

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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THOUGHTS ON FELLOWSHIP

Jas. P. Miller

From the earliest time of the restoration the problem of fellowship has confronted the people of God. On this subject the pioneers did some of their greatest preaching and most sober thinking. With the liberal spirit of our age this problem becomes our problem in a most serious manner. Like our fathers we need to examine the grounds upon which fellowship can be extended.

There are at least four positions in the religious world in regard to fellowship.

1. **Fellowship all.** This is the position of the men who believe in the fatherhood of God and the brotherhood of man but deny the Sonship of Christ. When you think about it, this is the position of nations. The great world organizations are quick to pray to God the Father, but make sure that nothing is said about Christ the Son. This doctrine makes room for all of the so called great world religions and the Hindu, Moslem and the "Christian" can pray together. A forceful example of this position is seen in our United Nations in our own city of New York. Unitarians and liberal Jews and many others hold to such a view among the sects of modern times. To the true children of God such a doctrine is unthinkable. John writes with all the power of the spirit in these words found in I John 2:22,23:

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also."

2. **Fellowship the immersed.** We have now reached the first real battleground of the saints. This position makes immersion in water, regardless of its purpose, grounds for fellowship. It separates the religious world into two classes: those who have been buried in "baptism" and those who have not. When we stop and think, this makes "baptism", as it is generally used, the great common denominator between the saved and lost. Hence, in the very effort to extend the borders of fellowship it is still based on one act in religion. To the man who knows and desires to follow the Bible this position ignores several things. First, it does not take into consideration the purpose of baptism. I will admit those who have simply been immersed to become a member of a denomination or those who have been buried, not for the remission of sins, but because they feel that it is a church ordinance. When everything has been

said in regard to this position the point is this, sectarian baptism still leaves the sinner out of Christ and hence out of fellowship. Only a baptism for the purpose of freeing the sinner from his old sins (Acts 2:38; 22:16) can give him entrance into Christ and his body. (Gal. 3:27; 1 Cor. 12:13).

3. **Fellowship all who have been scripturally immersed.** In other words fellowship all who have been immersed for the remission of sins. This will include those who believe and practice the principles that introduce the missionary society, the organ, Premillennialism, institutionalism, centralized control, etc. The great thinking here is that we are all brothers and as such we should fellowship one another. This position not only denies plain passages of scripture, but it seems to me, instead of being a profound approach to the problem, it, with an almost child-like attitude, ignores every worthwhile consideration.

In the first place it completely ignores the conditional nature of our fellowship. When a child of God obeys the gospel and is born again his state with the Lord is conditional. In other words, it is made to depend upon his willingness to be led by the spirit. (Rom. 8:14) Jesus said in John 8:31: "If ye continue in my word, then ye are my disciples indeed." A hundred passages could be used but they are unnecessary since this is a truth admitted by all who have been baptized for the remission of sins. Thus we have this dilemma: We have salvation conditional and fellowship unconditional. If we include all who have obeyed the gospel, and at the same time admit that a child of God can fall from a position of favor with God, we are extending fellowship where the Almighty God of heaven refuses salvation.

I believe that this is so clear that it would be a waste of space in the paper to argue it further. Where there is a conditional salvation there must be a conditional fellowship.

Secondly, to the thinking Christian the next step is clear. Upon what bases is salvation denied? What does a child of God have to do or fail to do to fall from grace? When we answer this question we will also have the fellowship question answered. The New Testament teaches that salvation depends upon our loyalty and obedience to the word of God. I do not believe we will find any segment of the restoration that will deny this truth. In passage after passage we are told and warned about those who fell from grace. In the Galatian letter men fell from favor with God when they turned to the days, months and times and years of the law of Moses (Gal. 4:10). If they were circumcised they became debtors to keep the entire law (Gal. 5:3,4). Paul told them that

"Christ has become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace." Now the problem is clear. If I extend fellowship to my brethren who are observing days and times as does the "Christian" church and who seek to justify the instrument in the worship by the law, I am extending fellowship where God has denied salvation.

In the 10th chapter of 1 Cor. the apostle Paul lists about six sins that caused the Israelites to be lost. In the number every sin committed by them can be committed by a child of God. Not only is this true, but Paul says specifically that these things were written for our learning that we might not make the same mistake. Lusting after evil things, idolatry, fornication, tempting Christ, murmuring, etc. were all grounds upon which God denied salvation. In the same way the fornicator at Corinth was to be denied fellowship. Brethren all over the land have refused to abide by God's law for holy marriage and purity of life. Murmuring against God's order has almost become the rule in many sections instead of the exception. The cry to be like the nations around us comes up to the Father as it did in the long ago.

In the book of Numbers the story of the fall of Israel unfolds and it is too clear for any to misunderstand. Paul declares that "all of these things happened unto them for ensamples; and they are written for our admonition—": A brief look at the 14th chapter of Numbers will tell the story of disinheritance and ruin. Let us look at verses 11, 12: "And the Lord said unto Moses, how long will this people provoke me? and how long will it be ere they believe me, for all the signs I have showed among them? I will smite them with the pestilence and disinherit them, and will make of thee a greater nation and mightier than they." Now for the application; if we are to fellowship all of the children of God simply on the grounds that at one time they have obeyed the gospel, we will be denying the principle of conditional salvation by contending for unconditional fellowship and will be extending fellowship where God has disinherited and struck from favor, and thus will be caught in the ridiculous position of extending fellowship where God denies salvation.

4. The fourth position is simple and scriptural. Fellowship all who after having obeyed the Gospel are willing to continue in the apostles' doctrine. We are to judge this by the same standard and rule that we judge all other matters in religion and that by the New Testament. We shall continue to deny fellowship to those who go beyond its sacred teaching or to those who come short of its divine requirements. God has done the judging and set the standard and we judge the tree by its fruit.

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THE RULE OF ELDERS

H. E. Phillips

THE REALM OF ELDERS' RULE

In the last issue we discussed the nature and scope of the rule of elders. This second article will consider the realm of the elders' rule. That elders rule in the church cannot be denied. The New Testament plainly says so. "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (1 Tim. 5:17). "Remember them which have the rule over you, who have spoken unto you the word of God. . . ." (Heb. 13:7). "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17). The nature of their rule is to lead, guide, superintend, preside, to be guardian of, protect and care for. The scope of their rule is limited to the congregation or flock which is among them, "over the which the Holy Ghost hath made you overseers" (Acts 20:28; 1 Pet. 5:2).

In what realm do elders rule: matters of faith or judgment? To answer this question we must define what we mean by "faith" and "judgment".

Faith is used in at least three senses in the New Testament. It means the act of believing, the state of being faithful, and the thing believed. "In matters of faith" would have to refer to the body of revealed truth we call "the faith." ". . . earnestly contending for the faith which was once delivered unto the saints" (Jude 3). ". . . that is the word of faith, which we preach" (Rom. 10:8). Speaking of the gospel, Paul said, "For therein is the righteousness of God revealed" (Rom. 1:17). "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed" (Gal. 3:23).

Faith means that which is revealed by Jesus Christ and contains all divine truth. It produces

faith and obedience to Christ. **Matters of faith** would therefore apply only to what is authorized in the New Testament.

Judgment has several meanings in the New Testament. It means perception, intelligence (Phil. 1:9); mind, opinion or judgment (I Cor. 1:10); a judicial sentence (Rom. 1:32); vengeance, justice (Acts 25: 15); judgment, condemnation (Matt. 7:2; I Pet. 4: 17). The only definition that would fit "matters of judgment" would be "mind, opinion or judgment" as in I Cor. 1:10. We cannot apply it to condemnation or vengeance or simply intelligence. **Webster's Twentieth Century Dictionary**, unabridged, gives some distinction between "judgment" and "opinion." **Opinion** — "The judgment which the mind forms of any proposition, statement, theory, or event, the truth or falsity of which is supported by a degree of evidence that renders it probable, but does not produce absolute knowledge or certainty; firm belief as distinguished from absolute knowledge."

Judgment — "The act or process of the mind in comparing its ideas to find their agreement or disagreement, and to ascertain truth; the process of examining facts and arguments to ascertain propriety and justice; the process of examining the relations between one proposition and another." Judgment is that mental action that compares and reasons to find truth, while opinion is the conclusion from partial evidence that does not produce certainty, but a probable conclusion. The Greek word **gnome** from which "judgment" comes in I Corinthians 1:10 is defined, "mind, opinion, judgment." This is the sense in which we use "matters of judgment" in the rule of elders. There is a sense in which "judgment" refers to human wisdom in contrast to divine wisdom.

The very fact that Paul instructed the Corinthians to be of the "same mind and the same judgment" is positive proof that some means of attaining this unity is essential. In divine matters there must be harmony between brethren, and someone must be responsible for this unity. Would this not come within the scope of the elders in their rule? As examples, directors, leaders, etc., should they not rule in such a way that the flock would be of the same judgment?"

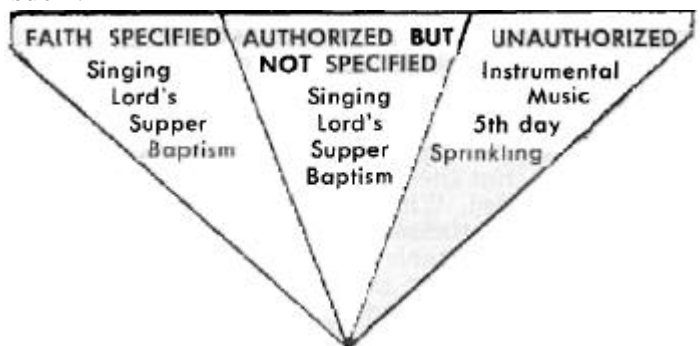
There is an area where faith and judgment overlap according to the definitions given above. Faith must always involve what is authorized by Christ, Judgment may or may not conform to what is revealed by Christ. Some things are matters of personal choice. Circumcision and the eating of meats all in this realm of judgment. We are not the better or the worse if we eat or do not eat. But when someone begins to bind these choices as a law of Christ, we have the beginning of human legislation. This is sinful.

FAITH VS. JUDGMENT

The chart below will help show the overlapping of faith and judgment. Note that these are really three areas: specified authority; authorized, but not specified; not authorized.

There are only three areas in which any man could possibly rule in matters of spiritual things: legislative: making divine laws; **Judicial**: judging those under the law; **Executive**: executing the law is given by Christ. Neither the elders nor the "busi-

ness meeting" can rule in legislative or judicial matters. This belongs to Christ alone (James 4:12; Acts 17:31). If the elders rule at all it must be in matters of executing the law of Christ. This is the same as in matters of faith, because "the faith" is the "perfect law of liberty" (James 1:25). In executing the law of Christ two areas are to be considered: what is specified and what is authorized generally. The first requires only guidance and example. In the second someone must direct and supervise in order to be of the "same mind and judgment." (I Cor. 1:10). Now who does the New Testament authorize to rule at all in the church? Is it the "men of the congregation"? If so, where is the passage? We are asking for authority for the "business meeting" or the "men of the congregation" to rule in the church. It may not be specified, but where is the general authority for such?



In matters of faith we have:

1. Specified authority: that which is specifically stated or required in the New Testament. Singing praises to the Lord is expressly stated (Eph. 5:19; Col. 3:16; Heb. 2:12). There is no other choice. No man can legislate otherwise.

2. General authority: That which is authorized, but not specified. We can use a songbook, someone to direct the singing that things may be orderly.

1. Specified authority: Partaking of the Lord's Supper on the first day of the week. (Acts 20:7).

2. General authority: Time to partake of it on the first day; whether passed to each one or each one takes it from the table; the number of containers for the fruit of the vine.

1. Specified authority: baptism (burial) in water for the remission of sins. (Acts 2:38; 22:16, Rom. 6:3,4).

2. General authority: Natural or artificial baptism, still or running water, salt or fresh water, etc.

In the realm of specified faith neither the elders nor any other man can rule in the sense of making, changing, or deleting divine law. The only rule is in guiding and directing in obeying the law. Each Christian must admonish his brother to obey the Lord in all respects. This is not particularly the work of elders. Certainly they are to admonish just as teachers and preachers do. They are to worship just as every other Christian is to worship, but worshipping is not the peculiar work of elders just as it is not the work of an evangelist. Elders are to oversee, rule, direct, etc. Their rule does not consist in making laws, but they do rule in seeing that the law of Christ is obeyed. In specified authority the elders rule as guides and examples.

In the realm of generally authorized faith certain decisions or judgments must be made in obeying

Christ that affects the whole church. Someone must make these decisions. Only three classes may do it: (1) The whole church—each individual decides for himself. In this case we would likely have as many judgments as we have people. This would make I Corinthians 1:10 impossible to achieve. (2) The men of the church in the "business meeting." This is without either specified or general authority as a ruling element in the church. At no time in the New Testament has either the "men of the church" or the church in general been authorized to "rule" in any matter pertaining to the work of the church. (3) The elders. The New Testament teaches that elders are to rule, not as law makers, but in the faith, and that the brethren are to be of the "same mind and the same judgment." This is the only class authorized in the New Testament to rule in any sense in the church.

On the chart showing faith and judgment, the matter of singing is specified as praise to God. Elders cannot rule as to whether one may sing or not. They do not rule as legislators. They can only instruct and admonish each Christian to sing as the Lord directs. But there are some matters authorized, but not specified. Who shall decide these matters? since their experience enabled them to rear their children and rule their own houses well, and since they are rulers in the church, and since the church is to be of one mind and one judgment, it follows that the elders would rule in this matter.

The same is true of the Lord's Supper. As to the day upon which it is to be taken, no man can legislate or rule. But the hour of the first day is a matter of judgment, and we are to be of one mind and judgment, therefore someone of experience and consideration for the whole church must determine this. This is a rule in the realm of judgment. The same is true of baptism and all other matters of authority.

Let me make one thing clear at this point: Because elders are to rule well in the church it does not mean that they become dictators in other matters. The only realm of their rule is in matters that affect the destiny of the church and the welfare of the soul of the individual. Where I live, where I work, how I spend my hours of leisure, what I wear, etc., are no affairs of the elders except and unless these things affect the church or endanger my soul. We ought not to think of the elders as lords, nor are they permitted by the Lord to rule in this sense. But they are rulers of the flock among them to guide and direct in those things that are authorized by the Lord. Their rule is in the overlap of faith (things specified) and judgment (things authorized but not specified). No man rules in unauthorized things or in specified things, except to admonish and encourage in the latter of the two.

The church support of human institutions, sponsoring church arrangements, central control of activities, etc., are all in the realm of **unauthorized** matters and are not subject to the rule of elders or any other man or group. Elders have left the faith and their area of oversight when they teach or practice these unauthorized things. Missionary and benevolent societies and instrumental music in worship all come in the same class of unauthorized things.

IS THERE A BAPTISMAL FORMULA?

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Continued

THE BAPTISMAL FORMULA ORIGINATED IN APOSTASY

History reveals that a baptismal formula accompanying baptism is a practice which comes out of the formation of creeds and traditions. Among the various writings relating to Biblical subjects which have been handed down from past generations, are references and allusions to such formulas in the post-apostolic days. These quotations show that the practice was in existence at an early date, but they do not bear with them any evidence of apostolic sanction. Instead, they reveal that there was much controversy over the subject. Marcion, for example, in his disputes concerning the baptism of heretics, tried to bring about a so-called restoration of instructions for baptism. He insisted that there were certain instructions imposed upon mankind by the apostles, and if these instructions were not carried out to the letter, then baptism was not scriptural. The thing that was wrong with his efforts was the introduction of such matters as a "baptismal formula." His reasoning resulted in many taking the position that baptism was not valid unless accompanied by a CORRECT formula (**Neander's History of The Christian Church**, Vol. 1, P. 310). This type of reasoning over the years resulted in the sacerdotal principle which vested validity only in acts performed by an accredited hierarchy or divinely authorized priesthood. The earliest account of a formula being used in the act of baptism comes from Syria about the year 110. This reference is found in the DIDACHE: "Concerning baptism, thus baptize ye: having first said all these things, baptize into the name of the Father and of the Son, and of the Holy Spirit, in living water" (**Restoration Quarterly**, Vol. 1, No. 4, P. 186). "Living water" denoted running water and illustrates another addition to the principles of baptism laid down by the Lord. In the word cited above, there is yet another reference to the "formula," in Justin Martyr's APOLOGY. In Chapter 61, we note:

"Then they are brought by us where there is water, and are regenerated in the same manner in which we ourselves were regenerated. For, in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they then receiving the washing with water".

As the development of the formula was elaborated upon, a baptismal ceremony developed, which not only included a formula, but a "Catechumenate" (Period of instruction) and the "Preliminary interrogation" (questions to determine proof of repentance). Throughout the whole formulation of such functions, there was little agreement as to exactly what constituted the "formula" for baptism. It can be seen, therefore, that the use of a "baptismal formula" is a carryover from the development of

Catholicism, hence from apostasy. The dispute over whether the formula should be in the "name of Jesus," or "the Father, Son and Holy Spirit," is the same as that raged by the Church Fathers. Justin Martyr said the formula was "traditional," and we agree with him (**Neander's History**, Vol. 1, P. 310).

WHY A FORMULA IS NOT NEEDED

A study of baptism reveals first of all, that it was commanded by Jesus (Acts 10:48). Its design is "for the remission of sins" (Acts 2:38). **Penitent** believers only are buried in baptism. Thus, a certain amount of instruction is necessary before one can engage in the proper action of baptism (Mk. 16:16; Col. 2:12). They must hear the gospel and believe it before baptism changes the sinner's state. If baptism fails to meet any of these essentials, it does not constitute New Testament baptism. In all of the instructions given by the Lord and the apostles, not once did they either by inference, command, or by example, leave us an indication that a formula was to be said. If one meets the qualifications given in the gospel, baptism causes one to be added to the church, saved from past sins, and have hope of everlasting life. The validity of his baptism does not depend upon the administrator, or anything that he might say. Affixing some ex-pression to baptism does not make it valid. Baptism accomplishes its goal only when it embraces all of the essential characteristics authorized by the Lord. A formula is not included in these essential characteristics. Those who advocate a formula for baptism must be careful less in their efforts they assume the conclusion that a formula is a prerequisite of valid baptism. If this conclusion is drawn, the efficacy of baptism is transferred from the New Testament principles of faith and repentance preceding the act, to that of some form of priestly function. Is baptism invalid if no formula is uttered? If so, we expect someone to show authority from the New Testament teaching, that one of the essential characteristics of baptism is SAYING SOMETHING.

CONCLUSION

When I baptize, I DO NOT SAY A FORMULA! I say something, that is true. The words that I utter are for the purpose of **teaching** and keeping clear in the minds of all present, what is taking place. I say what I say to re-emphasize the design and purpose for baptism. A penitent believer receives the remission of sins regardless of whether I say anything. Since the New Testament is silent concerning a formula for baptism, I try to re-word what I say each time, so as to keep the people in the audience from thinking that I must say the same thing over and over. It matters not when I say what I say. It could be said before the baptism, it could be said after, or even during the baptism itself. Understand then, that the one desiring to be saved, must believe and be baptized (Mk. 16:16). He does not have to believe, be baptized, and have something SAID over him. Believe and be baptized today!

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ARE YOU SATISFIED WITH TODAY'S "MODERN RELIGION"?

W. C. Hinton, Jr., Nishinomiya-City, Japan

Are you just plain sick and tired of the programs, plays, suppers, book reviews, special days and special lectures by men of some particular note all carried on in the name of religion? Well, let us study this matter together and possibly we can come to some reasonable solution to the spiritual ails of the world today. I hope you are not the type of person that is carried away with the various substitutes offered in religion or in the special events designed to bring the crowds and entertain their fancies. Surely you really miss the proclamation and defense of the Gospel message of God's Truth. I hope the various offerings of men to appease your whims have not robbed you of that "desire for the sincere milk of the word". (1 Peter 2:2). It is hoped that you sense this lack in your spiritual makeup. If you see the need, the lack that is present, then all is not lost — the god of this world has not yet blinded you (2 Cor. 4:4) . . . there is a way out of this chaos.

As we seek a proper solution for this malady of today's generation, let us not deceive ourselves into thinking in any other terms but simply the teaching of the risen Christ. For it was the Christ that said, "My words will judge you in the last day. To reject His sayings is to reject Him (John 12:48). The apostle Paul told the Ephesian elders that the Word of God was able to give them an inheritance among the sanctified (Acts 20:32). This Word of God is the Gospel and can be known and read among men — the new covenant (Heb. 9:15) that God has made with man through His beloved Son, Jesus. The gospel is the basis of the new being or creature in Christ (2 Cor. 5:17), being reconciled unto Him (2 Cor. 5:18; Col. 1:22), for it is the very power

of God unto Salvation (Rom. 1:16). The seed that causes this new being filled with the new life is the Word of God (1 Pet. 1:23; Lk. 8:11), or the gospel of Christ (1 Cor. 4:15).

Since we have decided, and rightly so, to go to the word of God for proper instruction in the matter of religion, let us not be so naive and subtle as to put our own like on a par with God's Word. This seems to be the major fault with every system of false religion in every generation. These ideas of "I think thus and so" or "let's modernize religion to meet today's needs" or "what is wrong with a little change here" or "But God did not say . . ." may on the surface seem to be of value, but is really the cry of the unbelieving, who desires to throw off restraint and allow himself to hold the reins, make the laws and plan the way of religion to suit himself, number ONE in his own eyes. But this pitiable plight of man is not new for Jesus dealt with it while He was on earth. He said that men who teach their doctrines and commandments instead of God's, render vain worship — empty, barren, unfruitful — instead of worship that is God directed and God accepted which should be our only goal, for this is all of life (Matt. 15:8,9; Eccl. 12:13). You know, we can talk ourselves into most anything, especially is this true in religion. We can think a thing is a pretty good idea and may even have a noble purpose in mind, but we must consult our guidebook — the Word of God — for a directive or permissive passage to make a thing lawful with God. Just because I think up a thing in religion does **not** make it lawful to practice. I might decide one day to rob the rich and help the poor, Robin Hood style, BUT God in His Word has said for me to work with my hands in order to give to him that is in need (Eph. 4:28). So, you see, my and your "think sos" do not amount to much with God. His thoughts and ways are higher than ours (Isa. 55:8,9).

Just exactly what do we expect by being a member of the church of the New Testament? Do we look for plays and special programs by the local school band or some other form of entertainment? Is this what we **really** expect of the church or is this what we have come to expect due to custom? Is it the place of the church to provide entertainment? I maintain that we cannot arrive at this perverted idea from the Word of God. If we are thinking, concerned people at all — we expect a conviction of sin and a source of strength to overcome sin and press onward in closer communion with God and His Word to be in the atmosphere of the periods of worship and study.

But of course, the seemingly "course of today" is to think lightly of sin and its consequence, thus giving rise to modern "pastors" and "reverends" and "D.D.s" lecturing on anything and everything but sin, its curse and cure. People today become highly offended of you mention that shorts are not modest apparel (1 Tim. 2:9; 1 Pet. 3:1,2), or that social thinking has no place in a Christian's life (1 Thess. 5:22), or that you **must** attend every service of the church (Jno. 14:15; 1 Jno. 2:3; 5:2; Heb. 10:24,25) even before picnics, visiting relatives, parties, school functions, and etc., **all** which must take second place in our lives as children of God (Matt. 6:33). But we are not surprised at some

of the things that resound from the pulpits of the land, due to the desire to "tickle the ears" of a

group in order to "pad the security" of the "preaching job". Any preacher who is more concerned over "holding his job" for the sake of position or salary instead of being concerned over the dispensing of Truth needs to enter some other field of work, for he has no place in the favor of God as a proclaimer of righteousness. He is a detriment to the cause and will bring the fires of Hell eventually on his own head all because he was not a faithful steward or watchman in God's service (Titus 1:11,16; 1 Cor. 4:2; Ezek. 33:7-13). Would to God that we had more men who were willing to lift up the voice in objection to the lack of restraint and the multitude of sin and point men again to Jesus, the author and finisher of the faith to those that are obedient (Heb. 5:9; 12:2); that men might be able to lift up holy hands again to God (1 Tim. 2:8).

This desire to have all to come to know, respect and obey God is entirely in the realm of possibility. In fact this is the very thought of God (2 Pet. 3:9). But it takes the desire of the individual first to know that he is in sin and desire to remedy his lost and undone condition.

Yes, we see a lot of things done in religion's name today and we also see a lot of things that have not one shred of authority from God's Word allowing that such could be done. Why will men ignore the law of God? Why will not men learn and do what God intends for them to do? Are the souls of others so insignificant that their final destiny is of little importance? If we can learn anything from the Bible it is a sense and need to live so that the soul of man can be with God in eternity. So important is the soul, that Jesus taught that all the composite treasures of the world and all that is valuable in our world of material things could not compare with the never dying soul of a man, just one soul (Matt. 16:26).

But what about you? Are you caught up in the whirl of present activities of religionists that practice things outside the authority of God? Within most cities is a group of people striving to obey only the Word. If you truly value your soul you should seek to be a part of their program of work as they have but one desire — to please God in their efforts and they know what IS pleasing by an earnest study and application of Truth. You owe it to your soul and those you influence to be approved of God in all your religious activities. Take care how you build, plan for the eternity that looms ahead of which every man has a part either in God's Heaven of bliss or the Devil's Hell of unceasing torment.

WORD PICTURES IN THE NEW TESTAMENT

A. T. Robertson

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I PETER 3:15

—Marshall E. Patton—

(Brother Patton prepared this article without knowing that other articles on the subject would appear in the same issue. We encourage you to read carefully this excellent article on the question—Editor.)

QUESTION—I have read several articles lately on the rule of elders which teach that elders' rule is excluded from the realm of judgment. I understand that you do not share this view. I would like to see an article from your pen answering such arguments.—CA.

ANSWER—The above is typical of several missives I have received of late. It is a fact that some articles have appeared recently advocating that the rule of elders is excluded from matters of judgment in the affairs of the local congregation. While isolated cases now and then may be found of one contending for this position, it certainly has not been the general rule among brethren. I realize that it is possible for new truth to come to light at any time from a further study of the Word, but it hardly seems probable that truth so vital on such an important theme has been missed by the greatest minds of the ages—even within the church of our Lord. I know that it is not an uncommon thing to find errors in the realm of **application** from time to time. When such is found the practice must be altered to fit the **doctrine**—not vice versa. In this instance, however, if this position be true, it is not a matter of just error in application—it is a matter of error in doctrine on the part of scholars within the church through the years. Any position that calls for such a radical change in doctrine demands the greatest of caution regardless of the means by which it gains prominence.

Some of what I have read has all the appearance of a scholarly article, but upon closer examination one finds an arbitrary use of ambiguous terms, inconsistencies, and a failure to recognize fundamentals. Such errors are unworthy of some advocating the position. However, because I have the utmost respect for their integrity I shall take the time to carefully and deliberately expose what I believe to be error.

One basic error appearing in the articles I have read is the same error that has caused so much of the digression among brethren today. This error is a failure to recognize the fact that all matters of legitimate judgment or opinion are **within** the realm of faith. Such matters are circumscribed and bound by law; they are authorized by divine authority, and are, therefore, within the scope of divine revelation. Such matters are generically authorized by some generic term. That is why we continually emphasize that all expedients must first be lawful. (I Cor. 6:12; 10:23). A failure to recognize this accounts for expressions like "Where There Is No Pattern," "We do many things for which we have

no Scripture," etc. There must be Scripture for everything that we do. We walk by faith every step of the way. (2 Cor. 5:7; Rom. 10:17; Col. 3:17; 1 Cor. 10:23; 2 John 9).

In view of the above it necessarily follows that all judgment decisions may from one point of view be called "matters of faith" because they are authorized by the Word (Rom. 16:17). When "matters of faith" is used in this sense, it stands in contrast to "matters of opinion" that are outside the scope of divine revelation.

In a different sense "matters of faith" is sometimes used to identify things **specified** and "matters of opinion" is used to identify things **generically** authorized. This is the most frequent use among brethren. It is "matters of opinion" in this sense that are under consideration concerning the rule of elders. Such opinions are within the scope of divine revelation.

Because these expressions can be used in different senses one must do more than define the terms "judgment" and "opinion." He must also make clear the sense in which they are used. This was not done in the articles I read on this subject. Yet, arguments were made based upon the use of these expressions. For this reason the articles are not clear, appear inconsistent, and in some instances are confusing.

One argument based upon Heb. 13:17 affirms that elders as watchmen are limited to matters affecting one's soul; that human judgment does not affect the soul; that only faith determines this, therefore, matters of judgment are excluded from their rule. If this argument means anything at all it means that matters of judgment are outside of faith. If by "faith" the author means God's Word, it necessarily follows that we do many things for which we have no Scripture. This is false! If by "faith" he means things specified, I deny his conclusion and call for proof.

The above argument is extended by a consideration of Ezek. 3:17,25-27 which affirms that the watchman is limited so that "he is to act according to the revelation from God, and within the scope of that revelation." Then we are told that "this is **faith**, not judgment or opinion." If so, then judgment decisions are outside the scope of revelation. Again we are forced to the conclusion that we do things for which we have no Scripture. I say this is false doctrine! If by "faith" the author means things **specified**, then I deny that the "watchman" in either the Old Testament or the New Testament is so limited and call for proof. It will take more than an arbitrary statement to prove it.

The same argument is made based upon Acts 20:28-32. We are told that the elders were commended to the word of God as the source of their material for warning and for building up the flock. Then follows the conclusion: "that which falls within 'the scope of the word of God,' to which they were commended, is in the realm of **faith**, not opinion." If so, then we must conclude again that legitimate opinions are outside of faith or the scope of the word of God. This just isn't true! Legitimate opinions are **within** the scope of divine revelation. A failure to recognize this fundamental always results in serious consequences. In order for the argument to have force the writer would have to prove that "the word of

his grace" to which the elders were commended and upon which expression the argument is based refers only to matters that are **specific**. Until this is done the argument has no force.

Further efforts involving the same line of thought are made based upon Titus 1:9; I Pet. 5:1-3, and Matt. 20:25-28. These efforts have the **same** weakness exposed in the above arguments. The answer to one is the answer to the other. I solemnly affirm that judgment decisions are **within** "sound doctrine" (Titus 1:9); they are "according to the will of God" (I Pet. 5:1-3), and are "as Christ gives to them." Concerning opinions outside this realm neither the elders nor anyone else have the right to act. Such opinions are not of faith (Rom. 10:17), cannot be in the name of Christ (Col. 3:17), are not lawful (1 Cor. 10:23), and are beyond the doctrine of Christ (2 John 9).

After making the arguments answered above one writer based upon Acts 11:27-30 concedes that elders oversee finances; that such involves judgment decisions, and that such is within the realm of apostolic revelation. He then concludes that "Elders cannot act apart from apostolic revelation. This places the matter in the realm of **faith**, not opinion." Now, this concession, namely, that judgment decisions are within the realm of apostolic revelation, is contrary to all the preceding arguments. Heretofore he has argued that elders are limited in their rule to matters in the realm of apostolic revelation; that judgment decisions are not in the realm of apostolic revelation, and, therefore, elders are excluded in their rule from judgment decisions. Consistency, 0 consistency, thou art a jewel!

It is true that in this connection the writer says, "Making a judgment decision must not be confused as 'rule'." Well, I am sorry, but I do just that—and for good reason. If a judgment decision is made (no matter by whom) and the congregation abides by it, they are governed, guided, or ruled by it. The restriction by the writer seems arbitrary to me.

The following passages teach that elders oversee, superintend, or rule the church: Acts 20:28; Rom. 12:8; 1 Thess. 5:12; 1 Tim. 5:17; I Pet. 5:1-3. Unless it can be shown that there is an exception which excludes from the superintendency of elders some matter in the affairs of the local church, it necessarily follows that they are superintendents of all the affairs of the local church. Those who would restrict or limit their rule must point out the exception. All of the above efforts to so limit their rule fail of their objective. The reason for their failure has been pointed out. I think that all recognize the fact that elders are not legislators—our Lord is **the** legislator. Elders acting under this legislation and within the scope of it superintend the flock.

The truth on the rule of elders lies between the two extremes of arbitrary rule and majority rule of the congregation. (1 Pet. 5:3; Heb. 13:17) Elders by virtue of their qualifications will be considerate of sentiments in the congregation (consulting with them and determining their feelings) and with such knowledge combined with their wisdom will lead or guide the congregation in the interest of peace and harmony within the scope of God's Will. Such consideration and wisdom on their part should move all within the congregation to "submit" and "obey"

according to the full and true meaning of those terms. (Heb. 13:17). TO BE CONTINUED.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

Chrematizo, "were called," Acts 11:26

Was the name "Christian" given by God? It will hardly be denied by believers that today the name is approved by God. But does the present divine approval necessarily prove that God originally gave the name?

The foregoing questions are answered largely by determining the meaning of the Greek verb **chrematizo**, from which "were called" is translated in Acts 11:26.

The present study aims to determine the meaning of **chrematizo** both in the Septuagint and in the New Testament.

Chrematizo in the LXX

According to page 1474 of the Hatch and Redpath **Concordance to the LXX**, the verb **chrematizo** occurs ten times in the Greek Old Testament. The first occurrence is found in III Kings 18:27 (I Kings 18:27 in the English versions) in the setting of Elijah's strife with the prophets of Baal. The passage reads, in the AV, "And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god; either he is talking, or he is pursuing (**me pote chrematizei**), or he is in a journey, or peradventure he sleepeth, and must be awaked." In the RSV the Greek **me pote chrematizei** is rendered "or perhaps he is busy." In this passage one wonders whether **chrematizo** is employed in the "business" sense (as some argue) or in the sense of "giving oracles." The former idea is apparent in the RSV.

God's speaking to Job is described by the verb **chrematizo** in Job 40:3. The Greek is **soi kechrematikenai**, "I have spoken to thee." Actually, this form is a perfect active infinitive, "I too have spoken to thee."

God's speaking to Jeremiah is twice described by the verb **chrematizo** in Jer. 32:30. The first phrase is **aph hupselou chrematiei**, "shall speak from heaven." This is a future active indicative form of the verb. In the same passage the Greek phrase containing the second use of **chrematizo** is **logon chrematiei epi tou topou autou**, "a word shall he speak from his place." It is difficult to ascertain whether this use of **autos** is a predicate position indicating the intensive "self" or a simple genitive denoting "his."

In Jer. 33:2 **chrematizo** is used twice to denote a divine warning of God spoken by Jeremiah. The first Greek phrase is **chrematieis hapsi tois Ioudaiois**, "thou shalt speak to all the Jews." In the same verse the Greek also has **hous sunetaxa soi autois chrematisai**, "which I have appointed for you to speak to them."

In Jer. 36:23 the Greek **kai logon achrematisen en to onohati mou, hon ou sunetaxa autois** may be rendered "and spoke a word in my name which I appointed not for them." This phrase is in a context in which God is condemning various sins of Israel. Delivering oracles falsely in the name of God was one of them.

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NOW AND THEN

B.G. Hope, Bowling Green, Ky.

All kinds of religious reports can be observed in both secular and religious papers. In the Daily News dated February 26, I saw under the heading: "Ash Wednesday Services Scheduled" the following:

"Union Lenten will be held . . . for young people."

A number of churches were listed as sponsors of these activities. These churches are called "Protestant" churches, but they are participating in observing an item that originated with Catholicism. This is only a sample of what is happening NOW. Christmas, Easter, Good Friday, etc. have their origin this side of Inspiration.

THEN, the Lord's Supper was observed every first day of the week. The following items characterized their worship: Apostles' Doctrine, (Acts 2:42) ; Prayer, (Acts 2:42); Singing, (Col. 3:16) Eph. 5: 19); Contribution, (1 Cor. 16: 1,2) ; and the Lord's Supper, (Acts 20:7). As far as the New Testament description is concerned, their worship was simple.

Furthermore, we notice NOW a change in organization indicated by making a distinction between elders and bishops, calling the evangelists pastors, having a district manager, and making laws at conferences to regulate the behavior of the church members, etc.

In New Testament time the organization was made up of elders, deacons, and evangelists working with the members. (I Peter 5:1, 2; Acts 20:28). The elders were overseers of one congregation. We have no record of the eldership soliciting money from any churches and then overseeing the spending of it. Again the reports that are made of evangelistic efforts are rather glamorous and self-centered. The New Testament reports exalted the Lord. There were no outside boards and societies to keep up. The expense of the missionary society was offered in the past as an objection. I do not hear it NOW. It is reported that evangelistic efforts are glamorized by employing actors to dramatize the gospel. THEN (during the days of the apostles) such was not true.

The reports on benevolence of the funds of the early church indicated that the poor were cared for as needed, (Acts 2:34-35; Acts 11:29, 30). According to the Bible reports there were periods when contributions for the needy both at home and away from home were not needed. The early reports showed that they gave as the needs arose. (Acts 2:43-45; Acts 11:29, 30). NOW the first thing that is done is to form a "soup line" in evangelistic work. One gets the impression that the primary work of the church is to go "slumming." NOW every church has to put a definite amount in the budget. In New Testament times their benevolent responsibilities varied. (Acts 2:43-45; Acts 11:29,30). Sometimes there was no need and other times the brethren sold their possessions to meet the need. (Acts 2:43-45).

The same principle should guide the New Testament church today. Each congregation should go to the extent of its ability to meet any need that might be brought about by famine, floods, death, etc. and this could run into hundreds of dollars or even more.

Any church is wrong which does not do its work in teaching and benevolence and it would be a good thing if all would read the New Testament reports more and pattern their work after the New Testament church.

The News Letter Reports

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

E. L. Flannery, Gainesville, Fla.—The Northeast church in Gainesville is making progress, increasing in membership the past year by 50.8%. Locally we had five baptisms, four restorations, 30 placed membership with us, and ten members moved from Gainesville. (Six baptisms and two restorations resulted in meetings conducted away from here.) Our attendance peak was 123, but averages from 105 to 110. We believe we will be able to be in our proposed building by the end of the year.

It should be clearly understood that the Northeast church, meeting at 418 East University Ave., is the only congregation in Gainesville that has taken an open stand against institutionalism, "sponsoring churches", and other matters disturbing the peace of the churches today. Northeast offers the only pulpit in Gainesville that condemns these departures from the New Testament. Northeast is the only church here who has a teacher in every class room that stands opposed to these errors. Northeast is the only church that in its publications holds forth the all-sufficiency of the church in organization and condemns institutionalism. We think every young Christian coming this way (and his parents) ought to know these facts. And do not be hood-winked by the bland statement: "Why, our practice is the same as that of Northeast!" We do not permit the practice of false teaching on these issues. We do not practice the use of literature that pushes institutionalism. Our stand against church contributions to human institutions is based firmly upon conviction, not upon convenience or expediency. If your boy or girl comes to Northeast we shall try to maintain and strengthen his faith in conservative views. If he needs transportation, just phone 376-8996.

Edwin Hayes, Palmetto, Fla.—A. C. Grider of Meridian, Miss, was with the church here in a gospel meeting, August 19-28. It was one of the best attended meetings held in this area in a long time. Seven were baptized. Brother Grider did his usual fine job of proclaiming the Word. The work here continues encouraging. During the month of July one was baptized, and four placed membership.

L. L. Applegate, Cottdale, Fla. — A fine gospel meeting was conducted in Vernon, Fla., by J. D. Tant of Decatur, Ga. Much good was done in this meeting. Interest was good from the first night until the close. Brother Tant did some good old time preaching. A new congregation is now keeping house for the Lord at that place. The writer is preaching for the church there now.

NOTICE

The Henderson Boulevard church in Tampa, Florida requests all who hold building bonds on their building to please contact them at once and cash in the bonds, regardless of date. They wish to close this indebtedness as soon as possible.

Ralph R. Givens, Oceanside, Calif., July 7 — Two have recently been baptized and one restored.

Sam Binkley of Athens, Ala. was in a meeting at Englewood church in Chicago which closed August 25. . . Paul C. Keller of Lubbock, Texas will be at Glen Park in Gary, Ind., September 29-October 5. Harvey J. Williams is the local preacher. . . Ward Hogland was in a gospel meeting with the church at Rienzi, Miss, in August. . . Ed Harrell was with Robert Jackson and the Riverside Drive church in Nashville, Tenn., August 18-25. . . Robert Jackson was with the church in Guthrie, Ill., August 12-19. . . Harry Pickup, Sr. was with the West End church in Louisville, Ky., beginning August 25. . . Robert Turner will be at Park Blvd., in Louisville, October 14-20. . . Homer Hailey of Tampa, Fla. was with the Franklin Road church in Nashville, Tenn., August 25-September 1. David Claypool is the local preacher. . . Grover Stevens of Louisville was with the Mt. Lebanon, Ky. church early in September. . . B. G. Hope of Bowling Green, Ky., was at Highview, Ky. in a meeting late in August.

H. E. Phillips of Tampa, Florida will be in a gospel meeting at Shively in Louisville, Ky., October 6-16. He will be with Marshall E. Patton and the Par Avenue church in Orlando, Fla., October 20-27. As many as can are invited to attend these meetings.

Donald R. Given, Sault Ste. Marie, Ont., Canada—The month of September will find us beginning our work with the congregation in Coalinga, Calif. We have been labouring in Sault Ste. Marie, Ontario, Canada for about 2 years altogether, and have enjoyed it and profited spiritually by it. There have been three baptisms in the last month. Our new address in Coalinga will be 241 Grant St., Coalinga, California.

J. R. Snell, Butler, Mo.—In the two weeks while I was away in August, I spoke in 13 services of the church at three different congregations. I was engaged in a series of meetings with the Fairview church, Walch Creek, Ky., which is the oldest congregation in Butler County, Kentucky. Here there was one baptized and one confession of wrong. Capacity crowds were present at several services with visitors in attendance, from a radius of 100 miles. This was my third meeting here and I am to return again in 1965.

On the 11th I spoke morning and evening at the Twelfth Street church in Bowling Green, Ky. This good church is home to me and has through the years stood firm in the truth. B. G. Hope is the faithful and loved preacher here and is in his 14th year. I also was privileged to speak at the evening service on the 11th at the newest congregation in Bowling Green, if not in the entire state, the East-side church. These brethren recently separated themselves from the Park Street congregation in Bowling Green, where error was being taught and apostasy is apparent and have pledged themselves to the establishment of a sound church. May the Lord bless them.

Earl Fly, Orlando, Fla.—We had two good meetings at Tigrett and Medina, Tennessee, with very good attendance, 5 baptisms and 3 restored. I am to return to Tigrett in 1968. The future of the Lord's church in West Tennessee looks better than it has since the introduction of the modern innovations a few years ago. I saw evidence of greater interest, increased zeal and enthusiasm, and a firm determination in several congregations to do greater works and aggressively preach and practice pure religion. At least one new congregation is planned for one city where it is sorely needed, and others have already been established throughout the area.

NEW SMYRNA BEACH CONGREGATION

Earl Fly, Orlando, Fla.—The new congregation at New Smyrna Beach, which meets temporarily in the Recreation Center, continues to make progress. 36 were present August 11. Various speakers from the Orlando area are assisting them on Sundays. These brethren have evidenced a love for the truth and have expressed a determination to follow the Bible only in all matters.

Ferrell Jenkins, Bowling Green, Ky.—A meeting is planned for September 22-28 at the West End church of Christ, Bowling Green, Ky., with the following preachers: **Ronald Mosby**, **Dave Bradford**, **Dorris V. Rader**, **Grover Stevens**, **Rufus Clifford**, **Harris J. Dark**, **James E. Cooper**, and **Ferrell Jenkins**, the local preacher.

Barney Cargile, Jr., Anderson, S. C.—I am interested in locating a church with whom to work. I have eight years experience and am qualified to teach Social Studies at the Junior or Senior High School level if necessary, but prefer to find self-supporting church since it is most difficult to both preach and teach school. Write **Barney Cargile, Jr.**, Route 2, Anderson, South Carolina.

Glenn L. Shaver moved from Denton, Texas to Shively in Louisville, Ky., in June. . . **John Coffman** of Dallas, Texas will begin work in Denton, Texas. **J. A. Floyd, Jr.** of Bowling Green, Ky. was in a meeting at Green Valley church near Morgantown, Ky., June 23-July 2. **John A. Scott** was in a meeting at Mars Hills, June 30-July 7. . . **Robert Welch** was in a meeting at Eastland in Louisville, Ky. which closed June 28. . . **Cecil B. Douthitt** was in a gospel meeting with the church which meets on Washington St., S.W., Camden, Ark., July 14-21. **Charles E. Beaty** is the local preacher.

Ferrell Jenkins, regular evangelist with the West End church in Bowling Green, Kentucky, will be with the Mill St. church, Leitchfield, Ky., where **James E. Cooper** preaches, September 29-October 6; The South 231 church, Owensboro, Ky., where **Bobby Witherington** is the evangelist, October 13-22; the Grandview church, Tomkinsville, Ky., October 27-November 3. **Ross O. Spears** is the evangelist. Jenkins will present a series on the Evidences of Christianity November 17-22 at the Miller Valley church, Prescott, Arizona, where **David Curtis** preaches; and on November 24 to December 1 he will be with the Monte Vista church in Phoenix, Arizona where **Harry L. Hawkins** is the evangelist.

— New Tract —
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MELVIN CURRY LEAVES CHICAGO-LAND

Leslie Diestelkamp

Brother Melvin Curry is now leaving Chicago-land. He has been in this area for about six years, having in that time preached regularly for three churches (first for Central Ave., then for Oak Lawn and finally for Berwyn church). He has also preached in several meetings for other congregations. He participated in our winter lectures here in Aurora last January, also. He has not only become one of the best known, but also one of the most capable gospel preachers in the area.

Brother Curry's work has always been constructive, and his character has been unspotted. His family has been a real asset to the work in each place. They are all held in high esteem by God's people of this area.

Beginning this fall, brother Curry will be a Bible teacher at Florida College, Tampa, Florida. Because of his thorough knowledge of the Word, his unusual skill in presenting it, especially in classes, and his devotion to Christ, his soundness in the faith and his wonderfully congenial attitude, I unhesitatingly predict that he will soon be recognized by all conservative brethren as one of the very greatest and one of the most useful teachers of God's word.

The Currys leave a host of brethren behind who wish them well in every way, and though we regret to lose their influence for good here in the north, we expect to hear of great accomplishments in their new field of labor. Florida is "home" to the Currys, and we in the north have been fortunate to have had their influence yielded among us for these years.

Brother L. A. Stuafter, of Louisville, Ky., is to replace brother Curry in work with Berwyn church and we welcome him and his family. We are confident the good work will continue there. In these days when so many are tuning aside from truth, especially in regard to activities in the churches, it is gratifying to remember that there are probably more churches in metropolitan Chicago that abide in the old and true ways, and more preachers here that are truly conservative, than in any city in the world except for two or three. Let's keep it that way!

LIFE'S GREATEST TRAGEDY

J. R. Snell, Butler, Missouri

The dictionary defines the term tragedy as "a catastrophe involving death or calamity or suffering." This is a thing which we have, for the most part, just a passing acquaintance. Thankfully, most never suffer tragedy as we generally accept it. The news mediums of the day give widespread notoriety to events of common interest which may be so

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classed. Invariably a sympathetic bond is formed between us and the victims of such.

Surprisingly, however, the greatest tragedy of all receives little notoriety. I speak of the loss of the soul. To give serious consideration to what is involved in salvation is to have our appreciation enriched regarding what it means to be lost. To be lost is to die spiritually, to be destroyed, ruined for all eternity. To the end that men might not be lost Christ came into the world "to seek and to save." (Luke 19:10). Satan, the great destroyer, is bent upon thwarting this purpose. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Pet. 5:8).

What does it mean to be lost? It means I have failed in the purpose for which I entered the world. Life is more than mere aimless existence. Man, created a living soul, is God's masterpiece, given dominion over all. He is a creature of dignity, possessed of eternal value. Every life has a purpose. Man is a part of the eternal scheme of God. Life and death are essential to the consummation of this scheme, for without life and death eternity could not begin. Life is the schoolroom for eternity, the proving ground of the soul. It is in life that men must lay "up in store for themselves a good foundation against the time to come that they may lay hold on eternal life." (1 Tim. 6:19). To be lost is to have failed in this.

To be lost is to disappoint those who love me. The God who created and conceived of the plan by which I might share eternity with him. The Christ, my Saviour, who died in my stead, thereby executing the divine plan of redemption. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8). Those loved ones who have made an investment in me and my well being. The greatest disappointment in life is unquestionably the realization that a loved one has met death unprepared for eternity. One of the lessons apparent from the parable of the Rich Man and Lazarus is that though our loved ones are lost, they want no company in torment. To be lost is to be a disappointment.

To be lost means that true happiness can never be mine. Heaven alone can afford true happiness. It is difficult to conceive of a place devoid of everything which might bring unhappiness. Heaven is such a place, where there is no pain, sin, suffering and death. A place of perfect bliss. True happiness can never be mine until I go there.

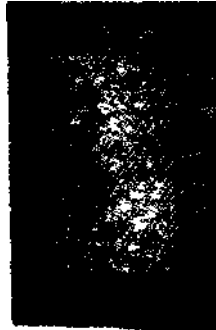
To be lost means I will be ruined eternally. Hell is terrible, beyond imagination. The human mind shrinks from the very thought. It was too terrible for man, originally prepared for the devil and his angels. (Matt. 24:41). Even so, when we share the nature of the devil we must share his fate. An eternity which offers misery, shame and torment. If I am lost my life is wasted, regardless of the number of deeds and titles accumulated. I have only one true possession. If I squander life's opportunities and

responsibilities I squander my soul, my only real possession.

Whom can I blame if I am lost? Only myself. God's grace is sufficient. Salvation as far as I am concerned and even as far as you are concerned rests entirely with each. To obey God's will is to be saved, to fail to do so is to be lost. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9). Will you be saved—or lost?

BOOK-MILLER DEBATE

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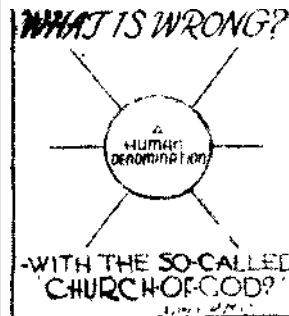
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