

SEARCHING *The* SCRIPTURES

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.—John 5:39.



"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."

—Acts 17:11

VOLUME II

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THE SECOND CHAPTER OF ACTS

Jas. F. Miller

More prophecy is fulfilled in Acts the second chapter than in any other chapter of the Divine record. Four great events are recorded and four great fundamentals of the religion of Christ are dealt with. I suggest that they are as follows:

1. The establishment of the Church for which Christ died.
2. The descent of the Holy Spirit, and the gospel that came with it.
3. The beginning of the reign of Christ on David's spiritual throne, the only throne he will occupy.
4. The first complete divine answer to the question, "What must I do to be saved?"

THE BEGINNING OF THE CHURCH

Now, let us deal with the first: The establishment of the New Testament Church. As we study the following scriptures we will see that Joel the second chapter is fulfilled in Acts two. We will see that Daniel 2:44 is fulfilled in Acts 2. We will see that Isaiah 2:3 and Mark 9:1 are fulfilled, along with Matthew 16:17, 18. And that all of these scriptures deal with the beginning of the Church or Kingdom of Jesus Christ. Notice that we say the Church or Kingdom, for they are one and the same thing and when the Church was established, the Kingdom to be yet future in the light of Mark 9:1. It was to come in the lifetime of those standing there, and was to come with Power, and when the Kingdom came, the Power came, and the Church and the Kingdom was established. To prove these things, let us turn to the scriptures.

Isaiah 2:1-3, tells us where: In Jerusalem. (The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.)

Daniel 2:44, tells us when: In the days of these kings, "And in the days of these Kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people, but it shall break in

pieces and consume all these kingdoms, and it shall stand forever."

Joel 2:16, 17, tells us how: Pours out his spirit; when—in the last days. "But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

Mark 9:1, tells us how—The kingdom was to come with power; and when—In the life time of those that stood by. "And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."

THE HOLY SPIRIT

Now, let us deal with -the second event: The descent of the Holy Spirit. Notice that the Holy Spirit came in cloven tongues like as of fire. When the Holy Spirit descended the apostles began to speak in other tongues as the Spirit gave them utterance. Special emphasis needs to be put on the fact that these tongues were definite languages (See Acts 2, verse 6). These languages were unknown to the apostles, and the multitude knew this, for they exclaimed that all of the apostles were Galileans and could not know all the tongues or languages of those assembled (See verse 7). This speaking was not a meaningless babble but an intelligent rendition of every language of the multitude from all the countries listed in the second chapter, verses 7 to 10.

Again I remind you that the Kingdom was to come when the Holy Spirit came, and the gospel was to be preached with all its power when the Spirit was sent down from heaven. This is what Peter, in I Peter 1:12, declares when he states that the gospel was sent down by the Holy Spirit. "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." Acts 1:6-9: "For John truly baptized with water; but ye shall baptize with the Holy Ghost, not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in

all Judaea, and in Samaria, and unto the uttermost part of the earth."

CHRIST ON DAVIDS THRONE

The third great lesson: In Acts the second chapter we find the beginning of the REIGN OF CHRIST ON DAVID'S THRONE. Peter declares this to be an accomplished fact. He quotes from David to show that Christ was to be raised up to sit on his throne, and says that Christ is at the right hand of God exalted. An unbiased reading of the following verses will convince any man with an open mind and an open Bible that Peter avows the seating of Christ on the throne of David, to be king over his kingdom, is now accomplished. The throne of David is spiritual, and in heaven, and Christ is now king over the Church, spiritual Israel. Let us prayerfully read and study the following verses. Acts 2:39-36: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before He spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

WHAT SHALL WE DO?

Let us now call your attention to the fourth point in the things that we can learn from the second chapter of Acts of the Apostles. We find that it teaches what all men must do to be saved. We find that baptism looks forward to the remission of sins, and this caused Paul to say that Ananias told him to arise and be baptized and wash away his sins (Acts 22:16).

To show that several translations render the preposition "Unto" instead of "for" consider the following: *King James Version*: "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

American Revised Version: "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." *Twentieth Century New Testament*: "You must repent," Peter answered, "and must every one of you be baptized in Jesus Christ's name for the forgiveness of your sins; and then you will receive the gift of the Holy Spirit."

Thus we see that when a man believes the gospel, repents of his sins, and is baptized into the name of the Father, the Son and the Holy Spirit, he is baptized UNTO the remission of his sins, or unto the washing away of his sins. He is not baptized because his sins are already forgiven or because he is already saved, but that he might be saved or washed in the blood of the Lamb. No man, therefore, can be a child of God until his sins are washed away in New Testament baptism.

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Editorial . . . H. E. PHILLIPS

ATTENTION PLEASE!

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Let me suggest the following as a help to us in spreading the word of God and a help to you and your friends in your search for divine truth:

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There is quite a difference in searching for the *truth* and in searching for *proof* of what one wants to believe. In

religion and politics, perhaps more than in any other field, men and women close their ears and eyes to any evidence that does not agree with their preconceived ideas and beliefs. Why is this true? Why will not a man who professes to search for all truth be willing to go to any reasonable effort and expense to find it? Why will he refuse to examine evidence touching the subject about which he professes to search for the truth? *Prejudice* is the only reasonable answer. When Paul addressed his countrymen from the stairs in Acts 22, they listened until he touched a subject they all were prejudiced about—the Gentiles. "And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live" (Acts 22:22). They would hear no more evidence because it did not agree with their own beliefs at that point.

When Stephen spoke to the Jews about their disobedience they refused to hear him on the matter. "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth" (Acts 7:54). "Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord" (Acts 7:57).

Prejudice will keep millions of people out of heaven because it will keep them from searching the Scriptures daily. If one is ignorant of the gospel of Christ, he does not have the power of God to save (Rom. 1:16). Today people are not ignorant of divine truth because they cannot read and reason; it is not because they do not have the evidence available, but the reason is largely due to their own refusal to search for the truth. Truth does not have anything to fear. It will eventually be the victor in every battle. It is better to know the truth of God, even if one has to change his entire life like the apostle Paul did, than to go through life opposing truth simply because he refuses to examine all truth wherever it may be found. "Ye shall know the truth, and the truth shall make you free" (John 8:32).

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

HAMARTANO, I SIN"—NO. 6

The observation, as it were, of the company that a word keeps, often assists in the understanding of the usage of that word.

The familiar Old Testament equation of sin and disease results in the equation of *hamartia* and *holi*, a Hebrew word usually rendered "disease": "Surely he hath borne our griefs (*hamartias*, for the Heb. *holi*, "disease"), and carried our sorrows," Isa. 53:4. The RSV follows the AV in rendering *hamartias* "griefs," adding the note, "sicknesses."

The equation of sin and disease leads naturally to the healing of sin in the LXX rendering of the following: "the Lord will heal thy sins (*iasetai kurios tas hamartias sou*)." The Hebrew text is curiously rendered "That then the Lord thy God will turn thy captivity . . ." in the AV. The RSV renders the Hebrew "then the Lord your God will restore your fortunes," Deut. 30:3.

I MARVEL

GAL. 1:6

James P. Miller

As I sit at the editor's desk the wonderful things taught at the Florida Christian College lectures are still ringing in my ears. Forty six men from 11 states took part in this March series in the new auditorium on the banks of the Hillsborough river on the campus of the school. I marvel that men coming from so many places and from different circumstances of life could be so united in thought and belief. These were not young men, neither were they old. Most of them could be considered as in early middle life and all were men of ability. They are of that number that think for themselves and are not afraid of the pressure of a modern brotherhood. They were almost without exception men who believed in the all-sufficiency of the church purchased by the blood of Christ. As I sat and listened to them uphold the word of God and magnify his Son I could not help but think what a force they are for truth. How blessed the church is today to have them and to feel their influence for right, and to take courage from their boldness. I thought also of those who stand with them all over the world. Preachers numbering into the hundreds and brethren by the thousands, who have not been carried away by the drive of Institutionalism and Liberalism in this age.

The theme of the lectureship was "The Ancient Faith and Modern Thought." As speaker after speaker discussed Atheism, Protestantism, Intellectualism, Communism, Humanism, Materialism, and Supernaturalism as opposed to the Gospel of Christ I thought of Paul's warning to the Corinthian church in the the first chapter and verse 21, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Oh! how we need to heed the warnings of those who point out this worldly threat to the very foundations of faith. Instead of moving with the tide, as so many brethren are doing, we need seek out the "ancient landmarks."

I am truly sorry for brethren who are saying they no longer need chapter and verse for what they do in religion. They are casting aside the sword that alone can defend them and carry the battle to victory. One man with Bible authority for what he teaches will ultimately be more than a match for 1,000 who have no authority. How well this truth was established in the division of the 19th century. The brethren who stood opposed to the Missionary Society and the Organ were sadly outnumbered and in many places were only a hand-full, yet they had something that caused them to become in a few years the aggressor instead of the vanquished. This something was authority for all that they taught and practiced. Think of going into a new community and challenging the sects to meet the truth revealed in the New Testament and knowing all the time that if they call for the verses that justify human institutions attached to the church and organizations of churches larger than the local congregation the preacher will be helpless.

Some of the large papers and schools among us are constantly assuring their people that the brethren opposed to these innovations are few in number. This is not the question. The question is, are they right? If they are right and were only 10 by count they would be more than a match for those who are wrong and the host who have gone "beyond what is written" would have to flee. Just think of a

gospel preacher who all of his life has been willing to defend what he preaches having to run and keep running. Brethren stop and think for just a moment. Are you willing to give up the very ground that has made the truth victorious these many years? Are you willing to stop preaching on "Scriptural Authority," "How the Bible Teaches," "Making all Things According to the Pattern," "Making it as Sure as You Can" and that grand old sermon on the "Course to Pursue to be Infallibly Safe"? In many churches today just to announce these sermon topics would bring a storm of protest from the institutional brethren and many preachers have been told they can not use them. The reason is clear: brethren who do not want this kind of preaching are no longer concerned about Bible authority. They do not want to be reminded that the word of God teaches by command, example and inference and by these ways only. They can not find their human institutions in them. The pattern gives them concern no longer for they openly argue in the "market place" that there is no pattern. After a century of preaching on making it sure they are now willing to take any chance that will foster their cause and even run the risk of calling their brother a fool. The thousands that came forward when Franklin's sermon on the Infallibly Safe Way was preached have been forgotten and the Gospel Sword will no longer cut for its edge is dull and the arms that seek to hold it are compromised.

Who can deny that the future is in the hands of Him who "does all things well" but I marvel that God still has those "who have not bowed the knee to Baal" and who still preach the grand old sermons that filled the heart, convinced the mind and moved the lost to obey the word of God.

THE WORD OF GOD: POWERFUL AND SUFFICIENT

NO. IV

George hemasters, Barberton, Ohio

In the first three articles of this series it has been pointed out that the word of God is powerful and sufficient to: (1) create and uphold the material universe; (2) convict and convert individuals from sin and secure for them safety for the soul; and (3) so discipline the lives of Christians as to mold them into the kind of men and women that God desires them to be. In this, the final article, your attention is directed to the fact that the word of God is powerful and sufficient to keep the church pure.

So long as "the devil, as a roaring lion, walketh about, seeking whom he may devour" the purity of the church in doctrine and practice will be threatened. And, the kingdom of God, though pictured by Isaiah as a kingdom of peace (Isa. 2:1-4), must at the same time retain its militant and aggressive spirit against that which is evil. There is a common enemy against which the servants of the Lord must do battle, and this enemy is defined by Paul. In II Cor. 10:3-5, he says, "For 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 strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ". Further, in Eph. 6:10-12, he continues by saying, "finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God that ye may be able to stand

against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rules of the darkness of this world, against spiritual wickedness in high places". We should, therefore, beware when a spirit of pacificism creeps into the ranks of the disciples of Christ, for this enemy was common to them in the first century and it is likewise common to us today. There must be no compromise for the Lord's terms are "unconditional surrender" on the part of evil. Further, we should not be deceived into thinking that all of those who are in the camp of the enemy are without the church! It seems that there have always been those in the body of Christ who would exalt themselves against the knowledge and wisdom of God, and against them likewise we must wage a never ending battle. No quarter is to be asked and none is to be given.

But the apostle does not stop with giving the information concerning who the enemy is, but goes on to provide us with weapons of warfare as he describes the Christian armor. Part of this armor is defensive in nature, as he speaks of our girding our loins with the knowledge of truth; adorning ourselves with the breastplate of a righteous life; having on our feet the preparation of the gospel of peace; using our faith in God as our shield; and taking our hope of salvation as a protective helmet. He then defines our offensive weapon as he encourages us to take the "sword of the Spirit, which is the word of God" (Eph. 6:13-17). You will note at once that the weapon with which we bring to naught the forces of evil and of error is the word of God. Truly it is powerful and sufficient to accomplish this task. Let no man be deceived into thinking that anything short of this will do the job, for it will not. There is no room for trust in worldly wisdom, for the wisdom of this world is the enemy, and the wisdom of God as revealed in his word is that which we seek to exalt. This is no time to trust in the writings of prominent brethren of this or any other generation. This is the time to trust in the word of God and every true soldier of the Lord should have it buckled to his side and ready for spiritual encounter. Here, do not let it be surmised that I speak disparagingly of the writings of good brethren at any time, for such is not my intent. Their writings, if in harmony with the will of God will simply add to the myriad of voices that cry out against evil, but they are not the authority. The authority, both theirs and ours, is the word of God.

To see this principle manifested by way of example we have but to look at the conduct of Paul. In Acts, chapter twenty, as he conversed with the elders of the Ephesian church, he warned them of the falling away that was to come (vs. 28). Then in verse 32 he stated that which would have prevented the apostasy as he said, "And now I commend you to God, AND TO THE WORD OF HIS GRACE, which is able to build you up and give you an inheritance among all them that are sanctified". According to Paul, the word of God could have maintained the purity of the church. This same thing is evidenced in his writing to Timothy. In I Tim. 4:1-3 he spoke of certain departures from the faith which would occur. Then in the closing verses of that chapter he admonished this young preacher to "take heed unto thyself and UNTO THE DOCTRINE, continue in them: for in doing this thou shalt both save thyself and them that hear thee". By Timothy's patient continuance in the doctrine, both personally and by preaching, a correcting influence would be brought to bear against the departures previously mentioned.

This lesson would not seem complete, however, without at least pausing to read the apostle's charge to the young preacher in his second epistle. Paul is now the aged apostle;

imprisoned, presumably at Rome, for the cause of the Master whom he had so faithfully served. Aware of the fact that he is soon to face the grim reaper at the hands of the Romans, he pens these final words of encouragement to one who had labored with him in the gospel, as a son would labor with his father. He begins by saying, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give to me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:1-8). It is here an evident thing that inspiration declares, namely: that the preaching of the word of God would maintain the purity of the church and also secure for the body of Christ an entrance into the portals of Glory, when the Lord should come to redeem his own. Thus the word of God that was powerful and sufficient in the creation of the worlds; in the conversion of the sinner; in the disciplining of the Christian; is in like manner powerful and sufficient to keep the church pure. May God help us to cleave unto and to practice this sublime truth.

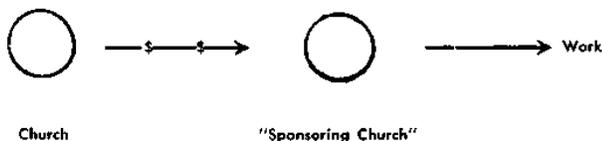
"THE SPONSORING CHURCH"

NO. I

Thomas G. O'Neal, Jasper, Alabama

The "sponsoring church," a product of our time, is here to stay! It will not pass away. Those who are promoting the "sponsoring church" arrangement have not removed the idol from their hearts, they don't intend to give up this modern system. The authority for a "sponsoring church" is found on the blank page of your New Testament.

What is a "sponsoring church?" It is not a local congregation doing her work; it is not a local congregation doing her own work which she was financially unable to do and was enabled to do it by a contribution from another congregation, as was the case of the Jerusalem church, I Cor. 16:1-4; Rom. 15:25-30, II Cor. 8, 9. A picture of a "sponsoring church" might help here to show what it is.



A "sponsoring church" is defined by J. D. Thomas in his book, *We Be Brethren*, page 255 as follows: "One congregation that especially oversees a project, such as a mission activity, in which other congregations have an interest and to which they voluntarily contribute regularly. Normally the contributing churches send their money through the sponsoring-church and the missionary receives all his salary in

one check, however this is not a necessity. The fact that other churches contribute to a project that is overseen by the elders of one church is the central idea." In other words it is a church that controls and oversees a work and receives funds from one or many churches so that it may carry on this work. At least, that is what the "sponsoring church" means now.

The "sponsoring church" made its appearance, was tried, but was rejected by those who wanted to "walk by faith." Earl West wrote in *Search for the Ancient Order*, Vol. II, page 424, "Beginning in 1867, it had been the practice of the churches to put the work each year under the elders of one Texas congregation. The work was under the Sherman church perhaps more than any other one congregation." In 1910 the church at Henderson, Tenn., decided to become a "sponsoring church" and oversee an evangelist in West Tennessee, calling upon other churches to send them funds to operate with. David Lipscomb wrote in the *Gospel Advocate*, 1910, page, 364, "Now what was that but the organization of a society in the elders of this church? The church elders at Henderson constitute a board to collect and pay out the money and control the evangelist for the brethren of West Tennessee."

Since the day of 1910 and the "sponsoring church" of Henderson, Tenn., there have been many other "sponsoring churches". Some of these would be on a local level, some on a state level, and still others on a nation-wide level. Probably the most outstanding "sponsoring church" of our day is the Highland church in Abilene, Texas, which puts on the "Herald of Truth" being enabled to do this by contributions she receives from other congregations, numbering over 1,000.

Some have contended the great commission as given by our Lord *cannot* be carried out without the "sponsoring church" or some arrangement like it. However, the churches in New Testament days did a beautiful job of preaching the gospel to the world without some arrangement like the "sponsoring church" (Col. 1:5-6; 23).

In another article, we want to look at an enlargement of the "sponsoring church" and in a third article why this arrangement is unscriptural.

A BISHOP WORSHIPS AT THE ALTAR OF THE UNKNOWN

John Gasaway, Gordon, Georgia (The Life Line, March 1, 1961)

In the *Macon Telegraph* of February the thirteenth, there was the following article.

"Religious myth is one of the avenues of faith, the Right Rev. James A. Pike said Sunday, and 'has an important place in the communication of the Gospel.'

"He spoke of the 'myth of the garden of Eden and of its value in explaining the nature of man. This was, he said, the use of a myth to explain a 'complicated truth.'

"Yet I do not know a single member of the Anglican communion—bishop, presbyter, deacon or layman—who believes this story literally,' Bishop Pike said in a pastoral letter which he ordered all rectors and vicars of his diocese to read Sunday.

"He described the Virgin birth as a myth which churchmen should be free to accept or reject. Another, he added, is that of the existence of a 'three-level universe, with a flat earth, hell below and heaven above.'

"The Episcopal leader said he was speaking out to his 'dear people' in answer to statements made against him by Georgia clergymen and others.

" 'I have no desire to prevent these various individuals from urging on their faithful the various non-essential beliefs and practices,' he said. 'I do not know—from On High—that they are wrong in asserting their particular interpretations.'

" 'I know that mine are within the limits of doctrinal orthodoxy permitted in our communion.'

" 'Agnosticism is an important part of true religion. It would be presumptuous for us to assume that the millions upon millions of human beings who have not heard of Jesus Christ will be assigned to eternal perdition.'

" 'Some of us, including your bishop, assume that a good God would not behave in such a fashion; others, like the present heresy-hunters, may wish to assume that He would—but who knows God's plans for others?'

"He contended that 'Our Church has long left room for differing degrees of acceptance as to the details of the narratives later inserted (by humans) into the Gospel accounts.'"

Of all the infidelity this is the worst that I've ever seen. No man could make an attack on the God above and the Bible which we love any more vicious than this attack that this so-called religious agnostic has made. And to think that we have some of these in the good old South, even in the community in which we live. The very idea of a religious leader remarking that "religious myth is one of the avenues of faith, and has an important place in the communication of the Gospel."

Webster defines a myth as "(1) A legendary story, serving to explain some practice, belief, etc., as in connection with religion; as the myths of ancient Greece. (2) A person or thing which exists only in one's imagination; as, Are fairies myths?" He then describes a legend as "A story coming down from the past that is widely accepted as true but is questioned by historians." Bishop Pike in essence states that faith and the communication of the Gospel is dependent upon a story that exists only in one's imagination. Compare then Peter's statement with that of the Bishop. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21). I wonder if the "great Bishop" thinks that the Holy Ghost is a story-teller. And that, a story that is only in His imagination. It is no wonder that so many of our young people in universities are infected with atheism and infidelity. Such as this is but a shot in the arm to the unbeliever.

It would be interesting to hear this "Learned Bishop" give his statements in regard to the creation of the world. Is this myth too? How about the resurrection of Jesus Christ, Mr. Pike? Is it too a myth? I wonder if this man has ever read that wonderful statement of the Apostle Paul in the Hebrew letter, "By FAITH we understand that the worlds have been framed by the word of God" (Heb. 11:3). Mr. Pike needs a little faith and then he would not have to explain away the Word of God as being a myth. Or else the poor man is ignorant.

One of the greatest causes for men not accepting Jesus Christ as their Saviour is that they do not know who Christ is, what He said, what He has done; they know nothing of His glory and love, His grace, and power, and Godhead. If they do not know they cannot believe. The Apostle Paul in his greatest defense of the Word of God, said that the Scriptures, inspired of God, were first of all profitable for teaching, that is, for teaching the truth; and if one does not know the truth, how can one believe "Faith cometh by hearing, and hearing by the word of God." Mr. Pike needs faith. But instead he appeals to Agnosticism.

In thousands and thousands of Protestant churches today (we are not criticizing but simply state a fact which everyone knows) the Word of God concerning Christ and salvation and the wonderful works of God is not expounded, unfolded, and explained from one year's end to another. There are congregations of a thousand or fifteen hundred people today who, from the first Sunday of January to the last Sunday of December, hear nothing about the creation of the world, divine plan for saving men, or of the grace of Jesus Christ. They instead substitute sermons of international peace, a new world order, a love for humanity, sociology, the wonders of science, the various popular phases of philosophy, attacks upon capital, unions, prohibition, lessons on economic problems, or about various holidays of the church, or why men should go to church. If the Bible is mentioned, in many places it is with a tone of apology, with some additional warnings that men should not put too much confidence in what it has to say. Young people of today are much in ignorance of what the Bible teaches; they may know a lot about science, psychology, mechanics or history, but they hear nothing about the Bible. They are growing up in a heathen atmosphere, and if all they know about the Bible is what somebody has critically said about it, they will never open its pages and read for themselves. What can one expect but a deep midnight of gross darkness, resulting from such ignorance? What the Episcopalian church and the "great Bishop Pike" need to do to gain faith in the Word of God is to throw away their creeds and their Prayer Book and study the Bible fervently.

From the Bishop's statements he is worshipping at the altar of The Unknown as were the Athenians. Their God was called Agnosta, The Unknown. This is the God that Mr. Pike and his cohorts worship. He says, "Agnosticism is an important part of true religion." His proof is that God would not assign to eternal perdition millions and millions of human beings who have not heard of Jesus Christ. Again the Bishop is ignorant of the Scriptures. He needs to be acquainted with II Thessalonians 1:7-11. "And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that KNOW NOT GOD, and to them that OBEY NOT the gospel of our Lord Jesus: who shall suffer PUNISHMENT, even ETERNAL DESTRUCTION from the face of the Lord and from the glory of his might." Evidently Mr. Pike and the Apostle Paul worship not the same God.

Our Lord came that we might know God. The Gospel of John was written that we might know that Christ was the Son of God. The Apostle Paul spoke again and again of the things we "know" as believers—we know God, we know the peace of God, we know the love of Christ, the grace of our Lord Jesus, the power of His Resurrection, that the trying of our faith worketh patience, that God is righteous, that we are of the truth, that God hears us, that we are loved of God and that we are born of God. Mr. Pike, was the Apostle Paul a heresy-hunter? Or the Holy Ghost who wrote the above facts?

Mr. Pike states, "—but who knows God's plans for others?" Again his ignorance shows. Listen to Paul again, "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If you have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; . . .

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God" (Eph. 3:1-6, 9). Yea, surely Mr. Pike is worshipping at the altar of The Unknown.

SCENES AT THE RIVER OF JORDAN

Warren Rainwater, Pensacola, Florida

The river of Jordan is known better perhaps than any river in the world. It does not compare with many other rivers in size or length but makes its mark in the minds of men and women nowadays because of the scenes that transpired there and are recorded for our information today upon the pages of inspiration. Drawn on the curtain of time is the scene of the crossing of the Jordan by the hand of God when the river was high by the Israelites under the guiding hand of Joshua. Other scenes are pictured upon the pages of Holy Writ and they all have a part in making this river stand out in our minds as one of the most important rivers of all time.

The scene that impresses me most, and shall be the theme of this treatise, is the one that happened on the banks of the Jordan in the plain of Moab. The progress of the Israelites had finally come to rest upon the plains of Moab, which were on the banks of the Jordan. No doubt Moses was pleased at the sight of the river, knowing that to cross over was to be in the land of milk and honey. Many years had been spent in hardships and disappointments to bring a stiff-necked people to the place where the land of their inheritance was in sight.

But alas! Moses was not to go over into the promised land. In Duet. 34:1, 12, we have a record of the death of that great man of God. He left his people and ascended the mountain until he came to the summit of Pisgah. From that vantage point, God showed him all the land of Gilead, unto Dan, and all of Naphtali, Ephraim, Manasseh, and Judah unto the sea. Then he looked to the south and the plain of the valley of Jericho. The God of heaven allowed him to see all that had been promised to Abraham. But he was not allowed to go over. Surely this was a great tragedy in the life of Moses. However, Moses was not allowed to cross over into the land because he had disobeyed God!

In Numbers 20:12, we learn of the failure of Moses to obey God and he was now to suffer for his sin. Moses died in the mountain and was buried by God and no one knows where his grave is located. This is one of the most tender scenes of the Old Testament. Even though we view it with great sorrow, it has a great lesson in it for the souls of men today.

Let us take another look at the scene that we have just described. This will teach us a lesson (much needed today) of how God deals with men when they don't follow his instructions. Who can say that God was unjust in refusing his servant the right to go over into the promised land? Many of us, no doubt, would have passed over the transgression and forgotten the sin of Moses completely because of the many years of service to God. But God saw fit to prohibit the passing over into the land beyond the Jordan because Moses sinned.

We must learn from this lesson that God will not allow his children to take his commands lightly. They may seem to be of no real importance to us in relation to some other command, but ALL commands of God are important and necessary to have fellowship with God. Moses understood the command in the first place and he couldn't say, "I don't

understand." Many times we try to justify self on the basis that we don't fully understand what God wants us to do regarding this or that. Paul takes care of that excuse in his instructions to Timothy when he said, "Study to show thyself approved unto God . . ." A lack of understanding on our part when we could know our duties will not please God.

The Israelites received the needed water but Moses still had to bear the consequence of his sin. We can do the same thing today in preaching the gospel. The gospel can be preached and it find lodging in the heart of an honest person and save his soul, but the person preaching can be a cast away by circumventing the plan of God for preaching the gospel. This point needs to be made clear to as many as possible. This principle can also be applied to the acts of charity of a Christian as well as a congregation. God expects us to do his will but also to do it according to his divine directive. Someone cries out, "But look at the good it is doing." May I suggest that many things may look good to us but may be a horror to God. Nothing is good for the church to do in the sight of God except that which is an assignment. That is why it is wrong to use an instrument in the worship. No assignment! The faithful saints of yesteryear moved away from the Missionary Society because no assignment could be found in God's Word for such an arrangement. That is why faithful brethren are moving away from a similar program today found in the Herald of Truth radio and T.V. arrangement. There is no assignment for the churches to function through one eldership or congregation. Can the gospel be preached that way? Yes! Will a person who hears the gospel and obeys it as it is preached on such a program become a Christian? Yes! Well, What is wrong then! Why was Moses refused the right to enter the promised Land? Did the people get water from the act of Moses? Yes! Well, Why wasn't it all in order? To ask the question is to answer it.

Dear Friend, the next time some project is suddenly thrust upon you by someone from afar or perhaps near, take a good look at it. First of all determine whether it is within the realm of Christian duties and then take another hard look to see whether it can be done or is being done according to the Word.

Science and Truth

I Tim. 6:20-21

William D. Burgess

The days of creation and the day of God's rest in Genesis 1 and 2 have been a great source of concern and speculation by those who espouse the theory of organic evolution. Many of this belief contend that the days of creation were not normal days, but were great periods of time and were only called "days". They ask if it would be impossible for these "days" to actually be eons in which God effected creation through a process of evolution. We know that the term "day" is used to mean a time longer than the twenty-four hour day. This can be seen by its usage in Genesis 2:4. The evolutionists contend that since the sun was not made until the fourth day that the three preceding days could not be considered ordinary solar days of twenty-four hours.

Let us consider these positions. It is generally accepted that in Biblical interpretation that we accept a word for its general meaning unless there are reasons in the form of acceptable evidence to interpret it otherwise. There is no evidence that the word "day" as used in the description of ere-

ation is anything more or less than a day, a solar day, as we accept it in our present time. Even though the sun does not shine in some parts of the world for a period of months this does not mean that in these areas the days are months in length. If this were done we would be forced to contend that a day in Tampa, Florida is twenty-four hours in length (if the sun shone its normal time), while the day at the North or South Poles would be about six months in length. In Tampa we would have 365 days a year but at the Poles we would have two days a year!

God, according to Genesis 2:1, rested from His work on the seventh day. In Exodus 20 God gives instructions to "remember the sabbath day, to keep it holy". He contends that He labored for six days in creation and rested on the seventh. He then gives this seventh day, not an eon of time, to His people and this day of twenty-four hours was observed by Israel through the ages. There appears no evidence here that indicates the days of creation differ in length from the seventh day which Israel observed or from our present twenty-four hour solar days of today.

CORRECTION

We stated that the sermon on "Benevolence" by brother Harris J. Dark, which appeared in two parts in SEARCHING THE SCRIPTURES in the February and March issues, was delivered at Perry Heights church where he now preaches. Instead he delivered this sermon at Lebanon Road congregation where he labored before the Perry Heights church started in November, 1960. There were 58 members when this congregation began meeting; now there are 132 members and a record attendance of 210.

STATEMENT ABOUT WINSTON J. MASSIAH

Several reports have gone out from me about the work and needs of Winston J. Massiah in connection with the establishment of the church and the preaching of the gospel on the island of Barbados in the British West Indies. In these reports funds for his support were requested. Now it becomes necessary for me to retract all recommendations of Winston J. Massiah and to request all support for him be immediately terminated. I must confess that much of the information concerning his work, his life and educations which has been passed on to you from him has been untrue.

He has divided the church in Bridgetown, Barbados, failed to follow the recommendations of those who sent and supported him. He tried to stir up racial strife and hatred. Even though he was adequately supported he used various means of obtaining money for his own personal use. He did this by special collections, soliciting from individuals and churches and other methods which indicate to me gross dishonesty.

He has made false charges against men in the Barbarees Hill Church and his friends who have been most kind to him. He has used an editor whose reputation is questioned and whose paper is of low standard to attack the church and some brethren who have gone down there to give assistance to the cause of Christ.

I was told by his close relatives and friends of long standing that he is the father of children out of wedlock, that he was involved in an affair with a young woman since he

has been preaching in Barbados and that he has two living wives. With the information I have, it is my opinion the whole adult life of Winston J. Massiah has been one of debauchery, deceit and duplicity. His relationship with the Barbarees Hill Church and those responsible for sending him to Barbados has been completely terminated.

There remains a faithful remnant of fifty members. These brethren have been carrying on the work and worship of the church by themselves. To be sure they are babes, but they have shown remarkable growth and development since they have been freed from the leadership of Winston J. Massiah. They have requested brother Conley and me to assist them in securing a man to go down there and help them. We are trying to find a man and raise his support. If you are interesting in helping in this work, will you please write me, whose address is P. O. Box 1713, Lakeland, Florida.

/s/ THOMAS G. BUTLER

WINSTON J. MASSIAH

Of vital importance to the churches of Christ are the facts concerning the sins of Winston J. Massiah at Barbados.

Not long after Massiah went to Barbados in 1957, rumors came from there of his many sins. The reports were of his dishonesty; promiscuous lying; misuse of church funds; multiple collections, including one for the "pastor"; his overbearing, domineering attitude; insulting and running off those calling in question his actions; his being over-married; his past life being immoral and those immoral practices being continued; his buying an expensive car and still calling for \$1,200 from brethren here in the United States to buy a second-hand car, as though he had none; his pretending to repent of his sins while continuing in them and disregarding brethren who were supporting him and planning his work; and last but not least, his shameful dividing of the church.

As to the truth of these rumors, may I say that brother Chesley Anderson and I spent approximately five months during last year working with the faithful brethren in Barbados, and with deepest regret we found that too many of such reports are true, as well as many not previously reported.

Brethren, this man should not be supported.

/s/ BYRON B. CONLEY

January 21, 1961

The present condition of the church in Barbados is very good.

The shameful and sinful division caused by Massiah last summer left the brethren who wanted to be faithful in a stunned, shocked, and confused condition. Attendance dropped very low at times, and encouragement and leadership were greatly needed.

Brother Chesley Anderson and I were heartily welcomed on the island of Barbados. The fact that brethren here in the United States remembered them and had come to their rescue gave them a new lease on life.

We were in a meeting with them each night for six weeks, as well as Bible classes, preaching services, and song drills for over three months.

There are twenty-five men who are faithful, besides women and children. Most of the men will take an active part in the services. Some are very able Bible students; a few are good speakers and teachers. One is an excellent song leader and teacher.

As the church is only three years old, the members are inexperienced, and they need an older, Christian man who is a sound, patient, and capable leader to work with them for awhile. There are many fine opportunities among those thousands of people on the island of Barbados for preaching the gospel.

We sincerely urge brethren here in the United States properly to assist and encourage them for awhile, as a fine work is already started there. There is every reason to believe that the cause of Christ can be built up and spread through the islands of the West Indies in the years to come.

/s/ BYRON B. CONLEY

IS IT A SIN?

Jas. P. Miller

In our generation when so many problems cover the church of our Lord like a raging sea we need to stop for a moment and consider the following questions before we hurl charges and accusations against our brethren.

1. Has it become in our time a sin to take the safe course in all matters that deal with the religion of our Lord? If this is not a sin, but a wise course to follow, is it right to seek to destroy the brethren who want to be safe and sure?

2. Is it still a sin to offend our brother for whom Christ died? If it is, are we offending when we demand of them to follow plans that are against their understanding of the word of God?

3. Do we still need chapter and verse for all we do in the name of religion? If this is still necessary why have brethren that seek to bind human institutions and unscriptural arrangements on the church not found the chapter and the verse that tells us that these things are right?

4. Is the church of the Lord all sufficient to do her work? If the answer is yes is there a human organization on earth that is necessary?

5. Did the early church under the apostles feed the widows and fatherless and see to the needy without any man made plan? If they did why would we not be able to do the same thing today?

6. If man mad homes for the aged, widows and orphans, hospitals, youth camps supported by the church and such like are a real asset to the church why were they not started by the inspired men who laid the foundation? Is it no longer necessary to take "heed how we build thereon?"

7. If peace can be had by placing the support of all of these things on an individual bases and this will save the blood bought church from division, can one go to heaven and not be willing to save the body from being torn asunder?

8. Do we still loose God when we go beyond the "things that are written" (II John 9)? If we do who among us is guilty of going beyond?

9. Who makes us differ; the man who introduces something that he cannot find in the word of God or he who opposes that which he cannot find?

Brethren, a serious answer to questions like these will help us save the body of Christ from another major division in our time. WHAT WILL YOUR ANSWER BE?

MEETING AT FOREST HILLS

Tampa, Florida

Beginning May 7 and continuing through May 12 there will be a series of lessons at the church of Christ in Forest Hills on *current problems* facing the church. These lessons will deal directly and scripturally with the "issues" as we would do with any other problem in Christianity.

Services will begin each evening at 7:45 p.m. The subjects to be discussed are as follows:

ESTABLISHING DIVINE AUTHORITY (What is divine authority? How do we determine when a thing is scriptural?)

CHURCH ORGANIZATION AND AUTONOMY (What is scriptural church organization? What does congregational autonomy involve?)

COOPERATION OF CHURCHES OF CHRIST (What is wrong with the Missionary Society? What is wrong with present cooperation such as the Herald of Truth, Gospel Press, Sponsored missionary activity, etc.?)

CHURCH ACTION VS. INDIVIDUAL ACTION (What the duty of the individual is and what the church can not do.)

BENEVOLENT RESPONSIBILITIES OF THE CHURCH (What is the right and wrong of orphan and widow care?)

DEVELOPMENT OF APOSTASY AND PRES-ENT ATTITUDES

You are invited to attend these lessons presented by H. E. Phillips who labors regularly with the church in Forest Hills.

WATCHING FOR FAULTS

"When I was a boy," said an old man, "I was often very idle, and used to play during the lessons with other boys as idle as myself. One day we were fairly caught by the master. 'Boys,' he said, 'you must not be idle; you must attend closely to your books. The first one of you who sees another boy idle will please come and tell me.'

"Ah," I thought to myself, "there is Joe Simmons, whom I don't like; I'll watch him, and if I see him off his book I'll tell the teacher.

"It was not long until I saw Joe look off his book, and I went up at once to tell the master.

"Indeed," said he, 'how did you know he was idle?'

"I saw him," said I.

"You did? And were your eyes on your book when you saw him?"

"I was caught, and the other boys laughed, and I never watched for idle boys again."

If we watch over our conduct and try to keep it right, and always do our duty, we will not have time to watch for faults or idleness in others. This will keep us out of mischief and make us helpful to others.

—Via. *Christian Review*, March, 1914.

The News Letter Reports

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

W. C. SAWYER has resigned his work at Park Street in Bowling Green, Kentucky. Brother Sawyer has the respect and confidence of Christians in that part of the state and has done a good work at Park Street. It has not been announced where he will move. If you should be interested in securing his services you may contact him at the Park Street church, Park and 13th Streets, Bowling Green, Kentucky.

C. L. McLEAN, Romulus, Mich.—The work is doing good here in Romulus. We had a record crowd last Sunday for this year-141 present, one was restored. . . . PAUL BROCK reported a good meeting recently with the church at Cooper, Texas, with five baptized and two restored. JAMES PLEASANTS is the preacher for this church. . . . ROY E. COGDILL of Oklahoma City, Okla. was in a meeting at the Lakeshore church in Jacksonville, Fla., April 23-30. . . . OSBY WEAVER of Dallas, Texas was in a meeting at Gary, Ind. where GLENN L. SHAVER preaches beginning April 9. . . . GROVER STEVENS was in a gospel meeting April 3-12 at Glendale, Ariz. . . . A. C. GRIDER of Louisville, Ky. was in a gospel meeting at Palmetto, Fla. April 17-26. . . . EUGENE BRITNELL is to be in a meeting at the church on Preston Highway in Louisville, Ky. where A. C. GRIDER preaches, May 3-12. . . . RUFUS R. CLIFFORD of Nashville, Tenn. preached in a meeting at Valley Station, Ky., the last of March.

HOMER HAILEY of Tampa, Fla. closed a good meeting at the Eastland church in Nashville, Tenn. the middle of April. RUFUS R. CLIFFORD is the preacher with this congregation. . . . FOY E. WALLACE, JR. preached in a meeting with the Oak Grove church near St. James in late March. He is to be at Dixon Springs, 111. following this meeting.

HERBERT H. THORNTON began work last fall with a small congregation in Baton Rouge, La. At the time he did not have enough support to take care of his family, but went into that field anyway. He now lacks \$125.00 per month having enough to take care of his family and the necessities of life. If you are interested in helping in this work, contact him at 9158 Baker Dr., Westminister Subd., Baton Rouge, La. for a full report on that work and his needs. Brother Thornton is a fine gospel preacher who stands for the truth.

HUGH DAVIS of Lake Wales, Fla. was in a meeting at North Street in Tampa early in April. PAUL ANDREWS is the preacher with this congregation. . . . JAMES R. COPE will be in a gospel meeting at Westvue in Murfreesboro, Tenn. June 18-23. RICHARD WEAVER is the preacher at Westvue. . . . BROOKS WEBB spoke in a meeting at Hickory Heights in Lewisburg, Tenn., where he recently moved April 16-23. . . . ROBERT JACKSON of Nashville, Tenn. was in a meeting at Mooresville Pike in Columbia April 17-26. . . . JACK HOLT of Cullman, Ala. closed a good meeting at Henderson Blvd. in Tampa April 16 and began another meeting at the Florence Villa congregation in the same city April 17. . . . BYRON CONLEY of Bartow was in a good meeting at Seminole congregation in Tampa April 16-23. There were excellent crowds for a morning service at 10 a.m. each day during the week. . . . JOHN IVERSON of Port Arthur, Texas was in a gospel meeting with the Nebraska congregation in Tampa April 23-30. C. L. OVERTURF, SR. is the preacher for this church. . . . J. FRANK INGRAM will speak in a

gospel meeting at the MacDill congregation in Tampa April 30-May 7. Ingram is with the West Hill congregation in Pensacola. COLIN WILLIAMSON is the preacher with the MacDill church in Tampa.

FRANKLIN PUCKETT of Dyersburg, Tenn. spoke in a gospel meeting at East Florence church in Florence, Ala. April 23-30. . . . HOMER HAILEY will be the speaker in a meeting at First Street in Florence, Ala. June 4-11. . . . E. L. FLANNERY spoke in a meeting at Ardmore, Ala. early in April. . . . FRANKLIN PUCKETT will be in a gospel meeting at Meridian, Miss, beginning May 7. WALTER N. HENDERSON is the preacher for this congregation. . . . WARD HOGLAND of Houston, Texas was in a gospel meeting at Sunnyvale, Calif. April 24-30. . . . HUGH DAVIS of Lake Wales, Fla. was in a meeting at the Northside church in Lakeland, Fla., April 23-30.

James P. Miller, co-editor of *SEARCHING THE SCRIPTURES* will preach in a meeting with the Temple Crest congregation in Tampa May 14 through the 21. Rymer Knight is the preacher for this church located on 40th Street on the north side of Tampa. The time of the services will be 7:30 each evening.

HAS GOD SPECIFIED THE TOOLS?

Lindsay A. Allen Sr.

In the June issue of *Gospel Defender* Malcolm Hill has an article entitled "Caring for the Needy as Simple as Noah Building the Ark". The author labors to show that since God did not specify the tools Noah was to use to build the ark, leaving these things to Noah's judgment, likewise God has not specified the "tools" (place, care, etc.), we are to use in caring for the needy. Therefore, according to the author, we are at liberty to set up any kind of human arrangements or institutions in order to carry out God's command to care for those in need.

The author begins his article by saying "brethren have continually asked for book, chapter, and verse for the establishing of such homes as Tennessee Orphan Home, Childhaven, and other homes among us". I do not know where the author secured this information, or who these "brethren" are to whom he refers. I have both read and heard a number of discussions on these matters and I must confess that I have never heard of a single request for "book, chapter, and verse for establishing" orphan homes, homes for the aged, hospitals or any other kind of benevolent or charitable organization. Men are at liberty to establish as many of these institutions as they choose and may do so without Bible authority. The writer of the article misses the point entirely. This is not a matter of controversy. The thing we are concerned with is this: where is the "book, chapter, and verse for establishing" any kind of institution or organization through which the New Testament church is to operate and fulfill its divine mission? We are asking for the "book, chapter, and verse" where any church of the New Testament

during apostolic times performed its work of evangelism, benevolence, or edification through any human organization or institution? The real point of controversy is this: is the church all-sufficient and fully equipped to do the work God has assigned it, or must the church depend upon human institutions and organizations to accomplish its work and fulfill its mission? Let the brother answer.

Coming to the matter of Noah and the ark, and the benevolent work of the church, the writer has this to say: "Caring for orphans is just as simple as Noah's building the ark. A brief comparison will reveal such. (1) God told Noah to build the ark (Gen. 6:14). This was a matter of faith. God had plainly told him to do it. God has set forth plainly that His people are to care for the needy (Jas. 1:27; Matt. 25:33-36, Gal. 6:10). Hence, caring for the needy is a matter of faith. (2) God's command to Noah to build the ark would of necessity demand that he have some kind of tools with which to work. We are not able to determine exactly what kind he used, but he evidently used some. Who would be so foolish as to ask, 'Where did he get his authority for using these tools?' Included in the command was the authority to use the tools necessary to accomplish the command. God has commanded his people to care for the needy. This command of necessity demands that tools are necessary. The needy must have a house. Needy children must have someone to watch over them, etc. Now, would anyone be foolish as to ask where we get the authority for doing such? The very fact that God has demanded that His people care for the needy would of itself include the tools with which they are to perform this work.

Since "caring for orphan, is just as simple as Noah's building the ark" it is rather amazing that the author has missed the point and made the wrong application. Let us study and think for a moment. God commanded Noah to build the ark and, so far as we know, gave no directions or instructions concerning the number or kinds of tools he was to use to carry out this command. Noah was at liberty to select the kinds of tools necessary to build the ark. However, although Noah was at liberty to choose the kind of tools he used, he was NOT AT LIBERTY TO BUILD ANOTHER ARK. Neither was he at liberty to change in any way the pattern God had given for constructing the ark. Let us keep clearly in mind the distinction between the ark and the tools. In like manner, God has charged the church with taking care of its own, (I Tim. 5:16), and has not specified the "tools" to be used to carry out this command. By this we mean that God has not specified the "how" which includes the place, type of care, etc. to be employed. The church is free, under its elders, to use the type of care and the means necessary to obey this command. However, this freedom in the use of "tools" does not give the church the liberty to set up another organization or institution through which to do this work. The lesson is clear. Noah was free to select the tools he desired but he was not free to build another ark or to change the plan God gave for building the ark. In like manner, the church is free to use the tools necessary to care for the needy but does not have the liberty to build another organization to do this work. The present controversy is not over "tools" but over "arks". Such human arrangements as Tennessee Orphan Home and Childhaven are not tools but are benevolent organizations. Such organizations must of necessity select the kind of tools to use to care for those who are committed to them. In other words, such benevolent organizations must select the place, type of care, personnel, etc., necessary to adequately care for those placed under their supervision. The institutional orphan home is no more a tool

than the ark was a tool. We may choose our tools but we must not go about building additional "arks". Let us strive to be faithful as was Noah. "Thus did Noah; according to all that God commanded him, so did he."

Brethren, we need to be informed. Never think that battles for truth have to be fought just one time. Stand on the walls and watch ready at all times and in every generation to teach the truth and to keep back nothing. Let our watchword be, HAVE CONVICTION, WILL STAND.

SUWANNEE RIVER SUMMER CAMP

Ten miles north of Chiefland, Florida on U.S. 19

This summer camp is not a church activity! It is operated by men with 30 years experience: Paul Andrews, Tampa, Fla.; Bob Owen, Tampa, Fla.; Frank Andrews, Floral City, Fla. This summer camp offers a real vacation for boys and girls ages 9 to 18 and will consist of two weeks vacation, July 9 through 22, 1961. The application below will contain the information necessary to make the arrangements to attend one or both weeks.

The attractions are Christian companionship, Bible classes, devotions and singing, Bible quizzes, games and talent shows, Hillbilly and Western musical programs, boat riding, horseback riding, canoeing, swimming and fishing. There will be daily rides on old-fashioned horse-drawn wagon, hay rides, coon hunts, sports, hikes, awards and camp fires.

Adequate, modern facilities are available with competent, experienced men and women to supervise the activities, life guards and insurance will assure safe and enjoyable vacations at this summer camp. If interested complete the form for application below and mail it to the indicated address.

Application for Suwannee River Summer Camp

(Check one)

- FIRST WEEK — July 9-14
- SECOND WEEK — July 16-22
- BOTH WEEKS — July 9-22

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SOME QUOTABLE QUOTES

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"A congregation has no right to build anything larger than it is able to support. It has no right whatever to bind any other congregation to any program of work of its own selection. Each congregation must retain its autonomy. Any effort that destroys the independence of the local congregation runs straight toward sectarianism, if not Romanism." - E. R. Harper Via Tulsa Lectures, p. 113, (1938)

"For one church to help another church bear its own burdens, therefore, has scriptural *precedent*. But for one church to solicit funds from other churches for general distribution in other fields or places, thus becoming the treasury of other churches, is quite a different question. Such procedure makes a sort of society out of the elders of a local church, and for such there is no scriptural precedent or example."

-Foy E. Wallace, Jr. Gospel Advocate, May 14, 1931

"This is something wholly unheard of in the New Testament. In not one single church of the New Testament did even the elders propose to take charge of other churches or their money ..."

-E. G. Sewell Gospel Lessons and Life History, pp. 286, 287. (1908)

"When I am preaching for some church and condemn instrumental music, and some brother says nobody here believes in musical instruments, then I condemn infant baptism, and no one says a thing about it, or when I condemn sprinkling, no one says anything, then I grow suspicious. Such churches are but feeders for the digressive city churches. Why say no one here believes in instrumental music, and, therefore, you should not preach on it? That is the very reason it ought to be done . . ."

-C. M. Pullias, (1928)

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