary society of yesteryear, which alienated brethren, divided churches, and resulted in a new denomination being born, namely, the Christian Church. For this reason the decision was made not to support *Gospel Press* in any way.

"We understand that *Gospel Press* publicly stated in its beginning that it would *not* solicit or accept church contributions. The brethren are interested to know the grounds for the change. It is also requested that you give Bible authority for church contributions to *Gospel Press*.

"The brethren here sincerely request your reply to these matters, which will be read to the brethren for consideration in a called business meeting.

Yours sincerely,  
BELMONT HEIGHTS CHURCH OF CHRIST,  
By Earl Fly, Evangelist."

The following letter, dated October 18, 1960, was signed and sent by Paul Hunton, via air-mail, to the Belmont Heights church.

"Dear Brethren:

"When we mailed out the letter requesting contributions from the churches we assumed that everyone had read of the revised position of the Board of Directors of the *Gospel Press*. Contributions are now solicited from churches if the check is specifically for the advertising, tracts to be mailed out, or answering the inquiries. We never have and we do not now solicit funds from churches for salaries or other necessary expenses involved. These expenses are paid by individual contributions. It have been stated in our gospel papers that all contributions raised east of the Mississippi will be used only for the ads, tracts and answering inquiries. I should have stated this again in my letter to you.

"I hope this answers your questions and you will encourage the church to send a sizeable contribution in October.

Your very truly,  
(signed) Paul Hunton, Vice-President.

The reader will please notice that the second letter reaffirmed the intentions of the first to solicit contributions from churches, and I was personally asked to encourage the church to "send a sizable contribution in October". Surely the Vice-President knew the policy of *Gospel Press* and the position of the Board! If they have now ceased their solicitations for church contributions they owe us an explanation. What are their reasons for the newly revised position to *not* solicit churches, if this be their latest position when this article is published.

The indisputable facts in this article are published to keep the record straight.



In a recently published college textbook in Zoology there is a chapter devoted to Evolution. In this chapter there is a brief summary of events which lead to the acceptance of the theory, according to the author. Empedocles (5 BC) suggested that the parts of animals had arisen separately and spontaneously from the earth and had assembled themselves at random into whole animals. Later the theory of spontaneous generation accounted for whole animals coming into existence out of nothing. In 1802 the French biologist, Lamarck, put forth the theory of acquired characteristics (a blacksmith would have brawnier children than if he had been a musician). Then came Charles Darwin in the eighteen hundreds. Darwin took the works of others as well as his own conclusions and presented them at the Linnean Society of London in 1858. In 1859 he published, "On The Origin of Species by Means of Natural Selection". The author states that, "Darwin's theory of evolution took the scientific world by storm". He declares further that, "within a few years the theory of special creation was abandoned by biologists, in favor of the theory of evolution". He leaves the impression that no biologist today exists that does not subscribe to the theory of evolution. I not only resent this statement and conclusion but I claim that it is a false and misleading statement. To claim that all biologists are in favor of the theory of evolution is to make a claim that is not true. I readily admit that many biologists are evolutionists. I also am conscious that some bankers are thieves, some doctors are quacks and some

men are drunkards. However, if I place every banker, doctor and man in these groups it would be a dishonest classification. One may be a banker, doctor, biologist or of other professions and still be a Christian. Jesus invites "whosoever will" to come and partake of the blessings that are promised to the obedient and faithful. There are those who claim that the things they have learned in a biology class or some other course in school has caused them to lose their faith. If this is true it was indeed a weak faith that was not based upon the word of God. No *truth* has ever caused one to forsake Christianity. When one is taught or discovers a "truth" that opposed inspired revelation it would be the point of wisdom and intelligence to investigate this "truth" closely and critically. Since God is the source of all truth, truth does not contradict itself.

**COMMENTS TO THE EDITORS**

"We sure are enjoying *Searching The Scriptures* and pray that all who receive and read it will be strengthened in the Faith."—L. N. Clifford, Nashville, Tenn.

"This is a very fine paper and I wish I could send it into every home among our brethren. Possibly I can subscribe for more of my friends in the near future."—W. C. Sawyer, Sciotoville, Ohio.

"I enjoy your good paper and it should be doing a lot of good for the Cause of Truth. Keep up the good work."—Charles A. Holt, Wichita Falls, Texas.

"I am grateful for your good work with the paper."—Rufus R. Clifford, Nashville, Tenn.

"I have enjoyed reading this paper very much."—W. B. Kickliter, Palatka, Fla.

"I enjoy reading your paper so much. I'm sure it is a great inspiration to all who read and study things written in it."—Mrs. L. R. Ward, Clearwater, Fla.

"Thanks for being so kind to continue sending *Searching The Scriptures* over the past few months so that it has not been necessary to miss a single issue. We appreciate it more every time we read it."—Arthur M. Ogden, Live Oak, Fla.

"I am appreciative of the paper, undoubtedly it is doing a world of good. Keep up the good work."—J. R. Snell, Louisville, Ky.

"Please renew my subscription to *Searching The Scriptures*. I enjoy it very much."—Bill Adams, Warrington, Mo.

"Renew my subscription. I appreciate the paper so much and I am trusting much good will come from the paper."—Dewey J. Stalvey, Trenton, Fla.

"I continue to enjoy the excellent material which you put out. I feel especially grateful here since I am the only one in this congregation who feels that the Scriptures teach that the church has no business getting involved in the projects of men. I trust that you continue to publish the truth as you have thus far."—Capt. Wallace H. Little, San Francisco, Calif.

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# The News Letter Reports

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

## NEW CHURCH IN MANCHESTER, TENNESSEE

Early in 1961 a few families living in the Forest Mills community in Manchester, Tennessee decided to make an effort to establish a New Testament church in that area. There are two or three denominational churches in that section but only a few active members of the body of Christ. They were attending worship at East Fort Street, South Side, Cumberland Academy, and perhaps other places, but felt that there would be a considerable advantage in having a congregation in Forest Mills; that there were perhaps a number of members who were not attending any place who might be encouraged by such an undertaking and thus become interested in the Lord's work again.

A canvass was made of the neighborhood in an effort to reach such members. Several business meetings were held and plans were made to begin the work.

On January 22, 1961, the group met in the Forest Mills school building for Bible study, with 37 present for this initial service, 16 members of the church were present and formed the nucleus of a new congregation which has seemed to make excellent progress from the beginning. Contributions have averaged around \$75 per week, plus several sizable donations from other congregations. To date, there have been 6 baptisms, and 8 members have formerly identified themselves with this new church. Brother C. G. Caldwell Sr. preaches regularly, two Lord's days each month and brother O. C. Tally preaches two Lord's days each month.

A spacious lot was donated by Mr. David King of Manchester. A modern brick meeting house is being erected on this lot which will seat around 300. It is a beautiful building of modest design which will meet the needs of future growth. The house will be ready for occupancy within a month from this date. In the meantime the church continues to meet in the Forest Mills school building.

Brother Caldwell is sound in the faith and a loyal worker for the Lord. He spends much of his time in meeting work. Congregations looking for a good man for a meeting will do well to contact him. His address is 1310 McArthur Dr., Manchester, Tenn.

ARTHUR M. OGDEN, Live Oak, Fla.—May 1st ended nearly six years of work in Southern Illinois, most of which was in Franklin County. During this time I worked with Churches in Christopher and West Frankfort full time for two years and nine months each, and simultaneously with West Frankfort and the Crawford churches the last three months of our stay. The only churches that I know of in extreme Southern Illinois that are definitely conservative are in Franklin County, even though I am sure there are others.

May 1st also marked the beginning of work with the Live Oak, Florida brethren. Prospects are good here, and I am looking forward to a very happy and fruitful work. Everett Williamson, who labored with this church part time for the past seven years, still resides here in Live Oak, occupying the position of Supt. of Schools, and preaching for the Mt. Olive brethren, who meet six miles west of Live Oak. When passing through be sure to worship with us.

TOMMY NELSON has moved from Newberry, Fla., to labor with two rural congregations near Monticello, Ky. (Stop and Shearer Valley). He reports that the work looks good in that section.

DEWEY J. STALVEY, Trenton, Fla.—We, the members of the church of Christ in Newberry, Florida, wish to report in *Searching the Scriptures* a statement on behalf of brother Tommy Nelson for the purpose of encouraging the work of the Lord. Brother Nelson labored with this church for almost two and one half years. We are able to see many good results of his work while he was with us. We were made sad when he departed from us, yet we do rejoice to know that the lessons brother Nelson preached were true to the word of God. The last Sunday night brother Nelson was here five were baptized. Many others have obeyed the gospel during his work with us. We would like to express our sincere love for brother Nelson and his family. Our prayers are for him and the work of the church wherever he goes. May God be with him and bless him.

### GOSPEL MEETING

A gospel meeting at Par Avenue in Orlando, Fla. will begin November 26 and continue through December 5. H. E. Phillips will be the speaker. All in this section are invited to attend these services each evening at 7:30. M. E. Patton is the local preacher.

### GIVE US YOUR REPORTS

It is not an easy matter to get all the facts of a gospel meeting or the reports of interest from various sections from some of the bulletins. If you have announcements of meetings, please send us such reports in time to do good in encouraging people to attend. Others may be interested in what you are doing.

H. E. PHILLIPS, Tampa, Fla.—I recently closed a good meeting with the church in Pelham, Tenn., near Monteagle. Although there were no additions the interest was good throughout the meeting. Following this meeting I was with the 12th Street church in Bowling Green, Ky. Attendance was good every day and evening. Three were baptized and four were restored during this meeting. I was impressed by the diligence of the elders: W. L. Forshee, W. T. Harrah and Frank G. Melton. They are busy in teaching the word both publicly and privately. They love the truth and will stand by it whenever proclaimed. They are loved and respected by the members of that congregation. Brother B. G. Hope has been with this good church for 12 years and is still doing a good work. His reputation is well known throughout that section of Kentucky as a sound and faithful preacher of the gospel. The preacher, elders and deacons work well together and the spiritual health of that church is excellent.

## GOSPEL MEETINGS

A meeting with different speakers each evening at Shelbyville Mills, Tenn., Oct. 1-8. Harris Dark—"What Is The Church?"; Robert Jackson—"How To Enter The Church"; Richard Weaver—"Congregational Independence and Cooperation"; Bob Crawley—"The Church and The Christian"; Rufus Clifford—"The Mission of The Church".

IRVEN LEE of Russellville, Ala. was in a meeting at North Street in Tampa, Fla., Nov. 5-12. PAUL ANDREWS is the local man. . . JACK DUNCAN was the speaker in a meeting at Kirkwood, Mo., Oct. 22-29. . . EARL FLY of Holden Heights in Orlando, Fla. spoke in a meeting at Umatilla, Fla., Oct. 16-24. . . WESLEY JONES of West End church in Bowling Green, Ky. was the speaker in a meeting at Franklin, Ky., Oct. 8-15. . . M. E. PATTON of Par Ave. in Orlando, Fla. preached in a meeting at Forest Hills in Tampa., Fla., Sept. 17-24. . . HUGH DAVIS of Lake Wales, Fla. was the speaker in a meeting at Holden Heights in Orlando, which began Nov. 5. EARL FLY is the preacher with this church.

J. P. MILLER of Tampa preached in a meeting with the Spring & Blaine church in St. Louis, Mo., Oct. 1-10. One was baptized. FERRELL JENKINS is the preacher with this congregation. . . EDWIN BROADUS was at St. Charles, Mo. in a meeting Oct. 8-18. . . ROY COGDILL was the speaker in a meeting at the MacDill church in Tampa, Fla. Oct. 15-22. COLIN WILLIAMSON is with this church. . . C. G. CALDWELL, JR. of Columbus, Ga. was in a meeting at Glen Park church in Gary, Ind., Oct. 8-15. HARVEY J. WILLIAMS is the preacher here. . . JERE E. FROST of Birmingham, Ala. was in a meeting Oct. 4 at Hessville church in Hammond, Ind. . . WARD HOGLAND of Greenville, Texas was in a meeting at Franklin Road in Nashville, Tenn., Oct. 1-11. C. M. CAMPBELL is the preacher at Franklin Road. . . C. L. OVERTURF of Tampa, Fla., was the speaker in a meeting at College View in Florence, Ala., Oct. 1-8.

JAMES R. COPE of Tampa was with the Locust Street church in Mt. Pleasant, Tenn., Oct. 8-14. . . OAKS GOWEN of Bradenton, Fla. spoke in a meeting at West End in Bowling Green, Ky. in September. WESLEY JONES is with this congregation and doing a good work. . . CHARLES G. LEMONS of Lewisburg, Tenn. was in a meeting at Tarpon Springs, Fla., Sept. 24-Oct. 1. O. T. ROMINE is the preacher at Tarpon Springs. . . BILL CAVENDER of Greggton, Texas was in a good meeting at Westvue, Murfreesboro, Tenn. in September. RICHARD WEAVER is the preacher at Westvue. . . CLYDE WILSON of Gardena, Calif. was in a meeting at Sunnyvale, Calif., Sept. 17-24. FOREST MOYER is the local man in Sunnyvale. . . M. E. PATTON of Par Ave. in Orlando spoke in a meeting at Northside in Ft. Lauderdale, Fla., Oct. 9-15. JIMMY TUTEN JR. is the preacher there. . . ELMER MOORE of Highlands, Texas was in a meeting at Timberland Dr. in Lufkin, Texas, which closed Sept. 22. HERSHEL E. PATTON is the preacher at Timberland Dr.

ROBERT JACKSON of Nashville, Tenn. was in a meeting with the Downtown church in Lawrenceburg, Tenn., Nov. 5-12. E. L. FLANNERY is the local man. . . RICHARD WEAVER of Murfreesboro, Tenn. spoke in a meeting at Decatur, Ga., Oct. 22-27. W. C. HINTON, JR. is the local preacher. . . E. L. FLANNERY was at E. Portsmouth, Ohio in a meeting October 22-29. W. C. SAWYER is the new preacher at E. Portsmouth. . . J. R. COPE of Tampa closed a good meeting at Perry Heights in Donnelson, Tenn., Oct. 22. HARRIS DARK preaches at Perry Heights. . . ROBERT JACKSON preached at El Bethel, Tenn. Oct. 23-27. . . DELTON PORTER was in a meeting at Woodbury, Tenn.

Oct. 29- Nov. 7. . . PAUL ANDREWS of Tampa was in a meeting at 12th & Chestnut Sts. in Abilene, Texas in October. . . HOMER HAILEY of Tampa was in a meeting at Park Blvd. in Louisville, Ky., Oct. 8-15. . . ROBERT ATKINSON of Miami was in a gospel meeting at Palmetto, Fla. which closed Oct. 8. LESLIE E. SLOAN is the preacher here. . . HOMER HAILEY is to be the preacher in a series of meetings at 10th Ave. W. in Bradenton, Fla. in November. OAKS GOWEN is with this congregation.

THOMAS A. THORNHILL, Perry, Fla.-Concerning the work at the Spring Warrior congregation, we are making progress all along. The congregation is on pretty solid ground as far as the issues are concerned. Most of the members are conscientious and sound in judgment. We have baptized 10 during the year and also restored the same number. The brethren have built new classrooms and a baptistry, and have also expanded the auditorium. There is still plenty of work to do.

ROBERT J. LaCOSTE is the new preacher at Temple Terrace in Tampa, Fla. Brother LaCoste moved from Clearwater, Fla. and began his work October 1 of this year. He has done a good work in Clearwater and we expect a good work in Temple Terrace.

## COGDILL-WOODS DEBATE

Roy E. Cogdill and Guy N. Woods are scheduled to meet in Newbern, Tennessee on December 18-24 to discuss the propositions they discussed in November, 1957 in Birmingham, Ala. These propositions cover the human organizations through which churches cooperate in benevolent and evangelistic work.

GROVER STEVENS began a meeting at Drew Park in Tampa, Fla., October 30th. H. E. PAYNE is the preacher with this church. . . BOBBY THOMPSON of North Miami church began a meeting at Lake Wire church in Lakeland, Fla. November 5 to continue through November 12. TOM BUTLER has been with this church for several years. . . WARD HOGLAND of Greenville, Texas closed a good meeting at Seminole in Tampa Oct. 29. Six responded to the invitation.

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