

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

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THE NATURE OF THE GOSPEL

James P. Miller

What is there in the gospel that makes it so powerful? Why will it turn the hardened sinner from the error of his way into the paths of God? Not only will it turn him from sin, but from the desire of sinful things. It can succeed when all other things would fail. It can move men when threats, force, and coercion would be powerless. Why does it have more power than the sword? I want to suggest here that every element of power in the universe that deals with men is found in the Gospel. The righteous use of power, as far as I know, all power, has both a right and wrong usage. Of course it is understood without question that the only use God ever makes of anything is a righteous use. Let our denominational friends answer the challenge that the Gospel is God's power because of its nature. They are loud in their disrespect for the ability of the Gospel to convert without aid from the Holy Spirit in an independent sense. Here are some of the things that make the gospel so powerful.

THE LOVE OF GOD IS IN THE GOSPEL. Where is the man who will deny that there is power in love? Kings have left their thrones, wars have been fought, and the great of earth have bowed at the throne of love. Space forbids us to develop so grand a theme. Look at the mother who would die for her child. Look at the soldier standing watch on the far flung islands of the sea. Watch the man in the strength of youth compass the earth and come back for the girl he left behind. Power in love; why there is enough power in love, as one great soldier and monarch stated it in the long ago, "to make the kingdoms of earth oscillate on the globe." Why will the gospel move men? Listen, it is the greatest love story ever told, the story of Him who died for us on the rugged tree of Calvary. Dying for men not yet born. Giving himself freely and willingly for the broken and sin-scarred race of man. How grand Isaiah has told the story. Listen to Isaiah 53:4-8,

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the

slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken."

I am not surprised when men are moved by a story like this. I marvel that men do not fall down before the Galilean every time it is told in its purity and simplicity. Surely if man loved God in some small part as God loves him, it could be the power of salvation to him. If the devotion to Christ and his love will not move men to obey his commands then there is not a power in the universe that could cause them to want to do so. Jesus put it on this simple, yet impregnable basis when he said in John 14:15, "if ye love me keep my commandments."

YET THERE IS POWER IN FEAR. It would not be fair to imply that love is the only force found in the Gospel story. The fear of God and of his condemnation if found in the preaching of the full gospel of Christ. Hebrews 10:24-27, And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another: and so much the more, as ye see the day approaching.

For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Wherever the gospel is preached the fear of hell must be preached as well. How can we preach salvation without telling the need for our salvation? And how can we tell the need for our salvation without telling that we are lost and without hope? And how can we preach that men are lost and without hope without telling of hell and the fear of God? Hear Paul in 2 Thess. 1:7-10. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

There is power in fear. Hitler tried to rule the world with this dread weapon. The forces of op-

pression since time immemorial have used its power. How that black monarch that rules the regions below uses it today. Fear of lost popularity with the rabble crowd caused Pilate to deliver up the Christ. Fear of the shallow sentiment of the world works with the powerful force against the church of God. Yes, there is power in fear, and its righteous use found in the Gospel of Christ.

THE GOSPEL A SWORD

The writer of the Hebrew letter gives this great statement about the power of the Gospel. Heb. 4:12, "For the word of God is quick, and power, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The word "quick" means living, or alive, hence, we are preaching a living word, or living message. Not a message that is decayed with the passage of time but a message of power for our time and for time to come. A message breathed out by the Son of God and given by revelation to the apostles. A message made alive by the spirit of the living God for only the spirit of the living God could make the word a living gospel. A story of glad tidings that needs no revision, but one adapted for our fathers, for us, and for our sons. The beautiful illustration of a two-edged sword carries us back to the days of the sword in the combat of ancient wars. Able to cut deeply into the physical body, the word of God is able to cut into the heart. It is "a discerner of the thoughts and intents of the heart." On the day of Pentecost, when the great apostle preached with all the power of the Gospel, the men who had crucified the Christ were "cut to their hearts and cried out." Paul writes in the Ephesian letter to "take the sword of the spirit which is the word of God." During the time I worked with the church of Philadelphia I visited the University of Pennsylvania museum many times. On one occasion I asked the curator to show me a two-edged sword such as the one used in the days of Paul. The best swords were made in Damascus and were of the finest workmanship. They sing through the air like a bird and are so sharp and thin that when yielded with power can sever "joint and marrow." How glorious it is to meditate on the use of such a weapon. What a great privilege it is to be entrusted with its use in the most glorious cause in which man can find himself. Think of that great army who have fought with this sword under the bloodstained banner loved so well. Consider the honor of being named with great who loved the truth and lived and died for the word of God. Those who preached this Gospel in its power without fear or compromise and gave to the world in clear tones the conditions of pardon that must be believed and obeyed.

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Editorial . . .

H. E. PHILLIPS

HIS OWN WORK

"But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another" (Gal. 6:4). Wuest translates this verse as follows in *Galatians In The Greek New Testament*: "But his own work let each one put to the test and thus approve, and then with respect to himself alone will he have a ground for glorying, and not with respect to the other one (with whom he had compared himself). For each shall bear his own private burden." He comments upon this verse: "Again, when each man's self-examination reveals infirmities of his own, even though they may not be the same as those of his neighbors, he will not claim moral and spiritual superiority to others. Furthermore, each saint should bear his own burden in the sense that he must recognize his personal responsibilities towards God and man. He is responsible for the kind of life he lives."

The present trend is more and more to "let George do it" in religious affairs. The average member of the church today is too indifferent to take the time and trouble to investigate the spiritual needs of himself and those of his immediate family for whom he is responsible. The one who takes the time to read this is taking a step further than nine of his brethren in Christ, because only about one in ten Christians will take the time and put forth the effort to read something pertaining to the gospel of Christ and the church. Why is this true? Why do professed followers of Christ refuse to read of things pertaining to the kingdom of God and the name of Jesus Christ? There are some reasons much too obvious to deny.

Perhaps the foremost reason why brethren will not read religious material is that they do not want

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to THINK. It is just a matter of being too lazy to exert the mental effort to think for themselves. It is a case of letting someone else do the thinking and we will just accept the conclusions. It is a requirement of each one of us to "work out our own salvation" and it is not accomplished by allowing another to do our study for us. How can one "think on these things" (Phil. 4:8) if he does not read and study the word of God for himself? How do you know you have the truth unless you read and weigh all the evidence touching a given subject?

Another reason for not reading to prove our own faith and work is prejudice. We, of all people, have developed a "prejudice" unequalled in many respects by most denominationalists today. This prejudice does not concern the same matters of religious endeavor, but where it exists, it is about as hard to deal with as any we have met. In increasing number professed Christians "refuse" to read or investigate anything that conflicts with their "present views" and "loyal stand." Our criticism of the Communist and Catholic methods is

that they refuse, or are refused, the opportunity to "hear both sides" of any issue. Catholics are taught to receive and "read" only authorized material. Now we have members of the church who have been taught to read only the authorized material published by authorized publishing houses. Prejudice, whether self imposed or implanted by another, is the one factor that causes you to reject evidence, and, consequently, keeps you from knowing what truth really is. If you accept only what another has told you is truth, you have no more assurance of truth than the Communist who has been told there is no God.

A third reason why people refuse to read in search for religious truth is just plain indifference. It takes time and effort to read and think, and the lack of interest in the subject matter does not encourage putting forth the effort. It is much easier to take the position that it makes no real difference what a person believes, just so long as he is honest and sincere. But is one honest with himself who will not investigate "both sides" of an issue? Is one really sincere who refuses to read an article or a book that does not come from a duly authorized source? How can one know whether he has the truth or not if he refuses evidence?

We must prove our own work. We must search the word of God daily to be sure we are not being misled by false teachers who come in the name of the Lord. It is not enough to claim to follow along with "great and good men," neither is it sufficient proof of being right to just say "I have always believed it." Only the truth will make us free (John 8:32). The truth is the word of God. (John 17:17.)

COMMENTS TO EDITORS

"I enjoy the paper, Searching The Scriptures, and know it is doing good. Do not grow weary in well-doing." — E. L. Flannery, Gainesville, Fla.

"I appreciate the work you and the paper are doing." — Connie W. Adams, Orlando, Fla.

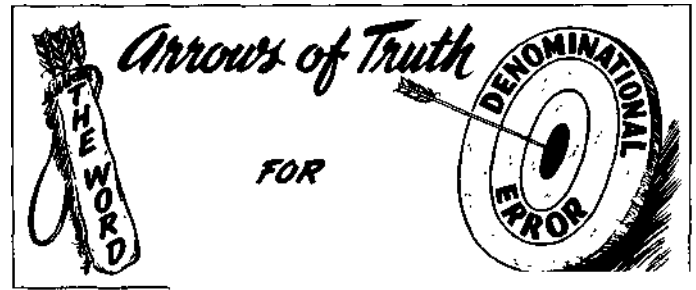
"Keep up the good work. Searching The Scriptures continues to be splendid reading. We need more like it." — Leslie E. Sloan, Jasper, Ga.

"Brethren, I commend you in your efforts and always remember you and all faithful brethren in my prayers. Indeed, we have a fight uphill as has always been the fight of the faithful. Yet we can rest assured that having taught them, their blood will be on their own heads, as is taught in Ezekiel 33. Pray they will hear what is true. Keep up the good work, fight a good fight, and in the end receive a crown laid up for all the faithful to the end." — W. O. Woods, Harrison, Ark.

"I am taking Searching The Scriptures and wish to thank you brethren for a fine publication based on sound Bible thinking." — J. P. Halbrook, Jr., Belle Glade, Fla.

"In reading the paper I have not found anything to conflict with my understanding of the Scriptures." — Mrs. Clymene Burgert, Eustis, Fla.

"You are doing a good job with Searching The Scriptures. It is a good paper and with the editorial staff standing firm for the faith once delivered it cannot help but be an influence for good." — Jack Holt, Longview, Texas.



James P. Miller

COUNTING THE BLOOD UNHOLY

In answer to the question, "Is it possible for a child of God to fall from grace?" let us continue our study by examining six verses out of Hebrews 10. This is some of the strongest teaching to be found in the New Testament. It is a condemnation of those who had been sanctified and then turned on the Lord. Heb. 10:26-29.

For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belong-eth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

Bible students through the years have debated the "day" found in the 25th verse. If the "day" referred to is the First Day of the week or the Lord's Day, then these Hebrew Christians had lost respect for the WORSHIP of God. If the "day" is the destruction of Jerusalem, as most of the scholars believe, then they had lost all respect for God's WORD. In Matthew 25, our Lord went into great detail warning them of the fall of the city of David. As a third possibility, if it is the Judgment Day, then they had lost all respect for God's WRATH. The writer warns of this in verse 31 when he states, "it is a fearful thing to fall into the hands of the living God." Let us notice, as we did last month in the study we did on II Peter 2, the steps they took in this apostasy.

1. THEY HAD RECEIVED THE KNOWLEDGE OF THE TRUTH.

Vs. 26: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." The wilful sin referred to here is the failure to assemble and the loss of the blessings that accompany such worship. This cannot be a sin of ignorance for they had the knowledge of the truth. It is stubborn sin, a refusal to do what they knew they should and must do to be saved.

2. THEY WERE GUILTY OF WILFUL SIN.

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remaineth no more sacrifice for sins." The wilful sin referred to here is the failure to assemble and the loss of the blessings that accompany such worship. This cannot be a sin of ignorance for they had the knowledge of the truth. It is stubborn sin, a refusal to do what they knew should and must do to be saved.

3. THEY TROD UNDER FOOT THE SON OF GOD.

Vs. 29: "Of how much sorer punishment suppose ye, shall be thought worthy, who hath trodden under foot the Son of God."

The figure here is as strong as it is possible for the writer to make it. The reference is to the custom of the conquerors of the time to ride over the bodies of those conquered to show their contempt for them. This was as barbaric a practice as it is possible to imagine, and yet this is the extent to which those who at one time had loved the Lord had fallen.

4. THEY COUNTED THE BLOOD UNHOLY.

Vs. 29: "... and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing..."

The Jews above all the people among the ancients were taught both by the law and their own traditions to count many things as unholy or common. A dog was thus regarded in Israel and many brethren have had a lot to say about the "price of a dog." The meaning here is clear. At one time those Christians counted the blood of Christ pure enough to sanctify them, and now they were counting it no better than the blood of a dog. This shows how far one can fall from the sanctified state in the body of Christ.

5. THEY DID DESPITE TO THE SPIRIT OF GRACE.

Vs. 29: "... and hath done despite to the Spirit of grace."

In the records of the ancients we have the stories of those who were so filled with hate that they would spit in the face of men who tried to show them favor. It is hard to know the full meaning of the expression found here, but this will do for an illustration: To do despite to the Spirit of grace is to spit in the face of the very Savior who seeks to save us.

6. I WILL RECOMPENSE.

Vs. 30: "For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people."

This is directed to the children of God and not to the world, and shows beyond any shadow of doubt that those who were once sanctified by the blood of Christ are to be the objects of the wrath of God if he finds them in this condition. It is little wonder that the men who a generation ago debated the impossibility of apostasy now have no longer a longing for the fray. These passages are too clear and too powerful.

WHERE IS YORK COLLEGE GOING?

Donald P. A men, Aurora, Illinois

For some time many brethren have been interested in the future course of York College, and particularly after the movement got underway to

put the institution on the map in a big way. Having attended there myself during the first two year's of the school's existence under the oversight of individual members of the church, I too was interested in its future action. To me now, there is little further cause to wonder — the course has been set.

As York College began, Bro. Roy H. Lanier, Sr. served as the backbone of the school, and is one of the few men who had the courage and strength to stand up to the pressures of the Gospel Advocate, state his convictions and sever his ties with such an organ which refuses to try anything contrary to the pet views of the editor. As long-as Bro. Lanier was with York College, there was little likelihood of the school accepting church contributions or getting on the big institutional bandwagon. Lanier did not remain there long though, and after the third year of the school was relieved.

Following Harvey Childress and Gene Hancock (both liberals — the latter more in line with the Gospel Advocate), Dale Larson assumed the obligations of President. Dale is a close friend of mine, so what follows is not said to degrade him, but rather, as was done by Bro. Miller in the editorial of the May issue, to cause some of our liberal brethren to give a little more thought as to where their band wagon is going to take them.

Last summer I returned to Nebraska for a short visit with my folks. During that visit, I took advantage of some time to go up and pay a short visit to York College, and also Dale Larson. Since the Gospel Advocate has long had control of the state, I was curious how much influence Lanier and others had had. Amongst other things, Dale and I also talked about some of the problems before the brotherhood, acknowledging each other's convictions as to the "anti" and "digressive" trends. Dale made his point clear that he did not support the conservative views of many sincere brethren, and would use his full influence to prevent any such men from preaching in Nebraska (and I know of at least one he did prevent — even though that preacher's son was at that time a student at York).

However, since Bro. Miller was calling attention to danger signs, the real danger was yet to be revealed. Not only has York College exerted full influence to regulate who may or may not preach for the churches in Nebraska, and not only has the president of the school barred any conservative publications from being sent gratis to Bible majors in that school, but a distinct trend is already in the wind. During the course of our conversation, Dale mentioned that although York was not presently accepting church contributions (although some allege otherwise), he had no objections to such — provided they could be directed exclusively to the Bible department, and expressed the viewpoint someday that might be possible. When I pressed him, asking him if he'd accept an institution set up exclusively to teach the Bible (like York College — a private institution) and then be church supported, he replied if that was all it taught he would have no objections. When I pressed him still further as to the difference between that and the Missionary Society as it was originally set up, he had no answer.

With all due respect to friends still at York Col-

lege, the directions of York have been set — and it is not a pleasant road ahead. Many unlearned there are going to be swallowing more than they knew and many from there are going to continue the trend. Brethren, the road ahead for liberalism will continue to spread — there is no stopping place. York's path has been set — a path regretted by those who waited and hoped they would try to stem some of the digression. Yes, indeed, churches — and individuals — would do well to hesitate before jumping into some of those large-scale drives.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

KOINONIA, "FELLOWSHIP,"

No. 2

Koinonia in the LXX

It is especially noteworthy that *koinonia* occurs only once in the canonical LXX (Lev. 6:2). The term occurs only twice in the Apocrypha (Wisdom 8:18; III Macc. 4:6). In one of the rival Greek versions of the Old Testament *koinonia* occurs in Hosea 7:4.

In Wisdom of Solomon 8:18 the author is considering the virtue of wisdom: "And in her friendship is good delight, and in the labours of her hands is wealth that faileth not, and in assiduous communing with her is understanding, and great renown in having fellowship (*koinonia*) with her words."

Koinonia in the sense of the marriage union occurs in III Mace. 4:6: "And the young women who had but lately entered the marriage chamber for the society (*koinonian*) of wedded life, with lamentations instead of joy, and with their perfumed locks covered with dust, were carried away unveiled."

The occurrence of *koinonia* in Lev. 6:2 is very unusual. Here the text says this: "If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship (lit., "concerning fellowship," *koinonias*), or in a thing taken away by violence, or hath deceived his neighbour" In this passage *koinonia* is from a Hebrew term that literally means "in dealing," or "in something that is placed in the hand"; that is, a deposit. One version translates it, "in pawn." (*The Pulpit Commentary*)

Though *koinonia* occurs in the Old Testament only once, the Hebrew root *chabar*, which is sometimes translated by cognates of the word *koinonia*, occurs several times. Its primary meaning is "bind," "join together." The reason for the representation of this Hebrew root by cognates of *koinonia* is obvious.

It is especially to be noted that in the Old Testament neither the Hebrew *chabar* nor the Greek *koinonia* are used to express the idea of communion with God on the part of men. Indeed, we find the *idea* of communion with God in the Old Testament (communion in the Passover, etc.), but this

is not expressed by *koinonia*. Cranfield thinks this is because the Biblical writers were so conscious of the inequality between God and man; hence, they would express the relationship between God and men with the words "servant," "covenant," and not with the more intimate word *koinonia*. (Cranfield, C. E. B., "Fellowship, Communion," in *A Theological Wordbook of the Bible*, ed. Alan Richardson. New York; The Macmillan Co., 1957), pp. 81-83.)

BROCK-WALKER DEBATE

H. E. Phillips

Paul Brock of the Lakeshore church in Jacksonville, Florida met D. Ellis Walker in a debate at the Lakeshore building, August 20-25. The proposition was the same throughout the six nights: "The Lakeshore congregation, meeting at 2121 Blanding Blvd., Jacksonville, Florida, is scriptural in practice and teaching (doctrine) and is loyal to Christ." Brother Brock affirmed this proposition and Brother Walker denied it.

In the first affirmative speech brother Brock pointed out that for a thing to be scriptural it must be proved by the Scriptures. He introduced a chart showing the Bible definition of the word "church", and then presented another chart showing the work of the church and established that the Lakeshore church was doing both at home and away exactly what the Scriptures authorize a church to do. He challenged brother Walker to show that these things were not true or that the Lakeshore church was not teaching and practicing them. Brother Brock established his affirmative in the very first speech and it was never broken through the last speech of the debate.

Brother Walker began his negative speech by saying that all he knew about the Lakeshore church is what was published in its bulletin. He then began to show that the bulletin of the Lakeshore church was "violating the autonomy" of other churches by sending it among members of other churches. Since Paul Brock was writing about the teaching and practice of other churches in the bulletin, and the bulletin was paid for by the Lakeshore church, consequently, the Lakeshore church must be responsible for what was published in the bulletin. Walker leveled but two charges against the Lakeshore church throughout the debate: 1) The church was responsible for what Paul Brock wrote in the bulletin about other churches and their activities, and was therefore guilty with him of "violating local autonomy," and 2) The Lakeshore church was not doing "general benevolence" among outsiders as well as Christians.

As was expected, the debate included almost all the various "issues" of the present, particularly brother Walker's tracts on *Every Good Work* and *Fellowship*, which he sought to affirm in his negative speeches. After the first night Walker got into the affirmative and stayed there. He entirely ignored the affirmative arguments made by Brock and virtually ignored all the charts Brock introduced. Brother Brock was well prepared and had about fifty charts on various arguments. Brother Walker had some charts prepared for affirmative

arguments and used them after the first night. He sought to establish a general fellowship upon the expression: "Walking in the light," and he tried to establish a general benevolent program by the churches upon the expression: "the love of God."

Two very telling blows to Walker's arguments were made by Brock. The first was a chart which listed on one side the responsibilities of the church as Evangelism, Benevolence, and Edification, which are to the end of eternal salvation; and on the other side he listed Entertainment, with several practices such as soft-ball, ping-pong, parties, suppers; and Secularism, with various social, political and business affairs listed; and Institutionalism, with human systems of all kinds through which churches work. All the things listed under the social gospel pertained to this world. Brock firmly stated that he and the Lakeshore church stood opposed to every element of the social gospel and modernism, and challenged Walker time after time to come before the audience and either affirm or deny that he accepted all or a part of those things listed under the social gospel. Walker denied that he was a modernist, but he did not deny all those things listed under that side of the chart. It was pointed out by brother Brock that some of the churches in Jacksonville practiced some of them, and he would have to condemn them if he condemned these practices. Brother Walker obviously felt the force of this point which was made over and over again by brother Brock.

The second blow was the fact that very few from the liberal churches in Jacksonville attended, and only a very few from University Avenue in Gainesville where Walker preaches came. Brock stated several times that Walker could not get the endorsement of the churches in Jacksonville who stood with him on some of the issues, and urged him to show proof that he had their endorsement. He further charged that Walker would not affirm a position on either side and called upon him to do so again and again.

Brother George Darling of the Springfield church in Jacksonville moderated for Brother Walker. Brother Charles A Holt of Wichita Fall, Texas moderated for brother Brock. Brother Holt is well informed and experienced in debates on these issues, and was of great assistance to brother Brock. Paul Brock proved himself an able disputant in defense of the faith. He was well prepared and presented his material in a fine and forceful way. The debate was conducted in an orderly manner and large crowds were in attendance each night. We believe this discussion will do much and lasting good not only in the city of Jacksonville, but also in all northeast Florida and southern Georgia.

SALVATION — BAPTISM

No. 7

Thomas O. O'Neal, Jasper, Ala.

Of all the subjects taught in the Word of God in language clear and plain is the subject of baptism. Since being taught in such language, one would naturally think that all people knew the truth on the subject and practiced it. But this is not the case.

Baptism is a subject often discussed. In the past there have been many religious debates on the who, what, how, and why of baptism. With these many discussions, people in general are still in ignorance of the truth on the subject. Just a few months ago I engaged a man in a public discussion on this question. Brother James P. Miller, one of the editors of *Searching The Scriptures*, has had many such discussions. These discussions proved that men are either ignorant of the subject or are not willing to take what the word of God says on the subject. In many instances the later is the case.

In this article I want to let the Word of God speak and the reader to know the truth should be open minded and receive the truth from the Book of the Lord. Many, many passages of Scripture could be used in our study, but I will notice only a few on each point.

Who should be baptized? Jesus said, "He that believeth and is baptized shall be saved." Mark 16:15-16. Believers are to be baptized. Peter told believers to "repent and be baptized." Acts 2:38. Those who have repented should be baptized. Philip told the eunuch that before he could be baptized he must believe. The eunuch confessed his faith when he said, "I believe that Jesus Christ is the Son of God." Acts 8:37. Thus, one who has confessed Christ should be baptized. These prerequisites are things that infants can not do, therefore, infants are not Bible subjects for baptism.

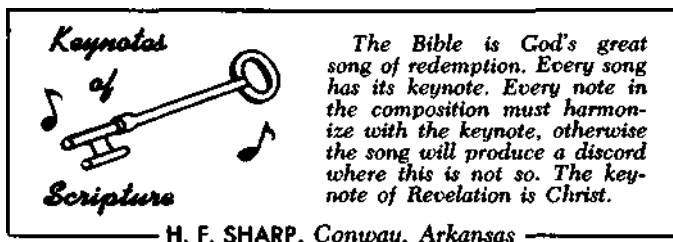
What is baptism? Again let the Bible speak for itself. "Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:3. Then note Col. 2:12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Thus: one learns that baptism is a burial. Not only does the Bible teach baptism to be a burial, but all will agree including world scholars that this was the way baptism was accomplished in New Testament times. The Bible no place records an incident of pouring or sprinkling water upon a person and calling it baptism. This was not approved until 1311 at a council of the Roman Catholic Church in Northern Italy held at Ravenna! Thus, the Bible teaches baptism to be a burial in water. Rom. 6:3; Col. 2:12; Acts 10:47; 8:38-39.

Why should one be baptized? Like we have done before, let us turn to the Divine Record for our answer. "He that believeth and is baptized shall be saved." Mk. 16:16. "The like figure whereunto even baptism doth also now save us." I Pet. 3:21. "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38. The above passages point out one should be baptized for the remission of sins, salvation, and the washing away of sins.

Is there any power in the water? Upon teaching that one must be baptized in order to be saved, some ask, "Do you believe there is any power in the water?" Of course the answer is, "No." The water is just plain water, thus, no power in the water.

But what about the blood of Christ, does it save? The blood of Christ saves. The Bible teaches we are saved by the blood of Christ. Rom. 5:9; I Pet. 1:18-19; Eph. 1:7; Col. 1:14; Mt. 26:28; Heb. 9:22. But someone will ask, "If the blood saves, why be baptized?" To which we would answer that since the blood saves, one must contact the blood of Christ. Jesus Christ shed his blood in his death. Jno. 19:32-34. In order to benefit from the blood, one must contact the blood of Christ. Since His blood was shed in His death, one must get into the death of Christ where the blood of Christ was shed. This is done according to Rom. 6:3-4 by being baptized into His death. Thus, those who have not been saved can come in contact with the blood of Christ which saves by being buried with their Lord in baptism.

Have you, dear reader, been baptized into the death of Christ that you might contact his blood and be washed from your sins? If not, do not put it off another day. If you believe that Christ is the Son of God, are willing to repent of your sins and confess the name of Christ, call the nearest gospel preacher and ask him to baptize you. He will be glad to help you obey the command of God. Then you will be free from the past sins and will be in Christ, a child of God, and can call upon God as your heavenly Father.



BOOK OF RUTH

In the Song of Redemption, the book of Ruth seems to sing of Redemption. It is the Redemption of those who now are linked to Christ that were not by Jewish blood. It is the bringing to Christ the Gentiles, who through the lineage of the Jews were not related. It is the redemption of the Gentiles.

The beautiful love story of the book of Ruth is unsurpassed in all the libraries of men. Will you view the godly woman, Naomi, as she leaves her native land, as the helpmeet of her husband and finds herself in a land that had cruel trials and memories? She loses her husband, her sons marry and finally they both die. Here she is left with her two daughters in law. One is a true friend and one stays behind. She comes to the Land of Moab and plucks the fairest rose, but does so with pricked and bleeding hands. Beautiful Ruth, the fairest rose in Moab, is gathered with a broken heart and bleeding hands. Our Savior, came to this land of sorrows and with bleeding hands and a broken heart plucked the fairest gift for man, the resurrection and eternal life.

It might be well for us to compare the vow of Ruth to the vow one makes as he becomes a child of God.

1. I will not leave thee — We surely made this

vow as a part of the bride of Christ and a Child of God. Christ assures us he will never leave us and sometimes we are assured of this only when we have to lose friends and many other things we prize. However, no one ever gave up anything good, for himself, in following Christ.

2. I will lodge where thou lodgest — Surely we wish to lodge where our Redeemer lodges and he has gone to prepare a place for us in the House of God. We need to make certain that one day we will dwell with him.

3. Thy people shall be my people — I need and you need the companionship of the people of God and we will have fellowship with those who walk in the light as he is in the light. I need not worry about fellowship. I need to worry about serving Christ as he desires me to serve and fellowship will be a sure result.

4. Thy God my God — Surely there is only one true God though there be gods many. When we know His will, the revealed Word, and follow him He is our God, and He is the same One that Christ served as He came to do the Will of His Father.

5. Where thou diest I will die — We cannot die apart from Christ and for those who die in the Lord, there is rest from their labors and blessed in the sight of the Lord is the death of His saints. Live with Him, Die in Him and be with Him in all eternity.

6. Only Death will part us — Here Ruth could not see the hope you have as a child of God for death does not part us from Christ. We may be left to walk the lonely road here without our faithful companion but we shall not be separated in eternity. One of the brightest hopes the Christian entertains is the reunion after this life is over. Paul had such confidence in death, was ready to be offered and surely he had a crown of life. It will be better after while. Ruth sings of the redemption gained at a terrible price. What harmony this book has with the keynote Christ, in God's song of Redemption.

GIVING THE ANSWERS FOR OUR HOPE

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I PETER 3:15

— Marshall E. Patton —

"UNWARRANTED OPINIONS, THINGS LAWFUL
THINGS COMMANDED" — A REVIEW (No. 3)

Under the heading GENERIC COMMANDS on page nine of brother D. Ellis Walker's tract, UNWARRANTED OPINION, THINGS LAWFUL, THINGS COMMANDED, he affirms that Galatians 2:10 authorizes a general program of benevolence for the church. The verse says, "Only they would that we should remember the poor; the same which I also was forward to do." We agree that "remember the poor," *of itself*, is generic so far as the object of benevolence is concerned. However, before brother Walker or anyone else can

determine the truth on the issue under consideration, all that is revealed on the subject must be considered. Brother Walker immediately jumps to the conclusion that the "poor" of Galatians 2:10 includes both aliens and saints. Then, in an effort to avoid the force of further revelation on the matter, he affirms that a generic command cannot be made specific by the examples of obedience under it. (p.10) Of course, brother Walker begins with the assumption that the command under study is generic without considering the whole of God's revelation on the matter. Whether or not any command, which of itself appears to be generic, is generic, depends upon whether or not there is further revelation the particular point under study *and* the nature of that revelation. Even brother Walker recognizes this with reference to some things and is, therefore, inconsistent in the application of his own rule. In other words, he applies it only when it favors his position. Consider the following example.

Our Lord instituted the Lord's supper saying, "This is my body which is given for you; this do in remembrance of me." (Lk. 22:19) This command, *of itself*, is generic as to time. The time to observe the Lord's supper is not specified in this command, nevertheless, *time* is authorized by necessary inference. The command cannot be obeyed without observing it sometime. Thus the command to observe the Lord's supper as originally given is generic as to *time*. If one were to ignore further revelation on this matter he would conclude the time element to be generic and, therefore, the Lord's supper could be observed anytime. This is exactly what brother Walker does with Galatians 2:10. Yet, on page seven of his tract brother Walker affirms that the time for observing the Lord's supper is too specifically set forth for it to be eaten on any day save the first day of the week. He then cites as proof the following scriptures: Acts 2:42; Heb. 10:25; I Cor. 16:1-2; I Cor. 11:17-34; Acts 20:6-12. Now, the only reference among those cited that has anything at all to do with *when* the Lord's supper is to be eaten is Acts 20:6-12, *and it is an example of obedience under the command of Lk. 22:19*. Thus brother Walker contradicts himself! He refuses to allow others to do with reference to his hobby what he himself does with reference to the Lord's supper. Consistency, where art thou?

If brother Walker should affirm that the other scriptures afford any proof (by necessary inference or otherwise) as to *when* the Lord's supper is to be observed, let him make some argument based upon them and I will expose his error. Other men have tried and failed. I am confident he can do no better. If he is abreast of the times on these matters, he should know of their failures.

Besides this the context of Galatians 2:10 shows that the statement "remember the poor" refers to what all of them already understood the will of God to be from former teaching or revelation. What they understood from the use of the term "poor" is not clear from this passage alone. If we had a record of this former revelation when originally made we might be able to determine something more definite. As it is, of itself, it is generic. But that is not all — we have further revelation

on the matter at issue. Paul's statement "the same which I also was forward to do" is very revealing and most significant. However, the assumption that Paul did the very thing which Walker *assumed* he was told to do in the first place does not follow from this statement. (See tract, page 13) All that any soul has to do to determine just who the "poor" are of Galatians 2:10 is simply to find out what Paul was "forward to do" in the matter. Paul says it is the "same" as that which James, Cephas, and John told him and Barnabas to do. Surely, brother Walker knows what Paul was "forward to do" in the matter of church benevolence. It is a matter of plain revelation. (Rom. 15:25; I Cor. 16:1-3; 2 Cor. 8:1-4; 9:1,13; I Tim. 5:16) The whole of God's revelation on what Paul was "forward to do" in the matter of church benevolence shows that it was limited to saints. Since this is the "same" as that which Paul and Barnabas were reminded to do by James, Cephas, and John, the "poor" of Galatians 2:10 are clearly identified for us. Unbiased minds and open hearts will accept the whole of God's revelation on a matter — not just a part of it.

In a further effort to establish his arbitrary rule relative to generic commands and examples of obedience under them, he presents a number of illustrations. These we now consider in the order of their appearance in his tract, (pp 10,11,12)

His examples under the generic command "go" in the matter of preaching the gospel all vary one from the other. This variation evidences the element of choice. Since it was a matter of choice then, it is a matter of choice now. Therefore, the matter of how to go is not specified but generic. The further revelation by way of examples on how to go neither clarifies nor adds anything to the command "go." After considering the whole of God's revelation on the matter it remains in the generic. Now, in the matter of church benevolence, let brother Walker show a variation in the examples of obedience under Galatians 2:10 on the point at issue and we will allow it to remain in the generic. Remember, we have already shown that Galatians 2:10, of itself, is not conclusive. The further revelation clarifies and adds to the command in such a way as to make it specific.

Under the generic command "teach" he shows that we have examples of the whole church being taught (Acts 14:27; I Cor. 4:17 and I Cor. 14:23), but denies that we have examples of groups or classes being taught, like those in most churches on Sunday morning. In so doing he shows that he is not qualified to meet in debate those who oppose the Bible class arrangement. Indeed, he would be a poor specimen in debate with such. Brother Walker, you may not know it, but it is a fact that the examples of obedience under the command to "teach" do vary. We even have an example of groups being taught by different teachers simultaneously in the same building. (Acts 5:25) Further revelation on this matter neither clarifies nor adds anything to the command "teach." It, therefore, remains in the generic.

Furthermore, my position relative to the examples of obedience under the command "teach" is not parallel to those who oppose the Bible class arrangement — but brother Walker's is! Both of

them say that we only have examples of the whole church being taught. Brother Walker and his Anti Bible Class group are exactly alike in this matter.

Next, brother Walker tells us that under the generic command to "visit" the fatherless we have no New Testament example. He affirms with emphasis that the command to "visit" is generic as to how the visiting is to be done. He then turns on those who try to make the command "visit" specific by selecting one way of visiting to the exclusion of others and brands all such as digressive. Now, brother Walker either does not know what the issue is on this matter or else he misrepresents honest brethren. If he does not know what the issue is, he is without excuse in view of all that has been said and written on the subject, and he has no business going into print on these matters. Certainly he ought not to put himself forward as a great teacher on "current issues," much less a debater. If he knows what the issue is, then he deliberately misrepresents both honest brethren and the issue. Brother Walker, the issue is not and never has been *how* to do the visiting. The issue is *who* is to do the visiting? The individual, the church, or some other organization? Thus, brother Walker courageously (?) whips the daylights out of a straw man! If you are so brave, brother Walker, why not tackle the real issue? After you decide *who* is to do the visiting, it will be time enough to determine the *how* under the generic command "visit." On the latter you will find little or no controversy.

The next and final article will deal with his subject matter on "fellowship" and legal requirements.

DEFENDING THE WRONG PROPOSITION

In the August 23 issue of the Gospel Advocate, Paul Simon of Milton, Florida reported the following in News and Notes: "I defended the right for an orphan home to exist against Elwood Phillips at Tarpon Springs for three nights in July . . ."

True to form among the digressive preachers of this generation brother Simon indicated that he either did not know what the issue was, or else he deliberately mis-stated it. Not one time in our discussion did the question of the "right to exist" concerning orphan homes come up. He did not make one argument designed to show that they had the "right to exist." The real issue was whether the church could contribute to *any human institution* in doing its work. He tried to find the benevolent homes in James 1:27; he tried to make orphan homes divine in their nature; he tried to get church support of these human boards under Necessary Inference, but not one single time did he try to defend their "right to exist" because no one questioned that. A publishing company has the "right to exist" and to publish Bibles, but that is a far cry from demanding contributions from churches in doing so. I am persuaded brother Simon can see this.

Now since brother Simon thought he was defending the "right for an orphan home to exist" in that discussion in July, I wonder if he would "defend the right for an orphan home" to collect contributions from churches in doing their benevolent work? We shall see. —H.E.P.

ANSWERING G. K. WALLACE

Connie W. Adams, Orlando, Florida

The Gospel Advocate of July 19, 1962 carries an article by G. K. Wallace entitled "Florida Christian College and Confused Connie." It is a typical tirade against Florida Christian College, Charles Holt and me. The occasion for the article was an editorial in the Newbern Admonisher, the bulletin I edited while working with the church in Newbern, Tennessee, in which I questioned the continual use of a church bulletin as a medium for advertising the college. Particular reference was made to the Humboldt Observer, edited by J. E. Williams. For years its pages have been filled with announcements and promotions of various affairs at Freed-Hardeman College. It is not a matter of an occasional announcement which might have been of some interest to some members of the church, but the continual use of it as a medium for advertising the college.

Brother Wallace said that Florida Christian College is a sacred cow to the "antis", that while they criticize other schools, they can see no wrong with FCC. Nothing could be farther from the truth. Criticisms of the school have been made in recent months in some of the papers by some Brother Wallace would call "antis". He then went back to 1952 to a statement sent from the college business office to the Riverside Park church in Jacksonville, Florida. The letter was a bill. It is my understanding that you do not send out a bill for a donation. The letter itself indicates that it was a bill for services rendered. Note that Brother Wallace had to go back ten years to find something to use in this matter, and then does not find what he needs to dispute the statement that Florida Christian neither solicits nor receives contributions from churches. He then informs his readers that FCC runs a hospital (dispensary), hotel (dormitory), cafeteria, orange grove, tomato patch, and saw mill. Well, G. K., so what? It is not the church. It is not supported by the church. Now, if FCC decides to do like others and starts trying to get its hands into the church treasuries, then I for one will criticize it. We are taught to "have no fellowship with the unfruitful works of darkness, but rather reprove them". That is what I did with reference to Freed-Hardeman College.

He brought up the matter of Charles Holt announcing about the Living Link program in the Contender at Franklin, Tennessee in 1956, and about brethren announcing the various appearances of the school chorus in bulletins and from the pulpits. Charles Holt is able to answer for himself. Why didn't Brother Wallace quote something from my bulletin like that? He can make of it what he likes, I do not advertise the college either from the pulpit or in the bulletin. But even if I did, he missed the point of my criticism of the Humboldt Observer. Week after week it is filled with the affairs of Freed-Hardeman College, and has been for years.

He said I gave considerable advertising space to Freed-Hardeman College in the Newbern Admonisher and wants to know why it is right to

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The News Letter Reports

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

H. E. BATES PASSES

Curtis E. Flatt

H. E. Bates of Jasper, Alabama suffered a heart attack and died suddenly July 24, 1962. Brother Bates was baptized in the summer of 1948. He made rapid growth in the Lord and was soon teaching and taking an active part in the work of the Lord. For several years he has been an elder of the MacArthur Heights church near Jasper. He was known far and wide among Christians in this section for his love of the truth and for his opposition to the innovations in the church today. He is survived by his wife and two children. His son is a song leader and a member of the Stevens Avenue church in Huntsville. His daughter is married to Tom O'Neal, a faithful gospel preacher whose name is familiar to the readers of this paper. Howard See and this writer conducted his funeral in the building of the MacArthur Heights church of Christ.



H. E. BATES funeral in the building of the MacArthur Heights church of Christ.

BAXTER EVANS TO LACYS SPRINGS, ALABAMA

A new church recently began in Lacys Springs, Alabama, near Huntsville, as the result of pressure from liberal brethren. Four or five families began meeting in the home of one family in order that they could walk in the old paths. Brother Baxter Evans, who has been preaching for the Belmont Heights church in Tampa, Florida, was asked to come and preach for them. After visiting with them and seeing the possibilities for growth in this area, brother Evans was persuaded by them to move to Lacys Springs and labor with this new congregation. The brethren at Belmont Heights released brother Evans to undertake this work, and he will begin about the first of October.

Brother Evans is walking by faith. He does not have full support yet in this work, but he believes the Lord will make provisions. The brethren in Lacys Springs have bought an acre of ground and will do their own building. All they are asking is some help in providing a preacher for them. Brother Evans is a sound gospel preacher. He may be contacted by writing him at Route 1, Lacys Springs, Alabama after October 1. Lacys Springs is about 15 miles from Arab, Huntsville and Decatur.

Connie W. Adams, Orlando, Florida — The meeting in the north end of Walker County, Alabama was conducted under a grove of oak trees in a community where there is no congregation. Quite a number of the community people attended and showed interest. At McArthur Heights in Jasper, 2 were baptized, 5 identified and 1 restored. The Church there is growing and pervaded by a spirit of optimism. In the face of opposition from Gus Nichols and his powerful forces in the county, Tom O'Neal has done outstanding work. People in that county are beginning to get their eyes open and study for themselves. People attended from nearly every congregation in the county, including several from 6th Ave. where Nichols preaches. We have had a good summer at Pine Hills. 6 have been baptized, 5 identified and 1 restored. Hugh Davis of Lake Wales will be with us in a meeting in October and I will be with the church there in November in an exchange of meetings.

Bobby F. Owen of Tampa will be the speaker in a gospel meeting at Tarpon Springs, Florida October 1-10. Readers

in the Tampa area are invited to attend this meeting . . . Eugene Britnell was in Palmetto, Fla. in a meeting August 20-29. Walter N. Henderson will begin work with the church in Clemont, Florida on September 1. He was formerly with the church in Meridian, Miss.

J. Frank Ingram, Wyandotte, Mich. — I have recently closed a meeting in Blue Ash, Cincinnati, Ohio. Seven were baptized and three restored. Excellent interest was shown and it was encouraging to me. Since then I have moved to Wyandotte, Michigan and began my work July 1.

H. L. Davis, York, Ala. — We, the saints that meet here at York, have just closed a fine meeting with Walter N. Henderson doing the preaching. One was restored. This is the only sound church in the county. My work will be over here in September. I would like to hear from small congregations that would like a preacher who loves to do personal work and is not afraid of work. I am not interested in a middle-of-the-road attitude church. I want to go where sound doctrine can be taught.

E. L. FLANNERY AT GAINESVILLE

E. L. Flannery, Gainesville, Fla. — I began working with the Northeast church of Christ, Gainesville, Florida, on July 1. The church has purchased a lot on N.E. 16th Avenue at 15th Street, and hopes to build later. Presently, we rent a small church house at 416 E. University Avenue which seats 175, and has classrooms, rest-rooms, baptistry. It is easy to find as it is beside the Chamber of Commerce building. It is across the street from the Gainesville Library building. Services are at 9:00 a.m., Bible classes; 10:00 a.m. worship and 7:00 p.m. worship on Sundays. We meet at 7:30 p.m. on Wednesdays. Any visitor or University of Florida student may contact me by phoning 372-8996. (Area code 305). We are looking forward to a constructive, pleasant work here, and appreciate the fellowship in this work extended me by the Par Avenue church, Orlando; the Bradenton church; and the Disston Avenue congregation in St. Petersburg. Brother Kenneth Scarborough, who has been preaching at Northeast while enrolled at the University, has done a good work here and is appreciated for the ground work accomplished.

We hated to leave the wonderful Downtown church in Lawrenceburg, Tennessee, but was glad Herschel Patton had been secured to be their next preacher. The two years we were there saw 29 baptized (All but one of these the last nine months of our stay, and after internal strife was settled). There were 59 additions in all. Downtown has a fine eldership, and is a good, conservative church of over 300 members, doing a great evangelistic work.

We had 92 present here Sunday. If any reader knows of any persons I should contact in this area please write me about them.

A. H. Payne, Jackson, Miss. — Just concluded our meeting; added six. In four months the number has doubled. We now have 38 members and a number of prospects for restoration and baptism. We are moving in the right direction. Reavis Petty of Moreland City, North Carolina was in a meeting July 16-26 at Mt. Hebron in Dickson County, where four were baptized and one restored. He will be in a meeting October 21-28 at Newport, North Carolina . . . Bobby Thompson of North Miami, Florida was in a meeting August 12-19 at Morehead City, North Carolina. Reavis Petty is the preacher for this new church.

Herbert Thornton, Baton Rouge, La. — We have just closed a very successful vacation Bible school and gospel meeting. Brother Dave Fraser did the preaching in this meeting and helped to teach in the school. This was the first VBS that the Perkins Road congregation has ever conduct-

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Answering G. K. Wallace

(Continued from Page 10)

"cuss" a school in the bulletin, but wrong to "bless" it. For the same reason it is right to reprove denominational error in the bulletin but wrong to approve or endorse it. When colleges solicit and receive funds from churches, they have led the churches into doing that which is unauthorized and thus sinful. It is right to reprove such.

Brother Wallace brought up again about FCC renting a place to the Episcopalians. That matter has been thoroughly and ably answered by Jim Cope. And when the Gospel Advocate Company stops selling Methodist Disciplines and Baptist Manuals, all for a profit, then some of us may be a little more inclined to take seriously what they say along this line.

Brother Wallace has been upset with me ever since the trial over the property of the church at Spring Creek, Tennessee, when he, H. A. Dixon and W. A. Bradfield used their influence to defend the election of elders by majority vote and to get the faithful brethren put out of their building. I reported what they said in the Newbern Admonisher and have access to the entire court record of their testimonies. It makes interesting reading if you have a strong stomach. I received several letters from him while at Newbern. It was evident that he and others at the school felt the pressure. They could not just elevate their noses in dignified silence and ignore what we were saying. They had to strike back. Thus Brother Wallace writes a two page tirade in the Gospel Advocate, a paper which has been known for defaming men and institutions which crossed them, without allowing them one word of defense in their columns, an article in which I am criticized for criticizing. Is it that Connie is confused, G. K., or is it that you and your companions are red hot because the yoke of Freed-Hardeman College over the churches of west Tennessee has been exposed, and your unsoundness brought to light from your ridiculous testimony in the Spring Creek trial, that has prompted this tirade? What is the basis of your attack on Florida Christian College except that your detective work to uncover something that smelled bad, failed, and you had to go back to 1952 and pervert something to build a case? The fact that the school in Tampa has resisted the efforts to line it up with the liberalism which characterizes other schools, is a source of constant unhappiness to the Gospel Advocate and her writers, one of whom is G. K. Wallace. And why at this late date take another swing at Charles Holt unless you are still smarting from what happened in the Florence debate? No, it is not that Connie is confused, it is just that G.K. is hot under the collar because the solicitations of funds from churches by Freed-Hardeman College has been brought to light, and their meddling behind the scenes in the affairs of churches has been exposed.

I urge brethren to observe from this the effect these small bulletins are having. The high and mighty Gospel Advocate would not condescend to devote two full pages to something that appeared in a church bulletin unless the weight of it was being felt. Many have been led to see the truth relative to current problems through reading and studying these small papers. May their tribe increase!

ed, and we are encouraged in that we had good interest without the usual "gimmicks" entertainment and refreshments that go along with vacation Bible schools today. Brother Fraser brought us some fine lessons from the Word of God. He is to be commended for his stand for truth. I know of no man of his age that has the ability to preach the word of God in such a fearless and forceful way. Any church would be blessed to have him in their midst for a gospel meeting.

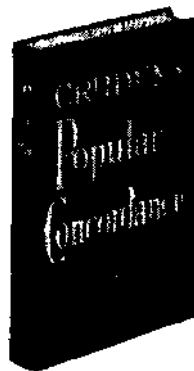
Harris J. Dark of the Perry Heights church in Nashville, Tenn. will be the speaker in a gospel meeting at the Downtown church in Lawrenceburg, Tenn., September 9-16. Herschel E. Patton now preaches for the Downtown church.

H. E. Phillips will be in a gospel meeting with the Westvue church in Murfreesboro, Tenn., September 23-30. Dave Bradford is the preacher with this congregation.

James P. Miller will do the preaching in a meeting with the 12th Street church in Bowling Green, Kentucky October 14-21. He will close the Bowling Green meeting on the morning of the 21st and fly to Lexington, Kentucky to start a meeting with the brethren here that night. All the readers of the paper are invited to hear him.

Earl Fly of Orlando, Florida was in a gospel meeting with the Glen Park church in Gary, Indiana September 3-9. Harvey J. Williams is the preacher at Gary.

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