

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 IV

MARCH, 1963

NUMBER 3

THE SOCIAL GOSPEL

Harris J. Dark

(This sermon was recently delivered by brother Dark at the Perry Heights church at Donelson, Tenn.—Editor.)

You've probably heard much talk of the social gospel. What is it? Is it another gospel in the light of Galatians 1:8-9? If so, we know what the Holy Spirit says about it or those who preach it:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed."

What gospel did Paul preach? He tells us in First Corinthians 15:1-5. He who preaches a gospel other than this is accursed.

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve." (First Corinthians 15:1-5.)

This is the gospel to which Paul referred in Romans 1:16, when he said:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

He made reference to the same thing when he said to the Corinthians:

"For I determined not to know anything among you, save Jesus Christ, and him crucified." (First Corinthians 2:2.)

This is the gospel of the great commission, concerning which Jesus said to the apostles:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

This is the gospel upon which eternal life depends, the acceptance, obeying, and following of which will determine whether we spend eternity in torment or in the glories of heaven.

MEANING OF THE SOCIAL GOSPEL

What is the social gospel that we hear about? Instead of giving you a formal definition, I shall attempt to present the matter by a series of contrasts, contrasting the social gospel with that which has just been mentioned in the quotations or readings given.

The two are different in purpose. The purpose of the social gospel is social improvement—improvement of social conditions upon this earth; whereas the purpose of the gospel of Christ is the salvation of the souls of men. Therefore, the social gospel concerns itself with disease, with poverty, with delinquency, with government, with international affairs, with race relations, economics, politics, and secular education. The gospel of Jesus Christ concerns itself primarily with those things concerning the souls of men—their spiritual welfare and their eternal salvation.

The two are also different in the methods which they employ. The social gospel treats the symptoms, while the gospel of Christ deals with the disease. The social gospel undertakes to convert people to a better way of life; the gospel of Christ converts people unto Jesus Christ. The social gospel undertakes to make Christians by social reforms—to make Christians by improving the conditions of society upon this earth. The gospel of Jesus Christ makes society better by producing Christians.

The truth about the matter is that the gospel of Jesus Christ does have an effect upon such conditions as poverty, crime, and disease. But these conditions are improved by converting people to Jesus Christ—getting them to follow his way of life. Improvement in social conditions follows as a natural and promised consequence of seeking first the kingdom of God and his righteousness.

To give you a specific example which I hope will make this point very vivid—there was much talk, especially just a few years ago, about the social evil of venereal disease. Much instruction was advocated along that line. Public school teachers were urged to teach their students how to avoid venereal disease. Whereas the Bible, the gospel of Jesus Christ, solves the whole problem in just two words when it says, "Flee fornication." So you see the difference in the approach or method of dealing with an evil like that from the standpoint of the social gospel and from the standpoint of the gospel of Jesus Christ.

Furthermore, the two are different in their motivation. The social gospel is motivated by the desire for a better life on this earth. The motivation in the gospel of Christ is the desire for an eternal home with God in heaven, a desire to avoid the horrors of hell, and our love and gratitude to God for what he did in order that we might have eternal happiness. "We love him because he first loved us," and gave his only begotten Son to die that we might be saved.

These two gospels are also different in the standard of authority which they acknowledge. For the social gospeler, the standard of authority is human wisdom; but for the proclaimer of the gospel of Jesus Christ, the standard of authority is the wisdom of Almighty God revealed in the Bible. In this connection, let me read some statements in the Bible.

"Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." (James 3:13-17.) "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. . . . Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." (First Corinthians 1:20-21, 25.)

There is a vivid contrast between that wisdom from above and that wisdom which is of the earth. Proclaimers of the social gospel undertake to solve their problems on the basis of human wisdom. With those who follow the gospel of Jesus Christ, there is always an appeal unto the word of God as our source of information concerning what is right and what is good.

These two gospels are also contrasted in where they put the emphasis. It's not always a matter of choosing one to the exclusion of the other, but sometimes it becomes a matter of emphasis—a choice of putting the emphasis upon our welfare in this world and the emphasis upon our eternal welfare.

The social gospel is a so-called gospel which looks to this world for its benefits, for its motivation, for its standards, and its wisdom.

Therefore, it is restricted to this world for its reward. Remember Jesus said that when you give your alms to be seen of men, you have your reward when you are seen of men. When you pray to be heard of men, and are heard of men, no other reward need be expected. When one's life is conducted with worldly benefits in view, no eternal reward need be anticipated. (Matthew 6:1-18.)

Continued Next Issue

Searching The Scriptures

Published Monthly At
Tampa, Florida

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

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SUBSCRIPTION:

\$2.50 per year in advance in U. S.
Foreign countries \$2.50 per year in advance.

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P. O. Box 17244
Tampa 12, Florida

Editorial . . . H. E. PHILLIPS

TRUTH MAGAZINE

Our apologies to TRUTH MAGAZINE and its new editor brother Cecil Willis for being so late in noticing publicly the change in the management of the paper. For six years the publication was in the hands of Bryan Vinson who did a creditable job as its editor. A paper such as Truth Magazine is worthy of the support of all of the sound brethren in the brotherhood. It is gathered and produced at great cost to the dedicated people who publish it and far too many times lacks the few hundred subscribers that it needs to make it self supporting. How well both brother Phillips and I know how hard it is to dig down on a preacher's salary and make up a deficit so the printer can be paid on time. I know nothing of the financial strength of the magazine but I do know the men who write for it and its contents. I also know brother Willis and the men on the staff of the paper. They are worthy of our confidence. The subscription price is \$2.50 in this country, \$2.75 in Canada and \$3.00 overseas. Do you and your family a favor and send your subscription today. Send it to TRUTH MAGAZINE, Box 7245, Akron, Ohio.

* * * *

WELCOME NEW READERS

We welcome hundreds of new readers with this issue. Many of you are receiving this publication for the first time because some friend subscribed for you for the coming year. We hope you will "search the Scriptures" with us and grow in the grace and knowledge of our Lord and Saviour Jesus Christ. Of course, if you refuse to read and study these articles from God's word in the light of His eternal truth, so far as you are concerned, no good results will

occur. We believe you will find many things of interest in each issue and we hope you will compare all that is taught with the Holy Book of God. It is the only divine authority in obeying the truth to the saving of your souls. Read each issue and pass it along to another, or better still, send in a subscription for a few of your friends. You can subscribe for three friends for the low amount of \$7.50 and receive a year's subscription FREE for yourself. If you are now paid a year ahead, your subscription will be forwarded one year from the expiration date. In this way you can help us teach God's truth to hundreds who need to know it. *

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THE APOSTLES BEGIN THEIR WORK

D. W. H. Shelton, Tampa, Florida

There are five fundamental facts taught in the book of Acts which we should know in order to understand the work of the Apostles in the early church.

1—That Jesus of Nazareth is the Messiah of whom the prophets had spoken and for whom the Jews had been looking for several generations.

2—The coming of the Holy Spirit on Pentecost to guide the Apostles into all truth, and bring to their remembrance all things that Jesus had spoken while he was with them on the earth. (John 14:26.)

3—That the whole Jewish economy had been fulfilled and was superseded by the law of the Spirit on Pentecost. (Acts 2.)

4—That one comes into the family of God, is made a member of the church, a soldier in God's army, through a process known as conversion, in which the heart, life, and state are changed. One is born again, born of the water and the Spirit, born anew, born from above. (Jno. 3:3-5; Acts 2:36-41; 8:36-39; Rom. 6:3-9; Gal. 3:26, 27.)

5—That there are no social distinctions in Christ, but that all of the promises and blessings of Christ and the gospel are for all people, regardless of race, creed, color, or social standing; and that the blood of Jesus made possible the salvation of every one who would meet its conditions. (Acts 10:34, 35; 11:18; Gal. 3:26-29; I Jno. 1:5-9; and II Jno. 1-6.)

Jesus had told his disciples that this work was to have its beginning in Jerusalem. (Luke 24:47 and Acts 1:8.) There were three purposes for that: 1—Jerusalem was the place where the prophets had said he would set up his kingdom the church; 2—Jerusalem was the place where Jesus had been condemned; 3—Naturally Jerusalem was the place for him to first be vindicated.

Jerusalem was at that time the best prepared place on earth for the church of Christ to do its first work; more preparation had been made there for a religious background than any where else.

Jerusalem was then, and had been for centuries, the center of religious activities and the most pious people to be found on earth met there to worship God. The eunuch baptized by Philip (Acts 8:38), had driven a thousand miles in a chariot in order to get to Jerusalem to worship God. Then, too, Jerusalem was the Jewish headquarters, and since they had seen more of Jesus than any one else, possibly the Samaritans were the next best acquainted with him, but the Gentiles knew the least about him of all people.

Therefore, it was the part of Divine wisdom to begin with the Jews in Jerusalem and Judea, thence to the Samaritans, and finally to the "uttermost parts of the earth" with the message of Jesus offering salvation to all who would come to the terms he saw best to give.

So we have the original eleven apostles with their newly selected brother, Matthias, who was divinely selected to take the place of Judas who had gone to his own place as a result of having betrayed Jesus.

They were tarrying as Jesus had commanded and where he had commanded (Acts 2:1-13). Here we have the beginning of the greatest, the grandest, the most important work that the world has ever known; the most surprising, the most amazing, the most mysterious of anything humanity had ever experienced; brought some of the most surprising comments and explanations imaginable, gave the best opportunity (when the clouds were cleared away), for pure Gospel preaching that has ever been, and brought about the greatest immediate results of which man has a record. Three thousand souls were baptized and added to the church in one day, under the preaching of one recorded sermon.

This record has never been equalled, although those same preachers held many other meetings, and many good men have held many meetings under almost every condition possible to suppose. Here God's arrangements and plans were being carried out perfectly, and when that is done it always turns, out better than anything else can regardless of who does it and how, why, when or where.

We may think something that we have thought out is the best way to do a certain work we wish to do, a work that God wants done but has given specific plans for doing. But happy will be the hour in any man's life when he comes to the safe, sane conclusion that any and every man's plan is unworthy of being tried (even as an experiment), if it conflicts with the Lord's plan; and that no man, it matters not how wise he may be, will ever be able to make the least possible improvement upon **anything** that Jehovah has done.

The best way to realize that the Lord's plans will work is to just work them as commanded, if we do not get the results we expect and think should come, just remember that **defeat, disappointment, and even failure** (as we term it) may be the very thing God knows we need above all our needs. Many times we can look over our past lives and see that the defeating of our plans was necessary for the success and saving of our souls.

Our plans may be more convenient and easier carried out than are the Lord's plans, but it is not (should not be at least) a matter that is easier or most convenient to me, but what is best for me here and hereafter. And if one will allow this to have fair consideration, he will discard human thought, reasons and desires, and accept Divine advice, regardless of how he feels, what the people say, or what the world does. (I believe part of the statements above are by H. Leo Boles in G.A.)

However I have given the above in order to say this—

Many people believe that the apostles began their work under the Great Commission on the day of Pentecost. In Matt. 19:28, Jesus said to his apostles—"Ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

The regeneration began on Pentecost, Jesus was then sitting on the throne of his glory. Notice—Judas was dead; there were twelve thrones and only eleven apostles;; there had to be another apostle selected before Pentecost to take the place of Judas and to fill that vacant throne.

Matthew records the great commission thus—(Matt. 28:18-20.) Jesus came and said unto them—"All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

In Mark 16:15, 16 Jesus said—"Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

In Luke 24:46-48 Jesus said—"Thus it is written, that the Christ should suffer, and rise again from the dead the third day;; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things."

The limited commission was to the Jews only, but when Jesus gave the great commission it superseded the limited commission, therefore, although the apostles were still under the Law of Moses, they were also under the great commission.

In Acts 1:15-26 we learn that there were about an hundred and twenty, including the eleven apostles, who were obedient under the baptism of John or Christ, they were set in the church and were the charter members of the church, they did not need to be baptized on Pentecost. All that came in from then on had to be baptized in the name of Christ, and were added to the church by the Lord.

Peter stood up and said "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry." (vs. 16, 17-KJV). In vs. 20 Peter quotes (Ps. 69:25 & 109:8) which were fulfilled that day. (Vs. 21, 22) Peter said "wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto

that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." This had to be done before Pentecost, for Jesus had said there would be twelve apostles on Pentecost. (Matt. 19:28.)

They selected two men, Joseph and Matthias, and they prayed, and said, "Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen." "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."

So the first work of the apostles under the great commission was the selecting of Matthias to take the place of Judas. To my mind this was the last and closing act of the Law of Moses for the next day. Well the very next verse in the Bible is the beginning of the new law or covenant, the Law of Christ, here the gospel was first preached in its completeness.



In a recent issue of the "old reliable", we have called to our attention a little editorial designed to destroy Florida Christian College. In it the editor suggests that the name of the school should be Ichabod, the name given by Phinehas to her child when she learned of the victory of the Philistines over Israel. The Ark of God has been taken into a strange land and was among a pagan people and the glory had departed from Israel. Such writing disregards the former high standard of the paper, the law of love, the intelligence of the readers and the setting of the scriptures. A study of 1 Samuel chapters four through six will demonstrate this in a few moments. Israel was saying exactly what the liberal brethren today are saying: It is not necessary to be guided too closely by the word of God. They took the Ark, for example, and carried it before them into battle without God's permission. For the glory to return, the nation had to return to God and to his word. It seems that our fellow editor could see that the glory departed when they left divine authority and became a law unto themselves. The glory departed from the digressives when they started the missionary society and introduced the organ. The glory departed from our premillennial brethren when they began to teach the earthly reign of Christ, and in the same way the glory departed from our liberal brethren when they bound the support of human institutions to the treasury of the Lord's church.

It is easy to see that it does not take the name of Christ to give a school glory; if it does some among us have never possessed such glory. In the same way it does not take the name of Christ to give a paper glory; if it does the editor had better change the name. There are thousands of brethren who sincerely believe that to use the

name of our Lord without his permission and attach it to schools and papers of human origin is to then and there forfeit the glory. At any venture it is apparent that some brethren have no more regard for the Lord's name than they do for the Lord's money. They are willing to use either without a passage of scripture to justify their cause.

NEW NAME FOR THE SCHOOL

I am sure that an official announcement will be in all of the publications soon carrying the new name of the college. It was announced at the closing session of the 1963 lectures. James R. Cope announced that the new name will be FLORIDA COLLEGE. This is a happy solution to the entire problem. Of all of the names on earth that should be used only as the scriptures use them it is the name of our Lord. Even the casual student of the Bible is well aware that the name Christian was never given to anything or anybody but an individual child of God. (Acts 11:26. Acts 26:28 and 1 Peter 4:16). We have opposed the name Christian Church, and rightly so, for almost a century. If the name **Christian** can not be attached to the church, which is divine, how could it be attached to anything that is not divine? It is interesting to note that this name for the school, **FLORIDA COLLEGE**, was among the first names suggested almost twenty years ago. There were then many brethren who favored a safe and scriptural course in all matters. The change in the name will not mean any change in the principles and practices of the school. It will simply mean that all connected with the college recognize its human origin and its separation from the church brought by the blood of Christ.

* * *

THE RECENT LECTURESHIP

The annual lectureship of the school closed February 21 with one of the largest audiences in the history of the institution. Brethren came from all over the nation and from lands beyond. A fine spirit of fellowship prevailed and confidence in the future of the school was expressed by hundreds. Brother C. Ed Owings was given a plaque for his many years of service to the college. Brother Owings was on the original board and had served for many years either as chairman or vice chairman. Several of the original members of the board still serve.

* * *

ALUMNI ASSOCIATION

Florida (Christian) College now has a strong Alumni Association which is a great blessing to the school. On the last night of the lectures they presented two scholarships in the amount of \$200.00 each. They gave each member of the faculty a present and presented the school with a opaque overhead projector. The officers for the last two years, Colin Williamson, Harold Dowdy and Bob Bennett will be long remembered by the school.

NEW CONGREGATIONS

I can not help but marvel at the rapid rate in which new congregations of the Lord's people are being established. Almost every day notice is sent of another beginning. All of this shows that the roots of scriptural teaching were deeper than first believed. As time progresses more and more brethren are beginning to see the disastrous course which too many congregations are taking. I doubt if there is a congregation of any size in the land that does not have a number of brethren who are either alarmed or becoming alarmed over present departures from the word of God. The first wave of pressure politics is now over and brethren are realizing that the truth in regard to institutionalism and all other matters can be pointed out, and that effectively. No man on earth that loves the church wants to see it divide, but at the same time no true child of God wants to see it carried into another modern denomination. Every where in cities of any size there is a congregation of God's people committed to the old paths or there will be in the near future. Good men overseas are standing for the truth, and will stand. I Marvel.

A REPLY TO "DISTINCTION WITHOUT DIFFERENCE"

Thomas G. Butler, Lakeland, Fla.

In an article written by brother Charles Houser which appeared in the Gospel Advocate of January 17, 1963, the writer took the position that there is no difference in the act of an individual member of the church and the church itself. His position is that when an individual member engages in the work of benevolence, bears good fruit, gives God glory, preaches the gospel or moves a little finger the church is acting. It is most difficult for me to think Charles Houser has come thus far from the truth, but he has so expressed himself. Let us see some consequences of his position.

If every good thing the individual member is doing, the church is doing, then every evil thing the individual is doing the church is doing. Some time ago there appeared in a Tampa paper a notice of a civil suit against a member of the Manhattan congregation. According to brother Houser's reasoning this was also a suit against the church and the church could pay the damages assessed by the court. It would be also true that whatever crime committed by a member the church would be committing it. And if the member should be imprisoned the church would be in jail.

If the church can do what the individual can do, the church can operate businesses, engage in political activities, contribute to private enterprises, promote recreational programs, give financial support to colleges, etc. Just suppose five members would contribute to Freed-Hardeman College. Would this be the church contributing? Brother Houser stated to me on January 22 that he did not believe the church could contribute to colleges. Now he must admit that an individual can act independently of

the church or the church of which he is a member can contribute to a college. He will have to choose one of these positions.

Brother Houser uses John 15:1-5 in an attempt to prove this point, "No, and neither can a member of the church do no good work in the area of benevolence and/or evangelism without its being true that the church did that good work through its member." According to this conclusion when a member contributes to the Red Cross, the Cancer Society, the orphanage home, a charity hospital, a religious paper, a college or any charitable organization the church is contributing. If this reasoning is true then the church can send directly and the only prohibition against the church contributing to anything would be only the prohibition against the individual. John 15:1-5 is misapplied in this article. Christ, not the church, is the vine.

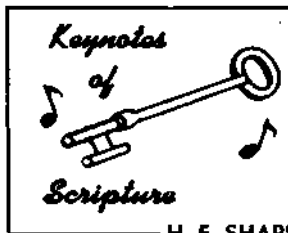
Brother Houser's conclusion on Ephesians 3:21 is this, "Therefore, whatsoever we do to the glory of God as members of the church, we do it through the church." The passage reads, "Unto him be glory in the church by Christ Jesus throughout all ages world without end." Notice the preposition is in not through. As members each is charged to take care of his own widows for so I Timothy 5:16 states, "If any man or woman that believeth have widows let him relieve them and let not the church be charged; that it may relieve them that are widows indeed." Here is a work commanded for an individual member to do that the church is not to do.

These passages, Acts 8:3 and Galatians 1:13, were used to show or try to show there is a distinction but no difference between the act of an individual and the act of the church. We must recognize the vast difference in arresting a man as a representative of a body of people and arresting the same man for another cause. If this were not true, any member arrested for speeding would be a persecution against the church.

On brother Houser's conclusions instrumental music, the support of colleges, recreational activities, contributions to charitable organizations, private religious papers and the operation of business are justified by those who have departed from the faith. But the premises in the article by brother Houser are not true, his logic is faulty and his conclusions are in error.

Here is a profound example of an Old Testament character in patience.

As the Devil appears in the congregation of the righteous, the Lord reminds him that Job is a righteous and upright man and none like him in the earth. The Devil gives as an excuse for Job's righteous life namely, God has blessed him with great wealth. The Lord allows the Devil to take away the wealth of Job even to the seven sons and three daughters. At this point Job falls before the Lord and says, "Naked came I into the world and naked go I away, the Lord giveth and the Lord taketh away, blessed be the name of the Lord." In all this Job sinned not nor charged God foolishly. As the Devil makes his presence in the congregation of the righteous, again he is again reminded of the righteous Job. However, at this point, the Devil states that Job is only faithful because of the good health he enjoys. God permitted the Devil to afflict Job with sores, boils and blains. In his (Job's) distress his three friends pay him a visit. They are so astonished that they sit there for seven days without speaking—Note, there were no women in that crowd. After the seven days of silence Eliphaz, Bildad and Zopher, the three friends, all accuse of Job as receiving the just reward of his actions. He withstands all of their charges of misconduct and patiently states he has not so sinned. At this point a young know-it-all comes on the scene and repeats about what the three friends have charged Job with doing. Job lets the young man, Elihu, know, (in Elihu's mind) that if he should die all knowledge would perish from off the earth. The climax to the despair to which one may be driven is seen when Job's wife appears and says, "why don't you just curse God and die?" When one's wife gives up and no longer can be regarded as a source of help, men often lose steadfastness. But not Job. He says, "You talk like the foolish women; though he slay me yet will I trust Him." What patience—Let God do what he will, still I will hold to Him. Oh, how much patience husbands need to show to the wives of today and how much patience we need in the lives of the wives to the husbands. How much patience is needed for parents with children and with the children to the parents. The devils in hell and demons on earth cannot break a marriage where the patience of Job is a reality. But in all of the book of Job, so rich in this virtue of patience, is not found patience in perfection. We must go to the life of Christ for perfection in this principle of righteousness as well as others. See Christ as he is insulted, rejected, condemned unjustly, died in our place, alienated from his Father and dies like the sinner (without and away from God) that you and I may not have to die that way. Yet, in all this he keeps perfectly the will of the Father, became a complete sacrifice for us, a mediator, redeemer, saviour, intercessor and the sphere of all our hope. In the life of Job we see patience to a great degree, but in the life of Christ we see perfection of patience and steadfastness. How do you measure up brother, sister?



The Bible is God's great song of redemption. Every song has its keynote. Every note in the composition must harmonize with the keynote, otherwise the song will produce a discord where this is not so. The keynote of Revelation is Christ.

— H. F. SHARP, Conway, Arkansas —

THE BOOK OF JOB

The Book of Job furnishes a good definition of patience. It is very clear to the reader that patience simply is steadfastness. Paul admonishes the Corinthians to "be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

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I PETER 3:15

Marshall E. Patton

QUESTION: Is it a sin for us to eat blood sausage? (Acts 15:20)—C.M.D.

ANSWER: The eating of blood is uniformly forbidden throughout the Scriptures. In no age of the world has God permitted it. Early in the book of Genesis we read: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But the flesh with the life thereof, shall ye not eat" (Gen. 9:3, 4). The phrase "flesh with the life thereof" identifies any animal that was killed without shedding its blood. This same prohibition was made in the law of Moses together with details as to why: "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off." (Lev. 17:10-14). Concerning the Gospel dispensation we read the decision of the Jerusalem conference (an inspired decision): "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." (Acts 15:28, 29 Cf. vs. 19-21)

Some have thought that the decision in the Jerusalem conference on this matter was made on the basis of expediency since it was directed primarily to Gentiles; that a failure of the Gentiles to keep it would antagonize the Jews who had long since kept it because of their knowledge of and relation to the law, and that this is the significance of verse twenty one: "For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day." However, this position assumes the point to be proved. The prohibition is no where identified as an expediency, though the pollutions of idols or meats offered to idols has. (I Cor. 8) It is a fact that the eating of blood was forbidden in former

ages. It was also forbidden in this age. (Acts 15:20) The decision was directed primarily to the Gentile converts because, as the context shows, they were the ones primarily under consideration. Furthermore, verse twenty one shows that both Jews and proselytes were already well acquainted with the prohibition since they were hearing the law of Moses read every Sabbath in the synagogues. In the absence of any evidence identifying it as a matter of expediency, it must stand as revealed—an inspired decision for this age.

When all this is considered together with the fact that the same **reason** for giving the prohibition in the beginning, and which prevailed under the law, still exist as much as ever, we are forced to the conclusion that the prohibition itself is binding now as much as ever—and for the **same reason**. That reason is "the life of the flesh is in the blood." (Lev. 17:11) While for years this was unknown and unaccepted by those in the realm of science, now the experience, observations, and conclusions of the most accurate anatomists confirm it.

Furthermore, blood has always occupied a prominent place in the economy of God. It was given to make "an atonement for the soul" under the law. (Lev. 17:11) It is the blood of Christ—His very life—that atones for the sins of the world. (Rom. 5:8-11) The death penalty itself was ordained of God for him that "sheddeth man's blood." (Gen. 9:6) It is no wonder that God has forbidden the eating of it throughout all ages.

FROM REVEREND TO MISTER

Connie W. Adams, Orlando, Florida

It is seldom that we read anything in a Baptist paper which we think worthy of commendation. However, in the December 6, 1962 issue of the **Florida Baptist Witness** an editorial appeared under the heading "We Salute This Presbytery". Here is the article in full.

'Twould have been a delight to see a group of Baptists do it, but this time the Presbyterians set the good example. A Religious News Service release out of New Mexico reports that the United Presbyterian Church's Rio Grande Presbytery adopted a resolution at its meeting in Ghost Ranch asserting that the title "Reverend" should be reserved only for God and not used by ministers.

According to the resolution, presbytery ministers in the future should be addressed as "Mr.," instead of "the Rev.," and referred to as "teaching elder," a Scottish custom.

Our hats are off to the members of this presbytery for the position they have taken, and we could wish that their convictions about discarding the use of "Reverend" as a title for ministers would spread to all other free church groups. There is certainly nothing scriptural about its use by ministers, and when we calmly consider the origin of the practice in surroundings which purposed to elevate the "clergy" above the laity, we should see how its implica-

tions are against the "priesthood of all believers" which evangelical Christians know is scriptural and is so vital to the richest Christian fellowship and the most fruitful Christian witness.

A good case can be made for calling a minister of the Gospel "Elder" or "Bishop" or "Pastor" or "Preacher" or "Brother" or "Doctor" (if he actually has the degree) or just plain "Mister", but little or no case at all for the use of "Reverend" as a proper title. Without really stopping to think the matter through, we have allowed the practice of one more of Rome's arrogancies to be generally used among us, and with unrealized implications whose tendencies are to weaken rather than strengthen our distinctive New Testament witness.

We are glad to see at least some of the Presbyterians and some of the Baptist recognize a truth that gospel preachers have been teaching for many years, and which was first taught by Jesus when he forbade the use of flattering titles for men in Matthew 23. For years sectarians have hooted at what we have said about their elevated titles.

We do not endorse everything said in the editorial. There is the typical denominational jargon scattered throughout it, such as, "evangelical Christians" and "Christian witness". Furthermore, while they are seeking to abandon the misuse of titles for men, they need to study the way in which the New Testament uses the terms elder, bishop and pastor. These terms all apply to the same office and do not in any sense denote the work of an evangelist or preacher. No man can fill this place unless he possesses the qualities given in 1 Timothy 3, Titus 1 and I Peter 5. And what purpose is served by calling a man "Doctor" in religious circles unless it is to elevate him above others? Would this not be an "implication against 'the priesthood of all believers'" ? Some of our brethren have become quite handy in the use of "Doctor" as a title for some preachers. The ridiculous thing is that some of these "Doctors" among us received their honorary degrees from schools which are not even authorized to give a four year degree. We agree with the Baptist editor that such practices are evidence of "the arrogancies of Rome" which have been accepted. Brethren pray sometimes that preachers may "hide themselves behind the cross." The Christ, and the gospel of Christ need to be exalted, not the men who proclaim them. Some preachers have been flattered and pampered so much that they have actually begun to believe some of the high sounding things being said about them. We would all do well to remember that one "who made himself of no reputation" and took the form of a servant, who humbled himself to wash his disciples' feet and said that his mission was to serve and not to be served. Let us not forget that Peter said "stand up! I myself also am a man", and that Paul described himself as a bond-servant of the Lord.

Once, after teaching along this line, a good lady asked "Well, what am I to call you when I introduce you to my friends?" We informed her that "preacher" would do very nicely and that you couldn't improve on just plain "Mister". She agreed that this would be in order but added, "It just doesn't seem

adequate". Whether we like to admit it or not, there exists a "clergy-laity" distinction in the minds of many church members. Such a distinction could not have developed without a failure to teach adequately along these lines, and without certain abuses through the years, first reluctantly allowed, then generally accepted, and now defended in some quarters. How long has it been since you have heard a lesson condemning the use of exalting titles by preachers? It would be amusing to see some of the brethren who have been smitten with "Doctor-itis" attempt to teach such a lesson. They might even have to step on the toes of some of their Masonic elders or deacons who answer to the title "Worshipful Master". Indeed, there is a need for more teaching on the "priesthood of all believers". We commend the Presbyterians for coming from "Reverend" to "Mister", and the Baptist paper here in our state for using its influence to promote the same thing among the Baptists.

Science and Truth

I Tim. 6:20-21

William D. Burgess

Francis Bacon (1561-1626) called upon men to seek knowledge by observation, experiment and inductive reasoning, and to free themselves from both Scholasticism and Aristotelean philosophy. He urged that the variations in nature be studied and their causes determined. Furthermore, he claimed that artificial selection among these variations could be used to cause species to change and that transitional forms exist in nature. He suggested that examples of this were the flying fishes, intermediate between fishes and birds, and bats between birds and quadrupeds.

Bacon proposed methods by which the nature of the universe could be determined, but Descartes (1596-1650) was the pioneer among the systemic philosophers who speculated on the nature of the system itself. He postulated that the universe could be explained on physical principles alone. Since life was a part of the system, the evolution of life was more or less indirectly included in his theory.

When Leibnitz (1646-1716) set forth his doctrine of continuity applied to life, it was another revival of the Aristotelean chain of beings. He stated that his doctrine of continuity led to the idea that intermediate species should exist, but he shied away from the thought of species intermediate between man and the apes, saying that if they existed, it must be in another world.

The most influential biologist of the eighteenth century was Buffon (1707-1788). Although he did considerable writing on changes and events which gave comfort to evolutionists, and still does, it is not clear that he ever developed a wholehearted belief in this theory. From his writings we see that he argued for and believed in the immutability of species. He felt that within the species changes could occur but he argued against large-scale evolution. Today many evolutionists point with pride to

the writings of Buffon as proof of their position; yet the man who wrote these things believed in the immutability of the species which would make the position of the modern evolutionist an impossible one.



Brother A. W. Dicus has recently published an excellent book of sermon outlines. Two or three of these outlines are worth the price of the whole book. We highly recommend this book of Sermon Outlines.

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BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

KOINONIA, "FELLOWSHIP," — NO. 7

"PARTNERSHIP WITH CHRIST"

Paul speaks of the **koinonia** of the Son, I Cor. 1:9. This construction is an objective genitive that denotes "partnership with the Son"; that is, Christians may share with Christ all His spiritual benefits. Cf. Eph. 1:13.

This partnership Christians may have with Christ is found especially through the elements of the Lord's Supper. Paul calls the bread of the Supper the "partnership" of the body of Christ. He calls the cup of the Supper the "partnership" of the blood of Christ. Perhaps most commentators view this partnership as "partaking of the body and blood of Christ." However, "partnership" (**koinonia**) is not really the basic idea of "partaking." It appears to the writer that it is more correct to look upon the **koinonia** of I Cor. 10:16 as a "partnership" of the body and blood of Christ.

But what is signified by this "partnership" of the body and blood? It is a partnership which is by means of the bread and body, which in turn signify

the true blood and body of Christ; hence, it was the body and blood of Christ that made possible our "partnership" with Him. The Lord's Supper is, therefore, metaphorically, one of the means of enjoying partnership with Christ. For this reason Paul speaks of the "partnership" of the bread and the "partnership" of the cup.

Furthermore, Christians may become "partners" with Christ in sufferings, Phil. 3:10. That is to say, both Christ and Christians share jointly suffering and persecution in furthering a common life.

"PARTNERSHIP WITH GOD"

The last group of passages employing the noun **koinonia** contains those usages that denote our partnership with God. These usages occur in I Jno. 1:3, 6, 7. The noun **koinonia** occurs twice in verse 3; once in verse 6, and once in verse 7.

In what sense are we "partners" with God? This partnership is that which exists between a father and his son. They both share all the provisions of the father. We note, however, that this partnership with God is conditioned upon walking "in the light"; that is, "in the Truth" (in word and in deed we conform ourselves to the Truth). Cf. I Jno. 1:7.

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The News Letter Reports

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

HERE AND THERE IN 63

Jas. P. Miller

The first meeting of the new year found me at Palm River in the outskirts of Tampa. **Buddy Meyer** is the faithful preacher and the church is a good one. This is one of about 25 sound congregations in and around Tampa. The house was about filled every night and interest in the meeting was high. I closed the meeting on Saturday night, February 2nd, and started with the Lake Wire congregation in Lakeland, Florida, February 3rd. **Thomas G. Butler** has been preaching for the Lake Wire church longer than I have been at Seminole. Brother Butler is sound in the faith and has steered a sure course in Lakeland. **Byron Conley**, veteran preacher of Florida, will hold our spring meeting March 24 through 31. The Seminole location is Rome Avenue and Wis-hart Boulevard. If the Lord wills I will be with the brethren at Antioch on Tampa's east side beginning March 31st. Young **Charles Murray** is the preacher and the building is located just off 301 going east out of Tampa. North Miami in Miami, Florida, where **Bobby Thompson** is doing such a good work is on the schedule for April 7th through 14th. All who are in Miami at that time are invited to meet with this splendid congregation. I will be in Owensboro, Kentucky in May and in Dickson, Tennessee in June as the Lord wills. Watch **SEARCHING THE SCRIPTURES** for the time and place.

* * *

The MacDill congregation in Tampa with **Colon Williamson** as the preacher have baptized several in the last few weeks Three from one family The Downtown church in Lawrenceburg, Tennessee, has purchased property next to the building in an effort to solve the parking problem. This is also true of the Lake Wire Congregation in Lakeland where **Thomas G. Butler** labors. Older congregations in downtown areas are making progress everywhere along this line **Barney Keith** to be with the church in Fultondale, Alabama, in a meeting March 3-10. **Bill Lambert** began his fourth year there in January. They aid in the support of several preachers among whom are **Gene Robinson** in West Hollywood, Florida, and **Ben Shropshire** in Honolulu, Hawaii. **H. E. Phillips**, editor of **SEARCHING THE SCRIPTURES**, preached in a meeting at Cullman, Alabama, where **Richard Weaver** works March 3-8 **James Jones**, planning to go to Norway to preach the gospel, was the speaker in Orlando churches last month **Walter Henderson** preacher at Clermont, Florida, reports 71 present a few weeks ago. Clermont is one of the most beautiful little cities in the state of Florida. Brethren interested in moving to the state should consider it The church in St. Cloud, Florida, recently had a different speaker every night in a meeting. **Junior Glass** is the preacher. . . . **Robert Welch** is now working in Springfield, Missouri, with the church that meets at Cherokee and Weller. Bob made this

move from Nacogdoches, Texas **James P. Needam** preached in a meeting at Blytheville, Arkansas, in February. Progress is being made on the building for the congregation where he preaches in Louisville now meeting at 4615 Taylor Boulevard **Grover Stevens** worked with the Park Boulevard church in Louisville in a meeting there in February **Frank Jamerson**, who did a fine work in Richmond, Virginia, to take the work at Wendall Avenue in Louisville where Steven formerly labored One baptized and two restored at Belmont Heights in Tampa where **J. T. Smith** preaches the last Lord's Day in January **Albert Kipp** and **Clyde Barnes** new elders at West Bradenton, Florida. **Oaks Gowen** is the preacher there . . . The same is true of other congregations over the land as brethren regroup and go forward . . . **Bill Reeves** in Miami busy translating material and writing material in Spanish for the work with Latin people The Westvue congregation in Murfreesboro, Tennessee, where **Dave Bradford** works helping support **Leo Rogol** in Cherrytree, Pennsylvania, **Donald Kline** in Huntington, Pennsylvania, **Howard McCut-cheston** in Tiffin, Ohio, **Windell Wiser** at Big Stone Gap, Virginia, and **W. C. Hinton** in Nishinomiya, Japan . . . **Lloyd Nash** a colored preacher supported by **Leonard Tyler** and the brethren at 1212 Pine Bluff, Arkansas, in a meeting with the colored church in that city. Tyler's bulletin constantly tells of progress being made in the work in that section. Two baptized on the 17th of January . . . **Marshall Patton** of Orlando and Question and Answer editor of **SEARCHING THE SCRIPTURES** in a good meeting with **Harold Dowdy** in Jacksonville, Florida, Marietta congregation. Five baptized in this effort New elders at Seminole in Tampa are **Stacy Norman** and **Edwin Owens**. These men serve with Ed D. Sweet and I. A. Newman making the number four elders and 11 deacons. New deacons are **Dr. Wayne Lafferty**, **Joe Stephenson** and **O. W. Matthews** . . . **Rufus Clifford** at North Street in Tampa March 10th beginning . . . **Cecil Douthitt** is moving to High Springs, Florida, to work with the new congregation there. His new address is P. O. Box 1005, High Springs, Florida.

H. E. Phillips, Tampa, Fla.—My meeting with the 4th Street church in Cullman, Alabama closed March 8. In spite of the flu epidemic in that section of Alabama and the sickness of a number of families the attendance was excellent throughout the meeting. The morning audience increased each day from the first. This congregation is sound in the faith and has had some of the best preaching possible through the years. **Lindsey Allen** labored with this congregation in 1942-46, **Marshall E. Patton** in 1946-52, **E. L. Flannery** in 1952-53, **Robert Pressnell** in 1954-58, **Jack Holt** in 1958-61, and **Richard Weaver** began work there in 1962. At present Richard Weaver is doing a fine work with this good church. They have a daily radio program and distribute

widely a fine monthly paper called "Walking By Faith."

Preachers attending the meeting from Cullman County were: **Edward Bragwell** of Hanceville, **Doyle Bullard** of Simcoe, **Kelton Whaley** of Vinemont, **J. E. Williams** of Valley Grove, **Arthur Thomas** of Prospect, **Paul Terry** of N. W. Corinth, **Wayne Chappell** of Wheeler's Grove, **Roland Persall** of Chances Cross Road, and brother Weaver who preaches at 4th Street in Cullman. Brother **Doyle Bullard** did a fine job in directing the singing each evening. Preachers who attended from out of the county were: **Ralph** Gregg of Athens, Ala., **Sam Binkley** of East Side in Athens, **Granville Tyler** of Somerville Road in Decatur, Ala., **Tom G. O'Neal** of McArthur Heights in Parrish, Ala., **Lee Gunter** of Stevens Ave. in Huntsville, Ala., **Asa Plyler** of Jasper, Ala., **Don Fultz** of Athens, Ala., **Baxter Evans** of Lacy Springs, Ala., **Dennis Reed** of Berney Point, Birmingham, Ala., **Jack Frost** of Englenook, Birmingham, Ala., **Hollis Creel** of East Albertsville, Ala., **Everett Conn** of Mt. Zion, Limestone, Ala., and **James E. Gunn** of Garden-dale, Ala. These preachers are sound in the faith and preach the word without fear in this section of Alabama. It was a pleasure to be associated with brother Weaver and this good church in this meeting.

Earl Fly, Orlando, Fla.—Our work here goes well. Attendance, contributions and interest are all increasing and plans are made for greater works this year. We now help in supporting four other preachers and will probably increase this number this year. James R. Cope will be in a meeting at Holden Heights in Orlando April 1-7. Services will be at 7:30 each evening.

L. A. Mott, Jr., Gainesville, Ga.—The work here is the best and most satisfying one I have had so far. Plenty of opportunities to teach are here. I will be disappointed if we do not see quite a bit of growth here.

FLORIDA COLLEGE — FORMERLY FLORIDA CHRISTIAN COLLEGE

James R. Cope

Under date of February 24 the Sunday **Tampa Tribune** carried the following story which we believe will be of widespread interest:

"Florida College is the new name of Florida Christian College, President James R. Cope announced during a progress report concluding the annual lecture series last week.

"At the same time, Cope told 700 in the audience at Hutchinson Memorial Auditorium that Paul Hutchinson, donor of the auditorium in 1957, has signified his intention to leave his entire estate to the junior college.

"An El Centro, Calif., businessman, Hutchinson prefaced his gift with the statement that 'I have more confidence in the college today than when I made the original gift and am delighted to see that others have been inspired to help also.'

"Cope announced two other bequests at the same time and declared that increased support by Tampa

area businessmen is 'an indication of local confidence in the college.'

"He pointed to a gift of \$10,000 for the surfacing of the large parking lot near the auditorium and other resurfacing on the campus as one such bequest and to John T. Lewis' gift of a valuable set of periodicals to the school.

"Lewis is from Birmingham, Alabama.

"Cope said college officials intended to change the name of the junior college for a number of years and that confirmation was received from Tallahassee recently.

NOT CHURCH SUPPORTED

"Commenting on the name change, Cope said the 'Christian' in the name 'leaves many people under the impression that the college is church supported and church controlled, whereas neither of these conclusions is accurate.'

"Florida College was used frequently as the school's name during the formative years, he declared and letterheads originally carried that name before the school opened.

"The junior college president said the primary reason for including 'Christian' in the school name probably had been to emphasize character training and 'a study of the Bible' as a required part of the curriculum.

"I would like to make it clear that the dropping of the term 'Christian' from the name does not mean that we have in any sense altered our emphasis upon the Bible as the basis for character building.

"This institution is not a theological seminary but a standard junior college with the Bible offered as required study of those who attend."

"Hutchinson described 'an investment in Florida College today as an investment in the America of tomorrow' and said the 'greatest joy of my life has been to see the great pleasure and appreciation of these young people.'

"I enjoy seeing the good that this money has done. People should not wait until they die to put their money to work for young people.'

"Florida College will embark on another 'first' later this year, Cope announced, with its first complete summer session on June 17.

"At that time, he said, the college will offer freshmen courses along with a college readiness program for students who wish to correct high school deficiencies in order to obtain full college acceptance.

"The Florida College summer session will feature make-up courses for sophomores, Cope said."

CONCERNING WILLS AND DEEDS IN FAVOR OF FLORIDA COLLEGE

James R. Cope

Under date of February 28, the Honorable Richard W. Ervin, Attorney General of the State of Florida, wrote me as follows regarding the effect that the name change would have on wills and deeds:

"I believe that this change would not affect a will which provides a legacy to your college since I assume it could easily be established that although the

charter has been amended to change the name of the institution it is still the same institution.

"It may well be, however, that individuals who have made a will leaving a bequest to the college will wish to make this correction regarding the present name of the institution in their wills.

"In the event that some of these benefactors will wish to know whether or not the change in name implies a change in the general purpose of the institution, you might consider writing to them so that possible misunderstanding will be avoided."

College officials will be glad to discuss details regarding wills and deeds with persons desiring to favor Florida College by these means. The estates of donors of tangible and intangible property through wills and deeds may enjoy definite tax savings while their donors live. Persons interested in this matter should address James R. Cope, Florida College, Temple Terrace, Florida.



DR. J. M. ALLEN PASSES
Alton Elliott

Dr. J. M. Allen was born August 6, 1896, and passed away February 13, 1963. Services were held at the church building in Dade City, Fla. The body was buried in the Lecanto Cemetery in Le-canto, Fla.

Dr. Allen had been a Christian for over 50 years, having been baptized into Christ by the late W. A. Cameron. Brother Allen spent his life in devout service in the kingdom of God, helping and preaching for small and weak congregations in the general area of his home. The cause of his death was a heart attack.

TRY TO STOP IT

J. T. Smith, Tampa, Fla.

There is much disturbance today in the Lord's church over the radio and TV program "Herald of Truth". When the Highland Church of Christ in Abilene, Texas, announced the beginning of this program, they alleged that it was to be presented each week for the purpose of preaching the gospel in places where there were no congregations of the Lord's people.

Today, however, there is a vast difference in the program from what it was when it first began. There are actually two noticeable differences today from what it was when it had its birth. First, they preached the gospel when it began. (If you think they still do, watch their program on TV and see

if you can distinguish between it and the Christophers' or any other Sectarian program on TV.) Second, they are presenting their program in many places where the Lord's church has been firmly planted, and men and women in that city are proclaiming Jesus as the Christ every day. In many of these places, not only do these brethren teach from house to house and from the pulpit, but also they teach by means of radio and TV. Yet, Highland continues to broadcast and Telecast their "church splitter" each week.

Pleas have been made to the elders of the Highland Church of Christ in Abilene, Texas, to discontinue the program because of its unscriptural design and also for the trouble it is causing in the Lord's church, but to no avail.

Brethren, may I suggest at least one possible reason for their not being willing to discontinue it? The Highland elders **COULD NOT STOP IT IF THEY WANTED TO.** It (H.O.T.) is bigger than the Highland church. In fact, the Highland church sustains the same relation to the H.O.T. that thousands of other congregations hold. Highland makes a contribution to it every month just like many others do, and that contribution (according to the financial report of the H.O.T.) is less than one per cent of the total contribution made to the H.O.T. Not only this, but the Herald of Truth has its OWN OFFICE FORCE, hires and maintains its OWN PREACHERS, has its OWN TREASURY and sends out its OWN FINANCIAL REPORT EACH YEAR. Therefore, if Highland should decide to stop being a "smoke screen" for this junior Missionary Society, all it would have to do would be to find another congregation willing to "front" for it and donate it one per cent.

So, not only have they created a monster that cannot be stopped, they only provide about one per cent of its food and have to send one of their elders all over the country to beg other congregations for food (money) to feed the monster. Hence, to the elders at Highland in Abilene we extend the same words of caution that we would to the children at Halloween, "Look out, or the H.O.T. will get you."

REVIEW OF EVERY GOOD WORK

Review of
Every Good Work

H. E. Phillips

A 24 page tract reviewing a
tract by D. Ellis Walker
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