

SEARCHING *The* SCRIPTURES

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



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

—Acts 17:11

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SURELY THE BITTERNESS OF DEATH IS PAST

James P. Miller

The statement above is from the 15th chapter of I Samuel. We find it in the 32nd verse in these words: "Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past." Every Bible student knows the story. It is the account of the rebellion of King Saul against the Lord when he failed to follow God's instructions to utterly destroy the Amalekites. He saved the king and the best of the cattle and avowed that he intended to sacrifice them to the Lord. The answer of Samuel to Saul became a house-hold slogan a generation ago when men were preaching the pure gospel without addition or subtraction. We find it in the 22 and 23 verses of this same chapter.

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

This article, however, does not deal with this great lesson. Not that it is not needed in our time. The authority of high heaven is being violated now as it was then and it is still far better to obey than to sacrifice. Rebellion is still as witchcraft and stubbornness as idolatry. Every departure from the expressed will of God falls into the same classification even as it did in the days of the first king of Israel. God denies salvation to those who seek to help him by any change or improvement in his plan. In this he is unchanging. However, my purpose now is to call attention to the cry of old Agag when he came before Samuel, as the text tells us, delicately. He raises the question, has not the time of killing and bitterness passed? To be sure he raised it in an effort to save his own life, contrary to the will of God. His strategy did him no good for the words of Samuel were sharp and clear. "As thy sword hath made women childless, so shall thy mother be childless among women." With these words he hewed Agag to pieces before the Lord at Gilgal. Agag, pagan that he was, knew little of the will or word of God. He was working on human reason alone, and he knew, as men have always known, that even kings tire of blood. His nation had been put to the sword. His country had been drenched in its own blood. The

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vengeance of Saul, even though he did not obey God, had been terrible and it was his hope, probably his only hope, that Israel was tired of slaughter and that they might spare his life. He knew that even the most vicious killer's arm could grow weary and the screams of the dying could strain the ear of a conqueror.

Several years have passed now since the fires of the present controversy sprang into flame. The bitterness of death was everywhere, and men were slaughtered without trial and without defense. Good men that had stood for the old paths and had enjoyed the confidence of brethren for decades were called orphan haters, widow oppressors, church splitters, and brethren haters. In the bitterness of death, the charge was made that if a brother would not support a human institution out of the treasury of the church, he would let a baby starve in a ditch without lifting his hand to help. The charge was made that brethren wanted orphan children to die in the very face of men who had from one to five such children in their homes. Every preacher, no matter how large his own family or how many other families he had helped, who did not have orphans in his home was held up as an example of orphan haters. It seems that in this time of bitterness there was nothing too cruel, no charge too unfounded, no statement too untrue for some men to make. Over and over again we were told that if a child was left on our door step, we would leave it to starve.

HOW EXPLAINED

As we look back now many brethren are ashamed of those charges. How reasonable men, who had been bought by the Lord, could have made them in the first place is now almost a matter of unbelief. They can be explained only in the statement of Agag. It was in the time of the bitterness of death. Is the time for such bitterness over? Are not the same preachers who baptized you and your children; who preached in the meeting when the congregation was established where now you are an elder; the

preacher who stood in your presence while thousands listened and defended you and the truth you believe against the sectarians of the day; the preacher who helped you and yours when you were in need; is not this man of God worthy of better treatment than the bitterness of the past five years? It is not that he needs your support now, nor did he then. A large segment of the church is standing, and will stand. He is busy and will continue to be. This much of the issue is settled. He will have a place to preach and will be found standing for the same old paths whether or not you ever change. This is not the point. The point is this, you cannot afford to die in the bitterness of death.

FEET OF CLAY

Wild charges and untruths have a way of returning to the sender. When the baby was left on the steps of the Potter Orphan Home in Bowling Green, Kentucky a few months ago and could not be taken in by the "home" there, the pet propaganda of the institutions fell in on them like a mountain. They will never be able to recover from the force of this example. The person who placed the child there evidently thought Potter Home would do what it and other institutions said they would do and that was to take care of an orphan or homeless child. If it is the "home restored" it would have been able to do so.

BRETHREN OF GOOD WILL

After preaching for almost thirty years for my brethren, no man can convince this writer that brethren generally wanted any part of this vendetta of blood. The preacher who believes it is wrong to take the Lord's money and turn it over to institutions, has a right to this belief and brethren of good will should let him explain his position and study with him out of an open Bible.

Only in this way can we ever be united again, and only in this way can brethren escape this fearful time described by the pagan king of old as a time "OF THE BITTERNESS OF DEATH."

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

We have come to the close of another year. 1964 will soon be here. Time is passing too swiftly to do all that needs to be done in the kingdom of our Lord. Upon reflecting over the past twelve months we see many lost opportunities for doing good, which, at the time, were not realized. We see mistakes which are common to human beings which were made in all good conscience. We believe we may profit by these in the coming year.

These weaknesses and short comings in no way hide the grace of God and the multitude of good gifts which we have received from the hand of God. We have been abundantly blessed with health and prosperity far beyond that which we deserve. SEARCHING THE SCRIPTURES has made many new friends and subscribers and has been accepted into the homes of thousands who did not receive it before this year. A large number of faithful helpers have seen to it that many of you have received the paper for a whole year. Should you not subscribe for yourself and free them to help others know the truth? We gratefully acknowledge the generosity of these brethren, some of whom have been our helpers from the very beginning. We thank God for the grace of these brethren and for all of you who have "searched the scriptures" with us during the past twelve months. We hope you will continue with us for another year.

We must acknowledge those faithful brethren who have provided us with many fine articles of edification for the paper. We encourage others to provide just such lessons as will be interesting and informative to the readers. No paper is better than the material which it carries. We pray for God's help that we may be even more diligent in the coming year that we have been in the past in truly SEARCHING THE SCRIPTURES for the truth that will make us free.

Brother Miller has been a faithful and diligent co-laborer to help in conforming to the policy which we have adopted, and to provide scriptural and pointed lessons in his writings. There is no man in whom I have a greater confidence. His interest in circulating **SEARCHING THE SCRIPTURES** has never dimmed; his zeal for doing the righteous will of God is encouraging to me. He has been very busy in meetings during the past twelve months, and has meetings scheduled for years ahead. During our years of editing this paper and the Southeastern News Letter, which preceded **SEARCHING THE SCRIPTURES**, there has never been one ill word between us. I thank God for Jim: for his faith and conviction. I pray that God will favor us with many more years of joint labor in spreading the living word of God to dying men and women. Allow us to continue to study with you by renewing your subscription today. We need your help.

WHO IS AT WORK? •

Ferrell Jenkins, Bowling Green, Kentucky

A "Campaign" was conducted by several Christians from America in Wellington, New Zealand, earlier this year. Several preaches including Harold Hazelip, Tex Stevens, Max Johnson and Jimmy Judd served as "team leaders" for the "campaign".

The Central church, Valdosta, Ga., sent out a neatly printed two-color brochure describing this effort. As a result of the effort expended several were baptized and many others taught. This is commendable. There are some things, however, about the "Campaign" that demand explanation.

The Town Hall in Wellington was used for the "campaign". One problem was to beautify the place for "a gospel service". The solution is given as follows:

"Sections which were not needed for seating were neatly roped off. The song sheets lay neatly in the padded chairs—one for each person. Across the huge stage of the Town Hall was a forty-foot banner reading **THE CHURCHES OF CHRIST SALUTE YOU — ROM. 16:16**". In the southeast wing of the auditorium, large displays had been prepared showing the Church of Christ at work in 75 nations of the world. Each of the following categories were depicted by a separate large mat: Congregation, Educational Institutions, Benevolence, and Communications Media. The banner and displays had been prepared at the Lindale church in Houston before the campaign. Many of our brethren in the States had cooperated in sending material describing these works, to our New Zealand campaign. Long tables were filled with tracts, brochures and descriptive materials. The effect on the citizens of Wellington has been profound." (from the brochure)

The huge banner told the Wellington citizens that **THE CHURCHES OF CHRIST SALUTE YOU**. Displays showing the **CHURCH OF CHRIST AT WORK IN 75 NATIONS** were prepared. Now these were supposed to make the hall suitable for "a gospel service". The displays included **CONGREGATION, EDUCATIONAL INSTITUTIONS, BENEVOLENCE, AND COMMUNICATIONS MEDIA**.



EDUCATIONAL INSTITUTIONS, BENEVOLENCE, AND COMMUNICATIONS MEDIA. One might think the display of **EDUCATIONAL INSTITUTIONS** exhibited the Bible Class work of congregations, but surely our brethren do not have separately organized **SUNDAY SCHOOL ORGANIZATIONS**. The Bible Classes obviously would be displayed with the **CONGREGATION** display. It just happens that we do not have to be in doubt about the matter. A picture of the display was in the brochure.



The picture showing the graduates with caps, tassels, etc. removes all doubt. This was a display of the **COLLEGES**. This was supposed to be **THE CHURCH OF CHRIST AT WORK**. Am I wrong in assuming that the **CHURCH** needs Bible authority for her work? Where is the Bible authority for the **CHURCH OF CHRIST BEING AT WORK IN EDUCATIONAL INSTITUTIONS** other than the local church?

The brethren in Georgia supplied this picture of the **BENEVOLENT HOMES** display.

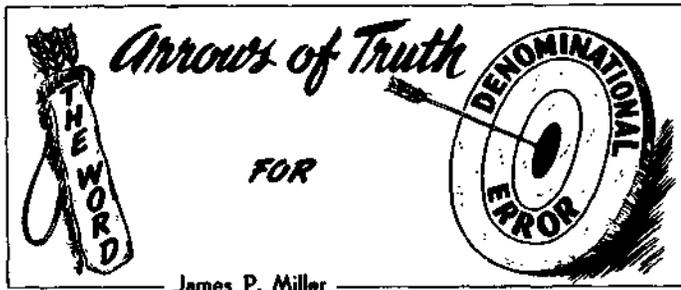
Again we ask for Bible authority for the churches of Christ building and maintaining human institutions through which to do their work.

The most charitable thing we can say about this is that these brethren are **CONSISTENT**. Bro. N. B. Hardeman said, "If it is a serious issue **to donate to a school—a human institution**—why is it not a serious issue **to donate to an orphans' home—a human institution?**" (**Misc. Discussions of the Bible College**, by W. L. Totty, Emphasis mine, FJ.)

Bro. Hardeman also said of the college and the orphan "home": "The same principle that permits one permits the other. **THEY MUST STAND OR FALL TOGETHER. THE RIGHT TO CONTRIBUTE TO ONE IS THE RIGHT TO CONTRIBUTE TO THE OTHER.**" (Firm Foundation, Oct. 28, 1947. Emphasis mine, FJ). We believe bro. Hardeman was right in showing that the two institutions are parallel, but wrong in thinking that either could be supported from the church treasury.

All of this promoting of human institutions had a **PROFOUND EFFECT** on the citizens of *Wellington*.

ton. I can imagine that it did! It's too bad that brother Paul could not have put up a display like this when he went over into Macedonia! What an effect it would have had on the citizens!



THE NECESSITY OF BAPTISM

Like so many of their sister denominations, the "Church of God" is very bold in its declaration that baptism in water in the name of the Father, Son, and the Holy Spirit is *not* for the remission of sins and in no way can it save. They will go to any lengths to try to show that it not only has no connection with sin or salvation, but will attempt to prejudice the audience by every means at their command in an attempt to escape the force of the plain passages of the word of God, which teach that the saved are the baptized and that baptism is for the remission or the washing of sins. Mr. Myers' favorite chart was one in which he had a boy in a Communist prison camp. The boy believed on the Lord, had repented of his sins and was ready to confess his name and to be baptized. He made the charge repeatedly that the boy would be lost because no one could reach him to baptize him.

This, of course, is a simple hypothetical attempt to try to take peoples' minds from the plain teaching of the word of God and the plain commandments of the Lord in regard to the necessity of water baptism. We pointed out to him repeatedly that if anything was necessary to save the boy, one condition would be as serious as any other. What if the boy believed on the Lord but did not understand Bible repentance? In answer to this he replied that he would go to hell and quoted Luke 13:3. In the same way at the point of faith if the boy wanted to know what to believe but did not know the Lord, what would become of him? Mr. Myers specifically said, with great power and force, that he would be lost. So, of course, he only loved the boy's soul at the point of baptism. He was not concerned about what would happen to the boy if he wanted to believe but could not believe. He could go to hell without a tear being shed. If he wanted to repent but did not understand Bible repentance, he could be lost and not a single cry of that denomination should appear, but only at the point of baptism did their love for the boy burst beyond all known bounds. They should be as concerned at every point. When this was exposed, the chart was taken away and not introduced again in the discussion because if anything is made necessary to save, the same hypothetical situation exists. All of this is an attempt to escape the force of such passages as Mark 16:16 where Jesus said: "He that believeth, and is baptized, shall be saved." Also Peter's statement in I Peter 3:21: "The like figure, where-unto, even baptism doth also now save us."

JOHN 6:29

One of the passages feared to the greatest extent by "Church of God" debaters, even as by Baptists and others, is John 6:29 where the Lord specifically counts belief as

one of the works of God. In John 6:29 the Lord had this to say: "This is the work of God, that ye believe on him whom he hath sent." Thus, we see that if *belief* is a work of God, and if it is a work of God because God commanded it, then, in the same way *repentance* would be a work of God because God has commanded that. *Confession* would be a work of God because it has been commanded by God in exactly the same way by the same law and the same rule. *Baptism* would be a work of God because it comes from God and does not come from man. Upon this point both Mr. Dennis and Mr. Myers were silent. They made no attempt to answer for if a work of God is such when man performs it, because God commands it, then a man must take the position that baptism is either the work of man or the work of the Devil, or he must admit that he does the work of God when he is baptized.

I PETER 3:20, 21

In arguing on 1st Peter 3:20, 21, Mr. Myers went to great length to show that it was a figure and would look backward instead of forward. All of this was lost even upon his own people. Peter said "the like figure whereunto even baptism doth also now save us" and the *now* keeps men from looking backward in regard to it. Peter said it saves us NOW. When asked the question in regard to what does it save us from, denominational debaters are unable to answer. Peter said it saves us NOW. The question, then, is from what does it save us? Of course, the answer is found easily in Acts 22:16 where Ananias told Paul to "arise, and be baptized, and wash away thy sins", or as we are told in Acts 2:38, "For the remission of sins." This truth of God's word will never be overthrown by denominational preachers.

DANGERS CONFRONTING THE CHURCH NO. 5

Thomas G. O'Neal, Jasper, Alabama

The danger confronting the church that we want to study in this article is the danger of compromise.

The lack of convictions is a thing that is becoming more evident everyday in people. The attitude of the world is that of uncertainty and unsurety. This danger also confronts the church. Many members have the attitude that nothing should be stated in certain, sure, positive, bold, affirmations. This is being seen in more and more preachers everyday. This attitude stems from a lack of convictions. No one likes to be in disagreement with someone else.

Lack of convictions and the attitude of compromise did not have its part among the early disciples. Paul told Titus in 1:13 that a sharp rebuke was in order that some might be sound in the faith. Paul told the Thessalonians, I Th. 2:2, "... as ye know at Philippi, we were bold in our God to speak unto you the gospel of God with much contention." In Thessalonica, Acts 17: 1-10, Paul reasoned for three sabbath days in the synagogue of the Jews "out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." They were charged of turning the world upside down. v. 6. In Ephesus Paul "went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from

them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." (Acts 19:8-10). To a sorcerer, Paul said one time, "O full of all subtlety and all mischief, **thou child of the devil, thou enemy of all righteousness**, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10). Stephen said, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your father did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been the betrayers and murderers: Who have received the law by the disposition of angels; and have not kept it." (Acts 7:51-53). The Apostles prayed, "Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word." (Acts 4:29).

From reading these passages which reveal the action of early preachers as they preached the gospel, one sees the firmness, boldness, the certainty, with which they spoke. The result was people heard the gospel, believed it, and obeyed it.

Members of the church today, many times, do not want the preacher to say anything that will offend those of their friends and neighbors who have come out to the services of the church. And if the preacher should say something in a bold, positive, certain manner, when the services are over, the member without any convictions will begin to make apologies for what the preacher said.

In some circles the members will not need to apologize because the preacher will not say anything in a certain, positive manner other than he is glad to be present and one sometimes wonders if he means that. Preachers in the church today have had their preaching so effected by some of the current problems that they do not have any convictions about anything which are very strong.

When preachers thundering forth with great courage, power, and convictions proclaim the word of God, many people wonder what has happened to him? The tendency toward compromising the truth with error is one of the big dangers confronting the church in this age.

Science and Truth

I Tim. 6:20-21

William D. Burgess

No intelligent person would deny the existence of fossils. That remnants of both plants and animals have been preserved from forms no longer in existence cannot be questioned. These present problems to both the evolutionist and non-evolutionist. Honesty would demand that all admit a lack of knowledge as to an accurate answer to these questions. To assume an answer and then propagate this as fact is neither scientific nor honest.

The paleontologist often has only a fragment of a bone or a skeleton to study and must assume much

about their original form and function. We know that the skeleton of an organism is altered in a number of ways before birth, during life and after death. It may be altered by either heredity, environment or both. We do not need to go to the fossils to learn that all skeletons are not alike in every way in any group of animals. It would be interesting to see what would happen if a very old skull of a pituitary giant and a femur of a pituitary dwarf were discovered in nearby graves. This could cause a bit of excitement in anthropometry, the science of human measurement! We are able to tell a great deal today from the study of a single human bone. This is possible only because of the great number of measurements made of human bones. What would happen if we did not have this data or if an abnormal bone should be discovered and accepted as being normal? There are any number of possibilities as to the conclusions that might be reached. Many of the restorations made from one or a few fossil bones are imagined instead of based on facts. Give some of the anthropologists a tooth and a little time and they will construct a jaw, a skull or an entire skeleton. Who could question such a restoration since there is no living animal for comparison? I am sure none would oppose efforts to gain truth but many would be inclined to question, at least, a so-called truth which cannot be tried, tested or revealed by others.

GIVING THE ANSWERS FOR OUR HOPE

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I PETER 3:15

Marshall E. Patton

QUESTION: If II Cor. 9:13; teaches the Saints gave prayers of thanks to God thru Christ for the unbelieving Jews, heathens, atheist, etc., doesn't it stand to reason that baptism is not necessary for the remission of sin? That salvation can be obtained by works of law discounting the blood of Christ and making it of no effect?—Anon., Panama City, Fla.

ANSWER: While we do not print the names of those who submit questions for this column, we do like to have the name along with the question. We do make it a practice of submitting simply the initials of the one sending in the question. This time, however, we shall make an exception for the anonymous above.

The Bible answer to the above question demands an emphatic NO. In the first place II Cor. 9:13 does **not** teach that "Saints gave prayers of thanks to God thru Christ for the unbelieving Jews, heathens, atheist etc." Our querist has misunderstood the passage altogether, especially those for whom the prayers of thanksgiving were offered. In fact, there are no Non-Christians in the verse under study or in its context.

'Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service

not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; Whiles by the experiment of this ministration they glorify God for your liberal distribution unto them, and unto all men; And by their prayer for you, which long after you for the exceeding grace of God in you" (II Cor. 9:11-14).

The ninth chapter of Second Corinthians and Rom. 15:25-27 refer to the same contribution. From the Roman passage we learn that the object of the contribution was the "poor saints which are at Jerusalem." The Second Corinthian passage shows that this contribution not only supplied the needs of the Jerusalem saints, but also caused thanksgivings unto God (v. 12). Those who gave thanks are identified by the "us" of verse twelve and the "they" of verse thirteen—hence, Paul, the brethren working with him, and the Jerusalem saints. Those for whom the thanksgivings were offered are identified by the "your" and "you" of verses thirteen and fourteen, namely, the Corinthians. The thanksgivings were made because of the liberality of the Corinthians, not only in this instance toward the Jerusalem saints, but also in other instances toward all saints. Such liberality was proof of their sincerity in the religion which they had professed. Therefore, the Corinthian Christians were the ones for whom the prayers of thanks were given unto God.

Some have made efforts to include Non-Christians in the phrase "and unto all men" (v. 13). This, however, is a perversion of truth. The "men" in the K.J.V. appears in italics. The A.S.V. says, "and unto all." In the absence of any definite identification in the phrase or verse itself, the identity of the "all" must be established from the context. The only ones under consideration in the context as objects of charity are saints. Hence, the meaning is, the Corinthian Christians were liberal toward needy saints in Jerusalem as well as toward needy saints everywhere.

Furthermore, it is not very becoming to one who professes godliness to argue that something "stands to reason" according to worldly wisdom; but nothing is really reasonable, if it contradicts what God has said (I Cor. 1:18-31; Isa. 55:8,9).

The Bible teaches that baptism is necessary for the remission of sins (Acts 2:38; 22:16; I Pet. 3:21; Matt. 28:19,20; Mk. 16:15-16). The Bible also teaches that salvation cannot be obtained by the works of law (Rom. 3:19,20). Furthermore, without the shedding of Christ's blood there is no remission (Heb. 9:22-26; 10:1-4).

FAITH THAT'S IN VAIN

Lowell Blasingame, Grenada, Miss.

The word, vain, is defined as emptiness, fruitlessness, or worthlessness. Hence, faith that's in vain is one that is empty, fruitless or worthless. The value of faith is shown in that without it one cannot please God, Heb. 11:6. It is acquired by hearing the Word of God, Rom. 10:17. Religious matters not taught in the Word of God cannot be held by faith but must be placed in the realm of human opinion. We walk by faith, 2 Cor. 5:7, only as we walk in harmony with divine truth.

It is possible that one may have faith that is in vain. The incurable may believe in his recovery but his faith may be in vain. A mother may believe in her son's returning safely from war but her faith may be in vain. Such cases are pathetic but no more so than those whose religious faith is in vain. Paul taught the Corinthians that they were saved by the gospel unless they had believed in vain, 1 Cor. 15:2. This illustrates that one's religious faith may be empty, fruitless or worthless. There are different ways in which this may be possible.

One's faith is in vain if it is in the wrong person. "I said therefore unto you, that we shall die in your sins: for except ye believe that I am he, ye shall die in your sins." Jno. 8:24. One must believe in Christ as the Son of God or else he will die in his sins and where Christ has gone, he cannot go. Jno. 8:21. Such religions as Judaism, Masonry and Mohammedism deny this, yet they entertain hope for an eternal home of the soul with God. Their faith is one that's in vain.

One's faith may be in vain by believing the wrong doctrine. He may believe in the right person, Christ, then be taught doctrines not in harmony with that of Christ. Contrary to popular religious sentiment, it does make a difference what one believes. Paul taught that some would depart from the faith, 1 Tim. 4:1, and left Timothy at Ephesus that he might charge some not to teach a different doctrine. 1 Tim. 1:3. When one goes beyond the doctrine of Christ, he no longer has God. 2 Jno. 9. Following the doctrines and commandments of men causes our worship to be in vain. Matt. 15:9. Human error, though honestly believed, cannot be substituted for divine truth without rendering one's faith vain. One must believe the right doctrine as well as in the right person or he has a faith that's in vain.

One's faith is in vain if it has no works. James teaches that by works faith is made perfect, that by works a man is justified and not by faith only, and that faith without works is dead. Jas. 2:22-26. Inspiration taught that the faith that avails is one that works by love, Gal. 5:6, and that Christ is the author of salvation to those who obey him. Heb. 5:9. How different this is from the teaching of men that affirm that salvation is by faith only. Faith that does not lead to obedience, like faith in the wrong person or doctrine, is a faith that's in vain. Finally, one's faith is vain if it is not an abiding or enduring faith. Such passages as Heb. 3:6, 14; 10:23, 35; emphasize the importance of holding fast our confidence or the profession of our faith. Jesus talked about some who believed for a while but in time of temptation fell away. Luke 8:13. Those who do this are of that number that draw back unto perdition and do not believe to the saving of the soul, Heb. 10:39, hence their faith is in vain.

Our salvation is by faith but it is by a faith that's placed in the right person, Christ, and in the right doctrine, the doctrine of Christ. It is by a faith that expresses itself in obedience to that doctrine and one that abides and endures throughout our lives. Faith that falls short of this is a faith that's in vain.

HEAVEN

B. G. Hope, Bowling Green, Ky.

The idea of heaven, the heavenly abode of the righteousness, is perhaps the most inspiring promise that God has ever given to man. A belief in an eternal city" has influenced many people to live righteous lives in order that they might dwell there eternally. It appears to be natural for a man to believe in a life beyond the grave. A true conception, however, comes only from the Bible. It is the only book that describes life beyond the portals of the grave. David, Isaiah, and Daniel referred to heaven as the abode of God. Ps. 11:4: "The Lord is in his holy temple, the Lord's throne is in heaven. . . ." Isaiah 66:1: "Thus saith the Lord, The heaven is my throne, and the earth is my footstool. . . ."

On the night before Christ was crucified he told his disciples that he would prepare a place in the mansions of God for them (John 14:1-3). No human being has ever adequately described the beauty of heaven. Inspiration has used beautiful language of imagery to describe the dwelling place of God and the final abode of the righteous.

In the sermon on the mount Jesus taught that men should lay up treasures in heaven. Earthly treasures can be consumed by rust and can be stolen. They cannot be taken with us, but this isn't true with reference to treasures in heaven. They remain forever. One can lay up treasures in heaven by living a life of service and thus develop his soul. These qualities beautify his soul and prepare him for that eternal city.

HEAVEN IS ATTAINABLE

Regardless of who we are, God has made it possible for us to go to heaven when the natural universe is destroyed. However, it is only for the righteous. There are three elements of righteousness that must be possessed by every one who goes there.

The first element of required righteousness is to be pure and clean in life. Heaven isn't promised to the ungodly and the immoral (Rev. 21:8). But this element is not sufficient within itself. There are other elements that are necessary.

Second, one must be righteous toward others. Unselfishness must be indicated if a man expects to go to heaven. He must be interested in life's unfortunate.

Third, for one to be saved finally, he must have the proper attitude and respect for God's Word. If he possesses the two other elements and does not respect God's Word, he does not have the promise of heaven. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21).

In dealing with man, God has always given commandments that did not effect his morality or his relationship to his fellowman, and no one can be approved by the Lord who does not respect these requirements. We must do what God has said if we expect to enjoy the good things of heaven.

God has been mindful of man in creating this beautiful earth, and then he has shown his concern by making it possible for him to have a home without sorrows after this life is over. Let's strive to enter.



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and wept there. he washed his face, and and refrained himself, Set on bread. fver.>6. they set on for him by and for them by them-d for the E-gypitians, eat with him, by them- because the E-gypitians eat bread with the He'-or that is "an abomina-the E-gyp-tians. they sat before him, the according to his birth-

ch.4..34. Ex. 8.26.

*Ch. 37, 89, 34. Num. 14.6.

the youngest according nth: and the men mar-

The News Letter Reports

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

Who Will Go To Nigeria and Who Will Send? Here Am I, Send Me.

Jim Sasser, Joliet, Ill.

In Matt. 28:18-20, we have recorded what is referred to as the great commission. In this commission, given by Christ while upon the earth, we have instructions to go into all the world and preach the gospel to every creature. Seeing that the United States, with less than ten per cent of the total world population, has more than ninety per cent of the gospel preachers of the world, I cannot but feel that the rest of the world is being sorely neglected by the church of our Lord and individual Christians in the United States.

With this in mind, and with the help of the Lord and my brethren in the Lord, I have made up my mind to go into the western region of Nigeria (Lagos, Ibadan, etc.) to preach to the people of that good country the unsearchable riches of Christ.

I have no intentions of going into that country to establish secular schools, hospitals or any other organization other than the church of my Lord. My sole aim will be to preach the gospel of Christ and establish congregations of the Lord's people.

Nigeria is a very fruitful field for the gospel of Christ. In fact I would say it is one of the most fruitful fields in the world today. When I refer to it being a fruitful field for the gospel, I am referring to the ready reception of the truth and the great unmolested opportunities to preach it. I am in immediate contact with the two men already on the ground and they along with those that have previously been there have given me this wonderful information. Truly the Nigerian field is exceeding white unto the harvest but the laborers are pitifully few. Won't you pray that the Lord of harvest will send forth reapers into this great harvest? Won't you go further than that and help to send?

There are millions of precious souls living in the western region of Nigeria. These precious souls need the saving gospel of Christ. The first white man to take the gospel of Christ to this region is a man that I have learned to love dearly by close association. This man is bro. Leslie Diestelkamp of Aurora, Ill. He went to the western region of Nigeria in the latter part of 1959. In the latter part of 1960, bro. Sewell Hall of Birmingham, Ala. joined him there. During the four years of work that has now been done in that area, the net results have been thousands of baptisms and an establishing of more than 20 congregations, native preachers have been taught and developed by the white preachers. Many sessions of preaching and teaching are engaged in each and every week. Wherever a brother stopped to preach he would always have a hearing. Two white men have been there continuously since Brother Hall joined brother Diestelkamp there in 1960. Because of health conditions, brethren have come and gone to

and from there one at the time since 1961.

There are two brethren at this time, bro. Paul Eamhart, who will possibly come back next summer, and bro. George Pennock. We cannot afford to diminish the number of sound gospel preachers in that fruitful field, but rather, we should increase it every year. My intentions along with my family consisting of my wife and three children, are to sail for Nigeria the first of July in 1964. All of my financial assistance will have to be met before that time. I will here include a list of definite needs for this work. This list is supplied from information from those that have been there and know what it takes to work and live.

Support for me and my family — \$500.00 per month.
Rent — \$100.00 per month. Must have at least six months in advance — \$600.00.

Travel fund to and from Nigeria — \$4000.00. All must be had before sailing.

Car for transportation in the work — \$2000.00.
Furniture if Bro. Eamhart decides to stay another year — \$500.00.

Working fund, tracts printed, literature, etc. — \$50.00 to \$100.00 per month.

I need urgently to hear from congregations or/and individuals that will help to raise this support by sending money to me or by talking to other about it. This great work of preaching the gospel in this fertile field is the responsibility of us all. Won't you start right now to helping in this matter? All gifts will be properly recorded and acknowledgments made. Monthly reports will be sent to each one that has a part in this work.

This will not be a vacation trip in the lap of luxury. The hardships for me and my family in health and living conditions will be many. Loved ones will be left behind and loneliness will surely come. But God being with us will be a great source of comfort. My present work is one of the best that I have ever been in, it will be hard to leave. References can be obtained from the elders of this congregation, whose names and addresses are: Bro. Luther Brown, 818 Madison, Lockport, Ill.; Elmer Gunchin, 115 Washington, Lockport, Ill.

Other references concerning my stand for the truth and continuous fight against innovations entering into the church of the Lord can be obtained from such men as: Leslie Diestelkamp, 1833 Ivy Lane, Aurora, Ill.; Sewell Hall, 1801 N. 27th St., Birmingham, Ala.; Cecil Willis, Box 7245, Akron 6, Ohio; Roy Cogdill, 7054 Winnetka Ave., Canoga Park, Calif.; Homer Hailey, Florida College, Temple Terrace, Fla. Others can be supplied. Won't you let me hear from you soon? Send all help and correspondence to: Jim Sasser, 103 Margaret St., Joliet, Illinois.

J. Edward Nowlin, 1959 Barberrie Lane, Decatur, Ga., Nov. 27, 1963—It may be of interest to brethren in general that the brethren who divided Glenwood Hills church here in 1960, have expressed penitence,

and we have accepted their statement, which relieves the difficulties which have existed between Glenwood Hills and the Snapfinger Road church. This clears the way for each of the two congregations to give endorsement to the other and to work together in the spread of the Gospel.

On October 27, I preached the first sermon in the establishment of the new Northeast congregation which meets in Hawthorne Elementary School. A good work is anticipated for these brethren, eight families of whom went to Glenwood Hills, because they lived in or nearer that area. They are blessed with able leadership, including two brethren who are filling the pulpit alternately. They are Martin Broadwell and Wayne Cobia.

I am in my sixth year with Glenwood Hills, and am still teaching school in the Atlanta system. Last summer I preached in a meeting at Lawrenceville, Ga. with four added by identity, and at Ravens Branch, near Newport, Tenn. with four baptized. This is one of the congregations which I had a part in restoring from digression in 1942.

TO WHOM IT MAY CONCERN:

Oct. 6,

1963 Dear Brethren:

In a sincere effort to facilitate the settlement of the differences existing between the Glenwood Hills church and the church meeting in Wesley Chapel (now known as Snapfinger Road), we make these statements.

With respect to these differences, it is well known by many who had attended Glenwood Hills for some time prior to our departure, that differences were present even before Brother Nowlin began his labors with the congregation. Although this discontent was present, there was no talk or thought of an open division by either group, insofar as we know, for the differences were not of such a serious nature. Various sentiments exist in many congregations.

But during the 21 months from Brother Nowlin's coming to Glenwood Hills and the departure of several of us to form another congregation, the unrest and discontent of these brethren was heightened. It was our conviction that certain current problems in the church were not being dealt with properly and in an effective manner. Brother Nowlin did not concur with this, and was not amenable to our suggestions.

We felt that we, our children, and others coming into the congregation were not receiving proper instruction, and this led to our departure on June 15, 1960. We do not consider it a clear representation of the matter that we "made Brother Nowlin the scape-goat in the division." As noted previously, there was some division of sentiment even before Brother Nowlin's coming, but it was not the final thing which precipitated the division.

As is true in many divisions, there is seldom just "one side" to the question. In looking back, we can now see that we were hasty in some of our actions and words. In a letter dated Feb. 14, 1962, we asked forgiveness for our manner of leaving—leaving classes without teachers, and other places of service vacant without notice.

Now with respect to words, we feel that we may have been hasty in some of the charges made. We should not have left the impression that Brother Nolin or the congregation were unsound, or believed or supported error. We repent of these charges, and ask forgiveness. We do believe that the judgment of Brother Nowlin and others in the handling of the aforementioned issues was in error, but this does not necessarily mean that such charges of unsoundness or unfaithfulness would automatically follow.

In view of our convictions, we believe we had a right to leave, but we do wish that the departure had been in peace. At this late date, however, no one can definitely say that such a departure could have been peacefully carried out. We are deeply sorry for the trouble that came as the result of our action.

As far as future relationships are concerned, we hope this statement is acceptable to you brethren at Glenwood Hills, and that we can now work together in the building up of the kingdom. If this statement is accepted, we would then desire that all talk of past differences cease, that we might work in harmony for the common good of all.

In Christ,

Ronnie Collier	James N. Maltbie
Jerry L. Poss	J. H. Gasaway, Sr.
Hollis V. Collier	Don Gasaway
Roy L. Collier	James W. Wilkins

NOTE: We, of Glenwood Hills, gladly grant the forgiveness requested in the above statement, and join in the desire to forget the past and to work together in peace under our common Master. JEN

J. T. Smith, Tampa, Fla.—We just concluded a meeting at the Belmont Heights church of Christ in Tampa with brother James P. Miller doing the speaking. A wonderful interest was manifest by all, and the church was strengthened. Brother Miller did, as always, an outstanding job in the proclamation of the gospel of Christ. We had the largest attendance that we have had for a series of meetings in some time.

On Sunday morning November 17th, five confessed sins, and one was baptized. Then on Sunday evening, I preached at Riverview, Florida and one was baptized there. The word of God is still able to prick the hearts of men and cause them to render obedience to it.

I will be speaking in a series of gospel meetings with the Samaria church of Christ near Cookeville, Tennessee beginning December 16-22. Then, on the 25-29, I will be engaging in another series of meetings at the Jere Whitson Road congregation in Cookeville.

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TEMPLE TERRACE, FLORIDA

JANUARY 27-30, 1964

Theme: If God Be For Us

Monday, January 27, 1964

- 7:30 A.M. "Waiting and Going Tom O'Neal, Jasper, Ala.
8:30 P.M. "They Hazarded Their Lives James P. Miller, Tampa, Fla.

Tuesday, January 28, 1964

- 9:30 A.M. "The God of Creation" Al Craig, Hillsboro, Ore.
10:30 A.M. "The Work of God in Jerusalem and Judea" Jimmy Tuten, Jr., St. Louis, Mo.
11:20 A.M. "Power of God—to Usward" Homer Hailey, Tampa, Fla.
1:20 P.M. "Debating Experiences — General" A. C. Grider, Meridian, Miss.
2:20 P.M. "The God of Modernism" John Clark, Columbia, Mo.
3:20 P.M. Round Table James W. Adams, Oklahoma City, Okla.
7:30 P.M. "Gladness and Singleness of Heart" Carol Sutton, Albertville, Alabama
8:30 P.M. "As Every Man Has Need" Charles Holt, Wichita Falls, Texas

Wednesday, January 29, 1964

- 9:30 A.M. "The God of Revelation" Roy Tidwell, Sr., Portland, Oregon
10:30 A.M. "The Work of God in Samaria" Ralph Gentry, Dayton, Ohio
11:20 A.M. "Power of God — That Raised Us Up" Homer Hailey, Tampa, Florida
1:20 P.M. Luncheon, no meeting at 1:20
2:20 P.M. "The God of Providence" Robert Harkrider, Pinson, Ala.
3:20 P.M. Round Table James W. Adams, Oklahoma City, Okla.
8:30 P.M. "Turning the World Upside Down" Connie W. Adams, Orlando, Fla.

Thursday, January 30, 1964

- 9:30 A.M. "Fruits of Atheism" Oscar Smith, Houston, Tex.
10:30 A.M. "What God Hath Done" Arvid McGuire, Huntsville, Ala.
11:20 A.M. "Power of God—That Works in Us" Homer Hailey, Tampa, Fla.
1:20 P.M. "Debating Experiences with Brethren" A. C. Grider, Meridian, Miss.
2:20 P.M. "The Godhead" Aubrey Belue, Jr., Portage, Ind.
3:20 P.M. Round Table James W. Adams, Oklahoma City, Okla.
7:30 P.M. "They took Knowledge That They Had Been
With Jesus" Robert Jackson, Nashville, Tenn.
8:30 P.M. College Program