

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 III

JUNE, 1962

NUMBER 6

THE BROADENING INFLUENCE

Jas. P. Miller

Christians who love the church of the Lord and who are aware of the many problems that face it today are asking over and over again, how are such rapid departures from the faith possible? At an almost unbelievable pace, the church of Christ has lost and is losing its identity and loyalty to Jesus Christ. Practices that would have been unthought of even ten years ago are now open and cry their shame from the housetop. Brethren are no longer hindered by opposition from some of their brothers in Christ, but run rough shod over them and their feelings. The churches are turning to the social needs of man and forgetting the soul. The "serving tables" takes the place of the "word of God" and the real purpose of the church that cost so much is lost. In answering why to the causes for this wave of departure, we should understand that no man knows another's mind. Paul said this in I Cor. 2:11, "that no man knows the things of a man but the spirit of man that is in him." The causes are many and varied.

THE AGE OF FEAR

Our age has been described as the age of fear. Modern weapons capable of great destruction, a better informed population and the "cold war" have all left their impact. As strange as it may seem, instead of turning our thoughts heaven-ward, all of this has had the opposite effect. Mankind turns to the social world around him with no thought but to improve it. In this way of "human wisdom" he sees the church as a social force instead of a spiritual anchor. In the Tampa Times of June 2, John S. Wimbish, a Baptist preacher, makes this statement: "The church can compete in any field for people's interest and do it better." Wimbish suggested the following:

1. Agencies to handle people's needs beyond just the spiritual.
2. Dramatizing the baptismal service.
3. Establish employment agencies.
4. Development of recreational areas for tennis, basketball, and volleyball.
5. Producing movies better than those of Hollywood.

This kind of thinking is not limited to Mr. Wimbish or to the Baptist Church. It is exactly the same as that of many of our own brethren who are following the same pattern. This is one of the causes for liberalism and departures from the faith.

EDUCATION AND EXPERIENCE

In addition to the age of fear, higher education is taking its toll. In the Tampa Tribune of the week of April 22, Pat

Hardeman answered questions about his role as an educator. Pat was running for the School Board in Hillsborough County. This is no attempt to chastise Pat, for he long ago has left the faith and the church of his youth. The possibility of his ever returning to his first love is very remote as the following statement will show.

"In the last two Sunday editions, letter writers have raised questions about my record as an educator. I should like to answer those questions. (1) Concerning Florida Christian College and my resignation there, the answer is simple. I was reared in the Church of Christ which insists that no member of another church can go to heaven. Every member of the faculty at Florida Christian College must believe this dogma. When my education and experience broadened my mind to the point that I could no longer accept this dogma, I resigned from Florida Christian College to accept a full-time appointment to Tampa University Philosophy Department. I could not do otherwise and remain true to my conviction."

From the above statement, Pat gives the true cause for his making shipwreck of faith. I have no knowledge of the circumstances connected with his resignation. Concerning his faith, the fault lies in his education at the University of Illinois. Proper apologies should be forthcoming from those brethren who tried to blame this loss of faith on Florida Christian College and those connected with it. They know the true cause now and have the words of Pat himself for proof. His doctor's degree cost him his faith. This influence of higher education is one of the great causes for the tragedy of our time. Men have lost their faith entirely or have had their belief in what Pat calls the "dogma" of the church weakened to the point of uselessness. It does take courage to believe that only those who are part of the Lord's body are going to heaven, and it takes even more to preach it every day. For the educated man, who values the opinions of his fellows in the field of academic achievement, this is his greatest cross. He is drawn between the standards set by the Bible and the brethren who are "on the rock" on the one hand, and the sneers of his educated colleagues on the other. As the result, he tries to carry water on both shoulders. He softens the plea of the gospel to make it less offensive to the world and keeps a few fundamentals to make it acceptable to his brethren. The tragic thing about this is that brethren have been taught to look for these few fundamentals and are not aware of the danger until it is too late. Softness and compromise have already done their worst and the church is destroyed.

FILTHY LUCRE

There are other causes. Pride in ourselves and a love for the praise of men, a fear of being laughed at, and too little Bible knowledge are all causes. Another of these is simply money. The need for food and clothing and a place to house

one's family are always with us. So many preachers are influenced simply by the need of a job. Some of them know nothing but preaching. They have had no experience in other fields, and are afraid not to go along with the crowd because they know they would be fired if they did not. Institutional elders, prompted by powers "beyond them" told the preachers this very thing and some have had the courage to tell it to others.

HISTORY WILL TELL

When the history of this generation is written, time will give up other causes. These are but a few and there are many others. Brethren who a few years ago were marking the page with warnings and the pulpits with truth have quit the fight. How they could have been sincere then when they were so bold and courageous and now are unable to answer their own arguments is to many a mystery. God knoweth the heart and the judgment will give the final verdict. In the meantime, the "Broadening Influence" is still with us.

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Searching The Scriptures

*Published Monthly At
Tampa, Florida*

Entered as second class matter at U. S. Post Office at Tampa, Florida, under the Act of March 3, 1879.

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Editorial . . . **H. E. PHILLIPS**

PREACHING THROUGH THE PRINTED PAGE

Preaching is important in God's plan to save sinners. "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" (I Cor. 1:21). In the same letter Paul said, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I WRITE unto you are the commandments of the Lord" (I Cor. 14:37). Preaching may be done by speaking or by writing.

Many who write articles today seem to indicate in their writing the desire to be recognized for their contributions to literature. To write for the purpose of recognition is not the proper attitude in preaching. It is also true that some preach for that purpose. We should speak or write for the purpose of teaching God's will and saving the lost souls about us. Simplicity is important if we are to make God's truth understood.

I am wondering what the issues will be in the next generation. Every one feels he must write something "on the issues" to hold his standing among his own brethren. Do not misunderstand me: I am not encouraging anyone to ignore the problems that face the church today. They must be met with all the force and vigor the Scriptures teach, but we must follow the examples of the apostles in their preaching and declare all the counsel of God. Paul said to the Ephesian elders: "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house. . ." (Acts 20:20). "For I have not shunned to declare unto you all the counsel of God" (Acts 20:27). The matter of the life, death and resurrection of Christ was preached. The issue of Judaism was fully taught. The second coming of Christ was discussed in all its details. Human relationships, congregational obligations, worship and organization were all taught completely. In fact, the New Testament was given that the "man of God may be perfect, thoroughly furnished unto all good works" (2 Tim.

3:17). Those to whom Peter addressed his second epistle were already informed in all matters of doctrine, for he writes: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth" (2 Pet. 1:12).

Several years ago the church faced the problems of human institutions in the nature of the missionary societies and educational societies, and the battle was fought. While the valiant soldiers of the cross engaged this error, they forgot the other issues that were rising and soon they had a new enemy — Premillennialism. This "ism" divided the church just as the missionary society did. The guns were now turned on this new enemy, and every writer and speaker thought he ought to continually deal with this error as if it were the only enemy of truth. While they were fighting this doctrine, worldliness in various forms invaded the church. A new line of battle was formed. Together with this plague of worldliness, forms of modernism arose among various congregations and the enemy sought to compromise these with the gospel. While this battle was being fought, human missionary, educational and benevolent societies regained strength and began the battle again. We cannot afford to turn all our attention to one battle field and lose the church of this generation to an enemy we will not recognize while we are fighting another. We must fight all error wherever it may be found.

Today very little is said by comparison on the subject of Premillennialism, and if we are not careful, we will have this battle to fight all over again in the church. One does not have to preach every sermon and write every article on the subject of human organizations taking funds from churches to be faithful to the word. Of course, he MUST preach on these subjects to be faithful! He must preach with great power and distinction against them! There is no basis for fellowship with these digressive elements in the church! But we are faced with the serious issue of WORLDLINESS in the church. How much preaching and writing are we doing on drunkenness, adultery, dancing, stealing, lying, etc.? We are faced with the issue of ignorance in the church as to our duty. How much preaching and writing are we doing on worship, faithfulness, saving the lost, congregational conduct, discipline, etc.?

Paul said he had proclaimed "all the counsel of God," and "kept back NOTHING that was profitable unto you." We must do the same. This means to preach against all forms of doctrinal error, including human institutions, innovations in worship, Premillennialism, materialism in all forms, worldliness, indifference to worship, and all such like. It means to preach the will of God and the authority of Jesus Christ in everything to the church. Brethren, let us not neglect any of the truth taught in God's word, and let us not give "place by subjection, no, not for an hour," to any false teacher or worldly minded church members. Let us use the sword of the Spirit with great power against every and all foes of the gospel of our Lord and Saviour Jesus Christ. Continue to preach and write against the "present issues," but let us not forget the other "issues" that have and are facing us today.

EVOLUTION - FACT OR FANCY?

E. L. Flannery, Lawrenceburg, Tenn.

The theory of evolution may be defined as the hypothesis that million of years ago lifeless matter, acted upon by natural forces, gave origin to minute living organisms which have

since evolved into all living plants and animals including man. The theory of evolution has to do with *the origin of life* and the origin of the species and should not be confused with the ordinary development of living plants and animals. The theory of evolution is old, very old, but it was revived in the year 1859 largely as the result of the publication of Charles Darwin's "Origin of the Species." Some today teach evolution — that life sprang from inorganic material — even though Darwin set it forth as a theory, and said he knew of no case where life had ever come from inorganic matter. In the *Reader's Digest*, April 1956, page 138, Professor Edward Conklin, the great Princeton University biologist, is quoted: "The probability of life originating from accident is comparable to the probability of the Unabridged Dictionary resulting from an explosion in a printing factory."

EVOLUTIONISTS "PROOF" IS FAULTY

Most Encyclopedias and textbooks in biology tell us of the Piltdown man as the missing link between the ape-man and man. But in 1953 the British Museum announced to the world that the Piltdown skull was a fake! The coelacanth (fish) has been generally said to have been extinct for some 280 million years. Books published as late as 1954 so state. But this fish is being caught in the Indian Ocean in recent years. Evolutionists have traced the horse as "proof" of their theory. Taking their reconstruction of Eohippus (size of a dog), his ribs were eighteen. Orohippus dropped to fifteen, Pliohippus jumped to nineteen, and Equus Scotti is back to eighteen. Eohippus starts at six or seven lumbar, Orohippus shows eight, and some five million years later, they have Equus Scotti back at six! Of this Dr. Heribert Nilsson has said, "The construction of the whole cenozoic pedigree of the horse is, therefore, a very artificial one, because it is put together out of parts that are not homogeneous, and cannot for that reason be a continuous transitional series." (Synthetische Artbildung, 1953, p. 552). Evolution can be answered, but many are taking advantage of the lack of information, and are teaching this false theory to our children, thus destroying their faith in God as the Creator of life. One cannot believe evolution and the Bible too. The Bible states, "In the beginning God created the heavens and the earth", that He created all the living. (Gen. 1:1-31). Evolution says that life came from lifeless matter reacted upon by natural force. This is too large a subject to deal with through this medium, but a booklet of 95 pages, *Evolution*, written by a medical scientist will give you many, many answers, and gives quotations from 225 sources. He lists 25 recommended books. This booklet costs about 20 cents wholesale. It will help all who believe in God and his word, the Bible, to defend it, and to show up evolution for what it really is, merely a fanciful theory.

SALVATION - BELIEVING - No. 4

Thomas G. O'Neal, Jasper, Ala.

After those who are lost have had the gospel of Christ preached unto them and have heard it, they then need to believe the gospel. Jesus said, "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." (Jno. 8:24). An essential unto salvation is believing that Jesus as God's Son is able to save one from sin.

Faith or belief is defined in these words, "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1).

One must believe in, trust in, have confidence in, rely upon Jesus Christ in order to be saved. One must have complete confidence that Jesus the Son of God and He alone is able to save one from sin. Heb. 7:25 says that Christ "is able also to save them to the uttermost that come unto God by him . . ." There is no salvation out of Christ. (2 Tim. 2:10). Every blessing connected with salvation can be had in Christ and only in Christ. There is not one particle of salvation that is to be had out of Christ!

Notice at this point some passages of Scripture that show the necessity of faith in order to be saved. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." (Rom. 1:16-17). "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (Jno. 20:30-31). "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." (Jno. 8:31-32). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (Jno. 3:36). "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:15-16). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. 5:1-2).

In our study of faith being essential unto salvation, it is needful and profitable to stop just here and point out that man is saved by faith, *but man is not saved by faith only or by faith alone!* Many in the religious world teach that man is saved or justified by faith only. Note the following:

"We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. *Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort.*" (Emphasis mine, T.G.O.) (*Methodist Discipline* 1952 Edition, Page 28.)

What is affirmed in this quotation is affirmed by many preachers in denominational bodies across this land. The argument that is sometimes made is this: Rom. 5:1 mentions being justified by one thing — faith. Nothing else is mentioned. Therefore, we are justified by faith only. If this were true, then everything God had to say on any subject would have to be found in just one verse. Concerning some subjects in the Word of God it may well be that all God has said on that specific subject is stated in just one verse, but that is not always correct. To illustrate, all that God has had to say concerning the *time* the Lord's Supper is to be observed is found in one verse, Acts 20:7. No other verse in the entire New Testament tells the *time* the Lord's Supper is to be partaken. Other verses tell the manner, the purpose, etc., about the Lord's Supper, but no other verse teaches the *time* about the Supper.

God has not said all in one verse everything that He wants man to do in order to be saved. In the New Testament an «entire book, Acts, is devoted to the question of what an individual needs to do to be saved.

The only place in all of God's Word that the term "faith only" is found is Jas. 2:24, "Ye see then how that by works a man is justified, *and not by faith only.*" Faith is essential unto salvation, but faith is not the only essential! In Acts 17:30, Paul says God demands repentance of those who would be saved. This, however, does not mean repentance only! Jesus said, "He that believeth and is baptized shall be saved." (Mk. 16:16). In this very passage, Jesus said something besides belief is essential unto salvation, and He also said that something besides baptism is necessary.

Faith is essential therefore unto salvation. None can be saved without it. Air breathed is necessary in order for one to live, but one cannot live by air only. It takes air breathed plus food, water, shelter, etc., for one to live. Likewise, it takes faith plus other things in order for one to be saved. The other things are repentance, confession, and baptism followed by steadfastness in the Lord's service.

In our next article repentance will be our subject for study.



(CORRECTION: The indebtedness of Alabama Christian College as stated in the last issue of SEARCHING THE SCRIPTURES should have been \$80,000.00 not \$80,000,000.00. This last figure would be too much for even the greatest promoters of our day. We are glad to make this correction. The type setter just got stuck on the "0."-JPM.)

Our brethren who for so long now have tried to argue that they are the church and that whatever they as individuals do, the church can and does do, should try this with Billie Sol Estes. Is the church in Pecos under fire and bankruptcy, or is it just one of the members of the church? He has been used by the institutional brethren and held up as one of our outstanding brethren. If he is the church, what plans does the congregation where he is a member have for paying off the millions that he seems to owe? I marvel at the lengths to which some will go in order to prove the point; but I expect that all of the liberal brethren in West Texas will be able to see the difference in the individual and the church with that much money involved.

The same thing can be said for our brother Boone. The reports on State Fair tell of his passionate love-making and kissing other women in the picture. These brethren need to tell us, was that the church kissing another woman and calling for whiskey, or was that just brother Boone as an individual doing the kissing? Brethren, that old argument is just about threadbare. Peter told Ananias there was a difference in his money and the Lord's money in these words found in Acts 5:4, "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? . . ." There are two inescapable conclusions to these questions: 1) There is a difference in what is our own and in that which belongs to the Lord; and 2) Before a thing is given to the Lord it is in our power and after it is given, it comes under the Lord's power or authority. This is the difference in the action of the individual and the church.

BRETHREN OLER AND HEDGE

In the Boles Home News of March 25, 1962 brother Gayle Oler publishes a good letter from brother J. W. Hedge. It has never been my good fortune to meet brother Hedge, but he must be a beloved and respected older preacher in the West. He writes brother Oler a very fine letter in which he has the following statement:

"I have always placed 'institutional homes' in the same category with the hospitals and other institutions created to do special works which the churches within their framework were not created to do. Therefore, I sincerely believe that such institutions may be used of and by the church in providing care for needy people. Since they belong, at least in my eye, to the realm of private enterprise, I don't believe any one of them has a right to ask churches to place them in the budget to be supported by the churches from their treasuries. If one can be placed in the budget of the churches so may all of them . . ."

It was interesting to read brother Oler's answer. He argues that the lights, gas, and telephones are placed in the budget and that this makes the institution right, and missed brother Hedge's point a million miles. This was the very thing the old brother was arguing. Listen to him as he continues:

"Churches may from their treasuries take money to purchase any service rendered for them which they are unable to provide for lack of proper facilities. The churches were created to take care of the spiritual needs of mankind, primarily. The churches have facilities within their framework to do this work; hence no other institution is needed in this field to do the work of the churches. This proves to me that the "missionary society," is an addition to God's plan. The "natural home" as well as the "institutional home" exists for the purpose of taking care of man's natural needs; hence may be used of the churches for that purpose."

I marvel that Brother Oler could miss the point entirely. Although brother Hedge is mistaken about the dependency of the church on the human institutions in benevolence, he is right about its relation to the treasury of the Lord. Would Brother Oler have the churches put the light company in the budget if it did not need the lights, and send them a check each month just so they could build a bigger light plant? Would he put the gas company in the budget of the church and send them a check each month even though the congregation used electricity exclusively? The old brother was talking of "buying services" and brother Oler did not even see the point. Brother Oler winds up the correspondence with these words:

"Brother Hedge, I think you and I are identical in our concept of the church, and of its responsibilities, and of its rights in the care of the fatherless; and I am happy to have your letter that spells out the grounds of unity and common understanding."

It will be interesting to see if the Boles Home will follow Brother Hedge's **FOUNDATIONS FOR UNITY AND COMMON UNDERSTANDING** and stop taking money from the treasury of the churches. When he does that, I will marvel indeed.

DID THE HOLY SPIRIT FAIL?

J. M. Allen, Bade City, Fla.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). When we hear men say, "God has told me to do a thing, but has not told me

how to do it," they are saying that the Holy Spirit has failed in the mission Christ sent him to do. Anyone making a statement that God has not informed him how to do essential things must not have much knowledge of the word of truth, or he just wants to establish his traditions. The Lord said, "In vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15:9).

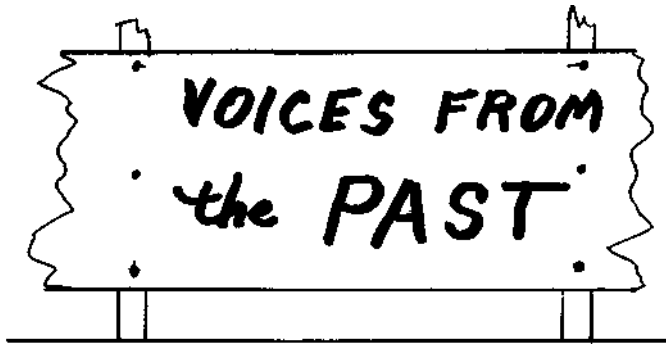
Let us note some of the teaching of Christ in regard to this matter. First, Christ said, "I will send the promise of the Father" (Lk. 24:49). Some might ask, "What is the promise of the Father?" "And it shall come to pass afterward, that I will pour out my spirit upon all flesh and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel 2:28). Christ said, "he shall teach you all things" (John 14:26). If God did not tell us how to do some essential things, what did Christ mean when he said "teach you all things?" It seems that there was something left out if what men say is true in regard to this matter, and we can only come but to one conclusion: that Christ made a mistake when he said the Spirit would teach you all things, and also that the Holy Spirit failed to complete the work he was sent to do. Now if the Holy Spirit failed, the apostle Paul did not know it, for he said: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16,17). Once more Paul said: ". . . the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11,12).

With these scriptures before us (and there are many more), it is evident that Paul had every reason to believe that Christ revealed unto him the gospel in its fullness. He said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Paul said this because he knew that Christ had revealed it to him, and that the gospel was complete in every way, even to telling us how to do the work God wants us to do.

The prophet of God said, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jere. 10:23). And to think that some would teach that God left some of His will to be carried out by the faulty thinking of man is unheard of. God said, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8,9). In the light of this scripture it is not reasonable to believe that God has left any part of His divine will to the faulty thinking of men.

The statement that God has not told us how to do certain things has risen from the "method" of caring for the indigent of the church, and the reason some men make such a statement is because they want to do their own will, or they think that they can improve upon God's way.

When the need arose in the church in Jerusalem, the apostles said for the disciples to select out seven men of good report for this work, and they would be appointed to do it. (Acts 6:1-6). There was not a board of directors chosen to do this work; it was just the church caring for its own poor. We are instructed by the word of the Lord not to go beyond that which is written (1 Cor. 4:6). And we read again, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God" (2 John 9). We should give the more earnest heed to the word of God, and make our calling and election sure.



(The following article by Earl West is the third and last of a series which appeared in the *Gospel Guardian* on March 2, 1950, page 5. We must re-study these facts of history in view of some attitudes now in the church. This article appears as it was originally printed twelve years ago. — Editor)

LEARNING A LESSON FROM HISTORY-- No. 3

Earl West

There can be no doubt that W. K. Pendleton did not press his argument concerning the church universal to its logical conclusion. David Lipscomb was quick to realize that fact. He saw at once the dangerous extreme to which that argument could be taken, and so he replied, "The only defense that can be made of these institutions is, that there must be a universal organization of the church of God with an earthly central head, that overlooks and directs the operations of all the numerous local organizations or congregations. The premises that lead to this conclusion were laid down not very definitely by Brother Pendleton, in his last address at the last meeting of the Cincinnati society. The logical result of these premises, we gladly note, he shrinks back from declaring. This, to our mind, is the most objectionable ground the societies could be placed upon. Brother Pendleton's use of the terms, universal church, in connection with the society organization, we think can have no other meaning." (*Gospel Advocate*, 1867, pg. 115).

Lipscomb was right in sensing the fact that Pendleton's assertion would lead to the organization of a universal controlling point over the church in order to guide and direct its operations. This has substantially been done in the case of the Roman Catholic Church, as well as many less effective ways in the various Protestant denominations. The principle, as applied to colleges, has already been suggested. The idea held by Pendleton asserted that the church universal had a right to form any kind of human organization in order to accomplish the work which God gave it to do. The formation of such an organization would likely be defended upon the ground of expediency. Whether this organization would be a missionary or Bible Society, publication society, educational society or college, mattered little. The church had a right to use any of these human organizations to do its work, according to Pendleton.

This ground had been thoroughly contested by opponents of the society by the time our brethren became sufficiently interested to establish schools. Between the years 1871 and 1878, the College of the Bible at Kentucky University had caused considerable anxiety. David Lipscomb had much to say against it and spoke derisively of Bible colleges. Ben Franklin, acting rather hastily, immediately put the college into the same category with the missionary society, and spent the remaining few years of his life opposing colleges. Even

Jacob Creath, Jr., did the same thing. These men viewed the schools from the old standpoint that brethren had always taken — on the same plane of expediency as the missionary society.

"LIPSCOMB'S VIEWPOINT"

When David Lipscomb established the Nashville Bible School in 1891, he did not view the college from the same standpoint with which others had seen it, which was that no human organization — missionary society, Bible society, or college, etc. — had any right to exist in order to do the work which God gave the church to do. That maxim was thoroughly settled in his mind, as well as in the minds of others. But there was a phase which brethren have always overlooked. The matter of teaching the Bible is not only the obligation of the church, acting as a whole, but it is also the obligation of individual Christians. If a person is a banker and he is also a Christian, it is his obligation to teach the Bible in his bank to all whom he has an opportunity to reach. If a farmer is a Christian, it is his obligation to teach the Bible to all whom he has an opportunity to reach. If a school teacher is a Christian, it is his obligation, as a Christian, to teach all men the Bible. Indeed, he could not be a Christian and fail to do this. Nor would this man think that his particular occupation was in any way connected with the church or that it was doing the work of the church. When the Christian who is a banker teaches the Bible in his bank to others who may be reached there, he is not doing the work of the church; he is doing the work of a Christian. When the Christian who is a farmer teaches the Bible on his farm to those whom he may reach, the farmer is not doing the work of the church; the man is simply doing his own work as a Christian. When the Christian who is a school teacher teaches the Bible to those whom he has an opportunity to reach, the school is not doing the work of the church; the Christian is just doing the work which God gave him to do. He has the same Bible authority to do this that Paul had to preach the gospel while he was working as a tent maker. He is acting as an individual Christian should in doing what he can to spread the cause of Christ.

It was this point of view which both James A. Harding and David Lipscomb used in looking at the school situation. Their conception of the school was not that it was an organization doing the work of the church but simply was an opportunity for Christian men, who were teachers, to act as Christian men in teaching the word of God. The school was placed upon the same plane, to use one of Lipscomb's illustrations, as the Christian who was a banker or a farmer.

What, therefore, is the relation of the school to the church? It has the same relation that any other business has where the individual teaches the Bible in connection with his business. He is not doing the work of the church; rather he is doing the work which he, as a Christian, is to do.

THE TWO POINTS OF VIEW

It can be clearly seen that there were two point of view with respect to the school which entered into the thinking of the brethren. Coming on down from Alexander Campbell and W. K. Pendleton was the idea that the church universal had work to do and that it could employ any organization it so desired in order to do this work, defending it on the ground of expediency. The college, as a human organization, would occupy a role of doing the work of the church. From this point of view, the society and college stood exactly on the same basis. At the close of the Civil War, many of the brethren had this viewpoint. Consequently, when Ben Franklin and the *American Christian Review* turned against

the missionary society, they felt it compulsory, in order to be consistent, to turn against the school as well, for they considered it a human organization also. That idea has come down through the *American Christian Review* even to modern days and it is still a common objection that the school and the society exist on the same plane; so if the society is unscriptural, the school is unscriptural, too.

On the other hand, Lipscomb and Harding did not consider the Nashville Bible School to be on the same plane with the missionary society. The Bible school was not doing the work of the church; the individuals who taught in it were doing the work that they, as Christians, should do.

COMMENTS TO EDITORS

"Searching The Scriptures is a fine magazine and I would not want to miss any of them, as I and my family have learned a lot of truth from it." — S/Sgt. James C. Taylor, Seattle, Wash.

"Your publication is thoroughly enjoyed in this household ..." - C. W. Hardison, Atlanta, Ga.

"I enjoy reading this paper very much and would like for it to be continued." — B. B. McCormick, Orlando, Fla.

"We enjoy your paper very much. Keep up the good work." — Mrs. R. R. Pollock, Lawrenceburg, Tenn.

"You men are doing a good work. I hear fine comments everywhere I go about your paper. A person said to me the other day that he believed Searching The Scriptures was the finest paper published. Keep up the good work." — Ward Hogland, Greenville, Texas.

"I continue to appreciate your work with this publication." — Jimmy Tuten, Jr., Ft. Lauderdale, Fla.

"We enjoy Searching The Scriptures very much. Keep up this good work." — Mr. and Mrs. E. G. Gaylord, Orlando, Fla.

"I have continued to enjoy your paper. Please renew my subscription for another year." — Joe Fitch, Sanderson, Texas.

"We enjoy the paper and pray that it will do lots of good." — Clara B. Durrance, Trenton, Fla.

"Searching The Scriptures continues to be very helpful and enlightening. Keep up the good work." — Leslie E. Sloan, Palmetto, Fla.

"I hope the two families I am including enjoy Searching The Scriptures as much as I have." — Frank Miller, Louisville, Ky.

"I sincerely appreciate your effort in publishing Searching The Scriptures. I look forward each month for my copy." — Maurice W. Jackson, Titusville, Fla.

"Keep up the good word. It will accomplish much." — Leonard Tyler, Pine Bluff, Ark.

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GIVING THE ANSWERS FOR OUR HOPE

Address questions to:
35 West Par Ave.
Orlando, Florida

I PETER 3:15

— Marshall E. Patton

QUESTION: What is the baptism of fire in Matt. 3:11? Does this refer to the "cloven tongues" in Acts 2:3?—B. H.

ANSWER: In determining the meaning of any verse one should always examine it carefully in the light of its context. The need for this practice cannot be emphasized too much. Many verses remain obscure in their meaning and are often misunderstood, misused, and abused simply because their context is ignored.

The context of Matt. 3:11 shows that John was calling upon the Jews to "Bring forth therefore fruits meet for repentance:" (v. 8). This was in keeping with John's mission, namely, preparing the Jews for the coming of the Lord and His kingdom. (Isa. 40:3-5; Mali. 4:5; Matt. 3:3). In verse nine he shows that just being a literal descendant of Abraham would not suffice to make one a part of that people prepared for the Lord. One must obey John's message. Verse ten shows—the consequence of disobedience. All such will be cut down and cast into the fire. Verse eleven shows that the Lord will administer this fire. While John administered water baptism, he says, "he that cometh after me . . . shall baptize you with the Holy Ghost, and with fire." John could not administer the latter two. No man can! Hence, the Lord is superior to all men — even "mightier" than John! Verse twelve tells us when the Lord will administer the baptism of fire. It will be at harvest time when the good and bad shall be separated one from the other. The righteous (wheat) will be gathered into his garner. The wicked (chaff) will be burned up with unquenchable fire. (Cf. Matt. 25:31-46; 2 Thess. 1:7-9; Rev. 20:12-15). Hence, the baptism of fire of Matt. 3:11 is the fire of everlasting punishment. It is the "lake of fire" of Rev. 12:14-15.

This baptism of fire (Matt. 3:11) does not refer to the "cloven tongues" of Acts 2:3. The cloven tongues of Acts 2:3 were not of fire but were "like as of fire." While the baptism of the Holy Spirit and the baptism of fire are mentioned in the same verse there is no indication that they were to be administered at the same time. Both were mentioned in contrast to John's baptism and to prove that he who would administer them was "mightier" than John. When the promise of the baptism of the Holy Spirit was renewed to the apostles in Acts 1:5 there was added the expression "not many days hence." The baptism of fire is not mentioned here. Obviously, it was many days hence. However, concerning the baptism of the Holy Spirit, it was "not many days hence." (Acts 1:5; 2:1-4).

"CHURCH OF CHRIST INVITES YOU TO HEAR OTIS GATEWOOD"

Calvin D. Allen, Tampa, Fla.

This public invitation appeared in the *Tampa Tribune* regarding a meeting sponsored by the North Florida Ave. church at the Chamberlain High School auditorium on May 13th, at 3:00 p.m. I attended this meeting and heard some

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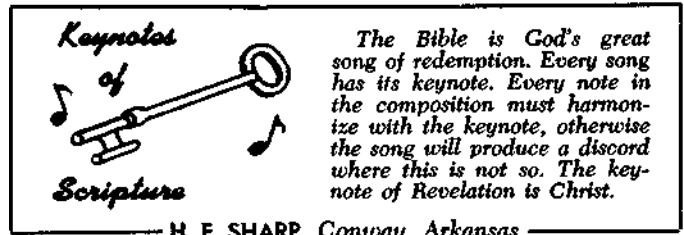
interesting things about the foreign work, but to my disappointment, the meeting was seemingly designed to promote Michigan Christian Junior College, of which Otis Gatewood is president. His lesson dealt with the following points: foreign evangelism; failures in foreign evangelism due to a lack of preparation of the missionaries; Michigan College is designed to train them with a special "missions department"; therefore, the school has a right to be supported as a "good work" in training missionaries — in which work, the church has failed in past years.

After the points on foreign evangelism, brother Gatewood made a very clever switch to the support of the school. Some, I am sure, did not see it. The collection plate was passed for cash contributions and pledges to the school — NOT foreign evangelism. I have no objection to individuals supporting colleges when they are right within themselves. I do oppose any church sponsoring "school promotion" meetings like this. When the people of the world see the "Churches of Christ" inviting the public to hear a man beg for support of a human institution, they might just get the idea that it is a "church" school or institution. Whereas, the distinction that once existed between "Churches of Christ" and sectarianism is becoming unrecognizable in the minds of many, and with the help of such terminology as "rallies," "youth meetings," and "church picnics," they might not be too far wrong in that idea. Notice this:

" . . . Bro. Otis Gatewood, president of Michigan Christian College, spoke at a *rally* (Emphasis mine, CDA) at 14th Street building. Brethren from Univ. Ave., 39th Ave., and Newberry were present. Also, many visitors from the community. Bro. Gatewood spoke of the Lord's work in E. Europe, in Russia, in South America. Our hearts were thrilled at the great possibilities and responsibilities open and ready to our hand. Here is truly a great man in our midst — one of the greatest of our generation. We are happy to report to the church that \$1373.00 was pledged to the college. Of this amount \$256.30 was cash. Michigan Christian is doing a great work in training young men for the mission field. *Let us give it, brethren our whole-hearted support.*" (Emphasis mine, CDA) 14th Street Answer, Gainesville, Florida.

This makes me wonder if brethren give a human organization their whole-hearted support *how much will be left for the church which is divine?* Then, when you try to explain to the "visitors from the community" that the churches of Christ really do not have "seminaries," things do get confusing — don't they?

How long will it take the "loyal" churches in Tampa to see the direction in which they are headed? When will they be taught the "loyal" position for church support of schools? It has been stated by many that the authority for church support of human institutions is in the fact that they do a "good work." But likewise, it has been argued that there is no authority for the church to do any "good work" through a separate, distinct, human organization; whether that work be evangelism, benevolence, or edification. If you have *scriptural* authority for such practices, we are asking for it; if not, for the sake of unity and truth, give them up.



H. F. SHARP, Conway, Arkansas

DEUTERONOMY - OBEDIENCE

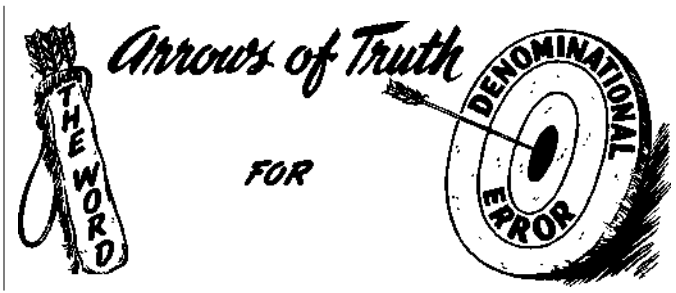
This book is the book with the theme of Obedience. Think of the statement in Hebrews 5:8-9. "Though he were a Son, yet learned he obedience by the things which he suffered; and he being made perfect, (complete) he became the Author (Captain) of eternal salvation to all them that obey him." God is the author of our salvation but Christ is the Captain of Salvation. The same word is used in Hebrews 2:10 and Hebrews 5:8-9. He was not made perfect in the sense he was ever imperfect. Actually he was made complete in his suffering to fulfill the demands of the law and its dignity in not allowing sin to go unpunished and extends the merciful hand of God in forgiveness of sins to the guilty as they obey His will.

We see the entering of Canaan as a result of God's goodness and not the goodness of the Israelites. We will enter heaven because of the goodness and mercy of God rather than our goodness. These people had to destroy their idols and were told how to test the prophet and how to deal with the false prophet. Then they were told of an extraordinary prophet that was to be sent. This prophet was Christ. You shall recall how God talked to Moses and how later he would talk to Christ and Christ would give the words of God to us through men guided by the Holy Spirit. We are shown how God dealt with the ones who were disobedient to the law given by Moses and we are told that there is a more severe punishment to those who reject so great salvation, at the first spoken by the Lord, and confirmed unto us by them that heard Him.

There were special lessons in which they were commanded to read and teach their children. Surely we are expected to teach our children and nurture and guide them in the way of Jehovah. There was much disobedience then and there is disobedience now regarding our responsibility to our own. They were to make no alliances with the Canaanites and surely we should see a principle here which will allow us no alliance with any false way religiously. What about the ministerial alliance, alliances with any false way which surely will shed no light for Truth but will hinder? I remember a preacher who refused to have his picture taken with a man he was to meet in religious discussion. The brethren had made plans to have a dinner with two disputants seated together at the table. The preacher wisely refused and said, "You can't spank a baby and hold him next to you." There were entirely to many alliances with the nations about the Israelites and I have never been in the company of a denominational preacher when he felt at ease. We have no common grounds of preaching, interests, and etc., in the realm of religion.

The Israelites were prosperous and then forgot Jehovah. We know of how many men and women leave the church when they are in prosperity and how many times adversity is God's opportunity. See, my brother or sister, how the apostasy of the Jews was foretold and be admonished unless we obey the Master's commands we will fall and be lost. Other things regarding the rebellious son, Heathen abomina-

tions and such lessons will help us in our walk here below and make us recognize God demands strict obedience to His laws. May our lives conform to his' will?



— James P. Miller-----

CAN A SANCTIFIED MAN SIN?

One of the questions that is discussed with Holiness people is the question of whether or not a sanctified child of God commits sin. In their thinking, if a sanctified child of God sins, he is no longer sanctified. It is somewhat of a mystery in regard to what they do for the second law of pardon. They seemingly have no way whereby they can restore the erring individual who has made the beginning and who has wandered away in forbidden paths and then desires to return. I have asked in discussions that I have had with them what they did to restore such a one to the faith. They seemed either not to know or were not willing to tell what they taught in regard to this very important matter. Of course, the Bible teaching upon it is very clear, and that is that God does not want anyone in sin. 1st John the first chapter has exactly what the word of God teaches upon the subject. In 1st John 1:8 John said:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

There are just three periods of time, *present* time, *past* time, and *future* time. In all of these John said man has sinned. He said in verse eight, which is *present* time, "If we say we have no sin, we deceive ourselves." This is exactly the position in which we find "Church of God" preachers and Holiness people in deceiving themselves in regard to the fact that they have sin and are sinners. This is the most dangerous deception in the world. It was the original deception in the Garden of Eden, and stands as a very dangerous deception now. John says "if we say" and he includes himself in the number, and he was writing to little children. He said, "If we say that we have no sin," (that is *present* time) "we deceive ourselves, and the truth is not in us." Then, he said in verse nine, "If we confess our sins," (and this is *future* time) "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." In other words, when the child of God commits sin, if he is willing to confess those sins, then God in turn will be willing to forgive him. And in verse ten we have *past* time. "If we say that we have not sinned, we make him a liar, and his word is not in us." So in *present* time in verse eight, *future* time in verse nine, and *past* time in verse ten, you have the child of God subject to sin in each case.

This explains the first two verses of the second chapter. John said, "My little children, these things write I unto you, that ye sin not." In other words, it is not God's will that any man sin. "Church of God" preachers generally seem to have the idea that if we teach that a sanctified child of God might sin, that that would be a license to sin, much as the Baptists do. It is not God's will that any man

sin. It is the will of God that no man sin. God intends that every man should do the very best that he can to withstand sin. With every temptation the Bible teaches there will be a way of escape provided. Yet, at the same time, John said, "My little children, these things write I unto you, that ye sin not. And if any man sin, we—" and he includes himself in that number — "have an advocate with the Father, Jesus Christ the righteous." So Christ, then, becomes an advocate for the child of God, the sanctified child of God, who, when overtaken in a fault, desires by repentance and prayer to turn to Christ that loved him and bought him. He does through his advocacy go to God the Father to receive forgiveness for his sins. John put it this way in verse two, "That he is the propitiation for our sins" — that is the sanctified child of God. "He is the propitiation for our sins, and not for our sins only" — that is for his children — "but for the sins of the whole world." That is as many as will turn to him and will obey him. Of course, it is interesting to observe in verse three that he said, "And hereby we do know that we know him, if we keep his commandments." Then, in verse four, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." In discussion it should be pointed out that the Apostle Paul wrote to the Church of God, which was at Corinth, and that they were sanctified. Paul wrote this in 1st Cor. 1:2:

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints."

So they were sanctified and called and when they were called, they were sanctified, they were sanctified when they were called. Then, in the fifth chapter, he said it is commonly reported that there is fornication among you, and, of course, the "you" represents those to whom he writes, and he writes to those that were sanctified. There is fornication among you and such fornication is not so much as named among the Gentiles, that one-should have his father's wife. So, here you have one of those sanctified in the church at Corinth who's living with his father's wife.

Paul further adds in 1st Cor. 6:11:

"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

This teaches, of course, that those that were in the Corinthian church were sanctified by the Spirit, they were justified at the very same time they were sanctified. In 2nd Cor. 7:1 he said:

"Having therefore these promises, dearly beloved, let us cleanse ourselves, from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

So those that were in the Corinthian church were sanctified, yet at the same time some of them were guilty of sin.

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SETTING THE RECORD STRAIGHT

Leslie E. Sloan, Palmetto, Fla.

(The following notice came to the undersigned from the St. Andrew Church of Christ in Panama City, Florida. The notice was received through the mail without signature.)

ST. ANDREW CHURCH OF CHRIST
Beck Avenue At Seventeenth Street
P. O. Box 4192
Panama City, Florida

April 15, 1962

On the ninth of March Mr. and Mrs. Carl A. Kermel and Mr. and Mrs. James R. Hastings left the fellowship of the St. Andrew Congregation to form an unscriptural faction. They are now meeting on Thomas Drive in Panama City Beach.

Following the Florida Christian College, Gospel Guardian heresy they object to care for orphans and cooperation among brethren. Having refused to meet with the brethren about these matters. The St. Andrew congregation has no recourse but to withdraw fellowship. This is done with the prayer that they will see their sin and repent before they are eternally lost.

First of all the notice admits that it was the Kermels and the Hastings who first left the fellowship of the St. Andrew Church. Thus the Kermels and the Hastings had already withdrawn themselves from the St. Andrew Church when they ceased to meet with them anymore. So the notice simply states something that was impossible. There was no fellowship there. When the St. Andrew Church refused to give Bible authority for it's unscriptural practices, the Kermels and Hastings could no longer be a part of it. Hence, in conformance with the word of God, they withdrew themselves.

The Kermels and Hastings are accused of following the "Florida Christian College and Gospel Guardian" heresy. Since when did it become any kind of "Heresy" to demand scriptural authority, a "thus saith the Lord" for the church to do her work? This is what the Kermels and the Hastings did. They asked the St. Andrew Church for scriptural authority for the church to contribute to any kind of benevolent institution (Orphan Home) or to the Herald of Truth. Authority from the word of God could not be given so the preacher got mad at the Kermels for not accepting *HIS* word for it. The Kermels and Hastings are not following any kind of heresy, but they just sincerely desire to worship and work in God's Kingdom as His word authorizes. Until the St. Andrew Church finds authority for it's support of human institutions, then, St. Andrew is following heresy.

It is stated in the notice also that the Kermels and the Hastings refused to meet with the brethren to discuss these matters. The Kermels and the Hastings had already withdrawn themselves when asked to meet and discuss these things. The Kermels had repeatedly asked the preacher (Cal Arquett), and the Hastings had repeatedly asked the brethren in business meetings for scriptural authority for the unscriptural practices engaged in by the St. Andrew Church. At no time was this authority given. There was no attempt to give authority from God's word for the things the St. Andrew Church was doing. If scriptural authority could have been given, no doubt it would have been given before. Therefore, there was no point in meeting with these brethren who had already shown that they did not intend to be guided by a "Thus saith the Lord" in these matters.

Finally, the last line suggests that if the Kermels and Hastings do not come back to the St. Andrew Church and

accept their human institutions, they will be eternally lost. Are we to assume that the St. Andrew Church is suggesting that every one in the church who does not contribute to their human institutions will be lost? Brethren, is this the only way to practice pure and undefiled religion? According to this notice to the Kermels and Hastings it is. Thus, the St. Andrew church is binding the support of human institutions upon their brethren and making it a matter of salvation. Yet, some contend that these institutions are merely aids or methods. Evidently St. Andrew believes them to be most essential.

Let it be known that the Kermels and the Hastings *DO* believe in the care of orphans and they *DO* believe in cooperation among brethren. The thing that the Kermels and Hastings *do not* believe in is the church contributing to or working through a human institution. When the notice accused the Kermels and Hastings of objecting to care of orphans and cooperation among brethren, this was a deliberate misrepresentation. This is a false accusation. The Kennels and Hastings oppose the church working through human institutions and not the church doing it's work.

We call upon the St. Andrew church to lay aside it's human schemes and institutions and stand on God's word. We plead with them to do all that they do by the authority of Christ for the peace and harmony of God's people in Panama City. We stand ready to worship with St. Andrew Church again when all human schemes and institutions are eliminated from the St. Andrew Church.

/s/ Carl Kermel
Hazel Kermel
James Hastings
Fran Hastings

CONCERNING A FACTIOUS GROUP IN ORLANDO

Jerry Belchick, Orlando. Fla.

Realizing that many faithful Christians are moving to the Central Florida area and are looking for loyal churches with which to work and worship, the following information is made available in order that they might be spared the embarrassment of locating with a factious group.

On January 22, 1961, it was necessary for the church at Holden Heights (in Orlando) to insist that one, Fred Bogle, resign as an elder of that congregation. On February 7, 1961, the remaining three elders, all of the deacons, and with the concurrence of the congregation, found it necessary to mark Fred Bogle as a factious man. Since that time he and one other family started meeting in the Home Demonstration Club Building in Union Park a suburb east of Orlando on Highway 50). At the present time Fred Bogle and those that meet with him are not in fellowship with any congregation of God's people in Orlando, or in Orange County, or in Central Florida.

— *New Tract* —

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The News Letter Reports

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

FOR SEARCHING THE SCRIPTURES

Route 2

Anderson, S. C. May 22, 1962 Dear Brethren:

For some time I have hesitated in making an appeal for help, but the time has come to do so. The Lord will provide, but only when we help ourselves.

I preach for the church in Anderson, South Carolina. When I moved here two and one half years ago there was a struggling group of Christians meeting in a broken down building. Today there are 33 members meeting in a little building constructed by our own hands. It is plain and simple, but nice and it is adequate. The church is not growing rapidly in that we have been laying ground work. The members themselves were only two steps out of denominationalism and have had to be taught. There are possibilities for a great future for Anderson has a population of 50,000.

There are only three churches in South Carolina which stand firm in the truth, the one in Anderson and two in the southern part of the state. Great pressure has been exerted to get rid of me by liberal churches nearby. The church here stands four square, but should I leave, it is feared that since they are babes in Christ they might be lead astray by sly and crafty preachers.

The point is that I am not adequately supported. I must do something! My wife has been teaching school and helping in my support, but she is not able to teach this next school year. Last year a church in Texas wanted to *sponsor* the work in Anderson. They offered to provide \$400.00 a month and supply the necessary tools to do a "big" work. Stanley Lovett, Editor of the Preceptor and preacher for the Central church in Beaumont was in my home at the time when the offer was rejected. Churches that want to "take over" the work in Anderson are not welcome.

I could move to Texas or Florida and find a place to preach with a church that could support me, but that is not the answer for I am needed in Anderson. The church cannot be left for the liberals to take nor can we leave 50,000 souls who need the gospel and if I cannot get support to stay who can get support to come here?

I need \$450 a month support. The church does not have a house and so I arrange for my own house. The church here can supply \$200 a month of that support. The Central Church of Christ in Beaumont is presently sending me \$50 a month and I hope will continue to do so for another year. This leaves me with a need of \$200 a month.

Should any church or individual be interested and want further information or desire me to come and meet with them to further discuss the work here I shall be happy to do so.

A servant of Christ, /s/
Barney Cargile, Jr.

THE WORK IN MISSISSIPPI

The church in East Columbus, Mississippi is a fine example of the ability of brethren to study the problems before the church and stand for the truth in hard places. Columbus

is a fine city of 30 to 40 thousand and is the center for the cultural and financial interest of that part of Mississippi. The church has about 150 members and was started in 1956. They moved into their new building on October 1st 1957 with a meeting with brother C. R. Nichol. This was one of the last meetings brother Nichol preached in his long and useful lifetime. The elders are Aubrey Belue and L. E. Murray, men dedicated to their work and to the truth. A. H. Payne has preached for the church for the last 3 and M years and has done a fine work. He will move to Jackson to work with a new congregation in the state capitol by the time this is in print. More about this sound congregation in the midst of liberalism will appear in a later issue. It is interesting to observe that the plans of the East Columbus church is to help with this work to the extent of their ability. His place will be taken by Hurbert Moss who is now working with the Indiana, Penn. church. Moss is a sound preacher and will do a good work.

A new congregation in the county is the congregation in the Woodlawn community about 10 miles Northeast of Columbus. A work is also carried on at the Columbus Air Base where service men and their families meet every Lord's Day. Brethren moving to this large Air Force Base should contact David M. Haynes, Jr., of Columbus or some of the brethren on the base itself. Haynes works at the post office and can be easily found.

Other sound congregations in that general section are the church in Houston, Mississippi where Charley Bland labors and the church at Forest, Mississippi where Conrad Skinner preaches. It is believed by some brethren all over the state that brethren generally are beginning to study the issues before the church and that many of them are conservative in their thinking and will come to the truth.

The meeting from May 13th to the 18th resulted in 9 baptisms and 1 identified.—J.P.M.

Jimmy Tuten, Jr., Ft. Lauderdale, Fla. — I have recently conducted a gospel meeting (April 23-29) in Savannah, Ga. This was with the Garden City church. It was characterized by good interest and attendance throughout, and resulted in one baptism and three restorations. This was my third meeting in Savannah.

At Northside in Ft. Lauderdale, there have been four confessions of error recently. Our building program continues to move along.

C. L. McLean, Romulus, Mich. — We have just closed an inspiring meeting with Robert Jackson doing the preaching. Three were restored and one was baptized. The crowds grew larger every night and without any appeal to fleshly things. We advertised the gospel of Christ and that drew men.

We will be moving to Savannah, Georgia around the last of June or the first of July. Pray that we may have a successful labor in that field. The battle is raging fierce in that grand old city.

Hugh W. Davis of Lake Wales, Fla., will begin a gospel meeting with Rhymer Knight at the Temple Crest church on 40th St. in Tampa, Florida, June 24-30. All in the Tampa Bay area are invited to attend this meeting . . . The Hercules

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church in Clearwater, Florida, had a series of lessons by different speakers on May 14-18. **James R. Cope, Clinton Hamilton, Edward Grantham, H. E. Phillips** and **Bobby F. Owen** were the speakers. The lessons were addressed to the church . . . **Homer Hailey** was in a meeting at Dover, Florida May 14-19. **Don Bassett** has been preaching with this church. The church in Palmetto, Florida, will begin their Vacation Bible School June 18-22. It will be at night. **H. E. Phillips** will teach a series to the adult class on "Problems Facing the Church." All in that area are invited.

James P. Miller will be with the Wendell Avenue church in Louisville, Ky., in a meeting June 10-17. **Grover Stevens** is the faithful preacher with this church . . . **Ferrell Jenkins** of St. Louis, Mo., was in a meeting at the Manslick Road church in Louisville, Ky. in May. Other meetings in the Louisville area are: **Robert Jackson** at South End in June 11-17; **Leslie Diestelkamp** at Park Blvd., June 17-27; **Ben Shropshire** at Oak Grove, June 18-24 . . . **Grover Stevens** was in a meeting at Kansas City, Mo., Butler, Mo., New Albany, Ind., and Oak Lawn, Chicago, 111. during April and May . . . **James P. Miller** will be in a series of gospel meetings at College View church in Florence, Ala., June 24-July 1. Services each morning at 10 a.m. and at 7:30 p.m. each evening. **Curtis E. Flatt** is the faithful preacher with this good church.

James E. Gunn, Gardendale, Ala. — Our work continues here in a very pleasant way and we are very much encouraged. We have fifty or more sitting in the basement each Sunday because the space in our auditorium is filled. We hope to begin construction on the larger auditorium within the next couple of months.

Maurice W. Jackson, Jr., Titusville, Fla. — **Harold Dowdy** held a good meeting for the Titusville church May 14-20. Good attendance, and a good spirit was in evidence throughout the meeting. One was baptized.

89 YEAR OLD CHRISTIAN GROWS BEARD



Brother B. E. Seal of Columbus, Miss., who will be 89 his next birthday, grew a beard for the Civil War Centennial last year. Brother Seal is responsible for the establishment of the , church in Columbus. He sent for N. C. Casey in 1920 to come and preach the gospel in that section. He was Casey's first convert and the first person to obey the gospel in that Mississippi city.

Brother Seal's influence has not been limited to Columbus alone, but he has been responsible for the

B. E. Seal church in Amory and Aberdeen. Brother Seal and his wife, Lula, have been married 48 years and are members of the East Columbus congregation where Al Payne preaches. Brother Seal is sound in the faith and keenly aware of the dangers that confront the church today.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

HAMARTANO, "I SIN,"-NO. 18

It is quite interesting to observe that *hamartia* is unlike such words as *porneia*, *klope*, and *phonos*, which inherently describe the nature of the external act. *Hamartia* merely denotes that the action fails to conform to a standard. In the New Testament this standard is set, usually, by God. One's concept of the standard would, therefore, determine what acts *hamartia* describes. As it has been stated, it is not within the province of the present study to seek to determine the content of *hamartia* in the New Testament. The New Testament theologians deal with that question. (Cf. especially Barclay, *A New Testament Wordbook*, pp. 48ff.)

The author has insisted that *hamartia* has two basic meanings in the New Testament: "the committing of sin," and "the deed or act of sin." It is apparent that in some cases it is hardly possible to distinguish between these usages. For example, John appears to use both senses indiscriminately in I Jno. 3:5. Paul seems to do the same thing in Rom. 6:10 and 7:5.



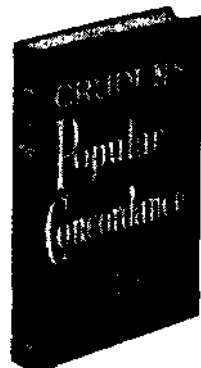
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